



National  
Qualifications  
2017

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## **2017 Religious, Moral and Philosophical Studies**

### **Advanced Higher**

### **Finalised Marking Instructions**

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## General marking principles for Advanced Higher Religious, Moral and Philosophical Studies

*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 detailed marking instructions, which identify the key features required in candidate responses.*

- (a) Marks for each candidate response must always be assigned in line with these general marking principles and the detailed marking instructions for this assessment.
- (b) Marking should always be positive. This means that, for each candidate response, marks are accumulated for the demonstration of relevant skills, knowledge and understanding: they are not deducted from a maximum on the basis of errors or omissions.
- (c) 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.
- (d) Where a candidate violates the rubric of the paper and answers both optional 30-mark questions in a section/part, all responses should be marked and the better mark recorded.
- (e) Use the full range of marks available for each question.
- (f) The detailed marking instructions are not an exhaustive list. Other relevant points should be credited.
- (g) For credit to be given, points must be relevant to the question asked.

In the question paper the following skills are assessed:

- analysis
- evaluation

All questions will require candidates to integrate these skills with their knowledge, in response to the question or statement.

<b>Evaluation</b>	The evaluation is insightful, valid and clearly reasoned.	The evaluation is valid, may be insightful and is mainly clearly reasoned.	The evaluation is valid but not consistently and clearly reasoned.	The evaluation is valid but not clearly reasoned and lacks sufficiency.	There is limited valid evaluation but it is not clearly reasoned and lacks sufficiency.	The evaluation either lacks validity or relevance to the issue/question.
	It has relevant judgements on the issues and/or perspectives on the issues.	It has mainly relevant judgements on the issues and/or perspectives on the issues.	It has some relevant judgements on the issues and/or perspectives on the issues.	It has relevant judgements on the issues and/or perspectives on the issues however; it is simply a judgement with brief reasoning.	It may have judgements on the issues but there is some brief reasoning behind them.	
	Conclusions have successfully been woven throughout the essay/drawn at the conclusion of the essay.	Mainly clear conclusions have been drawn.	There has been some attempt to draw conclusions but they lack depth.	There has been some attempt to draw brief conclusions but they lack depth.	Conclusions may be restricted to closing comments.	

## Marking instructions for each question

### Section 1 - Philosophy of Religion

Question	Max marks	Specific marking instructions for this question
1.	30	<p><b>Purpose</b> The purpose of this question is to debate whether scientific developments strengthen or in fact, weaken the teleological argument.</p> <p><b><u>Specific instructions</u></b></p> <p><b>Knowledge and understanding may include:</b></p> <ul style="list-style-type: none"> <li>• The basic argument from design indicates that: the universe has order, regularity and purpose; it is sufficiently complex to show evidence of design; this kind of design infers a designer; the designer of the universe is God</li> <li>• Aquinas's 5<sup>th</sup> way: '...things that lack intelligence cannot move towards their end unless they are directed by someone with knowledge and intelligence'</li> <li>• William Paley's Watchmaker analogy. Design qua purpose - the argument that the Universe appears to have been designed to fulfil some purpose eg bees pollinating flower or the human eye. Design qua regularity - the argument that the Universe appears to behave according to some order or rule</li> <li>• An explanation of The Theory of Evolution</li> <li>• Strong and Weak Anthropic Principle.</li> </ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"> <li>• The Universe is so finely tuned it could not have been a matter of chance, it must have a designer</li> <li>• It can now be explained how complex organisms came about, and why the universe so closely matches the needs of its inhabitants, in terms of Darwin's theory of evolution. Complex organisms evolved over time, and the universe was not designed to fit life, but rather life evolved to fit the universe</li> <li>• Dawkins, a modern Darwinist claims that life has no meaning or purpose, human beings are simply the creatures that have most successfully evolved to suit the conditions available to them.</li> </ul>

