



National  
Qualifications  
2019

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**2019 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.

## Marking instructions for each question

### Section 1 – Philosophy of Religion

Question			Max mark	Specific marking instructions for this question
1.			30	<p><b>Purpose</b> The purpose of this question is to give candidates the opportunity to evaluate Aquinas' cosmological argument and compare it to other cosmological arguments.</p> <p><b>Specific instructions</b></p> <p><b>Knowledge and Understanding may include</b></p> <ul style="list-style-type: none"> <li>• Aquinas' cosmological argument</li> <li>• other cosmological arguments, for example Kalam.</li> </ul> <p><b>Analysis may include</b></p> <ul style="list-style-type: none"> <li>• analysis of sources, for example Aquinas, Hume, Leibniz, William Lane Craig, Bertrand Russell, Al-Ghazali etc</li> <li>• the comparisons between Aquinas' cosmological argument and other cosmological arguments, for example compare the premises and structure between Aquinas and Kalam cosmological arguments.</li> </ul> <p><b>Evaluation may include</b></p> <ul style="list-style-type: none"> <li>• reasoned judgements and counter arguments of Aquinas' cosmological argument, for example Hume says we have experience of houses coming to exist, we have no experience of universes</li> <li>• reasoned judgements and counter arguments of other cosmological arguments, for example Kalam offers more proof for deism than theism, as we know nothing of the qualities of God.</li> </ul>

Question			Max mark	Specific marking instructions for this question
2.			30	<p><b>Purpose</b> The purpose of this question is to give candidates the opportunity to examine the likelihood of God's existence based on atheist, religious and/or philosophical perspectives.</p> <p><b>Specific instructions</b></p> <p><b>Knowledge and Understanding may include</b></p> <ul style="list-style-type: none"> <li>• the nature of God</li> <li>• the presumption of atheism.</li> </ul> <p><i>Candidates may also discuss cosmological and teleological arguments.</i></p> <p><b>Analysis may include</b></p> <ul style="list-style-type: none"> <li>• examples of the above arguments and further explanation</li> <li>• analysis of sources, for example Aquinas, Paley, Dawkins, Hume, Flew</li> <li>• the coherence of God, for example if God is outside of time, how can he interfere with time?</li> <li>• the inconsistencies of atheism, for example the assumption that the burden of proof lies with theists.</li> </ul> <p><i>Candidates may also discuss implications of cosmological and teleological arguments.</i></p> <p><b>Evaluation may include</b></p> <ul style="list-style-type: none"> <li>• reasoned judgements and counter arguments on the probability of the God of Classical Theism</li> <li>• reasoned judgements and counter arguments on the probability of the non-existence of God.</li> </ul> <p><i>Candidates may also discuss reasoned judgements and counter arguments of cosmological and teleological arguments.</i></p>

## Section 2 – Part A – Religious Experience

Question			Max mark	Specific marking instructions for this question
3.			30	<p><b>Purpose</b> The purpose of this question is to allow candidates to analyse and evaluate William James' account/categorisation of religious experiences. However, candidates may also refer to other responses as a more successful account of religious experiences.</p> <p><b>Specific instructions</b></p> <p><b>Knowledge and Understanding may include</b></p> <ul style="list-style-type: none"> <li>• James' account of religious experience</li> <li>• alternative definitions of religious experience for example Otto, Tillich, Swinburne</li> <li>• other accounts of religious experience.</li> </ul> <p><b>Analysis may include</b></p> <ul style="list-style-type: none"> <li>• consistency within James' definition of religious experience</li> <li>• contradictions within James' definition of religious experience</li> <li>• comparison to alternative definitions of religious experience</li> <li>• implications of differing views.</li> </ul> <p><b>Evaluation may include</b></p> <ul style="list-style-type: none"> <li>• strengths of James' definition of religious experience</li> <li>• weaknesses of James' definition of religious experience</li> <li>• validity of James' description that the experiences are 'religious'</li> <li>• strengths and weaknesses of alternative definitions of religious experience in comparison to James'.</li> </ul>

