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AS-LEVEL

# Religious Studies

RSS03 Philosophy of Religion

Mark scheme

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2060

June 2015

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Version 1: Final Mark Scheme

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Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this mark scheme are available from [aqa.org.uk](http://aqa.org.uk)

## Examination Levels of Response

### Religious Studies (Advanced Subsidiary) AS Level Descriptors

<i>Level</i>	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
<b>7</b>	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	<b>28-30</b>	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.	<b>14-15</b>	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.
<b>6</b>	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)	<b>24-27</b>	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.	<b>12-13</b>	
<b>5</b>	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).	<b>20-23</b>	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.	<b>10-11</b>	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.
<b>4</b>	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	<b>15-19</b>	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.	<b>7-9</b>	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.
<b>3</b>	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	<b>10-14</b>	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	<b>5-6</b>	
<b>2</b>	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.	<b>5-9</b>	A superficial response to the question with some attempt at reasoning.	<b>3-4</b>	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.
<b>1</b>	Isolated elements of partly accurate information little related to the question.	<b>1-4</b>	A few basic points, with no supporting argument or justification.	<b>1-2</b>	
<b>0</b>	Nothing of relevance.	<b>0</b>	No attempt to engage with the question or nothing of relevance.	<b>0</b>	

## RSS03: Philosophy of Religion

### Indicative content

**Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.**

### Question 1 The cosmological argument

0	1	<b>Explain the cosmological argument.</b>
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- God as a first mover – prime mover, nothing can move itself, must be a first unmoved mover – God. Explanation of the process in which an object acquires a new form and changes from potentiality to actuality and how that must be caused by something with full actuality and no potentiality – God.
- God as a first cause – nothing can cause itself otherwise it would already have to exist in order to bring itself into existence, there must be a first cause – God.
- God as a temporal first cause.
- God as a necessary being and contingency – nothing would come into existence if everything contingent (contingent things are dependent), needs a necessary being not dependant on any other for its existence.
- A rejection of infinite regress – need for a start to the series / need for explanation.
- Observation of change – wood becoming hot, actuality to potentiality, God as sustainer of motion.
- Basis in observation and reason – using a posteriori argument to establish existence of God.

Candidates may refer to Aristotle, Aquinas, Swinburne and the Kalam argument may also be used.

Maximum Level 4 for answers which describe the argument rather than explain.

**[30 marks] AO1**

0

2

**To what extent is the cosmological argument successful?**

The focus should be on evaluation of the argument.

**In support**

- Many feel there needs to be an explanation for the world and the argument provides one based on observations that everyone can make.
- Uses logic, reason and observation.
- Supported by scientific theory for a beginning and rejection of infinite regress.
- Part of a cumulative argument for God's existence.
- Failure of criticisms.
- Explains why there is something rather than nothing.

**Other views**

- Inductive arguments can only lead to probable conclusions.
- Draws conclusions that go beyond the evidence.
- May show God but not nature of God or any more than a deist God.
- Does not help religious faith.
- Probability not proof argument.

**[15 marks]****AO2****Question 2 Religious experience**

0

3

**Explain ways in which people may argue from religious experience for the existence of God.**

Expect different forms of the argument from religious experience:

- Inductive argument – induction is a method used in our everyday life to establish the nature of things.
- Based on a posteriori knowledge – knowledge which is based upon experiences, the most common form of knowledge.
- Subjective, affective and private experience which may be considered self-authenticating.
- Direct awareness argument – that to see is to believe God has been directly encountered.
- Cumulative argument – that together the arguments make a powerful set of proofs. (Teleological argument, cosmological argument, moral argument and ontological argument.)
- Reference to Swinburne's principle of credulity – that with the absence of any reason to disbelieve it, one should accept what appears to be true.
- Reference to Swinburne's principle testimony – that with the absence of any reason to disbelieve a witness, one should accept that witnesses are telling the truth when they testify.
- Students may also refer to the convincing aspects of individual experiences to support their explanations, such as long term change after conversion or external effects such as water from a spring.

**[30 marks]****AO1**

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4
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**'It is reasonable for people who have had a religious experience to believe in God.'**

**To what extent do you agree?**

Focus should be on evaluation of the reasons.

