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## 2022 Religious, Moral and Philosophical Studies

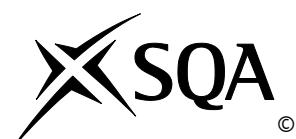
**Advanced Higher**

**Finalised Marking Instructions**

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

*Always apply these general principles. Use them in conjunction with the detailed marking instructions, which identify the key features required in candidates' responses.*

- (a) Always use positive marking. This means candidates accumulate marks for the demonstration of relevant skills, knowledge and understanding; marks are not deducted for errors or omissions.
- (b) If a 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.
- (c) 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.
- (d) Use the full range of marks available for each question.
- (e) The detailed marking instructions are not an exhaustive list. Award marks for other relevant points.
- (f) Award marks only where points relate to the question asked. Where candidates give points of knowledge without specifying the context, award marks unless it is clear that they do not refer to the context of the question.
- (g) In this question paper the following skills are assessed:
  - knowledge and understanding
  - analysis
  - evaluation.
- (h) For essay questions candidates must integrate these skills with their knowledge, in response to the question or statement. Essay questions may include the following command words:
  - 'How valid . . . '
  - 'To what extent do you agree . . . '
  - 'Discuss . . . '
- (i) For source questions candidates must demonstrate the skills of knowledge, analysis and evaluation in short responses. Source questions always use the following command words:
  - 'Describe . . . '
  - 'Analyse . . . '
  - 'Evaluate . . . '

	26–30	21–25	16–20	11–15	6–10	0–5
Overview	The essay is clearly focussed on the question at all times.	The essay is clearly focussed on the question, but at times refers generally to the topic rather than the question.	The essay is focussed on the question at times but drifts into general comments about the topic.	The essay is focussed more on the topic rather than the question.	The essay is focussed more on the topic than on the question and has information that lacks relevance.	The essay lacks relevance to both the question and/or the topic.
	9–10	7–8	5–6	3–4	1–2	0
Knowledge and understanding	KU is consistently in depth, accurate and relevant.	KU is mainly in depth, accurate and relevant.	KU has inconsistent depth but is mainly accurate and relevant.	KU lacks depth overall but is mainly accurate and relevant.	KU lacks depth overall and has issues with accuracy or relevance.	KU is superficial and is not consistently accurate or relevant.
	There is clear evidence that the candidate has drawn together relevant and appropriate information from a range of specific sources or perspectives.	There is clear evidence that the candidate has drawn together mainly relevant and appropriate information from some specific sources or perspectives.	There is some evidence that the candidate has drawn together relevant and/or appropriate information but references to sources and perspectives tend to be more general and limited.	There is evidence that the candidate has attempted to draw together relevant and/or appropriate information but references to sources and perspectives are general in nature and limited.	There is some evidence that the candidate has attempted to draw together relevant and/or appropriate information but references to sources and perspectives are brief, undeveloped, and general in nature.	The essay lacks evidence of sources and perspectives and those used lack relevance and accuracy.

	<b>9–10</b>	<b>7–8</b>	<b>5–6</b>	<b>3–4</b>	<b>1–2</b>	<b>0</b>
<b>Analysis</b>	The analysis clearly identifies specific issue(s) related to the question.	The analysis identifies specific issue(s) related to the question, but the depth is uneven at times.	The analysis identifies a mix of specific and general issue(s) that are related to the question and there is insufficient depth and explanation of them.	The analysis identifies some general issue(s) related to the question and there is insufficient depth or explanation.	The analysis identifies a few issue(s), but they are not clearly related to the question and coverage is superficial.	Any analysis often fails to identify issues and those that have been identified are not clearly related to the question and superficial.
	The explanation of issues takes account of a range of clearly identified perspectives and demonstrates a clear understanding of their relevance to the question.	The explanation of issues takes account of some perspectives and demonstrates a good understanding of their relevance to the question.	The issues are explained and there is evidence of some understanding of their relevance to the question which at times is general in nature.	The issues are explained and there is evidence of some understanding of their relevance to the question at times, but which is generally superficial.	The issues are briefly explained but there is evidence of some understanding of their relevance to the topic but not to the question.	There is evidence of some understanding of the topic but not the question.
<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 Instruction for each question

