



2014 Religious, Moral and Philosophical Studies

Intermediate 2

Finalised Marking Instructions

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Marking Instructions for each Section

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Part One: General Marking Principles for: Religious, Moral and Philosophical Studies Intermediate 2

This information is provided to help you understand the general principles you must apply when marking candidate responses to questions in this Paper. These principles must be read in conjunction with the specific Marking Instructions for each question.

- (a) Marks for each candidate response must always be assigned in line with these general marking principles and the specific Marking Instructions for the relevant question. If a specific candidate response does not seem to be covered by either the principles or detailed Marking Instructions, and you are uncertain how to assess it, you must seek guidance from your Team Leader/Principal Assessor.
- (b) Marking should always be positive ie, marks should be awarded for what is correct and not deducted for errors or omissions.

GENERAL MARKING ADVICE: Religious, Moral and Philosophical Studies Intermediate 2

The marking schemes are written to assist in determining the “minimal acceptable answer” rather than listing every possible correct and incorrect answer. The following notes are offered to support Markers in making judgements on candidates’ evidence, and apply to marking both end of unit assessments and course assessments.

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 Repetition in the left margin.
- Otherwise, only a tick (✓) at each relevant point should be marked on scripts.

Part Two: Marking Instructions for each Question

SECTION ONE

WORLD RELIGIONS

1. BUDDHISM

1. (a) 2 KU Marks 2

- Part of the Second Noble Truth of Samudaya.
- The cause of dukkha.
- Literally means craving.
- Selfish desires.

1. (b) 4 KU Marks 4

- Leads to action motivated by the Three Root Poisons (greed, hatred and ignorance).
- Leads to attachment to impermanent things (material possessions/relationships/etc).
- Leads to suffering (dukkha) because we are dissatisfied with what we have.
- Prevents people achieving steps on Eightfold Path, such as Right Understanding.

1. (c) 6 AE Marks 6

Accurate

- Tanha only leads to developing negative kamma which will only lead to being held to samsara.
- Tanha prevents people from having the mental state to become enlightened, it leads to rebirth (in samsara).
- Tanha makes people much more likely to be led by the three root poisons.

Inaccurate

- Samsara is caused by many things, not just tanha: ignorance may be more to blame as it allows us to give in to tanha and not follow the path.
- Tanha is part of the human condition; people can control their reactions to cravings.
- They can progress on the path and ultimately become enlightened, thus escaping samsara.

1. (d) 6 KU Marks

6

Max 5 marks for only two precepts.

- Not to take life:
 - do not kill
 - be a vegetarian
 - respect all life.
- Not to take what is not given:
 - not to steal or coerce people into giving you things
 - to be charitable and appreciate what you have.
- Not to take substances which cloud the mind:
 - don't take drugs or alcohol, in some cases even tea and medicines
 - actively keep your mind clear and alert.
- Not to misuse the senses (usually interpreted as sex):
 - not to be promiscuous or use prostitutes
 - have meaningful relationships.
- Not to misuse speech:
 - do not lie or gossip
 - be helpful, honest and kind.

1. (e) 4 KU Marks

4

- A set of moral guidelines rather than rules.
- Guidelines that are basis of a Buddhist lifestyle.
- They give examples of how you ought, and ought not to live.
- Simple guidelines on behaving well, thus helping to achieve positive kamma.
- If followed will give a reference point of Buddhist behaviour and a reminder of other teachings, so helping progress on the path.
- Harmonious community/reciprocity in Buddhist areas.

Agree

- Any progress is down to individual/community effort and not belief in a supreme being.
- Action can bring you closer to enlightenment through gaining positive kamma and putting teaching into practice, simply thinking good thoughts/believing in Buddhism won't help.
- Basic Buddhism teachings encourage people to do things to help themselves.
- Buddhists can gain merit through charity, to meditation practices.

Disagree

- Simply acting well with no understanding as to why will not help people become enlightened.
- In order to create skilful action you must have understanding of the teachings/belief that the teachings are correct.
- Some Buddhist communities value isolated monasteries for their knowledge and understanding, and spiritual value. These monasteries can place much more emphasis on education/understanding/belief in the value of scriptures than of having monks interacting with the community and 'doing' good.

2. **CHRISTIANITY**

2. (a) **2 KU Marks** **2**

- People will stand before the throne of God.
- The book of life will be opened.
- People will be judged and separated...sheep/goats, righteous/unrighteous.
- Their final destiny will be decided by Jesus...heaven or hell.

2. (b) **4**

4 KU Marks

Max 3 marks for only one way

- Heaven is to be in the presence of God for eternity.
- It is the final destiny of those who have believed and lived a Christian life.
- Some Christians understand heaven in literal terms as described in the Bible...a place with many rooms, gates, streets of gold, angels etc.
- Some Christians have a more symbolic understanding.
- Heaven is a place with no sin, suffering or separation from God.
- Some Christians believe the benefits of heaven can be enjoyed now.

2. (c) **6 AE Marks** **6**

Accurate

Belief in hell is a necessary part of Christian belief because.....

- The Bible teaches the existence of hell.
- Jesus taught about the existence of hell.
- God's justice requires existence of hell.
- It is related to the idea of judgement and the afterlife.
- It is related to the idea of salvation.

Not Accurate

Belief in hell is not a necessary part of Christian belief because....

- It is incompatible with belief in a God of love for some Christians.
- Other beliefs are more important...grace, faith, resurrection etc.
- Some Christians are universalists....all will be saved so hell is not necessary.
- Belief in hell has been used to frighten people into believing.
- Emphasis on the afterlife detracts from the importance of following the example of Jesus in this life.

2. (d) 4 KU Marks

4

- Meditation helps a Christian to focus their thoughts on God.
- It helps them to understand God's will for their lives.
- It helps them to reflect on the words contained in the Bible.
- Through meditation Christians can grow in their understanding of God and his ways.
- Meditation helps a Christian to listen to what God wants to say.
- Meditation can help a Christian develop a fuller understanding of God's love.
- It helps Christians to be less focussed on this life and to be more spiritual.

2. (e) 6 KU Marks

6

Max 5 marks for only two types

- Christians can offer individual service within the church.
- They can be involved in leadership of the church as elders/deacons, lay preachers, pastoral assistants, serving at communion.
- Individual service can be given by being involved by playing an instrument to help lead worship.
- Christians can serve by running or helping with different groups within the church.
- Christians can offer individual service by doing practical tasks within the church....cleaning, caring for the fabric of the building.
- Individual service can also be given in the community outside the church.
- Involvement in caring activities in the community.
- Visiting the sick, lonely, housebound.
- Involvement in local council work to improve the community.
- Giving time to meet the practical needs of others.

