

GCE 2004
June Series



Mark Scheme

Religious Studies Specification

RS11: Studies in the Philosophy of

Religion

(Subject Code 5061/6061)

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.

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Dr Michael Cresswell Director General

Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

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

Level	A2 Descriptor for Quality of Written Communication in AO1 and AO2	A2 Descriptor AO1	Marks	A2 Descriptor AO2	Marks
5	Highly appropriate form and style of writing; clear and coherent organisation of information; 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, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated.	17-20 [9-10]	A very good response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and evaluated perceptively. Effective use is made of evidence to sustain an argument. Systematic analysis and reasoning leads to appropriate conclusions. There may be evidence of independent thought.	17-20
4	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.	A generally thorough treatment of the topic. Information is accurate and relevant. Good understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained.	13-16 [7-8]	A good response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed. A process of reasoning leads to an appropriate conclusion. There may be some evidence of independent thought.	13-16
3	Mainly 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 accuracy in spelling, punctuation and grammar.	A satisfactory treatment of the topic. Information is mostly accurate and relevant. A reasonable understanding is demonstrated through use of some relevant evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown.	9-12 [5-6]	A satisfactory response to issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. A conclusion is drawn that follows from some of the reasoning.	9-12
2	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.	A superficial answer, which includes some key facts and demonstrates limited understanding using some evidence / examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion.	5-8 [3-4]	Main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered.	5-8
1	Little clarity and coherence in organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.	Isolated elements of accurate and relevant information. Some signs of understanding. Evidence and examples are sparse.	1-4 [1-2]	Some simple reasons or evidence are given in support of a view that is relevant to the question.	1-4
0	Little clarity and coherence in organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.	Nothing of relevance.	0	No valid points made.	0

RS11: Studies in the Philosophy of Religion

- 1 (a) **Outline both the cosmological argument as presented by the Kalam tradition and the ontological argument as presented by Anselm.**

Cosmological Argument

Expect a form of the Kalam tradition, such as Craig's.

e.g. (in a full answer)

The present universe exists after a series of past events. Successive additions cannot be added to what is infinite.

Therefore the universe is finite.

Thus the universe had a beginning.

It could not have caused itself to begin.

It could not have begun 'naturally', as the laws of nature did not then exist.

Its cause must already have existed.

Therefore it must have been caused by a personal creator (God) who freely chose to create it.

Ontological Argument**Proslogion 2**

We believe God is a being than which none greater can be thought / conceived – *aliquid quo nihil maius cogitari possit* (AQNMC^P).

When a fool hears AQNMC^P, he understands it.

Therefore it is in his understanding.

It is greater to exist in reality as well as in understanding.

Therefore AQNMC^P exists in understanding and in reality.

Proslogion 3

Something which cannot be thought of as not existing is greater than that which can be.

Therefore AQNMC^P cannot be thought of as non-existent.

God is this being.

Everything other than God can be thought of as not existing.

No marks for other versions of these arguments.

Maximum Level 3 for only one argument.

(20 marks) AO1

- (b) “*There is a posteriori and a priori reasoning. There are inductive and deductive arguments.*”

Explain the type of reasoning and argument used in the ontological argument, and assess how far the argument proves the existence of God.

Any versions of the ontological argument can be discussed, e.g. Descartes, Malcolm or Plantinga, but full marks may be awarded for an answer relating to Anselm alone.

Ontological Argument

A priori

Deductive: the premise (definition of God) entails the conclusion

Developed answers may mention:

Reductio ad absurdum

In the context of prayer (understanding that God, in whom we believe, exists), i.e. exploring the idea that this faith is seeking understanding rather than something intended as a persuasive argument or proof.

(10 marks) AO1

N.B. Look for material relevant to this part of the question throughout the answer.

Proof

Candidates should discuss the requirements of logical proof (true premises leading logically to a true conclusion) and the proof appropriate for the argument.

The role of faith can be considered.

