



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
2015**

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## **Religious Studies**

**Assessment Unit AS 7**

*assessing*

**An Introduction to Philosophy of Religion**

**[AR171]**

**TUESDAY 23 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 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 from Section A.

AVAILABLE  
MARKS

- 1 (a) An explanation of the views of dualism concerning life after death may include, e.g.:
- Definition of the terms dualism and soul
  - An exploration of the belief in the immortality of the soul, the anima
  - Discussion of the linkage between body and soul, and the material and the spiritual realms
  - Reference to teachings concerning life after death as found in sacred texts, including the Bible and the Qur'an
  - An exploration of the link between the mind and the soul
  - Reference to the views of selected scholars supporting dualism – Aristotle, Aquinas, Descartes
  - An exploration of Plato's allegory of the cave and teachings concerning Forms
  - Reference to allied teachings concerning resurrection, rebirth and reincarnation [35]
- (b) Commentary on the claim that belief in an afterlife has serious philosophical problems, may include, e.g.:
- A critique of dualism notably lack of empirical evidence to support this theory
  - Problems associated with the concept of an afterlife including issues of continuity and identity
  - An exploration as to what constitutes death and the possibility of life after death
  - Reference to the views of selected scholars, for example, Dawkins, Flew, Panneburg, Popper, Eccles
  - Support for an afterlife by multiple world faiths and as recorded in sacred writings
  - An exploration of Hicks' replica theory
  - The concept of afterlife as primarily a faith decision, lying outside the remit of scientific enquiry
  - A discussion of evidence for life after death including past life memories, near death experiences
  - The necessity of an afterlife as a matter of ultimate justice and reward
  - Consideration of Biblical texts that support an afterlife
  - Problems presented by the concept of hell [15]

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2 (a) A description of the Cosmological argument, with particular reference to the claim that 'God is the first and final cause', may include, e.g.:

- An exploration of God as First and Final Cause
- A discussion of the first three of Aquinas' Five Ways
- An exploration of God as the Unmoved Mover, the Uncaused Cause and Necessary Being
- Reference to the views of relevant scholars, for example, Aristotle, