



## **2007 Philosophy**

### **Higher**

## **Finalised Marking Instructions**

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Marking a philosophy exam is not a purely mechanical exercise and it is important for markers to use their professional judgment within the framework laid down by these guidelines. In particular it is important to note the following:

1. The information in these guidelines that indicates the expected points a candidate might make in response to a question are not necessarily the only points that can be made; nor is it necessarily the case that a candidate will have to cover all the listed points to gain the available marks.
2. Marking is positive not negative. That is to say marks are not deducted when an error is made. If a candidate makes an incorrect statement that does not impinge on anything else they have written then that statement can be ignored. However, it can often be the case, especially in the longer answers, that the marker will have to make a judgment about what a candidate means by a particular statement and how this illustrates their understanding of the material. Making these kinds of judgments requires the marker to consider the wider context. In these cases it can be legitimate to consider the incorrect statements when trying to form a judgment about what the candidate has written.
3. Each question (or sub-question) is marked holistically. That is to say the marker is not required to identify separate marks for KU and AE. The allocation of marks to KU or AE is there as a guide and a help to students; the distribution of KU and AE was never intended to be “followed slavishly”. Similarly, the marker should use the distribution of marks as a guide when assessing an answer. In particular, markers should be aware that if a question is allocated AE marks then there must be evidence of analysis and/or evaluation in the candidate’s answer. On the other hand, markers should also be aware that analysis and evaluation depends upon knowledge and understanding. For this reason credit should be given when additional KU points contribute to a candidate's AE answer.
4. Markers should be aware that the final mark awarded to a question does not necessarily have to correspond exactly to the number of substantive points that have been made. A fewer number of points that are developed, show insight or demonstrate a more sophisticated understanding of the material may carry more weight than a greater number of points that are superficial or are inaccurately or ambiguously expressed. This consideration is likely to be more relevant when marking questions that attract a higher number of marks.
5. If a candidate writes more in answer to one part of a question than is necessary to gain full marks and the additional content is relevant to the next part of that question then credit for what the candidate has written can be carried forward.
6. The following procedure should be used for marking:
  - a. As the answer is read all points relevantly made in accordance with the marking instructions for that question and the marker’s own professional judgment will be ticked. (Markers must **not** write any comments on the scripts but may use ticks, crosses, question marks or underlining to assist with their marking.)
  - b. At the same time, or through a re-reading of the answer, an impression should be formed about the quality of an answer as indicated by the Grade Descriptions for an A and C. This is particularly relevant for questions that attract a higher number of marks.
  - c. Taking into account both a and b the total mark for that question is to be written at the end of the question and circled.

To assist with the final allocation of marks the following table should be consulted.

	Indicative of a grade C	Indicative of a grade A
30 mark question	15-17	21-30
20 mark question	10-11	14-20

## GRADE DESCRIPTIONS AT A AND C

Skills	Grade C	Grade A
<b><i>Knowledge and Understanding</i></b>	<p>candidates have described some (but not all) of the features of argument, and the philosophical issues, theories and positions in relation to each Unit</p> <p>the descriptions are mainly clear and largely accurate</p>	<p>candidates have described the main features of argument, and the philosophical issues, theories and positions in relation to each Unit</p> <p>the descriptions are clear, accurate and presented in a well-structured manner</p> <p>the descriptions may provide evidence of the integration of knowledge and understanding across the Units of the Course</p>
<b><i>Critical Analysis and Evaluation</i></b>	<p>candidates have explained some (but not all) of the stages of reasoning and the assumptions on which ordinary language arguments and philosophical positions, theories and accounts of knowledge are based</p> <p>candidates have explained some (but not all) of the following: deductive and inductive reasoning; sound and unsound arguments; examples of fallacious reasoning when these are present (CTU)</p> <p>candidates have explained some (but not all) of the implications, strengths and weaknesses of positions adopted in relation to a metaphysical debate and normative moral theories, the meta-ethical position of emotivism and an account of knowledge</p> <p>candidates have made attempts to assess, or reach conclusions on, the soundness of ordinary language arguments and the relative merits of normative moral theories, the meta-ethical position of emotivism and an account of knowledge</p>	<p>candidates have explained the main stages of reasoning and the assumptions on which ordinary language arguments and philosophical positions, theories and accounts of knowledge are based</p> <p>candidates have explained the following: deductive and inductive reasoning; sound and unsound arguments; examples of fallacious reasoning when these are present (CTU)</p> <p>candidates have explained the main implications, strengths and weaknesses of positions adopted in relation to a metaphysical debate and normative moral theories, the meta-ethical position of emotivism and an account of knowledge</p> <p>candidates have made assessments or reached conclusions on the soundness of ordinary language arguments and the relative merits of normative moral theories, the meta-ethical position of emotivism and an account of knowledge</p>

