



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
2011**

Religious Studies

Assessment Unit AS 7

assessing

An Introduction to Philosophy of Religion

[AR171]

WEDNESDAY 22 JUNE, AFTERNOON

MARK SCHEME

Part 1: Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

Each of the two assessment objectives has been categorised into five levels of performance relating to the respective abilities of the candidates.

Having identified, for each assessment objective listed opposite, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

AO1 Knowledge and Understanding

Band 5 ([29]–[35])

- a full response to the task
- demonstrates a high level of accurate knowledge and comprehensive understanding
- uses a very good range of relevant evidence and examples
- a mature style of writing demonstrating a clear and coherent structure
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a very wide range of technical language and terminology.

Band 4 ([22]–[28])

- a reasonably full response to the task
- demonstrates a very good level of accurate knowledge and understanding
- uses a good range of relevant evidence and examples
- a reasonably mature style of writing demonstrating a clear and coherent structure
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

Band 3 ([15]–[21])

- a good response to the task
- demonstrates a good level of accurate knowledge and understanding
- uses a range of relevant evidence and examples
- an appropriate and reasonably coherent style of writing
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

Band 2 ([8]–[14])

- a limited response to the task
- demonstrates little accurate knowledge and understanding
- uses a limited range of evidence and examples
- style of writing is just appropriate to the task and may lack coherence in places
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

Band 1 ([0]–[7])

- a very basic response to the task
- demonstrates minimal knowledge and understanding
- very little use of evidence or examples
- style of writing is such that there is very little coherence or structure
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

AO2 Critical Line of Argument

Band 5 ([13]–[15])

- a full and coherent response
- demonstrating a very good attempt at critical analysis
- very good reference to other points of view
- highly accurate and fluent
- very good evidence of sustained and informed argument which is set, where necessary, in the context of other aspects of human experience
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a very wide range of technical language and terminology.

Band 4 ([10]–[12])

- a reasonably full response
- demonstrating a good attempt at critical analysis
- good reference to other points of view
- accurate and fluent
- good evidence of sustained and reasoned argument which is set, where necessary, in the context of other aspects of human experience
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

Band 3 ([7]–[9])

- a reasonable response
- demonstrating some attempt at critical analysis
- some reference to other points of view
- reasonably accurate and fluent
- some evidence of sustained argument, which is set, where necessary, in the context of other aspects of human experience
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

Band 2 ([4]–[6])

- a limited response
- demonstrating a modest attempt at critical analysis, although references to other points of view are limited
- some inaccuracy in places
- a limited argument which struggles to relate, where necessary, to other aspects of human experience
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

Band 1 ([0]–[3])

- a simplistic response
- demonstrating little attempt at critical analysis
- practically no reference to other points of view
- minimal argument which fails to relate, where necessary, to other aspects of human experience
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

Quality of Written Communication

All questions require candidates to answer in continuous prose in English. Quality of written communication is incorporated within the assessment objectives and reflected in the above assessment bands. Assistant examiners are instructed to take this criterion into account when allocating marks to candidates' responses.

Part 2: Contextual Reference Points

The generic level of response mark scheme set out above is elucidated in this part of the mark scheme through the provision of contextual reference points in terms of the content appropriate to the particular question under consideration.

Section A

AVAILABLE
MARKS

- 1 (a) An explanation of the Cosmological Argument may include, e.g.:
- reference to God as the First and Final Cause of the Cosmos
 - an exploration of the three main strands of the argument; God as First Cause, Unmoved Mover and as Necessary Being
 - discussion of Aquinas' first three Ways
 - the contribution of named scholars to the argument; Plato, Aristotle, Aquinas, Leibniz
 - reference to selected writings, e.g. Summa Theologica, The Kalam Cosmological Argument
 - definition of the term Cosmological
 - classification of the argument as Classical, a posteriori, deductive
 - possible reference to the Anthropic Principle
 - the importance of the contingency argument
 - challenges to the Cosmological argument. [35]
- (b) An exploration of the claim that the existence of God provides the best explanation for the universe may include, e.g.:
- theism's view that the universe is dependent on God to both create and sustain the universe
 - the need for an Intelligent Designer to explain the existence of a structured universe
 - reference to the Teleological argument
 - reference to biblical teaching including the Genesis Narratives
 - the views of selected scholars both theistic and atheistic to the debate, e.g. Hume, Ayer, Hawkins, Atkins
 - alternative explanations for the existence of the universe, e.g. the Big Bang Hypothesis, Steady State Theory
 - atheism's rejection of God as Creator/Designer, the universe as flawed. [15]

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2 (a) An account of the teachings of materialism and dualism with regard to life after death may include, e.g.:

Materialism

- emphasis on the inseparability of mind and body and on material reality
- rejection of the possibility of life after death, the notion of soul, spirit
- reference to the views of relevant scholars – Ryle, Dawkins
- the distinction between hard and soft materialism
- reference to Hick’s Replica theory and Functionalism
- evidence in support of materialism – genetic psychological conditions, brain injuries
- possible reference to the question of freewill and determinism.