2. (f) 8 AE Marks

8

Agree

- Serving others is to follow the example of Jesus.
- It is demonstrating obedience to the teaching of Jesus... 'love your neighbour'.
- Serving others helps to establish the kingdom of God in this life.
- Actions are an important part of being a Christian.
- Salvation from hell will be based on deeds done in this life.

Disagree

- Only way to achieve salvation is through faith.
- Good deeds alone do not lead to salvation.
- Serving others is important but so is having the right beliefs.
- The grace of God is required for salvation.
- Serving others alone can turn salvation into a human activity.

3. HINDUISM

3. (a) 2 KU Marks 2

- The atman or “soul” is the essential being of the person.
- The atman is the controller of karma and hence the moral behaviour of the individual.
- The atman is the part which goes through the process of samsara in the journey towards moksha.
- The atman is of the same reality as God (Brahman) – the atman Brahman union.
- The only permanent thing.

3. (b) 4 KU Marks 4

- Moral law of action/behaviour which Hindus are expected to follow.
- The law of moral cause and effect – good actions/karma cause/bring about good consequences and bad actions/karma cause/bring bad consequences.
- The idea of "you reap what you sow."
- Karma is a law which must work itself out so that life of an individual at any time is directly related to state of their atman(soul) from a previous incarnation.

3. (c) 6 AE Marks 6

Accurate

- As karma is the law where beings are rewarded and punished according to their actions and intentions, it may encourage Hindus to act and behave in a good way to ensure they are rewarded and not punished.
- Karma is the law of cause and effect often summarised by “you reap what you sow”. This is straightforward concept and helps Hindus by thinking about the possible consequences of their actions on both themselves and others.
- Karma is one of the three margas which relates to moral behaviour and may be seen as a better and easier path than bhakti (devotion) or jnana (meditation) in the process of samsara as it impacts more on daily life.

Not Accurate

- Some Hindus may feel that the moral demands of karma are too great which they find difficult or demanding to follow.
- They may also feel that people’s poor or bad moral behaviour does not always get punished and they get away with it. This may discourage them from trying to live a good moral life.
- They may be in a situation in life where poverty and disease and other problems affect them in a serious way for survival and may think that living morally is a difficult or impossible thing to do.

3. (d) 4 KU Marks

4

- Dharma literally means duty but also refers to discipline/responsibilities which Hindus have in life.
- Dharma is the religious or moral duties which Hindus have to carry out in relation to their particular caste/age or stage of life/education or occupation.
- It is a Hindu's personal code of conduct.
- Dharma is also seen as the order which gives structure to the universe as it harmonises all the forces of nature with human behaviour.

3. (e) 6 KU Marks

6

- Freedom from the cycle of rebirth.
- Atman merges with Brahman.
- Atman/jiva merges with Brahman.
- Maya dissolves on attainment.
- State of mind – cannot be described.
- Bliss.

3. (f) 8 AE Marks

8

Agree

- Hindu teaching is based on the four stages of life and this can only be fulfilled when people are prepared to give up the world.
- By the time they reach the sannyasin stage, they have sufficient experience of the world to judge the best/worst of life. Only then can they properly decide.
- Completing the four stages is the only way to be ready to leave world and unite or merge with God (Brahman).
- The attainment of moksha – union with Brahman – can only really be achieved by separation of all things worldly – and hence by following the ashramas.

Disagree

- Following all ashramas is only an ideal; many cannot afford or wish to do this.
- Many Hindus do not wish to give up everything they enjoy in life and so continue in the second stage (Grihastha) until they die.
- Very few Hindus go on to the third stage and even fewer to the sannyasin stage so most Hindus do not necessarily see all ashramas as important.
- Hinduism is changing from traditional forms and many see alternative ways of attaining moksha without going through all ashramas.

4. ISLAM

4. (a) 2 KU Marks 2

- Choose a special clean place, preferably with a clean prayer mat.
- Clear the mind and be attentive.
- Wear clean clothes.
- A man's clothes should cover his body from the navel to the knees.
- A woman's entire body should be covered, except for her face and hands.
- A woman should not wear makeup or perfume.

4. (b) 4 KU Marks 4

Max 3 marks for only one reason.

- It is taught in the Qur'an.
- To show respect/submission to Allah.
- Mainly a symbolic act of cleansing.
- A spiritual cleansing rather than a physical cleansing.
- Cleansing of the mind and body before receiving Allah.
- Preparation of the heart to receive Allah.
- Setting everything aside to concentrate on Allah.

4. (c) 6 AE Marks 6

Accurate

- It is a Fard in Shariah law (that which must be done).
- It is personal submission to the will of Allah.
- It is a way of thanking Allah for all that He has done and given.
- It is praise and worship at the deepest level.
- It is an ongoing process and part of the Muslim way of life.
- It prevents getting involved in wayward activities as the human heart is deceptive.
- It helps build good relations with others in the Muslim community.

However

- Allah knows what you need before you ask so it is not essential to pray.
- Worshipping Allah should be a way of life.
- Prayer is not the only way to show submission to Allah.
- The other Five Pillars are equally important in showing submission to Allah.
- There are occasions when it is difficult to pray five times a day.
- It should be done willingly and not just become a ritual.

4. (d) 4 KU Marks

4

- A new dimension beyond our knowledge.
- Unable to be understood by human minds.
- Eternal life with Allah.
- Old relationships in this world will be dissolved.

Symbolic images in the Qur'an include:-

- A state of joy, beauty, happiness and peace.
- A green garden full of foliage and flowers.
- The sound of running water and birdsong.
- A place of contentment and love.

4. (e) 6 KU Marks

6

- A stewardship role as guardians of the planet on Allah's behalf.
- To make the most of His creation.
- Particularly in sustaining the Earth's resources and other species.
- Look after others.
- Especially look after the less fortunate.
- Being the best person you can be.

4. (f) 8 AE Marks

8

Benefits

- Submission to Allah is at the heart of Islam.
- The word Islam is derived from the peace which is achieved through submission to the will of Allah.
- It is the main goal in life to live as an act of worship to Allah (Ibadah).
- It is living as Allah has intended for mankind (Taqwa).
- It is essential in building a stronger relationship with Allah.
- It is essential in resisting evil and following the straight path.
- It is preparation for the next life.
- It increases pleasure in this life.
- It is a motivation to help others.

