

## 2023 GP Prelim Paper 2 Answer Scheme

1. Why are people today shocked by the 'beliefs and practices of our ancestors' (line 1)?  
**Use your own words as far as possible. [2]**

From the text	Suggested answer
When we look back at the beliefs and practices of our ancestors, we are often shocked at what they found <u>morally acceptable</u> : the public <b>torture</b> of <u>criminals</u> , the <b>trading</b> of <u>slaves</u> , and the <b>subjugation</b> of <u>women</u> .	<p>People today are deeply surprised because:</p> <p><i>(Reason – inferred)</i></p> <p>a. the beliefs and practices of our ancestors seem unconscionable/ unethical (to us today)</p> <p>OR</p> <p>b. (we feel) the actions of the past were fundamentally/extremely wrong.</p> <p><i>(Context)</i></p> <p>c. because of the way they treated certain members of society / fellow human beings, was inhumane/ cruel, degrading and lacking in respect.</p> <p>Item a or b – 1 mark  Item c – 1 mark</p> <p>Note: Paraphrasing “the public torture of criminals... of women” acceptable as item c.</p>

2. Explain the phrase 'greater scepticism' (line 4) and what it suggests about our current morals and beliefs. [2]

From the text	Suggested answer
The history of moral change – change in what is, and is not, considered morally acceptable – encourages <b>greater scepticism</b> about our current moral beliefs and practices. We might like to think we have arrived at a state of great moral enlightenment, but there is reason to believe that further moral revolutions await.	<p><i>(Explain the phrase)</i></p> <p>a. as we are <b>more</b> inclined to raise questions about / doubt / distrust / view with suspicion our current moral beliefs and practices. [1]</p> <p><i>(Context)</i></p> <p>b. The phrase suggests that moral standards are not fixed / open to change / in a state of flux / evolving (over time). [1]</p>

3. How does the example of the Greek city-states show that morality is 'much less certain' (line 14)? **Use your own words as far as possible.** [2]

From the text	Suggested answer
Denizens of the seafaring, trade-dependent Greek city-states which were <b>culturally diverse</b> were much less certain about moral concepts and ideas and had to <b>reshape</b> their moral practices to <b>accommodate</b> <u>new</u> social realities.	<p>(context – inferred)</p> <p>a. The Greeks had a more open society or interacted with more people/ people from different backgrounds [1]</p> <p>(evidence)</p> <p>b. resulting in morality changing with the changing environment OR resulting in them having to adapt to current practices and experiences of a society OR resulting in the change of moral values to suit the current situation. [1]</p>

4. How does technology change 'moral beliefs and practices' (line 20)? **Use your own words as far as possible.** [2]

From the text	Suggested paraphrase
Technologies give us <b>new powers and choices</b> ,  altering <b>the weighing of costs and benefits</b> as we <b>make decisions</b> .	<p>Technology gives us...</p> <p>a. novel capacities / abilities and b. options.</p> <p>These have changed the way we</p> <p>c. consider/compare/evaluate the trade-offs/ price we have to pay against the advantages / gains d. before we come to a conclusion.</p> <p>1 – 2 points – 1 mark 3 – 4 points – 2 marks</p>

5. Suggest **two** reasons for the author's use of the series of questions in paragraph 4. [2]

From the text	Suggested answer
With this technology, it became possible to keep someone's body alive after their brain had ceased to function. This led to a new definition of what it meant to die and required the resolution of a new set of moral questions. Is it permissible to switch off the ventilation machine after brain death? Would this be equivalent to killing someone? Can	<p>(purpose/function + context)</p> <p>a. With this series of questions, the writer intends to make the readers <b>think more deeply about/ contemplate</b> how technology has raised difficult moral questions.</p>

we keep people artificially alive to harvest organs for the purposes of donation?	<p>b. The author intends to <b>emphasise difficult</b> moral questions raised as a result of new technology.</p> <p>c. These moral questions show <b>the range of moral dilemmas</b> that can arise because of new technologies that give us power to decide on life and death issues.</p> <p>Any 2 for 2 marks.</p> <p>Note: for a and b, 'difficult' is not necessary</p>
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6. From lines 36-37, explain **two** ways in which the author indicates that there is uncertainty surrounding moral revolutions. [2]

