



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
2014**

Religious Studies

Assessment Unit AS 7

assessing

An Introduction to Philosophy of Religion

[AR171]

MONDAY 23 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 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

Answer **one** question from Section A.

1 (a) 'The earth and all within it bears the imprint of a Supreme Designer'. An account of the Teleological argument with special reference to this quotation, may include, e.g.:

- An exploration of the main features of the Teleological argument as asserting the existence of a Divine Creator/Supreme Designer
- A definition of the term 'Teleological'
- Identification of God as the 'Supreme Designer'
- An exploration of the argument 'qua purpose' and argument 'qua regularity'
- A discussion of the contribution of selected scholars to the Teleological argument such as Aquinas, Paley, Newton, Swinburne
- Reference to relevant analogies such as that of the Eye, the Watchmaker, and the orderly Solar system
- An exploration of the Anthropic Principle, Fine Tuning Argument
- Classification of the Teleological argument as a posteriori, synthetic and inductive
- Reference to the Intelligent Design argument [35]

(b) Comment on the claim that the Teleological argument is increasingly open to challenge, may include, e.g.:

- Challenges to the notion of God as Supreme Designer, for example, the universe as revealing a flawed design, as the result of a pantheon of designers or the produce of an apprentice designer
- An exploration of David Hume's critique
- An exploration of atheistic science's rejection of the Design argument
- A discussion of the impact of Darwin's theory of evolution and the Big Bang hypothesis on the Design argument
- Consideration of the difficulties presented by the presence of evil and suffering
- Reference to the views of Neo-Darwinists such as Dawkins and Hitchens
- Reference to the continued controversy concerning the Teleological argument notably legal and educational challenges in the United States
- Reference to scientific advances such as Chaos theory and/or String theory and their impact on the notion of orderly design
- Counter-challenges to the stated claim, that advances in science point to ever greater design patterns, for example, Flew's statement concerning biological patterns
- Reference to the updating of the argument in the form of the Intelligent Design argument
- An exploration of the views of Creationists such as Gosse, Knitter [15]

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2 (a) An explanation of the reasons for belief in the resurrection of the body may include, for example, e.g.:

- A brief explanation of the term ‘resurrection’
- Reference to the centrality of Jesus’ resurrection and Pauline teaching concerning bodily resurrection for Christianity today
- An exploration of the views of scholars such as Aquinas, Hick, Habermas and Pannenburg supporting resurrection
- A discussion of the views of dualism concerning the separation and continued existence of body and soul
- How Plato’s teaching concerning the Forms and Descartes’ teaching concerning identity and the mind can be used to support resurrection
- An exploration of recreation theories such as Hick’s Replica Body idea
- An exploration of Christian, Jewish and Muslim teachings concerning resurrection
- For the theist resurrection as confirming Divine purpose and plan
- Reference to selected sacred texts affirming bodily resurrection, for example, within the Gospels and New Testament Epistles
- Alternative views concerning life after death, for example, the concept of reincarnation and rebirth within Hinduism and Buddhism
- A consideration of moral and autonomous reasons for belief in resurrection

[35]

(b) Commentary on the view that the concept of Hell is both valid and relevant may include, e.g.:

- An exploration of the term ‘Hell’ – as a place of punishment or a state of mind, reference to Gehenna by Jesus
- An exploration of the differing theistic views concerning the Divine judgment and punishment
- Reference to relevant teachings concerning Hell as found within sacred texts such as the Qur’an, the Torah and the Bible
- An exploration of the views of dualists and theists concerning life after death and the concept of Hell
- Conflict between religious pluralism and religious exclusivism regarding the concept of salvation and damnation
- Hell in the context of Revivalist Evangelism
- The importance of the existence of Hell for the concept of ultimate justice
- Reference to the Roman Catholic concept of Purgatory
- The teachings of scholars such as Irenaeus and Augustine concerning salvation and damnation
- Counter challenges to the stated claim, the rejection of the notion of the supernatural by atheistic science
- The concepts of sin and Hell as being outdated in an increasingly secular society
- Rejection of the notion of Hell as being harmful for humanity leading to judgementalism and unnecessary guilt
- The problem of Hell as not reflecting God’s omnibenevolence
- The problem of Hell in relation to pre-determination

[15]

AVAILABLE
MARKS

50

Section A

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Section B

AVAILABLE
MARKS

Answer **one** question from Section B.

