



**General Certificate of Education  
June 2013**

**Religious Studies**

**RSS03**

**Philosophy of Religion**

**AS Unit C**

**Final**

***Mark Scheme***

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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 |  |
| 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   | 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.  |
| 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   |  |
| 0     | Nothing of relevance.   | 0     | No attempt to engage with the question or nothing of relevance.  | 0     |  |

**RSS03: Philosophy of Religion****Question 1 The cosmological argument**

|   |   |
|---|---|
| 0 | 1 |
|---|---|

**Explain the following aspects of Aquinas' cosmological argument**

- its basis in observation
- the rejection of infinite regress.

**Basis in observation:**

Expect discussion of the elements of the argument that are developed from a basis in observation – the fact of the existence of the universe; change; cause; contingency. Our observation of these features confirms explanation of a changer, causer and necessary being i.e. an external influence

**Rejection of infinite regress:**

Expect discussion on the centrality to Aquinas' argument of the rejection of infinite regress. Aquinas' reasons for rejecting infinite regress – for example the fact that without a 'first' there would be no present day.

Maximum level 4 if only a rehearsal of argument with no attention to the question.  
Maximum level 5(23) if only one part answered.

**(30 marks) AO1**

|   |   |
|---|---|
| 0 | 2 |
|---|---|

**'The cosmological argument provides no proof for the existence of God.'**  
**To what extent do you agree?**
**Possible arguments to support view might include:**

Inductive argument rather than deductive argument. Problem of identifying source as God. Flaws in argument

**Possible challenges to view:**

Weaknesses challenged. Necessary being is God. Gives explanation to what we observe.

Not proof but degrees of probability. Reasonable conclusion.

**(15 marks) AO2****Question 2 Religious experience**

|   |   |
|---|---|
| 0 | 3 |
|---|---|

**Explain the characteristics of mystical experiences, and outline how mystical experiences might be simulated.**

James' four characteristics – ineffable, noetic, transient, passive. Other characteristics such as sense of oneness, timelessness, understanding that ego not the real "I". Subjective and private.

Different types of mysticism (Theistic/monistic/nature)

Expect examples of characteristics of mystical experiences to illustrate explanation if only James' 4 characteristics discussed.

Possible sources of simulation might include – drugs, Persinger's helmet, deprivation.

Maximum level 4 if only outline.

Maximum L5 (23) if both parts not attempted.

**(30 marks) AO1**

|   |   |
|---|---|
| 0 | 4 |
|---|---|

**'It is necessary to have a religious experience in order to understand fully what a religious experience is.'**  
**How far do you agree?**

**Possible arguments to support view might include:**

Subjective nature- can't share.  
Can't be fully communicated. Personal. Ineffable.  
Expect some examples to illustrate.

**Alternative views might include:**

Shared experiences. Objective features.  
Have natural explanations therefore can be repeated and can be understood.  
Can understand things without actually experiencing them.

**(15 marks) AO2**

**Question 3 Psychology and religion**

|   |   |
|---|---|
| 0 | 5 |
|---|---|

**Explain the following:**

- **religion as a response to repressed guilt**
- **the theory of archetypes.**

**Repressed guilt:**

Oedipus complex –leads to guilt about attitude towards father. Repressed conflict leads to guilt deep in unconscious mind. The mind struggles to prevent re-emergence. Result is neurotic symptoms – e.g. religion. Collective neurosis – hence religion universal.

**Theory of archetypes**

archetypes - the psyche creating images, especially the God archetype.  
The images of God are fundamental to the quest for integration, according to Jung.

Maximum level 5 (23) if only one part answered.

**(30 marks) AO1**

|   |   |
|---|---|
| 0 | 6 |
|---|---|

**'Jung's understanding of religion does not challenge religious belief.'**  
**Assess this claim.**

**Possible arguments to support claim might include:**

Jung has positive view.  
Does not deny or confirm the existence of God.  
Theory of archetypes flawed so Jung's theory provides no challenge to religious belief.

**Possible arguments to challenge claim might include:**

Archetypes explain origin of God image.  
Religious beliefs are not statements about an external God but about a symbolic way of interpreting the life of the psyche. Religion is about the process of integration.

**(15 marks) AO2**

**Question 4 Atheism and postmodernism**

|          |          |
|----------|----------|
| <b>0</b> | <b>7</b> |
|----------|----------|

**Explain the role of the following in the rise of atheism:**

- science
- evil.

**Science:**

Gives natural explanations rather than supernatural. God of the gaps. Can be shown /demonstrated. Open to falsifying. God redundant.  
Expect examples from science to illustrate. E.g. telescope/Darwin/psychology

**Evil:**

Expect brief rehearsal of the problem of evil. Need to explain why that might lead to atheism. Innocent suffering. Expect examples to illustrate.

Maximum level 5 (23) if only one aspect covered.

**(30 marks)****AO1**

|          |          |
|----------|----------|
| <b>0</b> | <b>8</b> |
|----------|----------|

**'Religion has no effective answers to the challenges of atheism.'**  
**How far do you agree?**
**Possible arguments to support view might include:**

Religion not successful in responding to the challenges from such areas as science and evil. Rejection of supernatural.  
Religion seen as divisive and negative  
Postmodern rejection of meta narratives.

**Possible arguments to challenge view might include:**

Growth of religions worldwide (sects and mainstream faiths)  
Growth in spirituality and postmodern living faith emphasis without assenting to a particular set of beliefs. Lack of certainty in science  
Rethinking beliefs is not same as rejecting God.  
Specific challenges answered.

**(15 marks)****AO2**