Ontological Argument

Answers can consider whether:

- It is proof only for believers
- Existence can be deduced from a concept
- Existence is a perfection (Descartes)
- Existence is a predicate (reference – Kant, Russell)
- Existence is a second-order predicate (Frege)
- There can be a most perfect island (Gaunilo)
- ‘Maximal excellence’ (Plantinga) is a relevant concept

(20 marks) AO2

- 2 (a) ***Explain how natural evil may be seen as a challenge to belief in God and how the Irenaean theodicy deals with this challenge.***

Natural Evil and its Challenge

- Explanation of Natural Evil
- Application of Natural Evil is the problem of evil in its logical and / or evidential forms

Candidates may present Natural Evil as evidence of, for example:

- Poor design
- A world outside God's control
- The intention of an un-loving God
- The non-existence of God

Irenaean

Natural evil:

- Part of epistemic distance between God / humans; provides the challenge necessary for humans to grow into God's 'likeness'
- Necessary for soul-making

The balance between the various aspects of this answer will vary.

For an answer dealing with only one of the challenges or the theodicy, maximum Level 3.

A developed answer will show breadth in its understanding of Natural Evil and its challenge to faith.

(20 marks) AO1

- (b) ***Explain how the Augustinian theodicy deals with the problem of natural evil, and assess how far the Irenaean and Augustinian theodicies succeed in dealing with this problem.***

Augustinian

Natural evil:

- Punishment for man's (Adam's) sin – which upset harmony in nature
- Due to fallen angels (Plantinga: due to Satan and his agents)

Developed answers may refer to:

- Principle of plenitude (all forms of being created)
- Evil as privation of being / good

(10 marks) AO1

Discussion of the theodices' success / failure should include some of the following, but expect no more than a statement and discussion of 3 or 4 points per theodicy given the time available.

Irenaean

Strengths

- Evil required for many virtues
- Supported by evolutionary theory

Weaknesses

- Evil as 'means to end' necessary for an omnipotent God?
- Is this the best possible world?
- Does end justify means?
- Is God responsible for evil?
- Is Natural Evil necessary for greater goods?
- If universal salvation, is evil necessary?
- Unfair distribution of suffering
- Is the intensity of some suffering unfair?
- Is some suffering pointless?
- Not all respond well to the challenge

Developed answers: May consider role of animal suffering

Augustinian

Strengths

- God is not directly responsible (creation good)
- Justice demands punishment

Weaknesses - some of

- Why did angels and humans fall?
- If God foresaw evil, is he responsible?
- Denial of evil as a real entity (evil – a privation)
- Contrary to evolutionary theory
- Assumes 'historical' fall (angels and Adam)
- Can a forgiving God punish?

Developed answers may consider:

- Principle of plenitude can be questioned.
- Augustine did not see animal suffering as evil.

Maximum Level 3 for only one theodicy

(20 marks) AO2

3 (a) Examine the main features of near-death experiences.

Expect a list of features, including, e.g.
Being outside the body, floating above
Observing what is happening to the body
Heightened awareness, absence of pain
Unrestricted movement (through walls)
Movement through a tunnel, to light
Meeting deceased relatives, friends
Meeting a holy or angelic figure / feeling the presence of a divine being
Sense of bliss, peace, joy (but some near death experiences (NDEs) are negative)
Being in a beautiful place / garden / paradise
Shown a panoramic view of one's life
Seeing yourself as you really are
Made aware of the effects of your actions
Realise a need to show love to others
Being told it is time not to die but to return to the body
A vivid and coherent experience

Maximum Level 3 for a summary without examples. Answers at Level 4 / 5 should reflect diversity among the events recorded. Maximum Level 4 (14 marks) for no diversity.

Marks can be given (Maximum Level 2) for speculation about possible causes of Near Death Experiences and what is actually experienced (e.g. dream, drugs, hallucination, physiological and psychological causes).
No marks for what should be in part (b) answer.

(20 marks) AO1

- (b) ***Explain the issues that arise in attempting to authenticate near-death experiences, and assess the claim that near-death experiences can never be authenticated.***

Answers should show understanding of “authenticate” (establish the truth of).

Expect explanation of some of the following issues:

- Difficult to verify – affecting individuals, rather than groups; personal, private, subjective, not able to be tested empirically.
- Alternative ‘natural’ explanations – how does one decide which explanation is correct?
- How can God / the divine being be recognised?
- Different experiences give different descriptions of God.
- Principles of credulity and testimony.
- Can the finite experience the infinite?

(10 marks) AO1

Assessment

Answers may consider, for example:

- Authentication for whom – the one who has the experience or others? Can the experience be self-authenticating?
- What would count as ‘proof’?

(20 marks) AO2

N.B. These notes indicate the likely content of the explanation and assessment, but the candidate may choose to apply the material in different parts of the answer.