Question			Max marks	Specific marking instructions for this question
				<p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"> <li>• Science in the 20<sup>th</sup> and 21<sup>st</sup> centuries discovered that the world is as it is because of a small number of physical constants which have controlled the way it has developed. If any of them were different, the universe would not have developed as it has, the universe is just right to sustain life. Thereby strengthening the argument from design and thus the Teleological Argument</li> <li>• Scientific critics of God would actually weaken the Teleological argument as they say that God is an ‘ad hoc’ hypothesis which no serious scientist would entertain - this is backed up by Richard Dawkins who says that the survival of the fittest can explain all aspects of life</li> <li>• The Anthropic Principle with which FR Tennant is associated developed an early ‘intelligent design.’ Argument which focused on the relative improbability of chance or blind evolution leading to human consciousness thereby strengthening the argument from Design as Tennant shows that design is necessary</li> <li>• The argument from fine-tuning suggests that the fitness of the universe for life either involves a series of staggering coincidences, or is the result of intelligent design. There are many ways that the universe might have been, and the overwhelming majority of these would not have been such as to support the development of life.</li> </ul>

Question	Max marks	Specific marking instructions for this question
2.	30	<p><b>Purpose</b> The purpose of this question is to debate whether the idea of God simply does not work due to the incoherent nature of the arguments used to prove his existence.</p> <p><b><u>Specific instructions</u></b></p> <p><b>Knowledge and understanding may include:</b></p> <ul style="list-style-type: none"> <li>• Definition and the historical nature of Atheism</li> <li>• Understanding of coherence of the concept of God, internal and external</li> <li>• The nature of God: Omniscient, Omnipresent, Omnipotent and Omnibenevolent</li> <li>• Epicurus - “Is God willing to prevent evil, but not able? Then he is not omnipotent</li> <li>• Is he able, but not willing? Then he is malevolent. Is he both able and willing? Then whence cometh evil? Is he neither able nor willing? Then why call him God?”</li> <li>• Freewill Defence argument against the problem of evil.</li> </ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"> <li>• The nature of God can be understood in different ways. For example, omnipotence doesn’t mean that God has the power to do what he likes, he is not able to interfere in the laws of nature</li> <li>• Can God create a stone so heavy that he cannot lift it? If he can’t, then there is something that he cannot do, namely create the stone, and therefore he is not omnipotent. If he can, then there is also something that he cannot do, namely lift the stone, and therefore he is not omnipotent</li> <li>• The Freewill Defence argument states that in order for us to be truly human, it means we have to live in a world that allows humans to make good and bad choices. Swinburne argues that God does this because he wants us to take responsibility for our actions as opposed to him stepping in and controlling our actions.</li> </ul>

Question	Max marks	Specific marking instructions for this question
		<p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"> <li>• Dawkins strengthens the idea that God is incoherent as he expresses not only a rejection of God, but also a stern animosity towards this being who is the foundation of religion, and whom so many worship. He claims <i>“The God of the Old Testament is arguably the most unpleasant character in all fiction: jealous and proud of it; a petty, unjust, unforgiving control-freak; a vindictive, bloodthirsty ethic cleanser; a misogynistic, homophobic, racist, infanticidal, genocidal, filicidal, pestilential, megalomaniacal, sadomasochistic, capriciously malevolent bully”</i></li> <li>• The whole problem with God’s omnipotence is that it probably did not work from the very beginning. The initial unfounded Christian belief that God was omnipotent resulted in problems with its definitions and its implications. Omnipotence had to be refined time and again to the extent that it bears little resemblance to what it originally meant</li> <li>• The understanding of omniscience is the doctrine that God is all-knowing. These arguments further enhance the concept of incoherence as it states that the idea of divine omniscience is logically incoherent, that it is inconsistent with the idea that God cannot sin, and that it is refuted by the fact of freewill</li> <li>• Hick’s Theodicies are used to defend the incoherence of God concept on the basis that there is evil and suffering in the world which does not reflect the nature God in the classical theistic sense. Augustine’s Theodicy states that suffering is the price we pay for having freewill. Evil is not God’s fault as God is perfect.</li> </ul>

