



*Rewarding Learning*

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

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**Religious Studies**  
**Assessment Unit AS 7**  
*assessing*

An Introduction to  
Philosophy of Religion

**[AR171]**

**MONDAY 27 JANUARY, MORNING**

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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 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** questionAVAILABLE  
MARKS

- 1 (a) An explanation of what is meant by the term religious experience may include, e.g.:
- Definition of the term religious experience as personal interaction with the Divine and Divine revelation to humanity in its various forms
  - Exploration of William James' hallmarks of religious experience: Reference to the main features of religious experience – numinosity, noetic quality, ineffability, transiency and passivity of experience
  - An exploration of the main types of religious experience such as mysticism, conversion, prayer
  - Discussion of stages within religious experiences, for example, purgative, illuminative and unitive
  - Reference to selected religious experiences
  - Reference to selected Mystics: Buber, Avila, Merton
  - An exploration of relevant scholarly and philosophical views concerning religious experience, e.g. Otto, Swinburne, Hume
  - An exploration of criteria to identify religious experiences [35]
- (b) An exploration of the claim that the experiences of Martin Buber will always be relevant may include, e.g.:
- Reference to Buber's teaching concerning I-Thou and I-It relationships and how these impact on humanity's experience of others and the Divine today
  - An evaluation of Buber's anxiety about the growth of materialism
  - The continued relevancy of Buber's rejection of Institutional religion and his reasons for such rejection
  - A consideration of the political relevance of Buber's writings especially in relation to 'Dialogue'
  - Society's need for spiritual guidance and reflection
  - Counterchallenges to the stated claim, for example, Buber's work as having little impact in an increasingly secularist and pluralist society
  - Buber's work as being esoteric and difficult to comprehend
  - The narrow range of Buber's Hassidic beliefs, limited access to Buber's writings
  - Rejection of all forms of religious experiences within an increasingly secular society [15]

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2 (a) A description of the concept and the reasons for belief in the 'immortality of the soul' may include, e.g.:

- A definition of the concept of the soul and the idea of the immortality of the soul
- An exploration of the main teachings of dualism
- An exploration of scholarly and philosophical opinion concerning the existence of a soul, for example, Plato, Aristotle, Aquinas and Descartes
- An exploration of allied terms such as the psyche, the anima, mind
- An exploration of relevant analogies such as Plato's analogy of the Cave
- Scholarly, philosophical and/or scriptural support for the concept, e.g. the writings of St Paul
- Reference to the views of world faiths supporting the immortality of the soul
- Evidence from relevant sacred texts, e.g. the Torah, the Bible and the Qur'an
- Reference to re-creation theories such as Hick's replica theory
- Support from other sources, e.g. psychic claims [35]

(b) Commentary on the view that life after death is wishful thinking may include, e.g.:

- Empiricism's rejection of the supernatural as irrational and unsound
- Exploration of the view that the concept of the afterlife is a coping mechanism in response to humanity's fear of death and longing for immortality
- Scholarly and philosophical rejections of the concept of an afterlife, e.g. Flew, Freud, Ryle
- Challenges to the possibility of life after death including reference to the views of materialism
- An exploration of the views of atheistic science such as those voiced by Dawkins and Hitchens
- An exploration of evidence for life after death, including psychic and parapsychological evidence
- Reference to humanity's shared eschatological hopes
- Theistic support for resurrection, reincarnation and rebirth
- Reference to specific examples of past life experiences, out-of-body and near-death experiences, sightings of the deceased. [15]

**Section A**

AVAILABLE  
MARKS

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## Section B

Answer **one** questionAVAILABLE  
MARKS

- 3 (a)** ‘The idea of God means that his existence is inevitable’.  
An account of the Ontological argument for the existence of God with special reference to this quotation may include, e.g.:
- Analysis in relation to the quotation of Anselm’s core definition of the term ‘God’
  - The *a priori* deductive case for the existence of God
  - God as greatest Being, as perfect Being, as necessary Being
  - A discussion of the main features of Anselm’s Ontological argument
  - An exploration of Descartes’s version of Ontological argument
  - The question of Existence as a predicate of perfection
  - A discussion of the development of the Ontological argument by subsequent scholars such as Plantinga and Malcolm
  - Reference to Gaunilo’s challenge by way of clarification of the argument
  - A rejection of all attempts to define God into existence
  - Rejection of the inevitability of God’s existence – Kant, Hume, Russell
- [35]
- (b)** Commentary on the claim that atheism has failed to liberate humanity, with reference to other aspects of human experience may include, e.g.:
- Atheism’s denial of ultimate human fulfilment in an afterlife
  - Atheism’s failure to engage with religious believers
  - Reference to specific examples of the failure of atheism and atheistic ideologies such as Marxism
  - Rejection of atheism’s central tenets
  - Atheism as offering a profoundly negative view of human destiny
  - Atheism as limiting humanity by offering an exclusively materialistic view
  - Theism as offering humanity truths and hope
  - Theism as providing a moral framework
  - Counter challenges to the stated claim – atheism as offering a positive view of humanity
  - Atheism as providing scientific enlightenment
  - Rise of quasi religious ideas e.g. New Age Movement
  - Reference to the views of relevant scholars such as Flew, Dawkins, Vardy and Lewis
  - Possible historical and/or contemporary exemplification
- [15]

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- 4 (a) An account of different theistic teaching concerning the concept of miracle, may include, e.g.:
- An exploration of diverse definitions of the term by, for example, Aquinas, Swinburne, Holland and Hume
  - The roots of the term miracle in the Latin 'miraculum', the acknowledgement of the wonderful
  - The concept of miracles miracle as a rooted in Divine activity and intervention
  - Exploration of the nature and main features of miracles for the theist
  - Classification of miracle types, such as Aquinas' classification of miracles
  - Exploration of the distinction between 'strong' and 'weak' miracles
  - A discussion of the purpose of miracles for the theist as, for example, affirming belief in an omnipotent and benevolent God, and as providing evidence for the existence of God
  - Miracles as revealing the Kingdom of God and the realm of the spiritual
  - An exploration of miracles as the result of faith
  - Reference to accounts of miracles as found within sacred writings and as allied to religious leaders/founders
  - An exploration of the centrality of Jesus' resurrection to Christianity
  - Reference to the views of theologians such as Aquinas, Swinburne and Wiles concerning miracle
  - An exploration of specific examples of miracles both historical and contemporary [35]
- (b) Commentary on the view that science has successfully undermined belief in the miraculous, with reference to other aspects of human experience may include, e.g.:
- Empiricism's rejection of the miraculous on the grounds of improbability
  - A discussion of the advance and domination of secular science
  - Atheistic science's challenge to all forms of Divine intervention
  - An exploration of the views of Dawkins, Hitchens rejecting the miraculous
  - Reference to specific miracles challenged, such as healings (as psychosomatic events) and apparitions (as illusions or delusions)
  - Counterchallenges to the stated claim – citing support for the continued belief in the existence of miracles within society
  - Reference to the Vatican Commission concerning miracle
  - Reference to scientific studies concerning the occurrence of miraculous healings
  - Reference to the continued occurrence of and belief in miracles such as faith healing and centres of healing
  - Theism's continued affirmation of the miraculous and God's interaction with His creation
  - Challenges to the assumptions of atheistic science concerning testimony regarding miracles and rejection of the Divine
  - Possible historical and/or contemporary exemplification [15]

**Section B****Total****AVAILABLE  
MARKS**

50

**50****100**