



2008 Religious, Moral and Philosophical Studies

Intermediate 2

Finalised Marking Instructions

© Scottish Qualifications Authority 2008

The information in this publication may be reproduced to support SQA qualifications only on a non-commercial basis. If it is to be used for any other purposes written permission must be obtained from the Assessment Materials Team, Dalkeith.

Where the publication includes materials from sources other than SQA (secondary copyright), this material should only be reproduced for the purposes of examination or assessment. If it needs to be reproduced for any other purpose it is the centre's responsibility to obtain the necessary copyright clearance. SQA's Assessment Materials Team at Dalkeith may be able to direct you to the secondary sources.

These Marking Instructions have been prepared by Examination Teams for use by SQA Appointed Markers when marking External Course Assessments. This publication must not be reproduced for commercial or trade purposes.

CONTENTS

SECTION One: World Religions

Buddhism	p.	4
Christianity	p.	6
Hinduism	p.	9
Islam	p.	12
Judaism	p.	14
Sikhism	p.	17

SECTION Two: Morality in the Modern World

Crime and Punishment	p.	19
Gender	p.	22
International Issues	p.	24
Medical Ethics	p.	27
War and Peace	p.	31

SECTION Three: Existence of God	p.	34
--	----	----

SECTION Four: Christianity – Belief and Science	p.	37
--	----	----

Specific Marking Information

Weighting of Questions: Knowledge and Understanding – Approximately 50% of mark
Analysis and Evaluation – Approximately 50% of mark

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

Assessment objective	Generic requirements
Knowledge and understanding	<ul style="list-style-type: none">• Accurate and relevant knowledge of content is demonstrated• The information is presented in a clear manner• Information is communicated effectively using correct terminology
Analysis and evaluation	<ul style="list-style-type: none">• Analysis of beliefs and practices is shown, and/or• Evaluation is balanced and informed

- Where candidates have included material which is irrelevant to the question, markers may use square brackets to indicate this, [].
- Repetition of material by candidates may be highlighted by using the abbreviation Rep. in the left margin.
- Otherwise, only a tick (✓) at each relevant point should be marked on scripts.

SECTION ONE

WORLD RELIGIONS

BUDDHISM

1. (a) **What is meant by “the four sayings”?** **2**

KU 2 marks

- 2 marks for listing all Four Noble Truths or key words, Dukka, Tanka, Nirodha, Magga. 1 mark for a minimum of two.
- The Four Noble Truths.
- These are the four ways of describing the human condition.

- (b) **What is the link between the “path of eight” and the “four sayings”?** **2**

KU 2 marks

- The path of eight is the last of the four sayings or Four Noble Truths.
- It is the way of overcoming the problems of the Human Condition – suffering. It sets out the rules of life that will overcome the causes of suffering.

- (c) **Why is the “path of eight” described as the Middle Way?** **2**

AE 2 marks

- It is the way between the two extremes of luxury and the extreme asceticism the Buddha experienced in his search for truth.
- It helps overcome desire by steering people from the extremes of greed and hatred and ignorance.

- (d) **The path of eight is organised into three sections.**

State two of these sections and describe their purpose.

6

KU 6 marks

- The three groups of rules are Wisdom, Morality and Meditation.
- Wisdom is Right Intention, and Right View – these are about seeking wisdom as a way to overcome the suffering of life.
- Wisdom deals with the necessity of searching for truth.
- Right Speech, Action and Livelihood are the moral stages in the path concerned with moral well being. Each one teaches about the moral code or rules a Buddhist must follow.
- Morality is essential to overcome human nature, attachment and desire.
- Right Effort, Mindfulness and Concentration deal with meditation. They teach a Buddhist how to control the mind and overcome the ‘chatter’ that often keeps our minds from engaging with truth.
- Each one is part of the mental exercises that are required for the moral control and development of wisdom that leads to enlightenment.

- (e) **Explain what Buddhists understand by Right Intention.** 4

KU 4 marks

- Right Intention is all about having a right attitude to life.
- It is all about seeing the ‘true’ goal of all human beings as enlightenment.
- It involves an unselfish love for all things which should affect the way a Buddhist relates to living things.
- It is about your intentions in any action – Buddhists believe that it is intentions rather than outcomes that matter when we do anything.
- ‘Skill in means’ would be part of intention, the ability to achieve your goals by wise decisions or actions.

- (f) **The passage above refers to “passions”. In what ways might these passions lead to suffering?** 6

AE 6 marks

- The four noble truths tell us that desire is the cause of all suffering – passion refers to this desire.
- Passion leads us to attraction and to contact.
- Process of the development of passions is outlined in dependent origination.
- Passion will include attachment to relationships with other human beings – love, family ties, deep friendships.
- This attachment leads to desires and these in turn lead to suffering if our relationships go wrong or end for whatever reason.
- Attachment and passion leads to suffering if we are too passionate about ambition or possessions or money, etc. If we lose these or do not get as much as we want then we will suffer.
- Passion causes us problems because we fail to recognise that the things we are passionate about will not last.

- (g) **How important is meditation to the spiritual life of a Buddhist?** 8

AE 8 marks

For

- Meditation is central as it is a central part of the Eightfold path.
- Meditation was essential to the process by which the Buddha came to understand the truth – rejecting all other methods of finding the truth he opted for. It is important.
- Meditation is a central part of the life of the Sangha – and the religious communities suggesting it is still an important and central part of the Buddhist way of life.
- It is impossible to come to full enlightenment without some form of meditation to lead one into control of the mind helping people to see things as they really are.
- It helps to rid people of greed, hatred and ignorance the three poisons that keep us from enlightenment.

Against

- Some forms of Buddhism might see the ‘Transference of Merit’ as being the most important aspect that leads to enlightenment – where you can acquire merit and good karma from holy men or Bodhisattvas.
- Right Actions might be seen as a better way to reach enlightenment.
- Some might argue good works or compassionate actions are more important than the apparent ‘self centred’ nature of meditation.
- Skilful Action also leads to enlightenment and brings greater peace to the self and to the world around.

CHRISTIANITY

2. (a) What is meant by the phrase “through the sacrifice of himself”? 2

KU 2 marks

- Death of Jesus.
- His death as an offering for the sins of others.
- His life given instead of that of an animal as under the Jewish system.
- The final act necessary to bring man and God together again.

- (b) At his crucifixion Jesus experienced physical pain. Describe one other way he suffered. 2

KU 2 marks

Emotional suffering:

- through the pain of betrayal
- abandoned by his disciples
- hostility and insults of crowds and religious leaders.

Spiritual suffering:

- feeling cut off from His Father
- carrying sin
- struggle with evil, the devil
- entering hell.

- (c) “*The suffering of Jesus helps Christians to accept their own suffering.*”

Do you agree? Give two reasons for your answer. 6

AE 6 marks

Yes

- He is able to understand and feel physical, emotional and spiritual pain.
- He has suffered because of the cruelty of others.
- He understands injustice.
- He has faced death.
- He knows what it is like to be misunderstood.
- He has faced the reality of evil.

No

- We live in very different times.
- Jesus did not experience everything people today do.
- Many people feel abandoned by God in suffering.
- People who suffer often question God’s existence.
- Difficult to accept the suffering done by others in the name of religion.
- Some people never get over their suffering no matter what help they are given.

(d) Explain what Christians understand by salvation. 4

KU 4 marks

- Saved from the effects and consequences of Adam's sin.
- Saved from hell.
- Salvation can be understood as wholeness...body, mind and spirit.
- The offer of new life to all who believe in Jesus.
- Not everyone will be saved.
- Saved to live a different sort of life.
- Salvation is a gift from God.
- Result of the death and resurrection of Jesus.
- Reason Jesus came into the world.
- Gaining eternal life and heaven.