## Section 2 - Part A - Religious Experience

Question	Max marks	Specific marking instructions for this question
3.	30	<p><b>Purpose</b> The purpose of the question is to determine whether researchers have been successful in trying to clarify the nature of religious experiences.</p> <p><b><u>Specific instructions</u></b></p> <p><b>Knowledge and understanding may include:</b></p> <ul style="list-style-type: none"> <li>• James linked religious experiences with the state of anhedonia</li> <li>• Otto identified religious experiences as a harmony of contrasting parts: <i>mysterium tremendum et fascinans</i></li> <li>• The Alister Hardy Research Centre made a disciplined study of the frequency of religious experiences and investigated their nature and purpose</li> <li>• Hay continued Hardy's research and found there to be three common categories of experience</li> <li>• Categories may be understood differently. For example, James identifies four marks of mystical experiences</li> <li>• Candidates may also choose to bring in secular explanations like psychology, sociology and physiology, which would also be relevant here.</li> </ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"> <li>• Both James and Otto's research found that religious experiences are ineffable</li> <li>• Both Swinburne and Hay identified similarities in them, that they hold a general awareness of a guiding power or presence</li> <li>• It is hard to identify elements that <i>all</i> religious experiences have in common, as is shown in Hardy's 1979 publication of research into 3000 reports of spiritual and religious experiences</li> <li>• Swinburne's Principle of Credulity means an <i>individual</i> can fully understand their own religious experience by trusting their religious sense just as they would trust any of their other senses.</li> </ul>

Question	Max marks	Specific marking instructions for this question
		<p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"> <li>• If religious experiences are ineffable this weakens the notion that religious experiences can be fully understood. It means people's accounts can only ever give an idea of their encounter with supernatural beings, not an accurate and exact disclosure</li> <li>• Hardy's 1979 publication <i>The Spiritual Nature of Man</i> ended up with over 100 categories of religious experiences. Some people may regard this a strength believing it provides people with a full and sophisticated scheme with which to fully understand religious experiences</li> <li>• However, others may regard Hardy's findings as a weakness. They are too complex and cumbersome which shows religious experiences are simply too varied in nature to ever be fully understood</li> <li>• All researchers agree religious experiences are subjective and unique to those having them. This in itself is a weakness as it is impossible to objectively study something that is subjective. Any study of them is also limited by them being one off events as this means they cannot be repeated and independently verified by others.</li> </ul>

Question	Max marks	Specific marking instructions for this question
4.	30	<p><b>Purpose</b> The purpose of the question is to debate the strength of sociological arguments against religious experience.</p> <p><b><u>Specific instructions</u></b></p> <p><b>Knowledge and understanding may include:</b></p> <ul style="list-style-type: none"> <li>• Feuerbach’s ideas of God as a human projection influenced many sociologists</li> <li>• Sociologists see religion and religious experience as a collective delusion</li> <li>• Marx believes religion is the opium of the people and therefore would also see religious experiences as an illusion and damaging</li> <li>• Durkheim said conversion happens because people want to conform and have a sense of belonging</li> <li>• Wilson said we seek salvation because we live in a world of threat and fear</li> <li>• Weber believed religion can be a force of change in society, it could be argued that religious experience can be part of this drive.</li> </ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"> <li>• Both Feuerbach and Marx believe the projection of human attributes onto a God leaves us alienated from our true selves</li> <li>• Wilson and Weber both agree the soteriological function of religion and religious experience is of vital importance</li> <li>• While Durkheim thinks religious phenomena has a communal function, Wilson thought it was more important to the individual’s salvation</li> <li>• Durkheim and Wilson both concluded that religion (and therefore religious experiences) served important functions in society, though they differed in what they saw these functions as being.</li> </ul>

Question	Max marks	Specific marking instructions for this question
		<p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"> <li>• Corporate religious experiences like the Toronto Blessing strengthen Durkheim’s claim that religion serves cohesive and euphoric functions in society. People from around the world travel to take part in their services where people leave feeling ecstatic believing they have been ‘delivered from Satan’s hold’</li> <li>• The conversion of Paul to Christianity could be used to criticise Durkheim’s claim that conversion happens because people want to conform. Christianity was a minority faith and rather than giving Paul security and a sense of belonging, his society persecuted him for his new faith</li> <li>• Marx is wrong to say religion oppresses the poor and disadvantaged. For example, after receiving death threats Martin Luther King prayed in desperation at his kitchen table. He said he heard an ‘inner voice’ that addressed him by name and encouraged him to stand up against injustice. So, rather than being oppressive his religious experience actually gave him the strength to challenge an exploitative political system</li> <li>• Most sociological arguments are levelled at religion as an institution rather than addressing religious experiences as such. This remains a weakness in their case and therefore it is not possible to conclude sociology has <i>destroyed</i> the case for religious experience.</li> </ul>

