



ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
January 2013

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## **Religious Studies**

Assessment Unit AS 7

*assessing*

An Introduction to Philosophy of Religion

**[AR171]**

**THURSDAY 24 JANUARY, 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

Answer **one** question

AVAILABLE  
MARKS

- 1 (a)** A description of the contribution of Thomas Merton to mysticism may include, e.g.:
- relevant biographical details of Thomas Merton's life, with special reference to his mystical experiences and writings
  - the influence of his ministry: as Trappist monk, priest and poet
  - reference to selected writings of Merton – The Seven Storey Mountain, The Ascent to Truth, Contemplative Prayer
  - exploration of his dialogue with Buddhist leaders – the Dalai Lama, Thich Nhat Hanh
  - discussion of the impact of Merton's vocation and mystical experiences
  - exploration of the imagery and symbolism contained within Merton's poetry and writings
  - influences on Merton's work
  - a critique of Merton's contribution to mysticism. [35]
- (b)** Commentary on the view that there is nothing extraordinary about mystical experiences may include, e.g.:
- Divine revelation as occurring in multiple forms as evidenced within creation and within human interactions
  - mystical experiences as one of many strands of human experiences
  - an exploration of the nature of Divine revelation
  - mysticism as focusing on the human-Divine relationship, accessible to all
  - mysticism as exploring common human themes such as prayer, meditation, awakening, conversion
  - mystical experiences as proving a unique and distinctive message of enlightenment
  - challenges to the relevance and/or validity of mystical experiences
  - reference to the mystical experiences of selected mystics
  - the inclusivist/exclusivist nature of mystical experiences
  - any experience of the Divine as surely extraordinary given that humans are sinful and God is righteous
  - religious experiences are subjective events that can be, and often are, misinterpreted or misleading. [15]

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- 2 (a) An explanation of the views of materialism concerning the concept of life after death may include, e.g.:
- definition of the term “death” and “life after death”
  - definition and exploration of materialism
  - materialism’s rejection of all notion of life after death, death as the complete cessation of life
  - materialism’s rejection of the concepts of the soul and afterlife
  - reference to the views of selected materialists, e.g. Dawkins, Ryle
  - distinction between the views of hard and soft materialism
  - rejection of dualism and the beliefs of selected dualists such as Plato, Descartes
  - the separate existence of the body and soul as a “category mistake”
  - discussion of the ideas of Behaviourism, Functionalism and Identity Theory, clinical psychology, neuroscience
  - challenges to the views of materialism
  - Hick’s Replica Theory explored. [35]

- (b) Commentary on the view that only belief in the resurrection gives humanity hope may include, e.g.:
- an exploration of the redemptive nature of Jesus’ resurrection and/or the broader promise of human resurrection
  - reference to the primacy of the resurrection within Christian belief
  - an exploration of the inclusivist/exclusivist nature of the concept of resurrection
  - resurrection as offering humanity ultimate hope and fulfilment
  - reference to scriptural teaching including the resurrection narratives and Pauline teaching on the nature of resurrection
  - reference to teaching on the afterlife and resurrection within diverse faith traditions
  - an exploration of atheism’s rejection of resurrection, resurrection as offering humanity false hope and thus denying choice and fulfilment in this life
  - reference to alternative views of the afterlife such as reincarnation and rebirth. [15]

**Section A**

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**50**

## Section B

Answer **one** question

AVAILABLE  
MARKS

- 3 (a) A discussion of the statement that “all evil serves a good purpose” with particular reference to **one** selected theodicy may include, e.g.:

### **Irenean Theodicy**

- an exploration of the origins and nature of evil
- Irenaeus’ theodicy as a “soul making” theodicy
- the function of evil and God’s role in its creation
- discussion of Irenaeus’ interpretation of the Creation Narratives and theme of Universal Salvation
- exploration of the notion of the epistemic distance
- reference to the Free Will Defence
- development of Irenaeus’ theodicy by subsequent scholarship
- a critique of the Irenaean theodicy as, for example, non-biblical.

### **Augustinian Theodicy**

- an exploration of the origins and nature of evil
- the Augustinian Theodicy as a “soul deciding” theodicy
- evil as the result of the rebellion of fallen angels and fallen humanity
- the function of evil as just punishment for sin
- Augustine’s interpretation of the Fall Narrative and the role of Christ as Saviour and Liberator of humanity
- reference to the Free Will Defence
- development of Augustine’s theodicy by subsequent scholarship
- a critique of the Augustinian theodicy. [35]

- (b) An exploration of the claim that the suffering can never be explained with reference to other aspects of human experience may include, e.g.:

- an exploration of the persistent and continuing problem of human suffering
- atheism’s rejection of theistic explanations/solutions for evil and suffering
- an exploration of the views of atheistic/agnostic scholars such as Hume, Dawkins, Flew
- examples of suffering historical or contemporary
- reference to relevant scriptural references, for example, the Book of Job and Paul’s Letter to the Romans
- reference to plays and novels addressing this issue – The Brothers Karamasov, The Plague, The Problem of Pain.
- reference to contemporary theistic responses to the issue of evil and suffering
- reference to religious views of the afterlife and the cessation of human suffering as rooted in belief in Divine providence
- historical and/or contemporary exemplification. [15]

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- 4 (a)** An outlining of knowledge and understanding of the contribution of William Paley to the Teleological argument may include, e.g.:
- brief outlining of the Teleological argument and exploration of Paley’s contribution to the argument
  - identification of the two strands of the Design argument – Qua Regularity and Qua Purpose
  - a definition of the term teleological
  - the origins of the Teleological argument – Plato, Aristotle, Cicero and Aquinas
  - reference to Aquinas’ Fifth Way
  - an exploration of Paley’s argument
  - an exploration of the analogies used by Paley – the Watch analogy, the Eye analogy
  - reference to Paley’s use of evidence from astronomy and Newtonian law
  - reference to the development of the Teleological argument by subsequent scholars – Brown, Swinburne
  - critique of Paley’s contribution, for example, in comparison to that of Aquinas. [35]
- (b)** Commentary on the view that, in an age of science and technology, any belief in God must be swept aside, with reference to other aspects of human experience may include, e.g.:
- an exploration of scientific challenges to the existence of God and human experience of the Divine
  - science and technology as supplanting religious belief
  - a rejection of God as a “god of the gaps”
  - an exploration of religious belief as suppressing scientific truths and investigation
  - reference to specific conflicts between belief in God and science historical and contemporary
  - an exploration of the views of Atheistic scientists and Neo Darwinists – Dawkins, Hawkings
  - rejection of belief in God as primitive and superstitious
  - the centrality of science and technology within society – marginalising God and religious belief
  - the rejection of God as essential for the intellectual liberation of humanity
  - counterchallenges to the stated claim – humanity’s continuing need for the Divine
  - science and technological inquisitiveness as both a Divine gift and challenge
  - religious belief as providing an important moral safeguard against the misuse of science and technology, e.g. eugenics
  - examples of religion and science working in harmony for the betterment of humanity
  - irony in the rise of quasi-religious practices indicating an innate need for God

- the failure of science to answer the most fundamental questions of human existence
- historical and/or contemporary exemplification.

[15]

**Section B**

**Total**

AVAILABLE  
MARKS

50

**50**

**100**