**GRADE DESCRIPTIONS AT A AND C (continued)**

<b>Skills</b>	<b>Grade C</b>	<b>Grade A</b>
<p><b><i>Critical Analysis and Evaluation (continued)</i></b></p>	<p>candidates have given at least one reason which supports the assessments or conclusions they have reached</p> <p>the points made are mainly clear and largely free from inaccuracy</p> <p>the points made relate to the question asked</p>	<p>candidates have given 2 or more developed reasons – based on evidence, aspects and, or sources previously discussed – which support the assessments or conclusions reached</p> <p>the points made are clear and free from inaccuracy</p> <p>the points made are presented in a well-structured manner and are used to support a conclusion that answers the question asked</p> <p>there may be evidence that the candidate is aware of the wider implications and/or relevance of the skills, theories, positions and issues they have studied</p> <p>there may be evidence of the integration of knowledge and skills across the Units of the Course</p>

## SECTION 1 – CRITICAL THINKING IN PHILOSOPHY

### Section 1 – Total Marks 20

- This section examines the mandatory content of the Unit ‘*Critical Thinking in Philosophy*’.
- It has **one** structured question with **4-10** related parts.
- Each related part has a possible mark range of **1-6** and requires either a short-answer or restricted response.
- Candidates answer **all** related parts of this question.

**There is no choice in Section 1 of the Question Paper.**

### Question 1

- (a) **State three essential features of any argument.** **3 KU**

3 marks, 1 mark for each correctly identified, eg

- Premise.
- Conclusion.
- Inference/structure (the idea that the conclusion follows from premise/s).

- (b) **State the purpose of any argument.** **1 KU**

- To establish the truth of the conclusion.

- (c) **What is meant by describing an argument as ‘valid’?** **2 KU**

- 2 marks for correctly defining validity, eg that the conclusion follows from the premises.

- (d) **Present this argument in a way that clearly demonstrates the reasoning being used.** **5 AE**

*I’m sorry, Mr Peterson, but if you set the homework for tomorrow I won’t be able to complete it in time. I’ve got piles of other stuff to do, eg there’s an essay to write for French; and I wouldn’t be able to do it anyway as I’m going out tonight.*

- 2 marks, 1 for each premise correctly identified.
- 1 mark for the conclusion being correctly identified.
- 2 marks for correctly identifying that the premises give independent support to the conclusion. Up to one mark can be given for providing a reasonable alternative structure that fails to recognise that the premises give independent support.

Students may attempt to do this in a number of ways.

Following the specimen question paper they may write:

Hidden Premise: IF (I've got piles of other stuff to do) then (If you set...)  
Hidden Premise: IF (I'm going out tonight) then (If you set...)  
Premise: I've got piles of other stuff to do  
Premise: I'm going out tonight  
Conclusion: If you set the homework for tomorrow I won't be able to complete it in time.

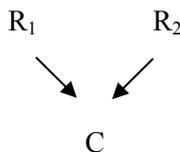
However, note that this reconstruction might be challenged as it uses a procedure (putting the structure of the argument itself into an implied premise) that would render every argument valid.

A student may argue that there are two arguments contained in the passage, namely:

Premise: I've got piles of other stuff to do  
Conclusion: If you set the homework for tomorrow I won't be able to complete it in time.  
Premise: I'm going out tonight  
Conclusion: If you set the homework for tomorrow I won't be able to complete it in time.

Following the practice in some introductions to critical reasoning they may write:

I'm sorry Mr Peterson but if you set the homework for tomorrow I won't be able to complete it in time. (I've got piles of other stuff to do<sup>1</sup>), eg there's an essay to complete for French; and I wouldn't be able to do it anyway as (I'm going out tonight<sup>2</sup>).