Difficulties

- Life offers many temptations and trials which lead away from submission to Allah.
- Why has Allah created us with free will if it allows us to be tempted from submission?
- Submission can be too arduous for some people occasionally.
- It requires great discipline of mind and body to submit completely to Allah.
- It is difficult to follow every part of Shariah law entirely.
- Some might submit out of fear of Judgement from Allah.

5. **JUDAISM**

5. (a) **2 KU Marks**

2

- Gen1 – God created the world in six days.
- God created everything from nothing – Gen 1:2.
- God created everything; everything has a purpose – Ps 24:1.
- God designed his creation in a certain way, nothing exists by accident – Morning Prayer “You ordain the order of all creation...”.
- God placed humans in control of his creation; they have to ensure its protection - Gen 1:26-28.
- Tikkun Olam is a Jewish concept of reclaiming the “sparks of God’s Holiness” which were scattered through the world at the point of creation.

5. (b) **4 KU Marks**

4

- Humans were made like God, we have the same characteristics.
- This is not a physical likeness, but a spiritual likeness.
- Latin expression “imageo deo”.
- Humans can have the same relationships as God has with people.
- Humans can tell right from wrong – they have a moral conscience.
- God gave humans freewill to share in his life if they so wish.

5. (c) **6 AE Marks**

6

Accurate

- Suffering is the result of Adam and Eve’s disobedience to God – Gen 3.
- It was part of the Covenant – obey the commandments and stay faithful to God, or sin and be punished.
- Any examples from the Bible of God punishing people’s wickedness – ie the Flood, the Golden Calf.

Not Accurate

- Suffering can be seen as a test, eg Job.
- Suffering can never be explained.
- Suffering can be the result of natural disasters. This has nothing to do with disobedience to God.
- Suffering just happens as part of life.

5. (d) 4 KU Marks

4

Max 3 marks for only one occasion.

A mark is allocated if candidates identify a historical event. In order to receive the second mark, God must be shown to be interacting. Here are some examples:

The covenant with Abraham.

- The birth of Isaac
- The sacrifice of Isaac.

Moses and the Exodus

- The Burning Bush
- Pillars of fire and cloud
- Manna from Heaven.

King David

- David and Goliath
- Defeating the Philistines.

Joshua

- The walls of Jericho.

5. (e)

6 KU Marks

6

Max 3 marks for only one key symbol

Mezuzah

- The Mezuzah contains passages from the Torah, including the shema, which are kept in a box.
- The box is placed on the right of all the doorposts of the house except bathrooms and toilets.
- The mezuzah is a reminder to Jews of the Torah – when a Jewish person sees a mezuzah, their mind should focus on the Torah and its guidance.
- When entering a room, the Mezuzah is kissed or touched and the person remembers the words of the Torah or the Shema.

Tefillin

- Tefillin are leather pouches attached to the forehead and on the arm close to the heart.
- They contain extracts from the Torah, including the shema.
- Jewish people are told to wear tefillin as part of their duty as laid out in the Torah.
- Tefillin are a reminder of the Mitzvot, Commandments, given by God.
- The lettering of the box placed on the forehead and the knots of both boxes make up one of the names for God.
- They are worn for morning prayer only.

8 AE Marks**Agree**

- Some Jewish people believe that we should focus on our life now and our relationship with God in this life.
- Being Jewish is about living your life day in and day out in relationship with God, following the Torah. You should worry about this relationship.
- People are suffering now, you can't just let them suffer.
- A Jewish person is expected to do Tzedaka and Gemilut hasadim.
- Why worry about the next life? We don't know if it is real, so it's more important to deal with this life.

Disagree

- Orthodox Jewish people would disagree with this statement, belief in the Messianic age is central to their faith.
- Belief in the Messianic age is the hope which carries those, who are suffering in this life, through the difficulties. It keeps them going.
- This is the way God has made this life. We live this life that God gave us in the belief that at the end of time the Messiah will return, Olam Ha-Ba.
- What is the point in trying to improve this life if you don't believe in a Messianic age?

6. SIKHISM

6. (a) 2 KU Marks 2

- It means 'honest work'.
- It is work which causes no harm to any part of God's creation.
- It is about Sikhs playing their part in contributing to society.
- It is concerned with living and working in a truly moral fashion.

6. (b) 4 KU Marks 4

- Reunion with God can only come about by an act of God's grace.
- A Sikh should live life in such a way as to be open to God's grace.
- By his grace God reveals himself to human beings.
- When a Sikh lives an enlightened life free from ignorance, God's grace is activated.
- By God's grace, it is possible to achieve liberation in this present life.

6. (c) 6 AE Marks 6

Accurate

- The soul is of supreme importance for these reasons.
- We all have an immortal soul, atma.
- This is the part of a person that is truly real.
- The soul is part of God.
- The soul is on a journey to reunite with God.
- The soul is reborn as many life forms.

However

- It would be wrong to concentrate so much on the soul as to ignore human needs.
- We have physical, emotional and mental sides which are all part of the soul.
- The human form is the house of the soul.
- Care and attention should be given to this part of God's creation.

6. (d) 4 KU Marks 4

- Although human beings cannot alter the course of their lives, they do have a choice.
- They can choose to obey God's will.
- They can however choose to concentrate only on themselves.
- Their spiritual journey becomes aimless wandering.

6. (e) 6 KU Marks

6

- It creates a negative effect.
- The soul is kept trapped in the cycle of life, death and rebirth.
- There is suffering for the soul.
- There is no genuine happiness.
- It is not possible to come to know God.
- Sikhs will also be out of harmony with God's creation.

6. (f) 8 AE Marks

8

Agree

- Jivan Mukhti is reunion with God which all Sikhs try to reach.
- It is such a state of never ending happiness.
- It means freedom from the cycle of rebirth which is an ultimate goal.
- On death, it means being finally and permanently united with God.
- This is the end of the long journey of the soul.

Disagree

- Sikhs are warned that if they strive for Jivan Mukhti as a supreme goal they could lose sight of other important teachings.
- Sikhs must also endeavour above all to live a life which is in harmony with God's will.
- They must engage in selfless service to others.
- They should focus on Naam, God's name.
- Attachment is a distraction, even attachment to achievement of spiritual reunion with God.

SECTION TWO

MORALITY IN THE MODERN WORLD

1. CRIME AND PUNISHMENT

1. (a) 2 KU Marks 2

- Hanging.
- Beheading by axe or sword.
- Shooting in times of war.
- Hanged, drawn and quartered for treason.
- Burned at the stake for witchcraft.
- Drowning for witchcraft.

