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

# Religious Studies

## Assessment Unit AS 7

*assessing*

## An Introduction to Philosophy of Religion

### [AR171]

### FRIDAY 28 JANUARY, 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.

**1** **(a)** An account of the arguments put forward in the theodicy of Irenaeus
may include, e.g.:
- Irenaeus' teaching concerning the purpose of evil, aiding human
  freewill and the development of humanity
- reference to the Genesis Narratives (Genesis 1:26)
- evil as part of Divine plan and Creation, the need for an epistemic
  distance between God and humanity
- Irenaeus' theodicy as a soul-making one
- Irenaeus' belief in universal salvation
- an exploration of Irenaeus' contribution to the problem of evil for
  theism
- reference to the Inconsistent Triad
- definition of the term "theodicy"
- reference to the distinction between types of evil.          [35]

**(b)** An exploration of the view that this theodicy has its limitations may
include, e.g.:
- rejection of the Irenaean theodicy as challenging key elements of
  scriptural teaching including Christ's salvific role
- criticism of Irenaeus' views, for example, the notion of universal
  salvation as being unjust, the scale and extent of suffering as
  being too great, the problem of innocent suffering, the possibility
  of development without evil
- reference to the Inconsistent Triad
- comparisons with alternative theodices – Augustinian, Kalam
  argument, Process Theology
- atheism's rejection of theodices as failing to respond to the
  problem of evil
- challenges to the stated claim – Irenaeus' theodicy as reconciling
  the notion of a benevolent God with the continued existence of
  evil, reference to the counterfactual hypothesis
- the continuing success of Irenaeus' work and subsequent
  development by modern scholarship – Schleiermacher, Hick.    [15]

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**2** **(a)** An exploration of the philosophical problems associated with life after death may include, e.g.:
- an exploration of the views of materialism (hard and soft)
- problems associated with continuity
- challenges to Hick's replica theory, problems of recreation and personal identity
- problems associated with dualism, the feasibility of separating body and mind
- challenges posed by linguistic philosophy, life after death as meaningless
- reincarnation and bodily resurrection as imcompatible
- reference to the views of relevant scholars such as Ryle, Schlick, Hick, Williams
- possible relevance to Plato, Aristotle.                    [35]

**(b)** An exploration of the claim that there is no strong evidence for life after death may include, e.g.:
- challenges to the veracity of "evidence" for life after death, near death experiences, the teachings of spiritualism and sightings of dead people
- reference to the views of atheistic scientists such as Dawkins
- reference to scriptural teaching concerning life after death
- theism's acceptance of the supernatural and immortality of humanity
- testimony concerning reincarnation/past life experiences.     [15]     50

|                                | **Section A** | **50** |

**3 (a)** An account of any one classical "proof" of the existence of God may include, e.g.:
- an exploration of any one selected classical proof including the Cosmological, Ontological, or Teleological argument for the existence of God
- an exploration of any one of Aquinas' Five Ways
- an exploration of the contribution of selected scholars to the "proof" – Aquinas, Anselm, Descartes, Paley
- an outlining of the "proof" and associated sub-strands – first form and second form/argument qua design and qua regularity
- an exploration of the type of proof – a priori/a posteriori, inductive/deductive, analytic/synthetic
- reference to selected texts – Proslogian, Summa Theologica, Dialogues Concerning Natural Religion
- reference to the development of the proof by subsequent scholarship – Plantinga, Malcolm, Leibniz
- possible critique of the selected proof – Gaunilo's response, Hume and Kant's criticisms. [35]

**(b)** With reference to other aspects of human experience, an exploration of the claim that the concept of God is irrelevant may include, e.g.:
- an open-ended response citing historical and/or contemporary examples
- society's rejection of the sacred and Divine
- the increasingly secular and materialistic nature of society
- humanity's experience of evil and suffering as leading to a rejection of Divine benevolence
- science as offering alternative sources of knowledge
- the views of atheistic scholars rejecting the God of Classical theism – Russell, Dawkins
- reference to doubts concerning the acceptance and worship of the Divine
- counter challenges to the stated claim by theism
- humanity's continued quest for Divine love, truth and moral guidance
- the continued worship of God and the growth of religious fundamentalism
- growth of Islam. [15]

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**4** **(a)** A description of the contribution of Teresa of Avila to mysticism may include, e.g.:
- the contribution of Teresa's teachings concerning the relationship between humanity and God, on prayer and conversion and on the contemplative life
- an exploration of the impact of Teresa's visions on mystical thought
- the contribution of selected spiritual writings of Teresa of Avila – The Interior Castle, Exclamations of the Soul to God, Conceptions on the Love of God
- an exploration of shared key themes within mysticism and Teresa's writings
- reference to selected mystical experiences of Teresa
- Teresa's work in establishing convents and monasteries
- links between Teresa's work and that of influential figures such as John of the Cross. [35]

**(b)** With reference to other aspects of human experience, an exploration of the claim that mysticism enriches religion may include, e.g.:
- an open-ended response citing historical and/or contemporary examples
- an exploration of the benefits of mysticism for the individual believer and faith community
- mysticism as providing insights into the nature of God and the human-Divine relationship
- the contribution of the mystic in fostering prayer, contemplation of the Divine, conversion and reflection
- the psychological and spiritual benefits of the mystical experience
- exploration of the shared experience of mysticism across world religions, for example, within Judaism, Islam and Christianity
- mysticism's role in acknowledging the importance of the Divine and supernatural
- atheistic challenges to the stated claim, mysticism as delusion/hallucination
- the limitations of a profoundly subjective and individual experience of the Divine
- the transient and noetic nature of mysticism
- the views of selected churches/religions concerning mysticism
- mysticism as being divisive within religion. [15]

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| | 50 |
| **Section B** | **50** |
| **Total** | **100** |