



**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
2013**

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## **Religious Studies**

### **Assessment Unit AS 7**

*assessing*

An Introduction to Philosophy of Religion

**[AR171]**

**MONDAY 24 JUNE, AFTERNOON**

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# **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.

## Section A

AVAILABLE  
MARKS

Answer **one** question

- 1 (a) An account of the arguments against the possibility of miracles may include, e.g.:
- a definition of miracle – Hume, Aquinas
  - an exploration of atheism's rejection of the notion of Divine intervention and the miraculous
  - reference to the distinction between strong and weak miracles
  - an exploration of the problems in defining the term "miracle"
  - an exploration of Hume's challenge to the concept of miracle
  - the issue of the existence of Natural Laws
  - reference to theistic scholarship's challenge to the concept of miracle – Wiles, Hick, Davies, Wilson, Locke
  - the rejection of miracles on moral and/or scientific grounds
  - challenges to testimony concerning miracles
  - the problem for believers that God seemed to be selective in his exercise of the miraculous. [35]
- (b) Commentary on the claim that miracles are an essential part of religious belief may include, e.g.:
- reference to belief in miracle within world faiths
  - Christianity's reliance on the concept of resurrection
  - an exploration of the characteristics of the God of classical theism
  - an exploration of the view that creation and sustenance of the universe is the primary miracle
  - if there is an omnipotent God then miracles are possible
  - reference to humanity's call on the Divine
  - an exploration of the problems of reliance on Divine intervention and on miracles as "proving" faith
  - challenges to the validity of miracles attributed to the Divine
  - the call to demythologise sacred texts
  - an analysis of specific miracles as recorded within sacred texts. [15]

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- 2 (a) An exploration of the issues concerning the origins of natural and moral evil may include, e.g.:
- definition of the terms evil, moral evil and natural evil
  - exploration of the origins of evil – the result of humanity’s fall or the deliberate creation of evil by the Divine
  - exploration of the nature of moral evil – the result of human failure and the consequence of human free will
  - exploration of the nature and role of natural evil – as soul making, the product of Divine justice
  - exploration of relevant biblical texts such as the Creation Narratives and St Paul’s letter to the Romans
  - reference to named theodices such as the Irenaean and Augustinian
  - reference to the views of Process Theodicy and Monism
  - reference to the views of theistic and atheistic scholars – Dawkins, Flew, Phillips, Mackie, Hick
  - an exploration of the purpose and role of moral and natural evil.
- [35]

- (b) Commentary on the claim that the free will defence fails to address the problem of suffering and evil may include, e.g.:
- the failure of intellectual arguments/theodices in responding to the issue of personal pain and suffering
  - a critique of the Free Will Defence (JL Mackie)
  - the views of selected scholars – Wiles, Phillips, Moltmann
  - reference to relevant texts such as the Book of Job
  - the problem of the scale and extent of human suffering
  - the issue of the suffering of the innocent and believers
  - the possibility of combining human freedom with right choices
  - links between the free will defence and the Irenaean and/or Augustinian theodices
  - reference to “epistemic distance” to justify humanity’s lack of understanding
  - reference to the role of Christ as suffering servant, liberator and Saviour
  - reference to specific examples of human suffering and evil and their impact upon the individual and upon society
  - reference to relevant literary texts such as Camus’ “The Plague” and Dostoyevsky’s “The Brothers Karamazov”
  - the impact of determinism on the freewill defence
  - problems surrounding God’s intervention – why in one case and not in others (e.g. the Holocaust).
- [15]

**Section A**

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## Section B

AVAILABLE  
MARKS

Answer **one** question

- 3 (a) An account of the importance of Teresa of Avila as a religious mystic may include, e.g.:
- an exploration of Teresa's mystical experiences and her contribution to mysticism
  - an exploration of her writings such as *The Interior Castle*
  - an analysis of the message behind and impact of Teresa's visions
  - reference to Teresa's writings concerning the importance of prayer and reflection on the Divine
  - reference to relevant biographical details of Teresa of Avila's life including her childhood, her call to and life in religious orders, her establishment of convents and her literary contribution
  - references to influences on Teresa's religious experiences
  - challenges to the contribution of Teresa to mysticism, challenges to the relevancy and veracity of Teresa's mystical experiences. [35]
- (b) With reference to other aspects of human experience, an exploration of the claim that religious experience has often been divisive may include, e.g.:
- a definition of the term "religious experience"
  - an exploration of the inclusive/exclusive nature of religious experience
  - reference to divisions between theism and atheism, between faiths, and within faith traditions
  - religion as promoting sectarianism and elitism
  - exploration of specific examples of religious conflict and divisions
  - the often private and personal nature of religious experience and belief
  - challenges to the stated claim, religion's common call to love and serve God **and** one's neighbour
  - religious belief/experience as encouraging community worship and co-operation
  - religious belief as promoting unifying themes such as equality, respect, tolerance and agape
  - reference to specific interfaith and/or ecumenical initiatives – the Interfaith Forum
  - historical and/or contemporary exemplification. [15]

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- 4 (a) “Thomas Aquinas provided the believer with Five Ways to affirm God’s existence”. An explanation of any **two** of Aquinas’ Five Ways may include, e.g.:
- an exploration of two of Aquinas’ Five Ways – the argument from Motion/Change, the First Cause argument, the argument from Necessity/Contingency, the Teleological argument
  - main features of the selected arguments – God as First/Final Cause of the universe/God as Designer of the universe
  - identification of strands within the chosen arguments, e.g. design qua purpose, design qua regularity
  - rejection of the notion of infinite regression
  - exploration of relevant analogies – fire analogy
  - relevant teaching of Aquinas – Summa Theologica
  - origins of the selected arguments
  - critique of the arguments by Hume, Kant, Kenny, Russell
  - development of the arguments by subsequent scholarship – Descartes, Leibniz
  - reference to allied arguments such as the Kalam argument. [35]
- (b) An exploration of the claim that atheism is without foundation, with reference to other aspects of human experience may include, e.g.:
- challenges to the stated claim – continuing belief in the Divine and the growth of religious fundamentalism
  - atheism’s contention that religion is grounded in fear/is world evading
  - reference to the aesthetic and/or moral arguments for the existence of God
  - an exploration of the Anthropic principle, probability argument
  - reference to Ockham’s Razor – God as the simplest solution to the primary question – why does something exist rather than nothing?
  - atheism’s failure to categorically prove the non-existence of God
  - reference to campaigns promoting theistic belief – The Alpha programme
  - counterchallenges to the claim, the flourishing of atheism/agnosticism
  - reference to recent atheistic media campaigns – such as the “God is Dead” campaign
  - challenges to the concept of miracle, the Divine and the supernatural
  - challenges to sacred texts such as the Qur’an, the Torah and the Bible
  - reference to literature rejecting belief – The God Delusion, The Selfish Gene
  - reference to relevant atheistic scholars – Dawkins, Hawking, Russell
  - the increasingly secularist nature of society
  - historical and/or contemporary exemplification
  - the phenomenon of Christian atheism

- Russell’s admission that “I can no more disprove the existence of God than I can disprove that there is a teapot in orbit around Mars”
- reference to morality and ethics without God, e.g. Singer. [15]

**Section B**

**Total**

AVAILABLE MARKS	
	50
<b>Section B</b>	<b>50</b>
<b>Total</b>	<b>100</b>