Question			Max mark	Specific marking instructions for this question
4.			30	<p><b>Purpose</b> The purpose of this question is to determine whether mystical experiences are a necessary component of religious experiences.</p> <p><b>Specific instructions</b></p> <p><b>Knowledge and Understanding may include</b></p> <ul style="list-style-type: none"> <li>• definitions of religious experience</li> <li>• definitions of mysticism potentially from an individual or range of responses for example James, Otto, Tillich</li> <li>• explanation of mysticisms place within categories of religious experience</li> <li>• examples of mystical experience and explanations of what makes them mystical.</li> </ul> <p><b>Analysis may include</b></p> <ul style="list-style-type: none"> <li>• implications of different definitions of religious experience</li> <li>• different aspects/examples of mysticism</li> <li>• consistency – mystical experiences feature in sacred texts of all the main world religions but so do other categories of religious experience</li> <li>• links – mystical experiences are still reported around the world today but so are other categories of religious experience</li> <li>• implications if mysticism is central to religious experience.</li> </ul> <p><b>Evaluation may include</b></p> <ul style="list-style-type: none"> <li>• discussion of the significance of mysticism to religious experience</li> <li>• strengths of view</li> <li>• weaknesses of view.</li> </ul>

## Section 2 – Part B – Medical Ethics

Question			Max mark	Specific marking instructions for this question
5.			30	<p><b>Purpose</b> The purpose of this question is to give candidates the opportunity to debate the role of palliative care in relation to end of life care and as a possible alternative to euthanasia whilst exploring religious and secular attitudes towards the issue.</p> <p><b>Specific instructions</b></p> <p><b>Knowledge and Understanding may include</b></p> <ul style="list-style-type: none"> <li>• legislation – Suicide Act (1961)</li> <li>• non-religious and religious issues relating to palliative care and euthanasia, for example personal autonomy, sanctity of life</li> <li>• non-religious and religious viewpoints relating to palliative care and euthanasia, for example Church of Scotland report on 'End of Life Issues' (2009), Dignitas, T Pratchett, P Singer etc</li> <li>• relevant contemporary case studies, for example Tony Nicklinson.</li> </ul> <p><b>Analysis may include</b></p> <ul style="list-style-type: none"> <li>• connections between palliative care, euthanasia and human rights</li> <li>• consequences and impact of current legislation in the UK and abroad surrounding palliative care and euthanasia</li> <li>• the role of physicians – medical paternalism</li> <li>• views and interpretations of religious teachings</li> <li>• views and interpretations of non-religious teachings</li> <li>• strengths and weaknesses for each case.</li> </ul> <p><b>Evaluation may include</b></p> <ul style="list-style-type: none"> <li>• importance of protecting the vulnerable – slippery slope</li> <li>• conflicts of interest</li> <li>• weaknesses of outcome based philosophies</li> <li>• discussion relating to the difficulties of interpreting scripture</li> <li>• other relevant evaluative comments.</li> </ul>

Question			Max mark	Specific marking instructions for this question
6.			30	<p><b>Purpose</b> The purpose of this question is to determine whether the sanctity of life is essential to the abortion debate. Within this, candidates would be expected to consider other issues such as right to choose, personhood etc.</p> <p><b>Specific instructions</b></p> <p><b>Knowledge and Understanding may include</b></p> <ul style="list-style-type: none"> <li>• non-religious and religious issues relating to abortion, for example personhood, patient autonomy etc</li> <li>• non-religious and religious viewpoints relating to either area of study, for example BMA, SPUC, P Singer</li> <li>• relevant contemporary case studies.</li> </ul> <p><b>Analysis may include</b></p> <ul style="list-style-type: none"> <li>• analysis of sources, for example biblical, religious teachings, religious leaders, non-religious (Germaine Greer)</li> <li>• connections between human rights and personhood</li> <li>• consequences and impact of current legislation in the UK and worldwide</li> <li>• views and interpretations of religious denominations and teachings</li> <li>• views and interpretations of non-religious teaching.</li> </ul> <p><b>Evaluation may include</b></p> <ul style="list-style-type: none"> <li>• discussion of validity of religious and non-religious viewpoints</li> <li>• judgement on sources</li> <li>• present alternative judgements on areas more central to the abortion debate</li> <li>• other relevant evaluative comments.</li> </ul>

[END OF MARKING INSTRUCTIONS]