### Section 1 – Philosophy of religion

Question		Max mark	Marking instructions for this question
1.		30	<p><b>Knowledge and Understanding may include:</b></p> <ul style="list-style-type: none"><li>• incoherence of the God of classical theism</li><li>• philosophical responses</li><li>• scientific responses</li><li>• religious responses</li><li>• sources.</li></ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"><li>• implications of the Incoherence of the God of classical theism and responses</li><li>• consequences of the Incoherence of the God of classical theism</li><li>• connections between the different arguments for atheism and responses</li><li>• explanations of sources.</li></ul> <p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"><li>• counter-arguments</li><li>• judgements</li><li>• conclusions throughout</li><li>• overall conclusions.</li></ul>

Question		Max mark	Marking instructions for this question
2.		30	<p><b>Knowledge and Understanding may include:</b></p> <ul style="list-style-type: none"> <li>• Paley's argument from design</li> <li>• other teleological arguments, for example Aquinas' argument from design</li> <li>• philosophical responses</li> <li>• scientific responses</li> <li>• religious responses</li> <li>• sources.</li> </ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"> <li>• implications of Paley's argument from design and responses</li> <li>• consequences of Paley's argument from design</li> <li>• connections between the different teleological arguments and responses</li> <li>• explanations of sources.</li> </ul> <p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"> <li>• counter-arguments</li> <li>• judgements</li> <li>• conclusions throughout</li> <li>• overall conclusions.</li> </ul>

Question		Max mark	Marking instructions for this question
3.		30	<p><b>Knowledge and Understanding may include:</b></p> <ul style="list-style-type: none"> <li>• Leibniz's principle of sufficient reason</li> <li>• other Cosmological arguments, for example Aquinas' argument from motion, contingency, causation</li> <li>• philosophical responses</li> <li>• scientific responses</li> <li>• religious responses</li> <li>• sources.</li> </ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"> <li>• implications of Leibniz's principle of sufficient reason</li> <li>• consequences of Leibniz's principle of sufficient reason</li> <li>• connections between Leibniz's principle of sufficient reason and different cosmological arguments and responses</li> <li>• explanations of sources.</li> </ul> <p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"> <li>• counter-arguments</li> <li>• judgements</li> <li>• conclusions throughout</li> <li>• overall conclusions.</li> </ul>

Question		Max mark	Marking instructions for this question
4.	(a)	5	<p>This question requires candidates to demonstrate their understanding of the view or perspective of the source.</p> <p>Possible knowledge and understanding marks:</p> <ul style="list-style-type: none"> <li>• accurate, relevant and developed points which demonstrate an understanding of the perspective, for example, what is meant by the ‘teleological argument’.</li> </ul> <p>Award 1 mark per point.</p> <p><b>Possible Response:</b></p> <p>The Teleological Argument attempts to prove the existence of God based upon observations made of the universe. It argues that the complexity observed within nature is best explained by the existence of a designer. Supporters point to examples such as the way the planets rotate around the sun. As Hugh Montefiore wrote: ‘The distribution of gas in the universe from the Big Bang onwards had to be delicately balanced . . . without this fine balance, there would have been no galaxies, no stars, no planets, no life.’ The argument maintains that due to the complexity of this design that the designer must possess divine intellect.</p>
	(b)	5	<p>This question requires candidates to demonstrate their understanding of the view or perspective of the source.</p> <p>Possible analysis marks:</p> <ul style="list-style-type: none"> <li>• demonstrate, through interpretation or paraphrasing, a clear understand of the sources.</li> </ul> <p>Do not award marks for simply quoting points from the sources. Candidates must paraphrase or interpret them to gain credit.</p> <p>Award 1 mark per point.</p> <p><b>Possible Response:</b></p> <p>The source is written by Charles Darwin and shows that he would reject the Teleological Argument, as he believes that nature is not ordered but is as random as the ‘way the wind blows.’ He is more likely to attribute the process of natural selection to blind chance. Although his conclusions are also based upon observation and are therefore <i>a posteriori</i> in nature, so cannot be seen as conclusive proof. He does acknowledge that there does appear to be regularity in nature through the action of natural selection, but a designer is not needed to explain this. Darwin’s theory of evolution shows how nature becomes complex through chance mutation, not design.</p>

