



General Certificate of Education

Religious Studies 6061

**RS11 *Studies in the
Philosophy of
Religion***

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.

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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 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) **Summarise the cosmological argument for the existence of God as presented by Aquinas and by the Kalam tradition.**

Aquinas

Expect observation of motion, change; rejection of infinite regression and conclusion that there must be a 'first' mover / changer – these two ways may be conflated. Argument from contingency leading to conclusion that there is a being with necessary existence.

Kalam

In its simplest form the argument that the world must have had a beginning, everything that has a beginning must have a cause, that cause must be personal – that cause is God. More complex responses will tackle the rejection of an actual infinite through the argument as presented by William Craig.

Maximum Level 4 (14 marks) for one only.

(20 marks) AO1

- (b) **Explain what is meant by 'proof', and assess the view that the cosmological argument has no value as a proof of the existence of God.**

Expect such ideas as: valid deductive argument based on true premises; persuasive personal proof and inductive 'proof.'

(10 marks) AO1

Aquinas

Expect selection of some standard criticisms, e.g. impossibility of rejection of infinite regress, contradiction between, e.g. nothing moves itself / God moved himself; tension in applying observations regarding things in the universe to universe itself, identity of necessary being as God.

Kalam

Expect, for example, objections from Science – there is a natural explanation for the origin of the universe which leaves out God; Infinite universe possible; Cause need not be personal or God as conceived of in religion.

Maximum Level 4 (14 marks) for selection rehearsal and discussion of appropriate criticisms without specific reference to question.

(20 marks) AO2

- 2 (a) ***Explain the main themes of the Irenaean theodicy with special reference to Hick's vale of soul making theodicy.***

Expect – two stage creation; epistemic distance; world fit for purpose of soul making – challenge and responsibility – counterfactual hypothesis; universal salvation; continuation in afterlife.

(20 marks) AO1

- (b) ***Explain why it is important for religion to explain the presence of evil in God's world, and assess how successful the Irenaean theodicy is in explaining why evil exists in God's world.***

Evil as a challenge to faith in God suggesting that God does not exist or lacks the qualities attributed to him. Explanation shows faith is rational / reasonable / defensible.

Maximum Level 4 (7 marks) for an answer which rehearses problem of evil without focusing on the question.

(10 marks) AO1

Expect selection, rehearsal and analysis of standard criticisms, e.g. Origin and purpose of evil remains a challenge; problems of excessive suffering / distribution of suffering / value of outcome. Challenge to God's omnipotence if he could not achieve outcome without evil / suffering; universal salvation and value of experience of suffering.

(20 marks) AO2

- 3 (a) ***Examine what is meant by mysticism.***

Expect rehearsal of standard definitions, e.g. James, Stace, reflecting diversity within this type of experience and within definitions. Could be consideration of the difficulties of arriving at a definition / understanding of mysticism or of Stace's view that only those experiences that achieve a non-sensory, non-intellectual union should be regarded as mystical.

Maximum Level 3 for narrowly focused answer, e.g. James' definition only. All Level 5 answers must include comment / reflection.

(20 marks) AO1

(b) 'Mystical experiences raise issues of authenticity and objectivity.'

Explain what this means, and assess the view that mystical experiences are simply projections of the mind.

Allow a little flexibility here – look for genuine / real – experiences really happened as reported claimants are not lying; not imaginary / delusional or a projection; an experience of a reality beyond the normal 5 senses; showing truth about the way the world is.

Maximum Level 4 if both the possibility that the claimants are lying and the possibility that the experience is not as it appeared to be are not considered.

(10 marks) AO1

Expect discussion of such ideas as: alternative / natural explanations for such experiences (e.g. TLE) and attempts to induce them artificially; impossibility of either verification or falsification; difficulties in assessing 'ineffable' experiences; principles of credulity and testimony.

(20 marks) AO2