- 3 (a)** A description of the Christian response to the problem of evil, with special reference to Augustine's teachings, may include, e.g.:
- Brief identification of the problem of evil for theism/Christianity
 - A discussion of the contribution of Augustine to solving the problem of evil
 - An exploration of the Augustinian Theodicy
 - A discussion of Augustine's view of creation and identification of evil as a privation
 - Christ's role as Saviour/Redeemer of sinful humanity
 - Reference to relevant scriptural passages cited by Augustine including the Fall, St Paul's letter to the Romans and Gospel teachings
 - A discussion of God's role as Judge and Benevolent Creator
 - Possible reference to alternative theodicies in resolving the problem of evil such as the Irenaean theodicy
 - An exploration of the concept of freewill and sin
 - Reference to the distinction between moral and natural evil
 - Reference to the Inconsistent Triad and the influence of Epicurius
 - Possible critique of the Augustinian theodicy as, for example, relying on a literal interpretation of the Creation narratives [35]
- (b)** Commentary on the claim that the cost of human freedom and salvation is too high, with reference to other aspects of human experience, may include, e.g.:
- An exploration of scholarly views concerning the cost of freedom, for example, Wiles, Phillips, Dostoyevsky
 - Reference to specific examples of moral and natural evil, historical and/or contemporary
 - Reference to the suffering of the innocent and to the scale and extent of suffering as a consequence of moral and natural evil
 - An exploration of the problem of natural evil and its origins
 - Atheism's rejection of all theodicies
 - Counter challenges to the stated claim, the importance of absolute human freedom
 - Hope in God's provision of salvation and ultimate justice
 - Reference to relevant scholarship promoting human freedom – the views of Existentialism, Vardy's 'peasant girl' analogy
 - Reference to human suffering being understood in the light of Christ's atonement
 - Reference to the 'epistemic distance' argument (Hick) [15]

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- 4 (a) A detailed account of Hume’s rejection of the concept of miracle may include, e.g.:
- Hume’s rejection of the possibility/probability of natural laws being violated
 - An exploration of Hume’s rejection of testimony concerning miracles
 - Reference to Hume’s empirical and atheistic views
 - A definition of the concept of miracle
 - An exploration of the views of Hume, for example, ‘An Inquiry Concerning Human Understanding’
 - Reference to the development of Hume’s critique of miracles by subsequent scholarship
 - Challenges to Hume’s assumptions concerning the existence and inviolability of natural law
 - Reference to alternative definitions of miracles such as Holland’s
 - Aquinas’ wider classification of miracles moving beyond simple violation of natural law
 - Reference to Swinburne’s Principle of Credulity, concerning the value of human testimony
 - Challenges to Hume’s statements concerning miracle testimony [35]

(b) Commentary on the view that miraculous healings are better explained as psychosomatic events, may include, e.g.:

- Reference to other aspects of human experience
- Reference to alternative explanations of miracles in general and healings in particular
- An exploration of atheism’s rejection of healing miracles such as evidenced in the views of Dawkins and Hitchens
- An exploration of the placebo effect and the importance of positive thinking, visualisation and the impact of belief in recovery
- Rejection of selected healings both historical and/or contemporary
- Miraculous healings as revealing a capricious and arbitrary God (Wiles)
- A rejection of healings as mere coincidences, the result of misdiagnosis
- Counter challenges to the stated claim including medical/scientific support for healings
- Reference to the Vatican Commission on miracles
- Reference to specific examples of unexplained recovery as testified within every faith tradition, culture and nation [15]

Section B

Total

**AVAILABLE
MARKS**

50

50

100