- (e) Explain the role of the statement “*there’s an essay to write for French*” in this argument. 1 AE
- 1 mark for stating that it is providing evidence for the truth of one of the premises.
- (f) State what you would need to know in order to decide whether or not this is a sound argument. 2 KU
- 1 mark for stating that you would need to know the argument was valid.
  - 1 mark for stating that you would need to know the premises are true.

(g) Say whether or not this argument is an example of an appeal to consequences. 2 KU  
Give reasons for your answer. 4 AE

- 2 marks for correctly describing the features of an appeal to consequences. (KU)
- 1 mark for saying it is **not** an appeal to consequences. It should be noted that in the unit specification it is stated that the following definition will be used in SQA documents and in Unit and Course assessments:-  
**Appeals to consequences:** this fallacy is committed if it is argued that p must be true because it has desirable consequences, or false because it has undesirable consequences.
- 3 marks for a discussion of the content of the argument in relation to this question. In allocating these marks it is important to consider the reconstruction already offered by the candidate. These marks are not automatically lost if a candidate has said that the argument is an appeal to consequences and credit should be given when a candidate argues their case in a cogent way.

(20)

## SECTION 2 – METAPHYSICS

### Section 2 – Total Marks 20

- This section examines the mandatory content of the Unit ‘*Metaphysics*’.
- It has **two** structured questions, each with **1-5** related parts.
- Each structured question samples across the mandatory content of **one** of the options in this Unit and may contain a stimulus.
- Each related part has a possible mark range of **4-20** and requires either a restricted or extended response.

Candidates answer **all** parts of the **one** structured question which relates to the option they have studied.

### Question 2 – God

**(a) Describe one version of the teleological argument.**

**10 KU**

Give credit where it is due even if a candidate mentions more than one version of the argument as it is entirely possible that many candidates will not recognise when they are dealing with different versions of the argument.

Each clearly made point will be awarded two marks.

If a student gives an account of Paley’s watch analogy they should be given credit for showing the stages of reasoning involved. However, a maximum of four marks can be awarded for a purely narrative account that shows no understanding of the argument.

There are a number of possible versions of the argument. Students need not be limited to those listed below and should be given credit for describing any appropriate version of the argument.

- Paley’s version of the design argument – watch analogy.
  - Complexity implies order, purpose and design.
  - Design implies mind.
  - Complexity in nature.
  - Therefore must be a designing mind.
  - This is God.
  - Citing of source – Natural Theology 1802
- Hume’s version of the design argument voiced by Cleanthes.
  - Nature a machine of a greater complexity than anything designed by humans.
  - Human machines a product of thought, wisdom and intelligence.
  - Like effects produce like causes.
  - Nature requires an intelligent creator.
  - Citing of source – Dialogues Concerning Natural Religion.
- The Anthropic Principle and Intelligent Design.
  - AP- term coined by F R Tennant (Philosophical Theology).
  - Tennant argued that the structure of the universe seemed remarkably biased in favour of the development of human consciousness and self-awareness.
  - Sees beauty as significant.
  - Recent versions of the anthropic principle focus on the fine tuning of the Universe, carbon production in supernova, initial conditions of the big bang, etc.
- An a posteriori argument.

**(b) Critically evaluate the teleological argument.**

**10 AE**

NB a student's evaluation does not need to be restricted to an evaluation of the one form of the argument that they have described above as they may wish to make the point that some forms of the argument escape the problems associated with other formulations.

Any appropriate evaluative comments, eg

- a discussion of the appropriateness of the analogy
- the possibility of an infinite regress
- evil and suffering as an example of 'bad' design
- alternative explanations of design, eg Darwin
- it is impossible for us to perceive the world other than in an ordered way
- a world that is capable of being perceived must be sufficiently ordered for the perceiver to exist.

**(20)**

### Question 3 – Free will

(a) **What reasons might be given for believing that we are totally determined?** 4 KU

- Scientific basis for determinism
  - scientific investigation presupposes that determinism is true
  - science has been very successful in identifying causes (genetics, environment, etc).
- The assumption that everything has a cause has had proven benefits.
- Explanations need to refer to causes so any behaviour that is explicable must also be caused behaviour.