(e) Describe how baptism is carried out in two different Christian traditions. 6

KU 6 marks

Infant Baptism

- Parents bring their child to be baptised.
- Carried out normally during a church service at the font.
- Parents are asked to state their belief in God.
- They make promises to bring their child up in the Christian faith.
- The minister/priest uses water to make the sign of the cross on the head of the child.
- Sometimes water is poured on the head of the child.
- Minister/priest blesses the child.

Adult/Believers Baptism

- Person being baptised is normally older.
- He/she enters baptismal tank/pool.
- He/she is asked to say something about why they want to be baptised.
- Minister/pastor will ask questions of the person being baptised.
- They will make a declaration of their own faith.
- Fully immersed under the water.
- White clothing normally worn.

(f) How does the Bible describe heaven? 2

KU 2 marks

Any two points from the following:

- place where God is...Father's house
- streets paved with gold, etc
- place with many rooms
- paradise
- no more pain and suffering
- absence of evil
- where believers go at death
- as a party or a banquet (Luke 14 v 15-25).

AE 8 marks

To some important

- Taught in the Bible.
- Jesus made reference to it.
- Assurance of life after death.
- Gives meaning and purpose to this life.
- Hope in this life.
- Helps make sense of present suffering.
- Removes the fear of death.
- Gives motivation for living a good life.
- Encouragement to share faith with others.

To some not important

- Should be working for heaven on earth now.
- Kingdom of heaven is about the rule of God now.
- Christianity should be about right action in this life.
- Can be 'too heavenly minded to be any earthly use'.
- Belief in heaven might make someone accept unnecessary suffering now.
- Presumptions to say going to heaven.
- Raises all manner of difficulties....
 - How can you be sure you've done enough to get to heaven?
 - What happens to those who are not Christians?
 - What will happen in heaven?
 - Separation from loved ones
 - If you are no longer a practising Christian do you still go to heaven?

HINDUISM

3. (a) Describe what Hindus mean by “the grace of God”. 2

KU 2 marks

- The grace of God is the idea that all action is left to God, his grace and his love.
- The soul can only hope that God will have mercy on it in the end – no matter how sinful it is or has been.

- (b) Describe the role of the grace of God in one Hindu tradition. 4

KU 4 marks

Teaching of Ramanuja

- Lord Krishna is seen as being full of compassion for his creatures and the soul can only reflect his whole nature when touched by God’s grace.
- Without grace of God man is nothing on his own.
- Ramanuja taught that salvation could only be gained by total self-surrender to Siva. Individuals were unworthy in the face of the all-holiness of God.
- Great importance attached to the grace/love of God freely given and the impossibility of spiritual progress without it.
- The Gita teaches that the love of God is open to all, irrespective of caste or sex, provided that each person should perform the duties dictated to him by his station in life (dharma).

Teaching of Vivekananda

- By contrast, Vivekananda proclaimed the absolute divinity of man and the “sinfulness” of the preoccupation with sin.
- Vivekananda regarded this obsession with sin and helplessness and absolute dependence on the grace of God saw as debilitating and degrading.
- Man is by nature free and this freedom is constantly with him. It is an **illusion** that he is totally dependent on God.
- Man has the power within himself to cast off his chains and it is only his attachment to his miserable, unreal ego that prevents him from doing so.
- When there is nobody to grope towards, no personal God to carry our burdens, when we alone are responsible, then we shall rise to our highest and best.
- There is no “grace of God.” We are on our own. True knowledge or enlightenment is when we become totally aware of this fact.

- (c) What is meant by ahimsa? 2

KU 2 marks

- The Hindu word for the principle of non-violence c/w himsa = killing/injury/violence.
- It means that no harm should be caused to any living creature as all forms of life are sacred.
- It means giving up all actions which may lead to the taking of life or shedding of blood.

(d) **Explain the benefits and difficulties for Hindus of practising ahimsa.**

6

AE 6 marks

Benefits

- It is seen as an important virtue in Hindu ethics along with truth and honesty, so is encouraged to be practised.
- It guides Hindus to refrain from causing any form of life physical, mental, emotional or moral hurt so has a positive life affirming approach.
- When put into practice by Gandhi and his followers, the police were forced to use long sticks to beat the large numbers of freedom fighters and so use a great deal of violence. This gave Gandhi and his followers the moral high ground as they did not use violent methods.
- Non-violence is powerful because it involves doing something positive to fight for changes in society, even though it avoids killing other human beings.
- They succeed by resisting violence no matter what the provocation from others. Gandhi succeeded because he was prepared to be imprisoned or even die for his beliefs, but he was not prepared to kill.

Difficulties

- Ahimsa can have negative effects as it encourages Hindus not to interfere to prevent harm being caused to others.
- By being limited to non-killing or non shedding of blood, it is indifferent to suffering caused by pain, lack of food and medical care, etc.
- Some Hindus see ahimsa as lacking in compassion and thus against certain noble Hindu principles.
- Some Hindus, in restricting ahimsa to not killing or harming, ignore other forms of pain and suffering experienced by those who by their caste, are condemned to doing dirty jobs all of their lives.
- In the Gita, Krishna advised Arjuna that it was right to fight in a just cause. There are situations where it may not be right to stand back and take no action to prevent suffering, injury and death.

(e) **Describe two of the margas.**

4

KU 4 marks

Bhakti

- The path of devotion. Aims to experience oneness of atman/Brahman by concentrating on a personal god, eg family deity, representing an aspect of Brahman.
- Belief that by the practice of bhakti, bad karma will be removed and moksha will be achieved more easily, involving complete faith/trust in God and shows surrender to the will of God.
- Usually takes the form of devotion through puja via the family shrine and involves emotions, discipline as well as the intellect. It is the way followed by most Hindus.

Karma/kama

- Path of action and the idea that living according to dharma (duty) can gain good karma and come closer to moksha.
- Aim of karma is the good effect of actions/behaviour and the use of God-given talents and abilities to reach full potential and have beneficial effects on others.
- Aim is to benefit society and serve God by living in the best moral way possible.

Jnana

- Path of knowledge and is most difficult to follow – requires a learned teacher/ close study of difficult ideas of Vedas and Upanishads.
- These scriptures deal with the Supreme Spirit (Brahman) the individual Spirit (atman) and nature of universe and place of human beings within it and so require significant and concentrated study.
- It is normally accompanied by the process of meditation and requires a great deal of personal discipline to join the spiritual forces of the mind to the material forces of the body to work together in harmony.

(f) **Explain what Hindus mean by “the Supreme”.**

4

KU 4 marks

- Another word for God or Brahman.
- In the passage attaining the “Supreme” refers to the cessation of all desires.
- Brahman is the only reality which is permanent and does not change as it is the basis of all else that exists.
- Brahman is the divine or ultimate reality which the Hindu soul is believed to unite with when it achieves moksha.
- Union with Brahman is the final goal of Hinduism.
- Brahman/the Supreme is described as pure being, pure consciousness, pure bliss.

(g) **How important is belief in moksha for Hindus?**

8

AE 8 marks

Is a central belief

- As the main goal of Hinduism is union of atman with Brahman, ie moksha the soul is not “at peace” until this is achieved. This can act as a significant motivation.
- It encourages Hindus to live out good karma, eg by practising devotions faithfully (bhakti) and meditating on the nature of atman/Brahman on path to moksha.
- Encourages Hindus to aim for a higher caste to be “closer” to moksha and discourages bad behaviour which may result in a lower caste by worship (bhakti), karma (moral action) and jnana (meditation).
- Develops belief that life is an ongoing process beyond death and that this is not the only “life” they will have. They can have hope for a better reincarnation in their next life as a result of how they live in this one.
- Main aim of Hindus is to avoid further reincarnations – not to be reborn – so encourages appropriate action.