Dualism

- emphasis on the separate existence of mind and body and on the dominance of mind over body
- reference to the views of relevant scholars – Aquinas, Descartes, Penelhum
- links with reincarnation and resurrection theories
- reference to Plato’s Cave analogy
- evidence in support of dualism – out of body experiences, psychic experiences
- Christian teaching concerning bodily resurrection. [35]

(b) Commentary on the claim that belief in hell is a necessary part of Christian teaching may include, e.g.:

- the notion of final judgement as revealing a just God, providing ultimate judgement and justice for humanity
- the concept of judgement as providing motivation to do good
- reference to relevant Scriptural teaching concerning hell
- an exploration of Christian teaching on the concept of hell
- an exploration of negative effects ensuing from a belief in a final judgement
- the concept of Final Judgement and hell as engendering fear and terror within humanity
- the risk of anthropomorphising God, God as judge
- the rejection of an omni-benevolent and forgiving God
- exploration of God’s role in creating sin/evil and hell
- hell as “Gehenna”/metaphor. [15]

Section A

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Section B

AVAILABLE
MARKS

- 3 (a) A description of the arguments used to reject the concept of miracle may include, e.g.:
- rejection of the concept of miracle as improbable, meaningless, a misinterpretation of reality
 - reference to the inviolability of natural physical laws
 - reference to the views of relevant scholars, e.g. Thompson, Hume, Spinoza
 - rejection of testimony concerning miracle as unreliable, the product of ignorance and delusion
 - an exploration of Hume's critique of miracle
 - reference to alternative explanations for the miraculous
 - an exploration of religion's role in promoting miracles to support faith claims
 - challenges to specific miracles, biblical or otherwise
 - possible reference to realist/antirealist views
 - alternative explanations for selected miracles. [35]
- (b) With reference to other aspects of human experience, an exploration of the claim that the concept of miracle is central to religious belief may include, e.g.:
- an open ended response citing relevant historical and/or contemporary examples
 - support for the miraculous as found within the main faith traditions
 - reference to the miraculous within sacred texts and as performed by key religious figures
 - theism's emphasis on Divine intervention
 - God as Creator and continued Sustainer of His creation
 - traditional Christian reliance on the resurrection miracle as central to belief
 - reference to the views of selected scholars, e.g. Swinburne
 - challenges to the stated claim, belief as being independent of acceptance of the miraculous
 - reference to the priority of faith alone, fideism
 - theism's rejection of miracles on moral grounds, e.g. Wiles, Bonhoeffer
 - Christian rejection of miracles as mythological additions to the scriptural record, e.g. Bultmann
 - theism's need to promote the concept of the miraculous at all costs
 - theological interpretations more important than literal accounts
 - possible reference to John's Gospel where miracles are referred to as "signs". [15]

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- 4 (a) An account of the main types of religious experience may include, e.g.:
- reference to the religious as experienced through prayer, conversion and Divine revelation
 - religious experiences as found within Creation and in sacred writings
 - reference to personal, religious, moral, mystical and numinous experiences, e.g. Buber, Teresa of Avila, Merton
 - the impact of such experiences, e.g. establishing major religions, Judaism, Christianity, Islam
 - reference to soul mysticism, nature mysticism and God mysticism
 - reference to the views of relevant scholars, e.g. Otto, Smart, Merton
 - an exploration of the key features of the various types of religious experiences, ineffable, subjective
 - reference to the role of religious experiences as affirming God's existence, engendering belief. [35]

- (b) With reference to other aspects of human experience, an exploration of the view that religious experience must be viewed with suspicion may include, e.g.:
- an open ended response citing relevant historical and/or contemporary examples
 - atheism's rejection of such experiences as illusion, hoax, delusion or hallucination
 - the views of atheistic scientists and philosophical scholars questioning the veracity of such experiences, e.g. Dawkins, Flew
 - rejection of such experiences as the product of primitive thought and superstition
 - reference to the increasingly secular nature of society and humanity's rejection of the Divine
 - rejection of the stated claim, the continued relevance of religious and spiritual experiences in the lives of believers
 - humanity's continued quest for religious and spiritual experiences and truths
 - an exploration of the connection between religious experiences and religious belief and traditions
 - the importance of continued Divine intervention into human history
 - reference to the growth and popularity of New Age religions, mysticism, cosmic healing
 - the divisive nature of religious experience in some Church fellowships, e.g. Toronto Blessing or sufism within Islam. [15]

Section B

Total

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