(b) **What reasons might be given for believing that we are not totally determined?** 4 KU

- Science recognises indeterminism
  - quantum theory gives a statistical rather than causal interpretation
  - chaos theory may open the possibility that quantum indeterminism can be magnified up into the macro world.
- Indeterminism is a necessary first assumption
  - if determinism were true then we could not deliberate about arguments and would have no reason for confidence in those arguments, so determinism would be self-defeating.
- The psychological basis for free will.
- The moral basis for free will.

(c) **Does compatibilism provide an answer to the problem of free will? Give reasons for your answer.** 2 KU  
10 AE

- Clear definition of the problem of free will.
- An analysis of Compatibilism as it relates to the problem of free will
  - Compatibilism is fully deterministic
    - human actions are fully explicable by reference to their causes.
    - only one future is consistent with the present state of affairs.
  - the Compatibilist definition of freedom
    - free acts are uncoerced acts
    - free acts distinguished from random acts.
  - satisfies our desire for intelligibility and moral responsibility
  - collapses into Hard Determinism if the will is caused
  - according to Libertarians it fails to provide the kind of freedom necessary for moral responsibility
  - a discussion of the ‘consequence argument’.
  - a discussion of the notion that someone is free if they could have done otherwise.

(20)

## SECTION 3 – EPISTEMOLOGY

### Section 3 – Total Marks 40

- This section examines the content of the Unit ‘*Epistemology*’.
- It has **two** parts.
- Candidates answer **one** structured question in **both parts** of this section.

The nature of each question is outlined below:

#### *Part 1 – total marks 10*

- This part of Section 3 samples across the mandatory content of Section One of the Epistemology Unit.
- It has **one** structured question with **2-4** related parts.
- Each related part has a possible mark range of **2-6** and requires a restricted response (**KU only**).

Candidates answer **all** related parts of this question.

### Question 4

- (a) **Describe what rationalists mean by ‘innate ideas’. Illustrate your answer with appropriate examples.** **5 KU**

- Definition of ‘innate ideas’.
- Distinction between knowing how and knowing that.
- ‘Innate ideas’ as recollections – Plato.
- ‘Innate ideas’ as divinely placed – Augustine.
- ‘Innate ideas’ fully formed – Descartes.
- ‘Innate ideas’ as potentialities – Leibniz.
- Appropriate examples – maths, religious, moral, secondary qualities, fundamental concepts, etc.

An answer that gives just examples without an appropriate definition can receive a maximum of three marks.

- (b) **What reasons do the empiricists give for rejecting ‘innate ideas’?** **5 KU**

- Nothing can be found in the mind that cannot first be found in the senses.
- All knowledge is based on sense experience.
- All ideas can be traced back to experience.
- There is no universal consent – especially true of moral and religious truths.
- No plausible explanation of where innate ideas would originate.
- A blind man whose sight was restored would not be able to differentiate between a sphere and a cube by sight alone.
- Mathematical truths require the empirical acquisition of symbols.
- Based on a confusion between intuitive knowledge and innate ideas.

**(10)**

*Part 2 – total marks 30*

- This part of Section 3 samples across the mandatory content of Section Two of the Epistemology Unit.
- It has **two** structured questions, each of which samples across the mandatory content of **one** of the options in this Unit.
- Each structured question contains an extract from the relevant prescribed text and has **2-8** related parts.
- Each related part has a possible mark range of **3-20** and requires either a restricted or extended response.

Candidates answer **all** related parts of the **one** structured question which examines the option they have studied.

**Question 5 – Descartes**

**(a) What role does the evil genius play in Descartes' method of doubt?**

**10 KU**

- The purpose of Descartes' method of doubt.
- An overview of Descartes' method of doubt.
  - the unreliability of the senses
  - the possibility of dreaming
  - the deceiving god.
- The role of the evil genius.

NB two different interpretations are given of the role of the evil genius. The student is not required to be familiar with both but may legitimately write about either.

  1. Many sources describe the evil genius as an invention to counter the objection that a good god would not allow us to be systematically deceived. According to this interpretation the evil genius brings doubt to those areas left unaffected by the previous doubts, ie the existence of an external world and the reliability of reason.
  2. A second interpretation claims that Descartes' sceptical arguments are complete before the introduction of the evil genius. According to this interpretation the evil genius is introduced not as a separate argument for doubt but as a device to sustain the doubts developed previously.