Is not a central belief

- Moksha is regarded as a very remote possibility for most Hindus especially for those who are poor and in the lower castes so focus is on more immediate life.
- Many Hindus have problems just surviving and so moksha and the motivation of spiritual/moral improvement may not be seen as a major concern.
- Too many stages to go through and moksha may not be seen as worth pursuing as a real possibility.
- Some modern Hindu views see moksha as an ideal to follow rather than an actual destination. It is a mythological ideal to encourage a good life here and now.

ISLAM

4. (a) Allah sent down the Law and the Gospel. Why did He also reveal the Qur'an? 2

KU 2 marks

- Previous revelations, eg the Torah and the Gospels had been distorted and misunderstood.
- God's word had to be sent in a way that it could not be distorted, eg dictation so Muhammad would learn it by heart and merely recite what God had told him.

- (b) State what the word Qur'an means. 1

KU 1 mark

- To recite.

- (c) Who do Muslims call ahl al-kitab? 2

KU 2 marks

- The People of the Book.
- Jews and Christians.

- (d) Explain one way in which the Qur'an's teaching about ahl al-kitab might influence Muslims. 2

AE 2 marks

- They should show respect for the holy books of Judaism and Christianity.
- They should show love and compassion for Jews and Christians.

- (e) "*Muhammad is the Seal of the Prophets.*"

Describe why Muslims believe this is important. 6

KU 6 marks

- The Qur'an is the final revelation from Allah therefore they must follow its teaching.
- Anyone who claims to have a new message cannot be a Muslim.
- There can be no new beliefs other than what is revealed in the Qur'an. This has implications for those who want to reinterpret its teaching for modern times, eg the status of women.
- Islam is the final and ultimate religion.
- Muhammad is the last Prophet therefore they should follow his example of how to live their lives.
- However, if Muslims think of Muhammad as the perfect example they may begin to worship him or follow him instead of the Qur'an.

- (f) **In what ways can salah help Muslims submit to Allah?** **4**
- KU 4 marks**
- It is personal submission to Allah and requires discipline.
 - Regular worship builds a stronger relationship with Allah, it puts them in touch with Allah five times a day.
 - Performing Salah five times a day is a regular reminder of the implications of their submission to Allah.
 - It helps the believer to focus on Allah and not themselves.
 - Prayer in the local mosque provides encouragement and support from the Muslim community.
- (g) **What difficulties might Muslims experience when trying to perform salah in Scotland?** **5**
- AE 5 marks**
- The majority of UK society does not follow Islam leaving Muslims isolated.
 - Non-Muslim employers may not be supportive or understanding.
 - It may be difficult to attend Friday prayers.
 - Secular Scottish society may present Muslims with temptations that conflict with Salah.
 - Media pressure to conform to Western stereotypes may cause Muslims to reject Salah as an unnecessary burden.
 - A culture of self-expression may cause conflict with the general Islamic concept of submission expressed in Salah.
- (h) **How important is it for Muslims to recognise the Qur'an as the only source of spiritual guidance?** **8**
- AE 8 marks**
- Evaluation of other sources, eg Shariah, Uadith.
 - Important because directly from Allah.
 - Shi'ites believe that everything in the Qur'an has a hidden meaning which needs interpreting by the Imams, they have divine authority to interpret it.
 - Some Shi'ites even believe that the Qur'an is not the final revelation but can be added to by the Imams, therefore they have difficulty accepting Muhammad as the Seal of the Prophets.
 - Shi'ites will also accept some of the Hadith but only those passed on through Shi'ite Muslims.
 - Some Shi'ites believe the Qur'an was altered by Sunnis to remove references to the twelve Imams.
 - Sunnis take a more literal approach to the Qur'an and believe Allah's guidance can only come through the Qur'an.
 - Also because the Qur'an describes Muhammad as the Seal of the Prophets it means there can be no more revelations.
 - Sunnis will accept the Hadith as a guide but it is not as important as the Qur'an and can be open to interpretation.
 - Sunni Muslims believe that the Imam is only a teacher, the Imam is not a channel for Allah's revelation.

JUDAISM

5. (a) **What do Jewish people understand by “an ensign for the nations”?** **2**

KU 2 marks

- He is the Messiah, the Chosen One of God.
- He will bring the Kingdom of God to all the peoples of the earth.
- He will set up the Messianic Age.

- (b) **In what ways do Jewish beliefs differ about what will happen when God’s “ensign” comes?** **6**

AE 6 marks

Orthodox Jews

- Due to the amount of suffering experienced by the people, belief grew that God would send someone to deliver them out of their suffering. This was aided by the Prophets teaching.
- A human being possessing extraordinary powers of wisdom, justice and leadership – a descendant of King David and would create a state greater than David’s Golden Age.
- He will restore the Temple in Jerusalem and their obedience to the Torah.
- Orthodox Jews believe that all Jewish enemies will be defeated and driven from Israel.
- Israel will demonstrate the Kingdom will be of this world.

Reform Jews

- Reform Jews do not see the Messiah as an actual person.
- All people together bring peace, kindness and justice to all, all over the world.
- There will be paradise on earth.
- He will welcome the resurrection of the souls of the righteous of all nations (*Maimonides, Mishneh Torah, Hilchot M’lachim U’Milchamoteihem 11:4*).

- (c) **Describe two things Jewish people do in their everyday lives to observe the Torah.** **4**

KU 4 marks

- They can ensure that there are mezuzahs and they are used. “Place them on the doorpost” and recite the Shema.
- They can ensure that the house prays on a regular basis, parents helping their children.
- They can keep Kashrut, the food laws. Making sure food is kosher by buying the right food.
- Ensuring it is stored properly. Separate cutlery and utensils for meat and dairy products.
- Making sure that meat and dairy products are not mixed, including meals.

(d) **Describe the festival of Pesach.**

6

KU 6 marks

- The Feast of Unleavened Bread.
- It commemorates the Exodus and God leading his people out of Egypt.
- The house is cleared of all leavened bread (hametz) and any food substances made from yeast. Any implements or utensils used with bread would also be removed or sealed up.
- People will invite others to join them for the Seder meal. Moses had told people to invite their neighbour to eat the lamb.
- The Seder Meal is celebrated using a special book, The Hagadah.
- Special foods are used, these are symbolic and often represent different key aspects of the story, ie shankbone to represent the Lamb which is slaughtered each year in the temple. Matzah are pieces of unleavened bread, as the Israelites could not wait for the dough to rise, etc. (Max 3 marks for describing the special foods).
- A special cup is placed on the table, this is for Elijah. Elijah is expected to herald the coming of the Messiah.
- During the meal special prayers and hymns are sung reminding the people of the first Exodus.

(e) **What is the purpose of a Bar Mitzvah ceremony?**

4

KU 4 marks

- It is a public ceremony to show that someone has moved from childhood into adulthood, at age thirteen.
- It is important to show that boys are willing to take responsibility for their action.
- It is an opportunity for the Jewish community to show that they are accepting the move from boyhood into manhood.
- It is ensuring the continuation of the Jewish nation.
- It continues Jewish family traditions.

(f) **How important is the authority of the Torah for Jewish people?**

8

AE 8 marks

Important

- The authority of the Torah is important to all Jews, however Jewish beliefs about the Torah differ on how it is used.
- The importance of the authority of the Torah can be seen in the fact they are kept in a special place in the synagogue, The Ark.
- The importance of its authority can also be seen in the way it is treated – the use of the yad, the pointer, the decoration of it, its mantle and breastplate, etc.
- The importance of its authority can be seen in the fact it has its own feast, Shavuot. This commemorates the events of Moses being given the Ten Commandments and the Law.
- The importance of the authority of the Torah can be seen in the fact that old copies are not burned or just thrown out. They are buried, this shows the importance.
- The importance of the authority of the Torah can also be seen in the fact that The Law covers every aspect of Jewish life. God tells them how they should live their life.