Section 2 - Part B - Medical Ethics

Question	Max marks	Specific marking instructions for this question
5.	30	<p><b>Purpose</b> The purpose of the question is to give candidates the opportunity to discuss the moral implications of the various methods of organ procurement.</p> <p><b><u>Specific instructions</u></b></p> <p><b>Knowledge and understanding may include:</b></p> <ul style="list-style-type: none"> <li>• Legal and medical background surrounding the procurement of organs, eg Human Tissue (Scotland) Act 2006</li> <li>• Non-religious and religious issues relating to the procurement of organs, eg bodily autonomy, levels of altruism, Divine will, life as a gift from God</li> <li>• Non-religious and religious viewpoints relating to the procurement of organs, eg Christian denominations and other religious views, BHA</li> <li>• Explanations of relevant contemporary case studies, eg systems adopted by other countries.</li> </ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"> <li>• Different views on the methods for the procurement of organs, eg BHA argue for the adoption of the opt out system on the basis that individuals would be better informed thus increasing individual's rights and freedoms</li> <li>• Views and interpretations of 'bodily autonomy', eg whether one's right to bodily autonomy outweighs the benefit to collective society</li> <li>• Views and interpretations of the methods for the procurement of organs in relation to religious belief, eg whether the opt out system removes the ability for one to freely give the 'gift of life'.</li> </ul> <p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"> <li>• Importance of creating laws that benefit society but also protect individual's rights, eg if a person wanted to opt out, they would have to reveal their thoughts</li> <li>• Weaknesses of outcome based philosophies, eg no one can accurately predict the benefits of the opt out system; society may be heading down a slippery slope in which we begin to think of people as a source of spare parts</li> <li>• Discussion relating to difficulties of interpreting scripture, eg whilst opt out may mean people aren't consciously deciding to give, it may display the Christian ideal of human solidarity</li> <li>• Other relevant evaluative comment, eg the preservation of life outweighs the potential harms.</li> </ul>

Question	Max marks	Specific marking instructions for this question
6.	30	<p><b>Purpose</b> The purpose of the question is to give candidates the opportunity to explore the morality of abortion</p> <p><b><u>Specific instructions</u></b></p> <p><b>Knowledge and understanding may include:</b></p> <ul style="list-style-type: none"> <li>• The legal and medical background surrounding abortion, eg Methods of abortion; Abortion Act (1967)/HFE Act (1990)</li> <li>• Non-religious and religious issues relating to abortion, eg perspectives on when life begins, legal perspectives on maternal rights, personhood, Divine will</li> <li>• Religious and non-religious viewpoints relating to abortion, eg J. Wyatt, G. Meilaender, R. Holloway, BHA, P. Singer, J. Harris</li> <li>• Relevant contemporary case studies, eg Savita Halappanavar.</li> </ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"> <li>• Connections between the rights of the foetus and the mother in the moral debate surrounding abortion, eg whether a woman's right to liberty overrides a foetus' right to life</li> <li>• Views or interpretations of 'personhood' in the moral debate surrounding abortion, eg whether an embryo can be deemed as deserving of human rights</li> <li>• Relative importance of the father in the moral debate surrounding abortion, eg whether he should have any rights in relation to the abortion of a foetus</li> <li>• Possible consequences or implications of non-religious or religious viewpoints in the moral debate surrounding abortion, eg whether abortion violates the belief that life is a gift from God.</li> </ul>

Question	Max marks	Specific marking instructions for this question
		<p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"> <li>• Relevance of responses in the moral debate surrounding abortion, eg conclusions may dramatically differ if a foetus is deemed a ‘person’ from the moment of conception</li> <li>• Strengths and weakness of responses in the moral debate surrounding abortion, eg the bible says that God knows each individual from the moment of conception yet also teaches compassion for others</li> <li>• Positive and negative aspects of responses in the moral debate surrounding abortion, eg in an effort to protect the foetus rights a Mother’s right to life can be lost</li> <li>• Other relevant evaluative comments, eg embryos are deserving of rights but not overriding a Mother’s right to control her own body.</li> </ul>

[END OF MARKING INSTRUCTIONS]