1. (b) 4 KU Marks 4

Max 3 marks for only one reason

- Miscarriages of justice.
- Cases like Ruth Ellis, Derek Bentley and Timothy Evans highlighted the problems of Capital Punishment.
- People were executed for the wrong reasons.
- Public opinion was against Capital Punishment.
- It was not an effective deterrent.
- It was seen as cruel and inhumane.
- Innocent people were sometimes found guilty due to pressure on the police by society to convict.
- People were convicted due to honest mistakes.
- People were convicted on circumstantial evidence or lack of good forensic evidence.

1. (c) 6 AE Marks

6

As there are no mandatory viewpoints the following are only examples

Christianity

Agree

- Christianity is about forgiveness and rehabilitation not revenge.
- Jesus told us to 'turn the other cheek' Matthew 5:38-39.
- 'an eye for an eye' is misunderstood by many.
- Romans 10:14 – we are not to judge others as we are not sinless ourselves.
- Romans 12:19 – we should leave it up to God to deal with, and not take revenge ourselves.
- Capital Punishment never acted as a deterrent and there is no evidence to prove that it did.

Disagree

- Revenge is necessary. The law of Talon 'an eye for eye' Exodus 21:24 can be used to justify it.
- Those who believe that we are made in the image of God might quote Genesis 9:6 'whoever sheds the blood of man, by man shall his blood be shed'.
- The commandments (Exodus 20:13.) say that 'we should not kill' therefore revenge is appropriate for those who break this commandment.

Islam

Agree

- The Qur'an teaches that the relatives of the victim can show mercy and leniency.
- Allah is merciful therefore we should be merciful.
- Surah 2:178, teaches that blood money can be accepted instead of the death penalty (diyyah).
- Capital Punishment is not always an effective deterrent.
- Surah 17:33 'Do not take life except for just cause'.

Disagree

- Capital Punishment is considered as just for crimes such as murder, rape or openly attacking Islam.
- Surah 16:126 – The punishment should fit the crime.
- By Shariah Law – The punishment should ensure that the victim's family have the right to be avenged.
- The punishment should be a deterrent to others.

1. (d) 4 KU Marks

4

Max 3 marks for only one advantage

- Menial tasks given sometimes acts as a deterrent for some.
- Gives the offender the opportunity to give something back to society.
- Allows the offender to reflect and make amends for what they have done.
- Can stop a new criminal from being influenced by hardened criminals in prison.
- Stops prisons from being overcrowded.
- Saves the cost of prison.

1. (e) 6 KU Marks

6

- Learn new life skills in prison.
- May become more mature in prison.
- Lack of freedom in prison might convince a criminal to change.
- Find prison harsh and a deterrent against crime in the future.
- Become influenced by prison visitors or workers to change.
- Time to reflect on what you have done.
- Want to give something back to society.
- Do not want to become like other criminals they have met inside prison.

1. (f) 8 AE Marks

8

As there are no mandatory viewpoints the following are only examples:

Utilitarian

Agree

- A moral theory based on consequences.
- Rule Utilitarians would agree as it is a universal law not to kill.
- JS Mill did say that it was not necessary or right to punish killing with killing.
- JS Mill also felt that Capital Punishment was not an effective deterrent for a hardened criminal and was a waste of time.
- He preferred rehabilitation rather than retribution.
- Jeremy Bentham supported reform of the criminal.

Disagree

- Some argue that the end justifies the means.
- If someone takes a life then they should lose their own rights.
- Each case should be judged on its own merit.
- JS Mill argued that if you killed then you deserved to be 'blotted out of the fellowship of mankind'.
- If it keeps society safe then it fulfils the GHP.

1 (f) (cont)

Humanism

Agree

- We should apply the Golden Rule as the ethical principle based on our knowledge of human understanding.
- It is cruel and inhumane.
- Even if one innocent person dies then it is not worth it.
- Those who have been convicted in some countries can spend many years in solitary confinement on Death Row.
- They face mental torture and are degraded.
- There are many miscarriages of justice.

Disagree

- Some Humanists believe that a murderer deserves to be executed as they have taken away the victim's human rights.
- Each case should be judged on its own merits as sometimes Capital Punishment can be justified.
- If you could guarantee the guilt of the victim then it can be justified.
- If we could guarantee a humane execution it might be different.

2. GENDER

(a) 2 KU Marks

2

- The key male role in the family is provider for the family.
- He is the breadwinner, the main wage-earner in the family.
- He is the protector of the family.
- He does all the manual jobs in and around the house.
- He will be the ultimate authority in the house, including discipline.

2. (b) 4 Ku Marks

4

- Women can now work in manual labour, which used to be men only – plumbers, electricians, mechanics, fire service etc.
- They don't simply work in the office, their jobs can vary within a company.
- They can find themselves in more managerial posts, heads of sections/ departments etc.
- There are now more women in the boardrooms, they can be directors of companies.
- They can earn as much money as their male colleagues.
- They can be in the highest paid jobs in industry, earning huge bonuses.

As there are no mandatory viewpoints, the following are only examples:

Christianity

Agree

- Gen 2:7-23 – God created Man and then created woman from man. A woman should be a man's companion.
- Gen 3:16 – God made the woman subservient to man; women should be subservient to men.
- St Paul's writings express what the Christian religion's view about the role of women in society.
- "Wives submit to your husbands as to the Lord. For a husband has authority over his wife..." Eph 5:22-23.

Disagree

- Gen 1:27 – God created humans in his image, he created them equal, at the same time. This could be used by a religion to show stereotyping of gender roles are wrong.
- In most Christian churches, it is taught that men and women were created at the same time, therefore women should be allowed to do the same as men in a society.
- In the Early Church, women were involved in heading the Church. They led some churches especially in Greece.
- Jesus highlighted the role of women in his society, showing his followers that they should be treated equally. Gender stereotyping is inconsistent with this teaching.
- Any examples of Jesus treating women differently from his patriarchal background – Mary of Magdala, woman caught in adultery.
- Roman Catholic Church – "Women 2000: gender equality, development and peace for the twenty-first century": "...with a view to achieving equal rights of men and women and promote social progress and better standards of life in larger freedom."

2. (c) (cont.)