Orthodox

- They are God's word, they mean what they say. The Torah has to be followed to the letter.
- No room for interpretation – they have to be taken literally.
- The Torah is read in Hebrew and never translated because then some of the meaning may be lost. This shows its importance.

However

- Reform Jews interpret the words of the Torah, its spirit is more important rather than following it to the letter.
- Reform Jews will translate from Hebrew into the language of their own country. Its relevance to people's life is far more important.
- Reform Jews will include other writings as The Law, rather than just the five books of Moses, the Torah.

Less Important

- Outdated and irrelevant.
- Impossible to keep in modern society.
- Other things such as festivals are more important.

SIKHISM

6. (a) **What word do Sikhs use for the “soul”?** **1**

KU 1 mark

- Atman.

(b) **Explain two Sikh beliefs about the soul.** **4**

KU 4 marks

- It is immortal.
- It survives beyond death.
- It is pure spirit.
- It is part of God.
- It is the real part of a person.
- It is this which is reborn.

(c) **“...and the Lord will come to dwell in your mind.”**

How might this statement help someone who becomes gurmukh? **2**

AE 2 marks

- Someone who becomes Gurmukh is God-oriented.
- The person is totally focussed on God.
- God is kept in the mind at all times.
- God is worshipped.
- God is listened to through prayer.
- The teachings of the Guru are the inspiration.

(d) **How easy is it for Sikhs to make progress on the path to reunion with God?**

Give two reasons for your answer. **4**

AE 4 marks

- To some extent it can be achieved by human effort.
- There are stages, khand or realms, such as duty, spiritual awareness and discipline.
- It cannot be done on one's own.
- The most important factor is God's grace, darshan.
- Beliefs though must be accompanied by practical action such as sewa, service to others.

(e) **Describe what Sikhs mean by Kirt Karna.** **4**

KU 4 marks

- The term refers to 'honest work'.
- It can be physical work such as cleaning the gurdwara floor.
- It must not bring any harm to God's creation.
- It emphasises the need to care for others.
- An honest living is one which does not involve exploiting or harming others.

(f) Explain the importance of the Ten Gurus. 3

KU 3 marks

- They were prophets, messengers from God.
- They help Sikhs on the path to reunion with God.
- They are more than merely guides or examples.
- They can link the faithful Sikh directly with God.
- They serve and help humanity.

(g) Describe how Guru Tegh Bahadur became a martyr. 4

KU 4 marks

- He lived in India at a time when the Emperor Aurangzeb tried to force everyone to become Muslim.
- Brahmins were told to lead the way or be executed.
- They got together and asked for help from Guru Tegh Bahadur.
- They said that they would convert if the Guru could be persuaded to become a Muslim but if not they should be free as Hindus.
- In spite of many persuasions he refused and was tortured and beheaded.
- His death teaches the importance of religious freedom and true faith wherever it is found.

(h) How important to Sikhism is belief in the equality of all human beings? 8

AE 8 marks

- All human beings are equal in the eyes of God.
- All have been created by and are part of the One God.
- Sikhism does not discriminate on the ground of race, social position, religion or gender.
- Everyone sits on the floor of the Gurdwara at the same level.
- Sikhs believe that religion should not be used as a reason for discrimination.
- The Sikh gurus rejected the ideas on which the caste system was based.
- Social pressure still sometimes overcomes principles causing young Sikhs to marry within their own zat or caste group.
- The gurus taught that women were equal and should not be discriminated against since God is neither male nor female.

SECTION TWO

MORALITY IN THE WORLD

CRIME AND PUNISHMENT

1. (a) Describe two arguments which support the abolition of the death penalty. 4

KU 4 marks

- Does not work as a deterrent. Murders still committed.
- Leaves no room for error/miscarriages of justice.
- Turns some criminals into martyrs.
- Murder is wrong so execution can't be right.
- Death penalty is barbaric.
- Violation of human rights.
- Death penalty does not allow criminals to reform.

- (b) Name a religion you have studied. What does it teach about capital punishment? 4

KU 4 marks

Buddhism

- It is inconsistent with Buddhist teaching.
- Buddha's teaching has no place for physical punishment.
- It has effects on the soul of both the offender and the punisher in future incarnations.
- Emphasis must always be on reform of a criminal.
- To deny chance for change goes against the spirit of Buddhism.

Christianity

Views will differ however....

- The idea of an 'eye for an eye'.
- He who sheds man's blood by man shall his blood be shed.
- Sanctity of life important.
- Death penalty devalues life.
- Leaves no room for reform.
- No possibility for forgiveness.
- Goes against the teaching of Jesus not to take revenge.

Islam

- Two crimes worthy of death penalty.
- Murder and openly attacking Islam.
- Principal of 'a life for a life' accepted.
- Only after a proper legal trial.

Sikhism

- Life can be taken if society believes crime so bad that criminal forfeited right to life.
- Death penalty should be used sparingly.
- Never for revenge.
- Should be painless.
- May be used for crimes other than murder.

- (c) **Describe two possible benefits of carrying out “high numbers of executions.”** **4**

KU 4 marks

- Disposes of violent and dangerous individuals.
- Shows society will not tolerate terrible crimes.
- Puts an end to reoffending.
- Saves money.
- Places high value on innocent life.
- Only deterrent some understand.
- Protection of society.

- (d) **“The death penalty is an easy way out for a murderer.”**

To what extent do you agree with this statement?

6

AE 6 marks

Agree

- Preferable to life in prison.
- Saves a criminal living with their conscience.
- Ends a pointless existence.
- Don't have to attempt to change.
- No need to repay society for wrong done.

Disagree

- Can take a long time before execution date set and carried out.
- Executions can go wrong.
- Physical, mental, emotional pain involved in execution.
- Long time in prison can be more painful.
- Murderers can change while in prison and go on to make a contribution to society.
- Prison will make a murderer face up to what they have done.

- (e) **You have studied a viewpoint independent of religious belief.**

What does it teach about crime and punishment?

4

KU 4 marks

Utilitarianism

- Punishment is the logical outcome of wrongdoing.
- Purpose of punishment should be to deter.
- Punishment should create the greatest good for the greatest number.
- An action is right or wrong depending on its consequences.
- Punishment should also be about reformation.
- Punishment may be unnecessary if the criminal unlikely to re-offend.
- Protection of society.

Humanism

- Laws exist for the common good.
- Punishment should be fair and humane.
- Causes and cures for crime should be looked at carefully.
- Crime is linked to socio-economic conditions.
- Criminals may be the product of their environment.
- Criminals should be rehabilitated so they have something better to do with their lives.

- (f) *“People who have broken the law should be given the chance to put right the wrongs they have done.”*

Do you agree? Give reasons for your answer.

8

AE 8 marks

Agree

- Reparation should be one of the aims of punishment.
- For some crimes community service appropriate punishment.
- Can help victim get over the crime.
- Communities may benefit by damage being repaired.
- Can help the criminal face the extent of the wrong they have done.
- May help to break the pattern of offending behaviour.

Disagree

- Some wrongs can't be put right.
- How can killing someone ever be put right?
- Who decides when the wrong has been put right?
- Criminals should be locked up and kept away from society.
- Prisoners can't compensate their victims financially.

GENDER

2. (a) **What does stereotyping mean?** 2

KU 2 marks

- To judge a person unfairly on the grounds of a certain characteristic such as race, religion or gender.
- Attribute certain characteristics to groups of people.