**(b) Explain why Descartes later believes that he can be confident that physical objects exist.**

**8 AE**

- Descartes employs the 'trademark argument' to prove the existence of a most perfect being who made me as I am. A most perfect being would not permit me to be systematically deceived; this being has made me as I am – and is, therefore, responsible for my having a powerful natural inclination to believe that physical objects exist. Descartes concludes that I cannot see how he could be other than a deceiver if physical objects do not exist. This is the appeal to divine benevolence that underpins Cartesian metaphysics.

**(c) Is Descartes successful in his attempts to rebuild knowledge?**

**12 AE**

- A student may take any of a number of approaches to answering this question. For example they may critically evaluate how Descartes refutes sceptical arguments in Meditation 6; they may consider how convincing Descartes' arguments are for God as the guarantor of clear and distinct perceptions in Meditation 3; or they may consider whether or not Descartes has been successful in establishing the Cogito as a foundation for knowledge. Whichever approach the candidate uses, two marks should be awarded for every clearly expressed point.

## Question 6 – Hume

### (a) What is ‘Hume’s Fork’?

4 KU

- Hume’s fork distinguishes between two types of belief: Matters of Fact and Relations of Ideas.
- All knowledge worthy of philosophical consideration falls within these two categories.
- Matters of Fact are empirically observable while Relations of Ideas are logically necessary.
- All other beliefs are metaphysical nonsense and should be ‘cast unto the flames’.
- Hume’s examples are “Three times five is equal to half of thirty” (Relation of Ideas) and “The sun will rise tomorrow” (Matter of Fact).
- Matters of Fact do not imply a contradiction when refuted while Relations of Ideas do, ie we contradict ourselves when we deny that “ $3 \times 5 = \frac{1}{2} \times 30$ ” but don’t when we say that “the sun will not rise tomorrow”.

### (b) How useful is ‘Hume’s Fork’ as a philosophical tool?

10 AE

- Matters of fact seem to be contingent, a posteriori, synthetic propositions.
- Relations of Ideas appear to be necessary, a priori, analytic propositions.
- Hume’s distinction seems to conflate the epistemological distinction of how we come to know something – be it a priori or a posteriori – with the semantic distinction (introduced by Kant) of whether it is true by definition or not – be it analytic or synthetic.
- Furthermore these distinctions may cut across one another – ie it may be possible to have a priori synthetic truths (such as ‘every event has a cause’).
- How does Hume himself come to know of Hume’s Fork? Is it a matter of Fact or a Relation of Ideas? Must it stand outside the distinction it makes or is it itself metaphysical nonsense?
- Can Hume write off whole areas of philosophy as nonsense? Any discussion of God, the souls, the self and the metaphysical notion of substance are cast outside the realm of philosophical study.
- Hume applies the tool to our concept of causation which leads to the conclusion that our belief in necessary connection is in fact the product of custom and habit and is not derived (directly) from empirical observation or from logical deduction.

The distinction perhaps rightly questions the aim of many philosophers to demonstrate that empirical knowledge can acquire the same level of certainty as mathematical.

- (c) **Does Hume's consideration of animals convince you that custom, habit and instinct are the basis for our belief in causal connections?** **6 KU**  
**10 AE**

*Knowledge and Understanding (up to 6 marks)*

- Our conclusions about man will be more convincing if we can show that they operate similarly in animals.
- Humans infer causal connections by habituation – seeing similar event constantly conjoined to events which are in turn similar to each other. We have an instinct for induction that is part of our natural make up.
- Any conclusions about man will gain greater credibility if they can also be found to operate in the animal kingdom generally.
- Firstly animals clearly learn from experience
  - young animals show less ability and wisdom than old
  - reward and punishment of animals show that they can be trained to suppress instincts
  - they can learn an arbitrary name
  - we can see that animals can infer facts beyond that which they are immediately experiencing.
- Secondly it's impossible for this inference to be founded on any argument or reasoning that like events must follow like objects
  - if there were any such arguments (which there may not be) animals couldn't identify them
  - animals aren't therefore guided by reasoning in making these inferences and neither are children or men or philosophers
  - reasoning and argumentation are too slow and uncertain a process to cope with the essential ability to infer effects from causes
  - it is custom alone which does this.
- But animals don't learn all of their knowledge this way, they also have natural instincts. Things which animals are unable to improve on and don't need to have been taught.
- The experimental reasoning we use in everyday life is nothing but a species of this instinct. We identify causes in the same instinctive way that birds build their nest.