Islam

Agree

- In Islam the traditional view of women is in supporting the family. This would support stereotyping gender roles.
- Women have to support men in the work they do, therefore they cannot have the same opportunities as men. This leads to the unfair treatment of women.
- Qur'an verse 4.34, which refers to men as 'guardians' (qawamun) (over women), shows that women should be looked after by men. This could lead to situations where women are not allowed the same freedoms as men.
- Muslim law, based on the religious teachings, treat women very differently. In countries where Shariah law is carried out, women do not receive the same rights as men.

Disagree

- Men and women are expected to contribute to society with their gifts and skills equally.
- Women have the same rights as men to education, property, equal pay for equal work.
- Allah created men and women from the same single soul – Qur'an 4:1. They should be treated equally in society and have the same opportunities.
- "Never will I suffer to be lost the work of any one of you, male or female..." Qur'an 3:195 Allah recognises the good work done in society, either by male or female. Equality is therefore essential.
- "If any do deeds of righteousness – be they male or female – and have faith, they will enter Heaven, and not the least injustice will be done to them." (Quran 4:124) The treatment of women should be equal.
- Muhammad had great respect for women, including that women should work and contribute to society the same as men.

2. (d) 4 KU Marks

4

- Girls in some countries have not been educated. They cannot fulfil their potential because they do not know what is expected of them.
- Lack of education is one of key factors of the cycle of deprivation. Women are deprived, they lack opportunities in life.
- Due to a lack of education, health can be greatly affected.
- A lack of education has stopped more women being involved in local politics. This has made them easier to control.
- Only certain people have been allowed to be educated, those in power choose who will be educated.

2. (e) 6 KU Marks

6

- The Commission on the Status of Women first met at Lake Success, New York, in February 1947.
- The Universal Declaration of Human Rights was drawn up to express basic human rights to which all people are entitled.
- Article 2 clearly states that it is wrong to differentiate on many grounds, one of them being gender.
- Any reference to an appropriate article from the UDHR.
- The Commission recommended that 1975 be designated International Women's Year—an idea introduced by Romania on behalf of the Women's International Democratic Federation.
- Its observance was intended to remind the international community that discrimination against women, entrenched in law and deeply rooted cultural beliefs, was a persistent problem in much of the world.
- The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the international human rights treaty for women, was adopted by the United Nations General Assembly 30 years ago, on 18 December 1979.
- In 1987, the Nairobi Forward-Looking Strategies for the Advancement of Women, the UN promoted women's equality as a cross-cutting theme in economic development, human rights, political, cultural as well as social policy issues.
- Its approach was now to deal with women's issues as part of the mainstream rather than as a separate issue.
- Campaigns have been run throughout the years to bring Gender Issues to public awareness.
- In 2008, UNiTE to End Violence against Women, a multi-year effort aimed at preventing and eliminating violence against women and girls in all parts of the world, was launched by Ban Ki-moon.
- Present day, UN Action Against Sexual Violence in Conflict (UN Action) unites the work of 12 UN entities with the goal of ending sexual violence in conflict.

As there are no mandatory viewpoints the following are only examples.

Humanism

- Humanists, using the UDHR, would see gender rights as essential as equality is one of the basic human rights.
- Humanists believe in promoting personal freedom, as equality of the sexes will improve personal freedom which they see as a right. All humans no matter their gender should have this right.
- Humanists believe everyone should have the same opportunities and choices in the worlds of education, employment and home. This would mean gender rights are essential.
- Neither men nor women should have restricted roles imposed on them. Their roles will be restricted if there is not equality of the sexes. Gender rights are important.

Utilitarianism

- Utilitarians – the Principle of Utility, right action – the greatest happiness or benefit to the greatest number of people – the majority of people would benefit from equal gender rights, therefore they would see it as right.
- Economic equality would help women in particular, they would not be dependent on their husband or partner. These rights are important to either gender.
- J.S. Mill wrote the “Subjugation of Women” (1869) about the equality of the sexes – equal gender rights would be right in his eyes.
- Peter Singer wrote “Discrimination on the basis of sex, it has been said, is the last universally accepted form of discrimination” this would imply that he would encourage gender rights.

Agree

- Despite all the work of the UN for gender rights, women are still suffering in many countries and do not have equal rights.
- Violence by the military against women is on the increase – over 20,000 Muslim women were known to have been raped in Bosnia and Herzegovina during the Balkan War. (1997)
- Forced Marriages are still taking place in some countries.
- Female infanticide is on the increase in some countries, India and China.
- Honour killings are still taking place in too many countries, even our own.

2. (f) (cont.)

Disagree

- The UN has been successful as it set up The Commission on the Status of Women. This first met at Lake Success, New York, in February 1947.
- The Universal Declaration of Human Rights was drawn up to express basic human rights to which all people are entitled.
- Article 2 clearly states that it is wrong to differentiate on many grounds, one of them being gender.
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3. GLOBAL ISSUES

3. (a) 2 KU Marks 2

- Essential resources are allocated to the war effort.
- People are displaced and dispossessed of their homes and livelihoods.
- Huge numbers of refugees are unable to subsist without aid.
- Armies claim food and goods intended to help those in need.
- Factories destroyed/farms and land ruined or spoiled.
- People forced to fight in a war and not able to support their family

3. (b) 4 KU Marks 4

- The World Trade Organisation sets the global rules for trade between its member nations.
- They encourage sharing resources.
- It makes agreements which generally promote the freeing up of trade.
- The WTO is keen that trade agreements are extended to include not just goods but also services, investment and sustainable development which benefit developing countries.

3. (c) 6 AE Marks 6

As there are no mandatory viewpoints the following are only examples.

Benefits

Buddhism

- Aid from Buddhism is given in a way that gives people responsibility for their own future actions.
- Giving aid enables Buddhists to follow their first ethical precept, "Do no harm."

Christianity

- Giving aid can show care by enabling people to move from dependency to self-reliance.
- It shows Christian compassion as people in poorer countries are restored to their God given humanity.

Islam

- Islam has the opportunity to fulfil its obligation to the poor through international relief.
- By tackling poverty, Muslims can develop innovative and sustainable solutions.
- Poorer communities have the chance to live in dignity and independence.

3. (c) Difficulties

Buddhism

- Some Buddhists may believe that countries are in that situation because this is their karmic condition which they must work through themselves.
- Some kinds of trade agreements are at the expense of small local manufacturers. This is harmful aid which is not in harmony with Buddhist principles.

Christianity

- Some Christians may believe that giving aid is interfering with the way God has ordered things in the world.
- It may be seen that giving aid to the poor leads to feelings of superiority and pride.

