



General Certificate of Education

Religious Studies 5061

**RS01 *An introduction to
Religion and Human
Experience***

Mark Scheme

2008 examination – June series

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of candidates' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this Mark Scheme are available to download from the AQA Website: www.aqa.org.uk

Copyright © 2008 AQA and its licensors. All rights reserved.

COPYRIGHT

AQA retains the copyright on all its publications. However, registered centres for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to centres to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Set and published by the Assessment and Qualifications Alliance.

Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

[Marks for 10-mark questions are shown in brackets]

Level	AS Descriptors for Quality of Written Communication in AO1 and AO2	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks
5	Appropriate form and style of writing, clear and coherent organisation of information, with appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.	A thorough treatment of the topic within the time available. Information is accurate, and good understanding is demonstrated through use of appropriate evidence / examples.	13-15 [9-10]	A very good response to the issues raised. Different views are clearly explained with supporting evidence and arguments are critically analysed. A process of reasoning leads to an appropriate conclusion.	13-15
4	Appropriate form and style of writing; generally clear and coherent organisation of information, mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of spelling, punctuation and grammar.	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / examples.	10-12 [7-8]	A good response to the issues raised. Different views are explained with some supporting evidence and arguments and some critical analysis. A conclusion is drawn which follows from some of the reasoning.	10-12
3	Mainly appropriate form and style of writing, some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary. Satisfactory legibility and level of accuracy in spelling, punctuation and grammar.	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing reasonable understanding.	7-9 [5-6]	Main issues are addressed and views are considered, with some supporting evidence. There is some attempt at analysis or comment. Evaluation may not be fully supported by reasoning or evidence.	7-9
2	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.	An outline account, including some relevant material. Limited in depth or breadth. Answer may show limited understanding. Some coherence.	4-6 [3-4]	A simple argument, with some evidence in support.	4-6
1	There may be little clarity and coherence in organisation; little appropriate or accurate use of specialist vocabulary. The legibility and level of accuracy in spelling, punctuation and grammar may be very limited.	Isolated elements of accurate and relevant information. Slight signs of understanding.	1-3 [1-2]	A few basic points which are relevant, but no real argument.	1-3
0	There may be little clarity and coherence in organisation; little appropriate or accurate use of specialist vocabulary. The legibility and level of accuracy in spelling, punctuation and grammar may be very limited.	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0

RS01: An introduction to Religion and Human Experience

- 1 **Read this passage and answer parts (a) and (b) which follow.**

'There are many ways by which faith can be inspired. It can be inspired by people we meet, because we see the peace and happiness their faith has given them. It can also be inspired by scripture we read or by conversion experiences which change our lives.'

- (a) **Explain how scripture can inspire faith.**

Expect, for example, ideas from the following: impact of reading scripture / stimulus to spiritual experience; impact of inspiring examples; promise of reward / threat of punishment.

Maximum Level 3 for answers lacking explanatory example(s).
Maximum Level 4 for answers lacking breadth.

(10 marks) AO1

- (b) **Summarise the main features of a conversion experience.**

Expect: transition event, for example from one religion to another, no faith to faith. Can be non-volitional (the experience of being changed, e.g. St Paul / Umar) or gradual and volitional.

Maximum Level 2 for an outline of a conversion event. Additional credit is given for identification of the main features of such an experience.
Maximum Level 4 for an answer which lacks breadth (i.e. does not indicate in any way that there are various types of conversion event.)

(10 marks) AO1

- 2 (a) **Explain the distinctive features of a mystical experience.**

Expect rehearsal of characteristics identified, for example, by William James / Stace / Happold. Expect diversity of mystical experiences illustrated through some of introvertive / extrovertive or theistic / nature / soul mysticism. Range of examples possible from, e.g., St Teresa of Avila, Julian of Norwich, Sufi mystics of Islam.

Maximum Level 2 for example(s) only.
Maximum Level 3 for answer lacking explanatory example.
Maximum Level 4 for answer lacking diversity.

(15 marks) AO1

- (b)(i) **Explain the distinctive features of the following form of religious experience: visions.**

Experiences distinguished by their visual element. Varied in content (e.g. hell, heaven, Mary, God, end of the world) and in nature (corporeal, imaginative and intellectual).

Maximum Level 2 for example only.

Maximum Level 3 for answer lacking explanatory example.

Maximum Level 4 for answer lacking some recognition of diversity, which may be in content, nature or both.

(10 marks) AO1

- (ii) **Assess the view that religious experiences are important only for those who experience them.**

Assess

Arguments for (e.g.): subjective / personal; unverifiable; ineffable.

Arguments against (e.g.): Vital source of teaching / authority in some religions; basis of religious practice / tradition (e.g. Lourdes). Lack of verification does not mean they did not happen or not reasonable to believe in them.

(15 marks) AO2

- 3 (a) **Identify and explain the role of two sources of authority in religion other than scripture.**

These are usually taken from: religious experience; leaders; conscience and tradition, and the content of the answer will clearly depend on the tradition being studied.

Maximum Level 3 for answer lacking explanatory example.

Maximum Level 4 (11 marks) for answer dealing with one source of authority only.

(15 marks) AO1

- (b) **Explain the role of scripture as a source of authority, and assess the view that scripture is the most important source of authority in religion.**

Explain

Expect ideas such as: source of law; source of normative examples; source of criteria for identifying genuine religious experience. Higher level answers should explicitly deal with role (how it is used) as well as content.

Maximum Level 3 for answer lacking example.

Maximum Level 4 for answer which does not explicitly deal with role.

(10 marks) AO1

Assess

Arguments for (e.g.) Divine revelation / inspiration. Recording / compilation – these will vary depending on religion being used, source of authority for leaders, and religious experiences.

Arguments against need for interpretation / application to 21st century so leaders / scholars who do this more important. Outdated / irrelevant so personal religious experience / conscience more important. Human not divine so fallible (where relevant).

(15 marks) AO2