*Analysis and Evaluation (up to 10 marks)*

- The minds of other people, never mind other animals are closed to us.
- Problem of drawing analogies from other species – animals may differ in important respects.
- Some species seem more sophisticated than others – ants (completely instinctual) v elephants (more human?).
- Problems with Hume's overall account:
  - Hume's arguments seem to make science look unscientific
  - Hume seems to reduce all causation to cases of correlation
  - Hume can only distinguish cause and effect by temporal priority but some causes are contemporaneous with their effects
  - Human psychology is more complex than Hume suggests – constant conjunction does not always yield a belief in necessary connection – eg the compulsive gambler or the beaten wife
  - We also seem to be able to draw inferences about causes from single observations – eg food poisoning.

**(30)**

## SECTION 4 – MORAL PHILOSOPHY

### Section 4 – total marks 40

- This section examines the content of the Unit ‘*Moral Philosophy*’.
- It has **two** parts.
- Candidates answer **one** structured question in **both parts** of this section.

The nature of each question is outlined below:

#### *Part 1 – total marks 30*

- This part of Section 4 samples across the mandatory content of Section 1 of the Unit.
- It has **one** essay question which may be divided into **two** related parts.
- It may contain a short case study or stimulus.

The question requires an extended response of **500-600** words.

### Question 7 – Normative Ethics

**To what extent does this moral dilemma illustrate the problems with Kantian ethics?** **15 KU**  
**15 AE**

Knowledge and understanding may include:

(Theory in general)

- deontological ethics
- the Good will
- duty versus inclination
- maxims
- categorical imperative
- universal/ends not means.

Critical analysis and evaluation may include:

- appropriate reference to the dilemma
- problems with conflicting duties
- problem of ignoring consequences
- ignores emotions that are sometimes seen as core to making moral judgements
- Kant recognises just such a problem, giving his own example. Reference to this
- hierarchy of duties possible.

**(30)**

In marking this question it is essential that reference be made to the grade descriptions and the general instructions given at the start of this document. If there is an adequate amount of description and an appropriate evaluative comment then a candidate will be awarded a minimum of 15 marks; if the answer is indicative of a ‘B’ then a candidate will be awarded a minimum of 18 marks; if the answer is indicative of an ‘A’ then a candidate will be awarded a minimum of 21 marks.

*Part 2 – total marks 10*

- This part of Section 4 samples across the mandatory content of Section 2 of the Unit.
- It has **one** structured question with **1-4** related parts.
- It may contain a short stimulus.
- The related parts have a possible mark range of **2-10** and require either a restricted or extended response.
- Candidates answer **all** related parts of this question.

**There is no choice of questions in Section 4 of the Question Paper.**

**Question 8 – Metaethics**

- (a) **What is meant by the term ‘Metaethics’?** **2 KU**

Definition may include:

- the philosophical study of moral judgements
- concerned with the meaning of ethical language
- distinguished from normative ethics.

- (b) **According to Emotivism, what role does emotion play in our moral judgements?** **3 KU**

Answer may include

- asserts that moral judgements are expressions of emotions
- emotion is the ultimate basis of appraisal
- denies that moral judgements have any factual content (although moral statements can have meaningful functions)
- reference to ideas of Ayer/Stevenson.

- (c) **‘If Emotivism is correct, it is impossible to judge between competing moral claims’. To what extent does this criticism weaken the Emotivist position?** **5 AE**

Answer may include:

- we have no way of deciding why one person’s ‘feelings’ on an issue could be more authoritative than another’s
- leads to consequences many would see as undesirable
- undesirable consequences do not mean there is anything wrong with the theory
- reference to other criticisms, eg doesn’t take into account the complexity of moral debate/cannot account for a moral agent’s move towards a moral position when previously undecided.

**(10)**

[END OF MARKING INSTRUCTIONS]