Islam

- All things are as Allah wills and so we must learn to accept things as they are.
- It may be difficult to avoid poorer countries being dependent on Muslim aid agencies.

3. (d) 4 KU Marks

4

- In sub-Saharan Africa, agricultural yields will decrease dramatically even with minimal increases in temperature.
- Higher temperatures will affect poorer countries which are prone to diseases such as malaria.
- Water shortages will leave 3 billion people in the Middle East and India desperate for water.
- Rising sea levels will expose millions of people to serious flooding, most of them in South and South East Asia.
- Droughts and floods will cause food shortages, destroy homes and livelihoods, damaging economies.

3. (e) 6 KU Marks

6

- World leaders must act together to avert the worst effects of global warming.
- EU countries and the US should reduce greenhouse emissions immediately.
- Forests and farmlands that absorb carbon dioxide must be properly managed.
- Help must be given to developing countries to avoid carbon emissions.
- Passing laws to encourage industries such as electricity generating plants to reduce their CO₂ emissions will reduce the amount of acid rain.
- Marks can be given for examples of individual action.

As there are no mandatory viewpoints the following are only examples.

Friends of the Earth

- The impacts of global warming are here and now.
- The damage it causes to the environment could be irreversible.

Peter Singer

- If we don't do something major soon, climate change will only get worse the longer we leave it.
- If we don't try to fix it now, the greater will be the risk that something really catastrophic will happen.

Oxfam

- Oxfam says that as far as world leaders acting together to avoid disaster from global warming, reducing greenhouse gas emissions and helping poorer countries cope, there's no time to lose.
- World leaders failing to seriously tackle global climate change constitutes a major threat to us all, now.

The United Nation's Intergovernmental Panel on Climate Change (IPCC)

- The latest IPCC report puts the inevitability of drastic global warming in the starkest terms and says that the focus must be on adapting life to survive the most devastating changes.
- In 2005 an authoritative study predicted that there could be as little as 10 years before the tipping point for devastating climate effects was reached.

4. MEDICAL ETHICS

4. (a) 2 KU Marks 2

- A medical approach that aims to improve the quality of life of patients and their families facing a life-threatening illness.
- It aims to prevent or reduce suffering by treatment of pain, emotional distress, and providing support to patients and relatives.

4. (b) 4 KU Marks 4

Max 3 marks for only one advantage:

- Helps the patient live as pain-free a life as possible until the end.
- Helps the patient enjoy/actively participate in their last weeks of life.
- Allows patients access to emotional/psychological support as well as pain control.
- It provides support for the family as well as the patient.

4. (c) 6 AE Marks 6

As there are no mandatory viewpoints the following are only examples:

Buddhism

- The first precept states that a Buddhist should not harm any living thing – euthanasia unacceptable for both patient and doctor.
- Action affects kamma. Involvement in euthanasia can cause spiritual harm to the person performing it.
- Palliative care builds up positive kamma for the carers and prevents the patient building negative kamma.
- Euthanasia can never be an escape from suffering – it will be played out in another life. Palliative care allows them to work through the current negative kamma in their illness.
- Possible positive kamma if euthanasia is done with good intention and compassion.
- Compassion is an important quality – hospice care would be preferred.
- Meditation and proper pain relief should ease mental suffering and the need for euthanasia.
- Death is simply another transition in life – it is natural and cannot be avoided, but is determined by kamma. Euthanasia could cause the next life to be worse.
- If the motivation for euthanasia is fear or selfishness then it should be avoided.

4. (c) (cont.)

Christianity

- Life is sacred and a gift from God – Job 1:21. Euthanasia is unacceptable, and palliative care respects value of life.
- Do not commit murder – Exodus 20:13.
- Euthanasia is a grave violation of the law of God – Pope John Paul II.
- Palliative care is more appropriate – RC Church.
- 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. Palliative care allows us, and others, to work through this in a more manageable way.
- 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 is 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.
- 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.
- Hospices may be seen as more compassionate.

Hinduism

- Suicide is a crime and a sin. People should die naturally. Euthanasia is like suicide. Palliative care respects the value of life.
- Bad actions attract bad karma and suffering in future rebirths – Bhagavad Gita 14:16. Euthanasia would give bad karma, and palliative care positive karma.
- Euthanasia causes the body and soul to be separated at an unnatural time and results in bad karma for doctor and patient. Palliative care allows nature to take its course.
- Euthanasia can be seen to go against the principle of ahimsa (non-violence doing no harm). Palliative care is compassionate.
- Some may think that the positive intention of wanting to help someone in pain may mean euthanasia is the right thing to do and will possibly have positive karmic consequences (it is a good deed and fulfils moral obligations).

4. (c) (cont.)

Islam

- No one dies unless Allah permits. The term of every life is fixed – Surah 3:145. Euthanasia goes against this, and palliative care respects it.
- Suicide is wrong. Euthanasia is a form of suicide. It is interfering with Allah's will. Palliative care allows Allah's will to be done, but with the pain managed.
- 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.
- Some Muslims have tried to adapt the teaching of the Qur'an to suit situations 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.

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.
- It is allowed to remove artificial means of survival if it does not improve the condition of the patient and is the only thing keeping them alive.

Sikhism

- Sikhs respect life as a gift from God – it should be up to God to decide when you die.
- Suicide was rejected by the Gurus as an interference with God's plan, so this is often extended to euthanasia.
- Suffering is a consequence of karma and should be made the best of.
- There should be a focus on alternatives to euthanasia so it is seen as a less attractive option.
- Some may feel that we have a duty to care for others in a responsible way, and prolonging life is not always the best.

4. (d) 4 KU Marks

4

Max 3 marks for only one view

- At conception, when the egg is fertilised a new being has been created that is distinct from either parent.
- After 14 days from conception, upon emergence of primitive streak/the first indication that this is a life with potential for thought and feeling.
- At viability, the point the baby could survive outside the womb if necessary/ the baby has the ability to be independent and should be fully developed other than final growth.
- At birth, when baby is separated from mother/this is when the baby is considered to have full human and legal rights as an individual.

4. (e) 6 KU Marks

6

- Genetic selection.
- The screening of embryos for genetic disorders or features/selecting the most favourable embryos to develop.
- Stem cell research.
- The harvesting of non-differentiated stem cells from embryos or adults to use in research into diseases and genetic disorders like Alzheimer's. The embryo is discarded after the cells are harvested.
- IVF.
- The artificial fertilisation of embryos which are then re-implanted into the uterus. This is to help couples with fertility problems. More embryos are harvested than re-implanted.

