



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

General Certificate of Education

Religious Studies 1061

RSS03 Philosophy of Religion

Mark Scheme

2009 examination - January series

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

Level	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples	28-30	A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument.	14-15	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar.
6	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s)	24-27	A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument. There is some analysis. An evaluation is made which is consistent with some of the reasoning.	12-13	
5	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s).	20-23	A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained.	10-11	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.
4	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	15-19	A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained.	7-9	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.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	5-6	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9	A superficial response to the question with some attempt at reasoning.	3-4	
1	Isolated elements of partly accurate information little related to the question.	1-4	A few basic points, with no supporting argument or justification.	1-2	Little clarity and 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.
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0	

RSS03: Philosophy of Religion

- 1 (a) **Explain the different understandings of the role of God which are found in Aquinas' cosmological argument.**

Expect reference to God as, e.g. sustainer of motion, causation and existence, as temporal first cause, as the explanation as to why there is something rather than nothing.

Expect reference to Aquinas' cosmological argument including God as the unmoved mover (Prime Mover), the uncaused causer (The First Cause) and necessary being.

Maximum Level 4 if rehearsed Aquinas' arguments without reference to role of God.

(30 marks) AO1

- (b) **Assess the claim that the cosmological argument does not help religious faith.**

The focus should be on whether the cosmological argument helps religious faith rather than just rehearsing critiques of the cosmological argument. Expect reference to the argument failing as reason for not helping religious faith. In terms of helping religious faith, expect reference to God being answer to first cause and why there is something rather than nothing.

Appropriate evaluations should be in terms of the focus of "does / does not help religious faith".

Discussion need not be limited to Aquinas' forms of the cosmological argument. Accept wide diversity of meaning of term "religious faith" including discussion about the nature of "faith" compared to "reason / proof".

(15 marks) AO2

- 2 (a) **Explain the argument from religious experience for the existence of God.**

Expect different forms of the argument from religious experience, e. g. Inductive argument, direct awareness, cumulative argument. Also expect reference to Swinburne's principle of credulity and principle of testimony.

Maximum Level 2 if summary of types of religious experience with no reference to argument for God.

Level 7 for one fully developed argument, or two that are less developed.

(30 marks) AO1

- (b) **To what extent can religious experience be viewed as a proof for the existence of God?**

Expect some reference to the subjective nature of the experience or the difficulty of establishing the source of the experience. For the opposing view expect some reference to the fact that so many people claim to have had an experience, or Swinburne's argument.

An appropriate evaluation should be in terms of "to what extent".

(15 marks) AO2

3 (a) Explain Jung's understanding of religion.

Expect discussion about the collective unconscious and archetypes. Key terms may also include the shadow, the animus, anima, and the self.

The terms need relating to the quest for integration and how this relates to religion and the spiritual journey.

Maximum Level 4 if just identified and defined key words without relating them to the idea of integration and finding the self.

(30 marks) AO1

(b) To what extent has God been explained away by Jung's views?

Expect discussion of criticisms of Jung's views such as many religions do not share common images. More developed evaluation might focus on how Jung saw God as an archetype and so rejected any idea of a relationship with God.

For the opposing view expect discussion about Jung's positive view of religion and the spiritual journey. For Jung, to have a religious outlook was not about subscribing to a particular creed or belonging to a religious organisation. To experience the archetype of the self was seen as a numinous experience.

Expect an appropriate evaluation in terms of "to what extent".

(15 marks) AO2

4 (a) Explain the key ideas of a postmodernist view of religion.

Expect discussion of the key terms / ideas such as postmodernism, a cultural construct, no right or wrong, personal search, pick and mix approach, living rather than intellectual faith.

The ideas need relating to religion to reflect the main characteristics / features of postmodernist view of religion.

Maximum Level 4 if terms defined but without relating them clearly to religion.

(30 marks) AO1

(b) 'Postmodernism is a denial of religion.'

Assess this claim.

In support of the claim expect arguments such as the rejection of meta-narratives and absolute truth. Emphasis on the individual choice and pick and mix approach. The role of cultural constructs in understanding religion.

Opposing arguments might focus on the emphasis on living rather than intellectual belief as an approach more reflective of true religion. Emphasis on traditional religion needing to be reinterpreted for the post modern era.

There should be an appropriate evaluation focussing on whether postmodernism is, or is not, a denial of religion.

(15 marks) AO2