(b) **Describe three stereotypes of women in the work place.** 6

KU 6 marks

- Women are seen as doing more ‘menial’ tasks such as secretarial work – excluding them from management structures.
- Women are often seen as the ones doing jobs such as cleaner, shop assistant – often lower paid or part time jobs.
- Women are often seen as not being capable of certain jobs – firemen, building work or other heavy manual jobs. This is due to the stereotype of being the ‘weaker sex’.
- Women are stereotyped into the so called caring professions such as nursing or carers.

(c) **Describe what women can do if they feel they have been discriminated against at work.** 4

KU 4 marks

- They can take their employer to court if they feel they have been paid a different pay scale from men doing a similar job.
- This can be done through their union.
- They can approach the officers of the Equal Opportunities Commission (Commission for Equality and Human Rights) – and get them to fight their case.
- They can also fight against discrimination if they do not get promoted against someone of the opposite sex if they have the same experience and qualifications.

(d) **You have studied a viewpoint independent of religious belief. To what extent might it agree that gender stereotyping is “a dangerous thing in our society”?** 6

AE 6 marks

- Candidates can choose one of the prescribed groups or other recognised positions.
- It is dangerous as it leads to women being stereotyped as less capable than men and therefore suffering in promotion ladder.
- Media stereotyping is dangerous as it presents women in unfavourable lights – blonde ‘bimbos’ damaging the standing of women in society.
- Pornography sends out a dangerous signal about how women use their sexuality. This it is argued can lead to abuse and violence against women.
- Stereotyping of women as wives and mothers leads to educational decisions being made in many cultures – this holds back women’s opportunities.
- Women as homemakers suggests that only they can fulfil the role and even when working they often are expected to carry out the role of homemaker.

(e) **Describe the role of men in one religious tradition you have studied.**

4

KU 4 marks

- In most religious communities candidates will point out that men are the ones who were the head or are in charge of the religion, eg the Pope, Bishops, Ayatollahs, Mullahs, Rabbis, etc.
- Men have traditionally been the ones in charge of the local congregations or groups of believers – eg Imams, Ministers, Priests, Holy Men, Rabbis.
- Men are usually responsible for the interpretation and **control** of the interpretation of the holy book of each religion – eg in the Roman Catholic Church, the College of Cardinals and the Papacy are responsible for the interpretation of the doctrines of the Church. In Islam, Mullahs issue decrees about what is to be considered truth on spiritual issues.
- Men are usually the ones in control of imposition of the rules and moral codes of each religion, eg Ayatollahs can issue fatwa's or religious orders against those breaking the rules. Hindu Holy men can issue decrees or teachings that point people towards 'eternal truths'. Ministers and priests were the ones who would excommunicate members from the church for breaking the moral code.
- As the question relates to the role of men the candidate can be awarded marks for pointing out the changing role of men in religious communities.

(f) ***“Gender inequality is most likely to end when people are properly educated about it.”***

Do you agree with this statement? Give reasons for your answer.

8

AE 8 marks

Agree

- Gender equality is a serious moral issue in our society so we should be educated about it.
- There are important laws governing gender equality so only by learning about them will they become effective.
- Equality of opportunity is now recognised as a basic human right. People must be educated on these matters to counter any ideas that may suggest otherwise.
- If schools train men and women to take an equal role in society at all levels, both in the work place and in the family, then gender inequality is more likely to end.
- With proper education the tradition that women were the 'weaker sex' can be overcome.

Disagree

- Gender roles are matters of opinion which have little to do with education.
- Education cannot cover all attitudes and ideas in society and has limited opportunities to shape our morals.
- Ideas about gender roles are matters of religious teaching not mere opinions.
- For many young people today gender is no longer an issue – maybe by focusing on it we are merely perpetuating prejudices by raising them in class and sowing the seeds of ideas that should have been long forgotten.
- No amount of education will end gender inequality because it is so deeply rooted in society and some religious traditions.

Marks can be awarded for relevant examples.

INTERNATIONAL ISSUES

3. (a) **Explain why world poverty is described as an injustice.** 4

KU 4 marks

- Many people are poor through no fault of their own.
- It is unfair that so much wealth is concentrated in the northern hemisphere.
- Countries are often kept in poverty by the policies of wealthier nations.
- The division between rich nations and those struggling with poverty is getting greater.

- (b) **Do you agree that teaching people skills is the best form of aid?**

Give reasons for your answer.

6

AE 6 marks

Yes

- It empowers people rather than creating a dependency.
- It gives people ownership of their own situation.
- It enables people to develop the means to become self-sufficient.
- It restores humanity and dignity to people.
- People would rather help themselves than rely on charity.

No

- It takes too long to teach the unskilled.
- Ineffective governments cannot sustain the progress made.
- It only helps a tiny minority of communities.
- The personnel and skills are badly needed in European countries.
- Major disasters undo the work by killing the skilled people most needed.

- (c) **Give two reasons why politicians should be concerned about global hunger.** 4

KU 4 marks

- Politicians from over 100 countries have been promising for ten years to halve world hunger.
- International political agreements such as the General Agreement on Tariffs and Trade (GATT) have the ability to remove restrictions on free trade.
- Contemporary politics is not just about the nation state but has a global dimension.
- Politicians have a responsibility to make aid more effective.
- It will take a political commitment to reverse the causes of poverty and global hunger.

- (d) **Explain how armaments can be understood as a form of international aid.** 4

KU 4 marks

- This is government backed trade in arms to developing countries worth millions of pounds.
- This trade is supplied by an international arms industry.
- Governments of countries requiring aid need to maintain their military forces with weapons.
- Importing arms may be essential to support a state's legitimate security needs.
- Developing countries have the right to choose to spend money purchasing arms.

- (e) **Describe a religious viewpoint about the effects of globalisation on the environment.**

4

KU 4 marks

Buddhism

- The neglect and greed which has led to the destruction and pollution of the planet is the result of collective karma.

Christianity

- Instead of the global pursuit of power and wealth we should work wisely as responsible stewards to protect the Earth God has created.

Hinduism

- Globalisation has had a deteriorating effect on Planet Earth all of which is a part of the Creator God. There should be more respect and love for Mother Earth.

Islam

- We are God's trustees with a responsibility to maintain the natural environment. It requires balance and harmony and not thoughtlessly using and taking out of the Earth.

Judaism

- Global interests must never lose sight of moral concern for people.
- In the Tenakh, Jewish people are taught not to exploit the land but to rest it once every 50 years.

Sikhism

- The Gurus taught that the world belongs to God.
- The exploitation of human beings, pollution and deforestation on a global scale deny our purpose to achieve a blissful state of harmony with the Earth.

(f) *“The process of globalisation benefits everyone.”*

You have studied a viewpoint independent of religious belief. To what extent might it agree with this statement?

8

AE 8 marks

Agree

The British Humanist Association

- We must work towards practical, enterprise based policies that governments and international institutions can adopt so that everyone can take advantage of the benefits of globalisation.

The World Trade Organisation

- The international economic system can be reshaped towards a new order of values that promote equity, justice and sustainability for the planet.

Peter Singer

- There is a need for human beings to act globally in order to reduce the impact of human activity on our atmosphere such as the emission of greenhouse gases. We must search for an acceptable principle of global fairness.
- Further, if we did away with globalisation, the poor of the developing world would be left worse off.

Disagree

The British Humanist Association

- Exploitation of the poor by the rich is linked with the desire for power and status.
- The benefits from investment in poor countries by businesses and industries from richer nations go disproportionately to the investors.

Friends of the Earth

- A problem with the World Trade Organisation is that big countries' power and wealth means the concerns of smaller nations are pushed aside. The cost of raising complaints means developing countries cannot defend themselves.

Peter Singer

- Mining and oil companies make deals with developing world dictators, paying them off so they can exploit the natural resources that should belong to the people of the country.
- Multinational manufacturers shift their factories around the world to take advantage of the cheapest labour, the weakest pollution standards, the biggest pool of child labour.