4. (f) 8 AE Marks

8

As there are no mandatory viewpoints the following are only examples:

Agree

Kant

- Kant theory takes a suggested maxim and universalises it. The destruction of embryos would be contrary to this, and no amount of positive consequences could justify this.
- If embryos were experimented on as a law of nature, I might never have been born.
- Therefore to destroy or experiment on an embryo would be to prevent a specific person from being born.
- Therefore, individual embryos are too valuable for use in research if they represent the potential destruction of individual lives.

Disagree

Humanism

- "The British Humanist Association strongly supports the HFE Bill, for both scientific and ethical reasons."
- It could be best for humanity if it could find treatments and cures for a variety of diseases.
- Existing life is more important than potential life.
- 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.
- It is okay to use embryos with the parents consent.
- It is about 'ownership' of parents, not inherent value: If parents do not consent to embryos being used for research they should not be used
- However, spare embryos are routinely disposed of and parents do not seem unduly concerned
- Donors may even prefer embryos to be used to benefit others.
- The most important consideration is the quality of life of the individual person – the possible benefits to patients are most important.
- If an embryo's cells can be used to alleviate suffering the good consequences outweigh the bad.

4. (f) (cont.)

Utilitarianism

- Pre-embryos used in research are unaware and do not feel – their suffering is minimal and has potential to provide benefits (cures, infertility treatment) to masses.
- 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 the use of their own embryos as it is a private matter harming no one else.
- Singer suggests the State should control the use of human embryos so that everyone can share in the benefits.

5. WAR AND PEACE

5. (a) 2 KU Marks 2

- Tanks.
- Fighter jets.
- Guns.
- Mines.
- Weapons launched from submarines, ships and the ground.

5. (b) 4 KU Marks 4

Max 3 marks for only one argument

- Potential accidents in storage and transport.
- Accidents at sea with the submarines that carry them.
- Danger of accidental launch.
- Cost involved in maintaining these weapons.
- The by-products of making a bomb (nuclear waste) are difficult to control.
- They may be stolen and fall into the hands of terrorists.
- A country becomes a target when it has nuclear weapons.
- Impact on the environment should an accident occur.
- Creates moral dilemmas in society.
- Having them implies you would use them.
- Threat to world peace.

5. (c) 6 AE Marks 6

As there are no mandatory religious viewpoints the following are only examples.

Buddhism

- All aggression is contrary to Buddhist teaching.
- A central belief of Buddhism is not to harm another living being.
- Conventional weapons cause harm.
- Dhammapada 129 'One should not kill nor cause another to kill'.

However

- Buddhists accept that it may be necessary to defend against an aggressor.
- A Buddhist may take up arms in a war to prevent even greater long term violence.
- The skilful action in some situations might mean resorting to violent action to protect the weak.

5. (c) (cont.)

Christianity

- All violence is wrong. Using any weapon of violence on someone else must be wrong.
- Thou shalt not kill. Conventional weapons have killed more people in conflicts than nuclear weapons.
- Innocent victims are killed using conventional weapons just as they are with nuclear weapons.
- Conventional weapons also cause massive destruction to infrastructure and the environment which man is meant to steward.
- Using conventional weapons also affects whole populations.

However

- The use of weapons may be necessary to defend against an aggressor.
- Can't defend yourself against attack if you do not have proportional weapons.
- It may be necessary to use conventional weapons to restore peace.
- Using conventional weapons may be a necessary evil to protect the weak.

5. (d) 4 KU Marks

4

- The belief that it is wrong to use violence in any situation.
- The belief that killing is wrong in any circumstance.
- A pacifist is therefore someone who believes war is wrong and refuses to fight in a war.
- Someone may choose to be a pacifist on religious grounds.
- A belief that non-violence is the most moral response purely on rational grounds.
- Someone who believes that negotiation rather than violent methods should be used to resolve issues.

5. (e) 6 KU Marks

6

Max 5 marks for only two things

- Geneva conventions set out what is acceptable in times of war.
- Conventions set out how a war is conducted.
- Conventions were written to deal with the sick and injured armed forces on the battlefield and at sea.
- Sets out the treatment that should be given to prisoners of war.
- Establishes the standards of international law for the treatment of the victims of war.
- The fourth convention established rules for the treatment of the wounded and the protection of civilians in a war zone.

As there are no mandatory viewpoints the following are only examples.

Humanism

Agree

- Not going to war may lead to worse consequences for your country.
- Unacceptable when the war is lesser of two evils.
- Unacceptable when the war is being fought for the greater good of your nation.
- Armed Forces Humanist Association Constitution: 'service personnel must discharge their duties consciously and clearly for the greater good'.

Disagree

- Reason and intelligence as the way to resolve conflict cannot be abandoned even in times of war.
- The reasons for the war may be 'dubious' so a pacifist should resist involvement in armed conflict.
- Beliefs and principles should not be abandoned whatever the circumstances.
- Maintaining the pacifist position in times of war is morally acceptable although it might be met with misunderstanding and hostility (WW1).

Utilitarianism

Agree

- When freedom and liberty are under threat the pacifist position is not an option.
- The pain and suffering associated with being at war is acceptable if it leads to long term benefit.
- Moral indignation must be put to one side for the greater good of society in times of war.

Disagree

- Pacifism is an acceptable position to adopt if a war has been started which has no foreseeable end.
- Pacifism is an acceptable position if the outcome of the war will have few genuine benefits for the majority.
- Pacifism is an acceptable position if the wisdom in going to war in the first place is flawed.

SECTION THREE

EXISTENCE OF GOD

(a) 4 KU Marks

4

- Life has developed over many millions of years from tiny microbes into all the different species you find in the world today — including human beings.
- All forms of life originate from the same beginnings so life has a common source.
- Many forms of life have become extinct in the process or have developed into more complex forms in relation to the way they have adapted to natural changes in the environment and by heredity.
- There has been a struggle for existence for forms of life which have survived and those which could not adapt have died out (the survival of the fittest).
- No need to suggest that life must have had a creator – it is a natural selection process which originated and developed in conjunction with the conditions on earth.

(b) 4 KU Marks

4

- William Paley was an English Christian apologist, philosopher, and utilitarian.
- He is known for his explanation of the teleological argument for the existence of God in his work *Natural Theology*.
- Paley's analogy of the Watch.
- If someone walking over a heath, stumbled against a stone and asked how it got there, they might say it had always been there – it had no purpose or reason.
- But if they found a watch they might say that its various parts are complex and do/must have a purpose.
- Also the watch must have had a watchmaker – someone who had designed it as a complex machine.
- The universe, like the watch, gives the impression of a vast designed machine.
- All machines are the product of intelligent design – they have been designed by someone superior in intelligence.
- Therefore the designer of this complex universe must also be a superior intelligent being whom we can call God.
- Additional arguments would be acceptable.