**In support**

- Subjective nature of experience / difficulty establishing source.
- If experienced then most convincing / invincible belief of the seer.
- Difficulty of science to explain everything.
- Plantinga's argument that scientific knowledge cannot bring certainty, but religious experience can.

**Other views**

- Cannot be empirically tested, rely on their interpretation.
- Could be mistaken, misused by charismatic people.
- Have natural explanations therefore not divine.
- The issue of 'seeing as' and the inferential gap.
- Using the work of scholars such as James people may believe they have had a supernatural experience rather than a natural one.

**[15 marks]**

**AO2**

**Question 3 Psychology and religion****0****5****Explain Jung's views about the following:**

- **religion as a search for the Self**
- **religion as the quest for integration.**

Expect reference to:

**Search for the Self**

- The Self archetype as the God archetype – one and the same archetype working together to achieve the goal of the Self.
- The way in which the Self governs our development into the second part of life via the process of integration – making us more internally focussed on aspects of our personality and the meaning of life.
- Experience of the Self archetype as the feeling of the numinous and ineffable.
- Symbols of the Self archetype as symbols of balance or wholeness – such as the symmetry in the image of the Buddha or Muhammad as the perfect example of a Muslim.

**Quest for integration**

- The quest for integration as a spiritual journey of finding the Self.
- A psychological journey of achieving balance in the mind in a unification of the conscious and unconscious mind.
- An innate process of individuation which requires a religious or spiritual outlook in order to complete.
- The consequences of rejecting this process as possibly leading to any unhealthy or undeveloped mind - as a failure to address balance in the opposite aspects of a personality.
- A completion of the libido – a psychic energy flow that runs throughout your life.

Maximum Level 5 if only one aspect dealt with.

**[30 marks]****AO1****0****6****To what extent do Jung's views of the Self and the quest for integration challenge religious belief?****Challenge**

- Explains religion as inherited characteristics and a natural expression of the collective unconscious.
- Views religion as only a psychological process of self-discovery.
- Seems to reject an external God and the importance of a real relationship with God.

**Other views**

- Positive view of a spiritual journey and of religious beliefs.
- Confirms a lot of beliefs surrounding religious experiences and their effects.
- Anti-realist view of God.
- Reference to the famous 1959 BBC Face to Face interview in which Jung claims to 'know' of God's existence.

**[15 marks]****AO2**

**Question 4 Atheism and postmodernism**

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7

**Outline the nature of atheism and explain ways in which it is distinct from agnosticism.**

**Nature of atheism**

- Origin of term meaning godless and the evolution of the term to describe an academic standpoint.
- Different expressions of atheism:
  - Positive atheism as a position that asserts that there is no God; the explicit denial of all spiritual powers and supernatural beings.
  - Negative atheism as a position that asserts the lack of belief in any God or gods, without a positive denial of the existence of any god or gods.
- Different types of atheism:
  - Protest atheism: a position that refuses to believe in God due to the atrocities that take place in our world.
  - Feminist atheism: a position that rejects belief in a Patriarchal belief system which has caused so much suffering to women throughout history.
  - Anti-theism: a very recent movement that not only posits that there is not a God but attacks the claims of theism and the behaviour of its believers.
- Examples of famous atheists – such as Richard Dawkins or Daniel Dennett.

**Ways in which it is distinct from agnosticism**

- Agnosticism as a rejection of knowledge claims whilst atheism can be a definitive claim such as positive atheism, ie an agnostic could claim that it is less likely that God exists or believe that God does not exist but they would never claim to **know**.
- Students may contrast different types of agnosticism and atheism to highlight differences such as positive atheism and weak agnosticism
- Agnosticism claims one cannot 'know' whether God exists but one can still 'believe' that Gods exists, atheism leaves no room for belief.
- Students may also refer to reasons for adopting the different stances as ways to distinguish between them.

Maximum Level 4 for outline only.

**[30 marks]**

**AO1**

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8
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**‘Atheism is more reasonable than agnosticism.’**

**How far do you agree?**

**In support**

- Problem of agnosticism being a suspension of belief or ‘sitting on the fence’.
- Only that which can be verified is important as may be a waste of time.
- Based on the lack of evidence is most reasonable stance.

**Other views**

- Postmodern agnostic approach more current.
- More tolerant of majority of cultures and civilisations.
- Current inability of science to explain everything fully.

**[15 marks]**

**AO2**