MEDICAL ETHICS

4. (a) Describe what is meant by therapeutic cloning. 2

KU 2 marks

- Therapeutic cloning involves the process in which the nucleus of a cell from a human patient is injected into a human ovum which has had its nucleus removed.
- One goal of therapeutic cloning is to develop organs for transplant that have an identical DNA structure to the organ recipient.
- It does not involve an attempt to create a new life.

- (b) What does UK law state about therapeutic cloning? 4

KU 4 marks

- Human cloning has not been allowed until recently when a licence was granted in 2005 to Newcastle University.
- Therapeutic cloning is allowed.
- Licences must be provided by the HFEA.
- Research allowed up to 14 days of development.
- Frozen embryos can only be stored for up to 5 years.

- (c) *“Therapeutic cloning should be allowed for anyone who can benefit from it.”*

Do you agree? Give reasons for your answer. 6

AE 6 marks

Agree

- The technology exists so it should be used to improve quality of life.
- Individuals should be free to make their own choices on this issue as it is a private matter harming no one else.
- Developments can be sold making money for the government and can be used to benefit others.

Disagree

- If life begins at conception then embryo research requires the murder of a human in order to extract the stem cells.
- Life could be devalued.
- Scientists may misuse or exploit the technology.
- The poor may be exploited in order to harvest their eggs.

- (d) **You have studied a viewpoint independent of religious belief. What does it say about the use of human embryos in genetic research?**

6

(As there are no mandatory viewpoints the viewpoints illustrated below are only examples.)

KU 6 marks

Peter Singer (a Utilitarian)

- An embryo is only a collection of cells; it has no rights so it can be used for research. Rights can only be ascribed to a person.
- If the use of embryos in research will benefit the many then it is good.
- We already allow genetic selection by encouraging prenatal diagnosis of conditions such as Downs Syndrome as this often leads to selective abortion.
- If humans have already developed the ability to prevent certain genetic disorders then we should use this technology to benefit people.
- Individuals should be free to make their own choices on this issue as it is a private matter harming no one else.
- Singer suggests the State should control human genetic engineering so that everyone can share in the benefits.

The British Humanist Association

- The most important consideration is the quality of life of the individual person.
- An embryo is a fertilised egg with the potential to develop into a person but it has no self-awareness, functioning brain or ability to feel pain or emotion. Therefore, it cannot suffer.
- Spare embryos are routinely disposed of and parents do not seem unduly concerned.
- Donors may even prefer embryos to be used to benefit others.
- If an embryo's cells can be used to alleviate suffering the good consequences outweigh the bad.

- (e) **Describe two circumstances in which euthanasia might be requested.**

4

KU 4 marks

- The patient is terminally ill with no hope of recovery.
- The patient is suffering with no hope of pain relief.
- The patient is in a vegetative state on life support.
- Where it is legal the family may request it to fulfil the patient's earlier request through a living will.

Marks may be awarded for appropriate examples.

(f) *“It is unacceptable to legalise euthanasia because it ends human life.”*

How far might religious people agree with this statement? Give reasons for your answer.

8

AE 8 marks

Buddhism

- The first precept states that a Buddhist should not harm any living thing.
- Action affects karma. Destroying human life can cause spiritual harm.
- Euthanasia can never be an escape from suffering.

Christianity

- Life is sacred and a gift from God – Job 1:21.
- Do not commit murder – Exodus 20:13.
- Euthanasia is a grave violation of the law of God – Pope John Paul II.
- Nothing and no one can in any way permit the killing of an innocent human being. No one is permitted to ask for this act of killing – Catholic Truth Society, 1980.
- Human life is on loan from God. We have responsibilities to care for one another – Church of Scotland, 1997.
- There can be a purpose in suffering.

Hinduism

- Suicide is a crime and a sin. People should die naturally.
- Bad actions attract bad karma and suffering in future rebirths – Bhagavad Gita 14:16.

Islam

- No one dies unless Allah permits. The term of every life is fixed – Surah 3:145.
- Suicide is wrong. Euthanasia is a form of suicide. It is interfering with Allah’s will by destroying life.
- There can be value in suffering; it is part of Allah’s will. Surah 31:17.
- It is the code of life the doctor aims to maintain and not the process of dying – Islamic Code of Medical Ethics, 1981.
- Anyone who kills a believer deliberately will receive as his reward a sentence to live in hell forever. God will be angry with him and curse him and prepare dreadful torment for him – Surah 4:93.

Judaism

- Do not commit murder – Exodus 20:13.
- Life is sacred and should only be ended by God – Job 1:21.
- Euthanasia is not allowed. Everything should be done to save life.

However

Christianity

- The Bible teaches Christians *‘Love your neighbour as you love yourself’*, Luke 10:27. If someone is suffering with no hope of recovery voluntary euthanasia can be the most loving and caring thing to do.
- Some Christians accept euthanasia if the patient is brain-dead as there is absolutely no hope of recovery and therefore no reason to keep them alive artificially. The human life is already destroyed.
- Compassion is one of the main qualities Christians are meant to show; it is not compassionate to allow someone to suffer with no hope of improvement.
- God does not want people to suffer unnecessarily.
- If it is against the law to allow an animal to suffer the same should be true for humans.

Islam

- Some Muslims have tried to adapt the teaching of the Qur’an to suit situations like this that they have faced in modern times.
- *“In his/her defence of life... The Doctor is well advised to realise his limit and not transgress it. If it is scientifically certain that life cannot be restored, then it is futile to diligently keep that patient in a vegetative state by heroic means.”* Islamic Code of Medical Ethics 1981.

WAR AND PEACE

5. (a) **Nuclear weapons are one type of Weapon of Mass Destruction.**

Describe two other types of Weapons of Mass Destruction (WMD).

4

KU 4 marks

- Chemical Weapons – these weapons produce toxic chemical reactions when they explode.
- Biological Weapons – these weapons release natural germs or toxins which are harmful or cause the death of large numbers of people.

(b) **Explain two arguments in favour of possessing WMD.**

4

KU 4 marks

- They act as a deterrent to other countries, countries would think twice about attacking a country possessing WMD.
- Governments are charged to defend the country, they need the latest weapons, WMD.
- Governments believe they need the same weapons as other countries. If others possess WMD, then so should they.

(c) **Choose an International Convention on WMD. Describe what it states about the possession and use of these weapons.**

4

KU 4 marks

There are many conventions, below is a typical example.

The Treaty on the Non-Proliferation of Nuclear Weapons (NPT) 1970

- Bans the direct transfer of nuclear weapons between any country.
- Nuclear States should not be assisting non-nuclear states to procure nuclear weapons or explosive devices.
- Non-nuclear states are not allowed to procure or produce nuclear weapons or explosive devices.
- Non-nuclear states are to refrain from diversifying nuclear energy capability for industrial use into nuclear weapons or explosive devices.
- To further the goal of achieving nuclear disarmament in general and complete disarmament.

- (d) **Choose a religion you have studied. Describe why it might teach that using WMD is wrong.**

4

KU 4 marks

Christianity

- Some Christians feel that the teachings of Christ are totally opposed to the use of WMD, Christianity teaches “love” – agape – how can we love and respect people and possess WMD.
- Some Christians believe that WMD are unacceptable because of the number of casualties – if we use WMD we will increase the number of people who are dying.
- Some Christians believe that the use of WMD are unacceptable because of the destruction they will bring. They are happy with conventional weapons but feel the use of WMD is just too far. There is enough devastation in the world without adding to it.
- The work of the “Ploughshare” Protesters – Faslane – is to stop nuclear weapons not increase the amount of them. They would never agree that having them could be justified.
- Huge amounts of money are used in WMD, some Christians feel this money would be better going to the poor and solving other problems – Matt 25:30-46 – “...whenever you do this for the least...” – THE SHEEP AND THE GOATS. To use them would be to increase this injustice.
- Instead of using WMD some Christians believe that money spent could be used to relieve the huge debts of the developing countries – this would make the idea of using them even more unjustified.