From the Text	Suggested Paraphrase
There are <b>no formal estimates</b> of the rate at which society undergoes moral revolutions. Indeed, the term "revolution" can be slightly <b>misleading</b> .	<p>a. The author's use of the phrase "no formal estimates" shows that there is no proof/evidence about how quickly or slowly moral revolutions occur. [1]</p> <p>b. Using the word "misleading" suggests that even the concept of the revolution as it is used in the phrase "moral revolutions" may be wrong/inaccurate. [1]</p>

7. What **two** contrasts does the author make between revolutions and evolutions in paragraph 5? **Use your own words as far as possible.** [2]

From the text	Suggested paraphrase
Some revolutions may be more akin to evolutions, occurring <b>slowly</b> and gradually and only becoming <b>apparent in retrospect</b> . Others may be <b>sudden</b> and <b>stark</b> .	<p>(<i>slow v. sudden – speed</i>)</p> <p>a. One contrast made by the author is that evolutions take place at an unhurried / barely perceptible pace / bit by bit while revolutions occur quickly. [1]</p> <p>Note: don't accept without warning / notice / unexpectedly as the comparison is based on <i>speed</i> of change.</p> <p>(<i>apparent in retrospect v. stark – obviousness</i>)</p> <p>b. The second contrast is that evolutions only become noticeable/visible in hindsight while revolutions are</p>

	<p>obvious/clearly visible [at that point]. [1]</p> <p><i>Comparison of correct concepts must be made for marks to be given.</i></p> <p>Note: do not accept references to “moral disruptions”</p>
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8. Using material from paragraphs 7 to 9 (lines 50-73), summarise what the author has to say about the morally progressive and conservative approaches to the future and which actions to take now. [8]

The progressive approach to the future...

	From the text	Suggested paraphrase
1	<b>assume</b> that <b>future generations</b> will <b>inhabit</b>	believes that our descendants will live in
2	a <b>better</b> moral world than our own	a moral world that is superior to the one now.
3	They will be more <b>enlightened</b>	They will be more informed/educated/wise
4	<b>tolerant</b>	understanding/open-minded
5	and <b>egalitarian</b>	and believe more strongly in fairness and equality.
6	Our job, in the present, is to <b>accelerate</b> the <b>transition</b>	Our task now is to hasten the move/passage
7	to this <b>more progressive</b> future	to this more advanced/liberal future.
8	A typical progressivist argument might focus on the need to <b>expand</b> the moral circle	Progressivists emphasise the necessity/ importance of widening the moral circle –
9	<b>the set of individuals</b> or animals to which we <b>owe</b> moral <b>duties</b>	to living things to which we have moral obligations/responsibilities
10	and whose <b>existence</b> we <b>treat</b> as a matter of moral <b>concern</b>	and whose life/survival we take to be of moral importance
11	of continual outward expansions of the circle of moral concern, from <b>family</b> to <b>nation</b> and, eventually, to all of <b>humanity</b>	(inferred) progressive expansion also includes kin, country and mankind
12	Some progressivists argue that we should <b>continue</b> this <b>outward expansion</b>	Progressivists argue that we should carry on extending our reach
13	including <b>sentient</b> machines	to include machines that are capable of feeling/perceiving/thinking.
14	a conservative approach, to <b>assume</b> that future morality is likely to be <b>worse</b> than present morality	Conservatists believe that future morality is probably going to be poorer than it is now.
15	<b>justify</b> their <b>caution</b> by	They rationalise / support their carefulness/ conservativeness
16	pointing to <b>historical examples</b> in which societies	using instances of past events where societies
17	in the name of <b>progress</b>	in the name of / for the sake of advancement
18	got things <b>terribly wrong</b>	and made serious blunders.
19	Why <b>risk repeating</b> those <b>mistakes</b>	(inferred) We should not take the chance of making those blunders again.