Question		Max mark	Marking instructions for this question
(c)		5	<p>This question requires candidates to assess the validity or invalidity of the perspective as set out in the source.</p> <p>Possible evaluation marks:</p> <ul style="list-style-type: none"> <li>• insightful, valid and clearly reasoned judgements on the source.</li> </ul> <p>Award 1 mark per point.</p> <p><b>Possible Response:</b></p> <p>I disagree with Darwin because I do not think the process of natural selection alone can explain the complexity in life found today. As Arthur Peacocke argued the self-consciousness and mind which has developed in humanity shows that evolution has a sense of purpose and direction. Whilst basic changes could be written off as chance, human beings have developed far beyond that. I think that there is a designer behind this process which is best identified as God; something that is as complex and developed as the universe can only be explained by something that is infinitely more so.</p>

## Section 2

### Part A – Religious Experience

Question		Max mark	Marking instructions for this question
5.		30	<p><b>Knowledge and Understanding may include:</b></p> <ul style="list-style-type: none"><li>• Otto's ideas about religious experience</li><li>• Swinburne's ideas about religious experience</li><li>• James's ideas about religious experience</li><li>• relevant sources.</li></ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"><li>• implications of Otto's ideas about religious experience</li><li>• consequences of Otto's ideas about religious experience</li><li>• connections between other understandings of religious experience</li><li>• explanations of relevant sources.</li></ul> <p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"><li>• counter-arguments</li><li>• judgements</li><li>• conclusions throughout</li><li>• overall conclusions.</li></ul>

Question		Max mark	Marking instructions for this question
6.		30	<p><b>Knowledge and Understanding may include:</b></p> <ul style="list-style-type: none"> <li>• examples of miracles</li> <li>• examples of other religious experiences and/or accounts</li> <li>• relevant sources.</li> </ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"> <li>• implications of faith perspectives</li> <li>• consequences of faith perspectives</li> <li>• connections between other faith perspectives and alternative accounts of religious experience</li> <li>• explanations of relevant sources.</li> </ul> <p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"> <li>• counter-arguments</li> <li>• judgements</li> <li>• conclusions throughout</li> <li>• overall conclusions.</li> </ul>

Question		Max mark	Marking instructions for this question
7.		30	<p><b>Knowledge and Understanding may include:</b></p> <ul style="list-style-type: none"> <li>• examples of scientific accounts of religious experience</li> <li>• examples of religious experiences and/or other accounts</li> <li>• relevant sources.</li> </ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"> <li>• implications of alternative accounts of religious experience</li> <li>• consequences of alternative accounts of religious experience</li> <li>• Connections between other alternative accounts of religious experience &amp; faith perspectives</li> <li>• explanations of relevant sources.</li> </ul> <p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"> <li>• counter-arguments</li> <li>• judgements</li> <li>• conclusions throughout</li> <li>• overall conclusions.</li> </ul>