Islam

- Charity is one of the Five Pillars of Islam, the money used to purchase WMD could be better used. Muslims are charged with improving the life of people, Health, Education, etc – the possession of nuclear weapons would seem totally contradictory.
- Some Muslims believe that WMD are unacceptable because of the destruction they will bring. The use of WMD could lead to greater risk of destruction.
- The fact that WMD are indiscriminate, more innocent people will be affected. This is wrong to Muslims who are supposed to respect life. WMD are indiscriminate, both in place and time – innocent people will be killed – as a result of the blast and with radiation fall-out.
- The Qur’an teaches Muslims to seek peace – the use of WMD would seem to them to be the exact opposite.
- Muslims are expected to show compassion to civilians and prisoners of war – WMD do not take prisoners.
- The Qur’an does not allow the burning of bodies.

Judaism

- Some Jews believe that WMD are unacceptable because of the destruction they will bring. The use of WMD would be seen as unacceptable.
- They are indiscriminate, both in place and time – innocent people will be killed – as a result of the blast and with radiation fall-out.
- Some believe they are wrong because of the cost of them – money could be used elsewhere. To have WMD would be seen as even more wrong as it will result in more money being used.

- (e) *“Using conventional weapons like tanks and guns is morally more acceptable than using WMD.”*

Do you agree? Give reasons for your answer.

6

AE 6 marks

Agree

- Using conventional weapons will result in a lot less loss of life, than using WMD.
- WMD are far more indiscriminate than conventional weapons, you can target conventional weapons more. Thus cutting the number of casualties.
- Fewer innocent people will be killed by conventional weapons, than by WMD.
- The destruction caused to the land will be less using conventional weapons rather than WMD.
- The effects of conventional warfare can be overcome in a few years. Japan is still suffering the effects of the fallout of the atom bombs some forty years after the event.
- Only certain countries have WMD, this makes it unfair for the poorer countries who can only use tanks and guns.

Disagree

- It doesn't matter what type of weapons you use, it cannot be morally acceptable to take life.
- WMDs could bring a far quicker resolution to a conflict and therefore cut the number of casualties which might be expected in a conventional war because it lasts so long.
- It is not morally acceptable if you will suffer because your enemy has WMDs but your country does not.
- Conventional weapons like tanks and guns were technically more advanced than previous weapons, WMD are simply more advanced technologically.
- Countries have the right to defend themselves with the latest technology. If you can afford to make them, then you have the right to use them.
- You have a duty to fight as short a war as possible, WMD will lead to shorter conflicts.

- (f) **You have studied a viewpoint independent of religion. To what extent might it disagree with going to war?**

8

AE 8 marks

Utilitarian/Consequentialist

- May feel it is wrong to go to war because the benefits to the majority of the people will be vastly outweighed by the drawbacks created by the war.
- Too many lives may be lost to make it beneficial in going to war.
- Short term fix may not be the best benefit in the long run for the majority of people.
- May feel it is wrong to go to war if the majority of people are going to suffer because of the destruction and conditions as a result of the war.
- The destruction caused by war can last many years after the conflict. So although fighting may have short term advantages, the long term results may result in the country suffering more.
- It costs to go to war, perhaps the country cannot afford to go to war.
- The money spent on a war could be better spent by a country helping to improve the lives of its citizens, ie infrastructure, healthcare, education.
- Wars do not solve anything, they do not get to the heart of a problem. This can only be done by negotiations, this will benefit them more than going to war.

Some of the same arguments could be used by humanists using their moral stance based on different articles of the UDHR.

SECTION THREE

EXISTENCE OF GOD

- (a) **What do the terms “omnipotent” and “omniscient” mean?** 2

KU 2 marks

- Omnipotent – all powerful.
- Omniscient – knows everything.

- (b) **Describe two ways in which the existence of suffering and evil challenges belief in the existence of God.** 4

KU 4 marks

- If God is willing to prevent suffering but not able then he is weak.
- If God is able to prevent suffering but not willing then he is evil.
- If God does not prevent suffering perhaps he does not exist.
- People can accept suffering as a result of someone’s own actions – they get what they deserve. However, when the innocent suffer God does not seem just.

- (c) **Describe how the Freewill Defence Argument is used to explain the existence of evil.** 4

KU 4 marks

- Augustine – the origin of evil and suffering lies in the misuse of freewill by the Devil.
- God intended humans to be in a loving relationship so they were given the freewill to accept or reject him.
- Suffering and evil are the result of humans misusing freedom of choice.
- To remove suffering God would also have to remove human freewill.
- It is better to allow freedom of choice, with all its consequences, than turn humans into mindless robots.
- If ‘programmed’ by God to be good, human actions could not be morally good as this needs free choice.
- Keith Ward – the possibility of a loving relationship with God is more important than the possible consequences of the misuse of freewill.

- (d) **Do you think the Freewill Defence Argument is an effective explanation for the existence of evil and suffering? Give one reason for your answer.** 2

AE 2 marks

Yes

- For Christians it seems to fit in with the story in Genesis 3.
- It gives people responsibility for their own decisions.
- It seems to fit with our experience.
- It fits with what we know of God’s character.

No

- Anthony Flew and JL Mackie – if God was omnipotent he could have created a world with no evil.
- God could have given us the illusion of freedom so all our choices appeared free.
- The price of freedom is too high. It is not worth the suffering of innocent children.
- The FWD implies people can choose to do good by themselves. If so, what need do we have of God?
- It assumes people have freewill. Some question whether we have genuine freewill.
- God could intervene. He seems to do so at times with miracles – so why not all the time.
- The FWD doesn’t explain natural suffering only that caused by the misuse of freewill.

- (e) **Describe ways in which the process of evolution is said to challenge the existence of God.** **6**

KU 6 marks

- The evolutionary process involves a great deal of waste and suffering.
- 90% of all living things will not survive.
- If God is involved in evolution, why does he allow such waste?
- Survival of the fittest seems to go against the idea of a loving God.
- Why would a loving God create a world that is *red in tooth and claw*?
- Evolution is a self-causing process therefore we do not need God.

- (f) ***“Natural evil is one of the most effective pieces of evidence against belief in God as the Designer of the universe.”***

Do you agree? Give two reasons for your answer.

4

AE 4 marks

Agree

- It is evidence of poor design.
- If God’s character is as described by religious people he would intervene and stop natural disasters happening.
- Most religions teach that God expects his followers to help others; surely he would only ask people to do what he himself does.
- God’s inaction and silence suggests that he does not exist.
- Maybe everything relies on chance and there is no God.

Disagree

- Natural disasters only happen because of the way the world operates, not because of God’s neglect.
- God has ‘led’ people to provide help to ease the suffering caused by natural disasters.
- It doesn’t prove that God does not exist but that he may not be as powerful as religious people claim him to be.

- (g) **To what extent does the First Cause Argument prove the existence of God?**

8

AE 8 marks

Agree

- The first three of Aquinas’ 5 ways can be used to argue for the existence of God.
- The argument is based on the empirical evidence that the universe exists and everything in it needs a beginning/cause.
- Motion – everything that moves is moved by something else. This cannot be infinite or the movement would not have started in the first place. There must be an ‘unmoved mover’ – God.
- Causality – everything has a cause. There cannot be an infinite number of causes therefore there must be an ‘uncaused cause’ – God is the First Cause.
- Potentiality – nothing can come from nothing. Something only comes into existence as a result of something that already exists. There must be something with ‘necessary being’ that exists of itself – God.