20	The conservative approach is <b>tempting</b>	The conservative approach is alluring / enticing / appealing
21	there seem to be <u>more</u> <b>ways</b> to get values <b>wrong</b> than <b>right</b> OR it is <b>all too easy</b> to <b>fall outside</b> that range of values	Progressivism is more likely to get principles incorrect
22	and do things that are <b>contrary</b> to human <b>flourishing</b>	and act in a way that goes against human advancement
23	Given the <b>history</b> of moral <b>error</b> and the <b>fragility of values</b>	(context) As our past contains mistakes / we are vulnerable to changes,
24	our job should be to <b>preserve</b> the <b>existing</b> moral order as much as possible	we should keep the moral order the way it is as much as possible
25	instead of <b>seeking</b> progressive <b>change</b>	instead of trying to alter it
26	we need to <b>ensure</b> that these values are not <b>undermined</b> by	We need to make sure that our values today are not compromised / threatened / ruined by
27	morally <b>disruptive</b> technologies	technologies that would upset/interfere with our morals.

<b>Points</b>	1-2	3-4	5-6	7-8	9-10	11-12	13-14	15-16
<b>Marks</b>	1	2	3	4	5	6	7	8

9. What does the author's use of the use of the words 'zealots', 'reactionaries' and 'tourists' (line 83) suggest about the different approaches to morality? **Use your own words as far as possible.** [3]  
[Question type: paraphrasing and vocabulary]

From the Text	Suggested Paraphrase
We can approach the moral future with a degree of <b>curiosity</b> and <b>excitement</b> , neither as zealots <b>promoting</b> change nor reactionaries <b>opposing</b> it, but as tourists willing to <b>experiment</b> with it.	<p>a. The word 'zealots' suggests that some <b>strongly advocate for / support</b> <u>moral change</u>.</p> <p>b. The word 'reactionaries' suggests that people <b>disagree with / dispute the</b> <u>need</u> for <u>moral change</u>.</p> <p>c. The word 'tourists' suggests that people are just <b>trying out different</b> <u>kinds of morality</u> <b>out of eagerness / enthusiasm / without having to</b> <b>commit</b> to any ideas.</p>

10. Danaher discusses moral change in society. How far do you agree or disagree with the author's observations? Illustrate your arguments with examples drawn from your own experience and that of your society. [10]

- **How the past informs the need for us to be prepared for future moral shifts; that our current set of beliefs and values is set to change**
  - “The history of moral change – change in what is, and is not, considered morally acceptable – encourages greater scepticism about our current moral beliefs and practices. We might like to think we have arrived at a state of great moral enlightenment, but there is reason to believe that further moral revolutions await.” (lines 3-6)
  - “But both progressivism and conservatism tend to imply a great deal of certainty about future morality. They assume that we can predict whether the future will get things right or wrong. Such certainty is not warranted. If morality does change radically over time, perhaps we should be humbler about our present moral beliefs and attitudes.” (lines 76-79)
  
- **Moral change in any society is precipitated by how open the society is**
  - “MacIntyre’s comparison of moralities is consistent with the finding that geological, ecological, and economic realities often shape our moral practices. Indeed, the history of ethics is one of revolutions caused by changes in how open and closed societies have been to other ways of life.” (lines 15-20)
  - “Nevertheless, the fact that moral disruption tends to be associated with more open societies and greater technological innovation suggests that we might expect to see more of it in the future than we did in the past.” (lines 38-40)
  
- **Technology is a key driver behind moral shifts, prevailing over the countervailing effect of traditional moral institutions of religion and law**
  - Technology also plays a key role in changing moral beliefs and practices. Technologies give us new powers and choices, altering the weighing of costs and benefits as we make decisions. (lines 19-20)
  - Medical and digital technologies have had other significant and disruptive effects on our moral beliefs and practices. (lines 27-28)
  
- **Our view of moral change determines how we approach the future; “how we plan for the future and which actions to take now” (lines 46-48)**
  - “The first is to take a progressivist view of the future, to assume that future generations will inhabit a better moral world than our own.” (lines 49-50) / “Another option is to take a conservative approach, to assume that future morality is likely to be worse than present morality.” (lines 58-59)
  - “The **conservative perspective** is tempting: there seem to be more ways to get values wrong than right... Given the history of moral error and the fragility of values, our job should be to preserve the existing moral order as much as possible, instead of seeking progressive change. Present-day regulation of emerging technologies is often guided by this precautionary ethos. **We have our current system of values—freedom, dignity, equality, and so on—and we need to ensure that these values are not undermined by morally disruptive technologies.**” (lines 64-72)
  - “One way of embracing this uncertainty is to adopt a stance of open-mindedness toward the future. We can approach the moral future with a degree of curiosity and excitement...” (lines 80-81)