Question		Max mark	Marking instructions for this question
8.	(a)	5	<p>This question requires candidates to demonstrate their understanding of the view or perspective of the source.</p> <p>Possible knowledge and understanding marks:</p> <ul style="list-style-type: none"> <li>• accurate, relevant and developed points which demonstrate an understanding of the perspective, for example, what is meant by ‘religious experience.’</li> </ul> <p>Candidates will be awarded <b>1 mark</b> per point.</p> <p><b>Possible Response:</b></p> <p>Religious experience is a supernatural event that can lead someone to feel closer to God. Religious experiences can be a personal experience or can happen to many people at the same time. Rudolph Otto suggests, in his book, ‘The Idea of the Holy’, that a religious experience involves a ‘creature feeling’ and that at the heart of the religious experience is the idea of the numinous. He claims that the numinous has three components: ‘mysterium tremendum et fascinans’ – meaning fearful and fascinating mystery.</p>
	(b)	5	<p>Candidates demonstrate their understanding of the view or perspective as set out in the source.</p> <p>Possible analysis marks:</p> <ul style="list-style-type: none"> <li>• demonstrate, through interpretation or paraphrasing, a clear understanding of the source.</li> </ul> <p>Do not award marks for simply quoting points from the source. Candidates must paraphrase or interpret them to gain credit.</p> <p>Award <b>1 mark</b> per point.</p> <p><b>Possible response:</b></p> <p>There are many implications of a perceived religious experience. One is that how do they know that it was the presence of God when they are unable to compare that with any other experience they have had before, the difficulty with a religious experience is being able to describe it to other people without sounding like you are delusional. This experience may also lead people to carry out dangerous and criminal activity leading to a negative outcome, but their defence may be that God told them to do it which would not be justified within the confines of the law. However, a more positive outcome of a religious experience may enable someone to completely change who they are and turn their life around to become a better person, for example, Nicky Cruz.</p>

Question		Max mark	Marking instructions for this question
(c)		5	<p>Candidates assess the validity or invalidity of the perspective as set out in the source.</p> <p>Possible evaluation marks:</p> <ul style="list-style-type: none"> <li>• insightful, valid and clearly reasoned judgements on the source.</li> </ul> <p>Award 1 mark per point.</p> <p><b>Possible response:</b></p> <p>This source poses many challenges to someone trying to understand what is meant by a religious experience. The idea that '<i>God was present though invisible</i>' makes it more challenging for someone who has never experienced God to believe that religious experiences are real. If God cannot be seen, then how are people meant to know if it's real or fake. This source also suggests God '<i>penetrated</i>' the person with '<i>goodness and power</i>' which proves challenging because it doesn't actually describe what the goodness or the power felt like or looked like therefore leaving it far too vague for someone to fully understand religious experiences. However, what is robust about this source is that it validates what James and Otto claim about religious experiences and allows me to gain a better understanding of their ideas rather than what it feels like for the individual as that is clearly something that God doesn't want everyone to experience.</p>

## Section 2

### Part B – Medical Ethics

Question		Max mark	Marking instructions for this question
9.		30	<p><b>Knowledge and understanding may include:</b></p> <ul style="list-style-type: none"><li>• sanctity of life</li><li>• end of life care</li><li>• moral debate</li><li>• religious/non-religious responses</li><li>• sources.</li></ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"><li>• implications of religious/non-religious responses to end of life care decisions</li><li>• consequences of religious/non-religious responses to end of life care decisions</li><li>• connections between religious and non-religious responses</li><li>• explanations of sources.</li></ul> <p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"><li>• counter-arguments</li><li>• judgements</li><li>• conclusions throughout</li><li>• overall conclusions.</li></ul>

Question		Max mark	Marking instructions for this question
10.		30	<p><b>Knowledge and understanding may include:</b></p> <ul style="list-style-type: none"> <li>• sanctity of life</li> <li>• organ procurement</li> <li>• moral debate</li> <li>• religious/non-religious responses</li> <li>• sources.</li> </ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"> <li>• implications of religious/non-religious responses to organ procurement</li> <li>• consequences of religious/non-religious responses to organ procurement</li> <li>• connections between religious and non-religious responses</li> <li>• explanations of sources.</li> </ul> <p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"> <li>• counter-arguments</li> <li>• judgements</li> <li>• conclusions throughout</li> <li>• overall conclusions.</li> </ul>