Disagree

- The argument contains a self-contradiction – it states that there are no uncaused causes yet it also says that God does not need a beginning.
- Hume – we assume that because everything in our experience needs a cause everything else must have a cause too. This is an arrogant, illogical assumption.
- Hume – we accept causality because that is what we expect to happen. Just because nothing contradicts it in our experience we assume it must always be true.
- Hume – why does the universe need a beginning? If God can be self-caused why can't this be true of the universe itself?
- Hume – we are trying to prove things beyond our experience by using our own limited experience.
- Hume – how can we know what happened at the beginning of the universe when none of us was there.
- Kant – our knowledge is limited to the finite world of space and time, it is not possible to speculate what may or may not exist outside of our experience.
- Bertrand Russell – 'the universe is just there and that's all.' We should just accept that it exists.
- Palmer – infinite regression is a possibility. If we accept it in relation to Maths why not in relation to our universe?
- Hawking – even if there was a first cause, there is no evidence to prove it was a monotheistic God. It could have been anything.

SECTION FOUR

CHRISTIANITY – BELIEF AND SCIENCE

(a) **What do Christians mean by revelation?**

2

KU 2 marks

- It is believed to be knowledge communicated to them by a divine/supernatural agent, especially God.
- Revelation can be either a direct communication from God or something that has been “communicated by God” and filtered through the minds of human beings.

Two types of revelation

- **General** – open to anyone and can be by experiences of the natural world, conscience, reading scriptures, personal experiences, etc.
- **Special** – in a particular event, dream, “miracle”, etc.

(b) **In what ways is the scientific method an important source of knowledge?**

4

KU 4 marks

- Definition of Scientific method: observation, hypothesis, experimentation, verification (Falsification).
- Science/scientific method produces a growing and changing body of knowledge about the world with theories which are constantly being tested out and modified to give us a better understanding of world.
- These theories can then be used to predict future events and their consequences.
- An important feature of science is that it is always changing and throwing up new ideas in relation to new evidence and information.
- Its theories provide scientists with the best way of making sense of observations of things that happen in the world.
- Science works through what we call rational empiricism meaning that it involves the reasoned examination of evidence for a particular claim or idea rather than speculation or just opinions.
- Science can therefore give us a solid base for the discovery and development of knowledge which is generally free from opinions or speculations which cannot be shown to be true or false.
- It also gives us a set of standards to apply to all empirical knowledge in all parts of the world.

(c) **State two limitations of the scientific method.**

2

KU 2 marks

- Scientific method cannot give us absolutely certain knowledge. The more a theory is confirmed, the greater the likelihood is of its being correct.
- It is provisional and it is normally accepted that every theory will be improved upon or shown only to apply in a limited number of circumstances.
- A scientific method approach concentrates on limited or specific aspects of a problem/issue so is selective in what it can tell us. It focuses on particulars rather than generals.
- Science cannot give us knowledge about everything in relation to experimental work as it must limit itself to those aspects which can be scientifically studied and verified.
- Science cannot give us any kind of answers about whether there is any meaning or purpose in life, about right or wrong, good or bad – what our values should be, etc.

(d) Analyse two strengths and two limitations of belief in revelation.

8

AE 8 marks

Analysis of strengths

- If people believe that they have had an individual experience of God then it becomes a very significant event in their life and is something they can take with them into every aspect of their lives from that point on.
- Revelation is seen as happening to individuals in a whole range of situations and experiences in life. As people who believe they have experienced such “revelations” meet together, the experiences of others can mutually reinforce the beliefs that such revelation experiences do occur.
- Christians accepting revelation from God can be seen to stand in a long tradition which goes back hundreds or thousands of years – even as far back as the beginning of the religion so feel part of a continuing process.
- Christianity is regarded as a religion of revelation, firstly in the lives of Abraham, Moses, the various Old Testament prophets, and most of all through the life and teaching of Jesus as the supreme revelation of God. It reinforces current experiences of revelation.

Analysis of limitations

- We can only really **know** things we can see, touch, taste, feel and smell by the use of our senses. “God” cannot be known in this way. Any talk of revelation is subjective and psychological only.
- God, by definition, is greater than anything that exists and it is impossible for any human being to understand God in this way – even if God existed.
- Revelation is a very individual or subjective experience. While people may claim that a revelation has occurred to them, there is no way that this can be checked or verified.
- When people speak about “revelations” they have had, they have to use language to describe this. As soon as they do this, they have **interpreted** the experience so it is no longer possible to get back to the original experience as opposed to an interpretation of the original experience.
- Although revelation regards information as having come “direct from God” you cannot get pure, unfiltered ideas or experiences of anything. Human interpretation has to come in somewhere and so the “revelation experience” depends on interpretation.

(e) Describe the origin of human life according to Genesis 2.

4

KU 4 marks

- God formed the man from soil.
- God breathed life-giving breath into the man.
- God caused the man to fall into a deep sleep.
- God removed one of the man’s ribs and closed up the flesh.
- God formed a woman out of the rib and took her to the man.

Describe the origin of human life according to Genesis 1.

4

KU 4 marks

- Human life created by God.
- Human life created on day 6.
- Humans made in God’s image.
- Male and female created at same time.
- Humans made last, ie pinnacle of creation.
- Humans blessed by God.

(f) **How does science explain the origin of human life?**

4

KU 4 marks

- All life originated from a primeval “soup” of tiny microbes 3,500 - 4,000 million years ago from chemicals such as hydrogen, sulphur, potassium, water, etc.
- These chemicals were the residue of exploding stars from the early history of the universe.
- Life then gradually evolved/developed in relation to their capacity to adapt to changing conditions – with the “fittest” surviving and the “unfit” not.
- Natural selection is sufficient to explain the origin and development of life – there is no need to assume some kind of supernatural creator/originator such as God.
- All forms of life originate from the same beginnings so life has a common natural source.

(g) **“Science and Christianity do not need to be in conflict about the origin of human life.”**

How far do you agree? Give reasons to support your opinion.

6

AE 6 marks

Agree

- Evolution is not a new idea for Christians. It has been around since Augustine (4th century) without appearing to threaten the beliefs of many Christians over the centuries.
- Evolution is an attempt to explain the HOW of the development of life. The WHY is much more important which are the key areas of the Genesis stories – and these can be interpreted in other ways than literally.
- Understanding the way life originated and developed still begs the question about the creator of it. It is still possible to believe in God as the source or power behind it all.
- Many religious people who are also scientists have suggested ways of interpreting Genesis and defending religious beliefs in the light of the idea of evolution, eg Peacocke, Teilhard de Chardin, Polkinghorne, etc.
- The fact that evolution shows that life has started from simple beginnings and has developed into a very complex structure, with qualities of creativity, intelligence, consciousness would suggest that there is something significant going on in the process. This can validly be related to the idea of God and related religious belief.

Disagree

- Some Christian creationists believe in the fixity of species/separate creation of all things created by God in their present form and were not susceptible to change. This conflicts with the scientific account.
- God had designed the world/life as it was with each species appropriately suited to its environment, eg **Paley's** argument from design (1802). To suggest that life had evolved seemed contrary to this view.
- Also there now appeared to be no “guiding hand” in the process and development of life which was an expression influence and goodness of God so cannot be accepted.
- If evolution is accepted, the idea that human life does not appear to be unique or specially created by God, which suggests it has no meaning or purpose.
- If Humans were just animals like everything else the sense of humans being made in God's image and likeness (**Gen. 1:26**) no longer seemed to be the case. Human beings had been deprived of their “souls”.
- Some Christians reject scientific findings because they appear to conflict with “evidence” in the Bible.

[END OF MARKING INSTRUCTIONS]