(c) 6 AE Marks

6

Agree

- The complexity of the world must point to a designer (examples of human eye, bucket orchid, human brain, etc).
- It is not reasonable to believe that the debris from the Big Bang would form such complex things in the universe – therefore there must have been a designer.
- Life is too awe-inspiring and complex to be the result of chance, therefore the belief that God created the universe gives life special meaning.

Disagree

- Comparisons used to explain the design argument need to be similar.
- Analogies used are based on assumption and not fact.
- There is evidence of bad design in the world, so perhaps this is down to chance rather than design.
- The universe doesn't need a creator, maybe it has always been there.
- Relies on a leap of faith – the universe was designed therefore it was God who designed it.

(d) 4 KU Marks

4

- Some Christians would say Humans (Adam and Eve) were tempted to eat the forbidden fruit. As part of their punishment from God they will experience suffering eg hard work, physical pain and suffering and death.
- Suffering can have a purpose, and is part of Gods big plan. It makes the human race appreciate the good.
- Suffering can be a test of faith.
- Suffering is the result of the misuse of human freewill
- Suffering can be part of God's plan, we just don't understand it.
- Some 'natural' things like global warming can be partly blamed on humans.

(e) 4 KU Marks

4

- Taking another life by murder.
- Physical abuse – beating up etc.
- Emotional abuse – putting someone down all the time/telling them they are worthless.
- Stealing from others.
- Environmental problems caused by human neglect of health and safety eg dumping of toxic waste in rivers.

Agree

- God gave us Freewill so we could make choices.
- People choose to do evil things eg murder, stealing.
- People are ultimately responsible for the decisions they make otherwise they would not learn right from wrong.
- Our environment, experiences and upbringing can influence us to make wrong choices, not God.

Disagree

- God was the one who gave us Freewill so ultimately Moral evil is God's responsibility, not humans.
- Moral evil is all part of God's plan for humanity. It helps us to learn from our mistakes.
- God created humans in a morally and spiritually imperfect state so that they can strive in response to suffering.
- Moral evil can help us to grow into full fellowship with God.
- If we didn't have moral evil, humanity would not be able to show moral good. God's love is shown through people in times of tragedy.

SECTION FOUR

BELIEF AND SCIENCE

(a) 4 KU Marks

4

- One mark for listing the steps in the Scientific Method – observation, hypothesis, experimentation, verification.
- Additional mark for explanation of each of the above steps:
 - Observation – information and data is observed and collected.
 - Hypothesis – this is basically an educated guess or a hunch about what might explain the data.
 - Experiment – this is where the scientist tests his/her hypothesis by setting up certain conditions/tests.
 - Verification – if the experiments confirm the hypothesis.
- Falsification – failure to find sufficient evidence to confirm hypothesis or showing it to be wrong.
- Based on empirical evidence and experiment.
- A method of studying and finding out about the world in a systematic and organised way.
- An attempt to understand the world through a strategy of research and investigation often by a trial and error process.

(b) 6 AE Marks

6

Agree

- Scientific method cannot give us absolutely certain knowledge.
- The information discovered is only provisional.
- Scientific bias can enter into the experiment without anyone being aware of it.
- 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 and wrong etc.

Disagree

- It is based on empirical evidence therefore it is reliable.
- Hypotheses can be tested for reliability.
- The more a theory is confirmed through verification, the greater the likelihood is of its being correct.
- Using the same methods, knowledge and information can be discovered by anyone anywhere.

(c) 4 KU Marks

4

- All life originated from a primeval “soup”.
- It was approximately 3,500 - 4,000 million years ago.
- The first simple life forms gradually evolved into more complex life forms.
- These life forms evolved under the influence of physical/chemical conditions.
- They adapted to these changes taking place.
- The “fittest” survived such changing conditions and the “unfit” did not and became extinct.
- The surviving life forms continued to evolve.
- There are two main elements in evolution: competition and variation.
- All living things produce more offspring than their environment can support.
- This led to competition for food with the most successful surviving.
- Organisms which are well suited to their environmental surroundings will do well, survive, and will pass on copies of their successful genes to their descendants.
- Human life evolved from earlier forms of life which had developed and survived and shares characteristics/ancestors with other species e.g. primates.

(d) 4 KU Marks

4

Max 3 marks for only one piece of evidence

- Fossils are well ordered within rock layers with the oldest at the bottom and youngest at the top.
- Palaeontologists have found transitional forms for many species (including humans) showing progression.
- The geographic distribution of species provides evidence of common descent.
- Comparative anatomy – similarities and differences between anatomical structures shows relationships between organisms.
- Comparing embryos of different animals shows similarities and relationships.
- The study of genetics confirms common descent showing that species share a common ancestor.

(e) 4 KU Marks

4

- God formed the man from soil/ground.
- God then breathed life-giving breath into his nostrils and caused him to live.
- God caused the man to fall into a deep sleep.
- While the man was sleeping, God took one of his ribs and then closed up the flesh.
- God then formed a woman out of the rib and took her to the man.
- God then said to the man: “Woman is her name because she was taken out of man.”

Accurate

- The Biblical account does suggest gradual stages in development of life which is also a key idea in evolution.
- Evolution is an attempt to explain the 'how' of the development of life. Genesis 2 tries to explain the 'why'.
- Understanding the mechanism of the origin and development of life still begs the question about the creator of it. God could still be responsible for this.
- 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.
- Evolution shows that life has started from simple beginnings and has developed into a very complex structure, eg creativity, intelligence, consciousness suggests there is something significant going on. This can be related to the idea of God as creator.

Not Accurate

- Modern understanding of origin and development of life has shown Biblical ideas to be both naïve and wrong and out of date.
- Evolution has weight of evidence on its side rather than earlier speculations of Biblical writers.
- If people were given the choice of deciding between the Biblical view and that of modern science, they would opt for modern science on the grounds of accuracy and truth.
- Many people have rejected Biblical view simply because it has not stood the test of time. It is out of date and no longer valid.
- The Genesis story should be understood as symbolic and not literally.
- There are clear contradictions between the two creation stories in Genesis, Evolution is more reliable.

[END OF MARKING INSTRUCTIONS]