Question		Max mark	Marking instructions for this question
11.		30	<p><b>Knowledge and understanding may include:</b></p> <ul style="list-style-type: none"> <li>• sanctity of life</li> <li>• abortion</li> <li>• moral debate</li> <li>• religious/non-religious responses</li> <li>• sources.</li> </ul> <p><b>Analysis may include:</b></p> <ul style="list-style-type: none"> <li>• implications of religious/non-religious responses to abortion</li> <li>• consequences of religious/non-religious responses to abortion</li> <li>• connections between religious and non-religious responses</li> <li>• explanations of sources.</li> </ul> <p><b>Evaluation may include:</b></p> <ul style="list-style-type: none"> <li>• counter-arguments</li> <li>• judgements</li> <li>• conclusions throughout</li> <li>• overall conclusions.</li> </ul>

Question		Max mark	Marking instructions for this question
12.	(a)	5	<p>This question requires candidates to demonstrate their understanding of the view or perspective of the source.</p> <p>Possible knowledge and understanding marks:</p> <ul style="list-style-type: none"> <li>• accurate, relevant and developed points which demonstrate an understanding of the perspective, that is, what is meant by the ‘beginning of life’.</li> </ul> <p>Award 1 mark per point.</p> <p><b>Possible Response:</b></p> <p>Beginning of life means the debate that religions and philosophers have about the point at which life begins. For example, the Roman Catholic Church teaches that life begins at conception whereas in Judaism, the Talmud teaches that life begins at birth. As foetuses become viable around 24 weeks, it could be argued that this is when life begins. Some philosophers such as Singer argue that life begins when the baby has certain characteristics and so it has personhood from around six months old.</p>
	(b)	5	<p>Candidates demonstrate their understanding of the view or perspective as set out in the source.</p> <p>Possible analysis marks:</p> <ul style="list-style-type: none"> <li>• demonstrate, through interpretation or paraphrasing, a clear understanding of the source.</li> </ul> <p>Do not award marks for simply quoting points from the source. Candidates must paraphrase or interpret them to gain credit.</p> <p>Award 1 mark per point.</p> <p><b>Possible Response:</b></p> <p>This means that when humans are recognised as ‘persons’ or have personhood then they have a right to life which then implies that their right to life should be protected. An implication of this source is that abortion could be seen as morally acceptable because if the foetus is not a person, then there is no moral issue with terminating a pregnancy. Another implication of this argument is that in a situation where the foetus needs terminated to save the life of the woman, then there is no moral issue with this as the woman has personhood whereas the foetus does not. A further implication is that if a foetus is not a person, then neither are embryos (as they are even less developed) and so there is no moral issue with the use of embryos or their destruction.</p>

Question		Max mark	Marking instructions for this question
(c)		5	<p>Candidates assess the validity or invalidity of the perspective as set out in the source.</p> <p>Possible evaluation marks:</p> <ul style="list-style-type: none"> <li>• insightful, valid and clearly reasoned judgements on the source.</li> </ul> <p>Award 1 mark per point.</p> <p><b>Possible Response:</b></p> <p>I disagree with Tooley for although the foetus may not be seen by some people as a ‘person’, I think that life and personhood begin at the moment of conception. I think that God creates life with the unique potential to reach full personhood and so it is wrong to destroy it and as God creates life then only God should take it away. If we actively destroy a foetus, then I think we are making a wrong choice which goes against the commandment in Deuteronomy, ‘do not kill’. However, I think that a woman does have more fully developed personhood than a foetus, so if the pregnancy had to be terminated to save a woman’s life although I think destroying a foetus is still morally wrong, destroying the life of a fully developed human is worse.</p>

[END OF MARKING INSTRUCTIONS]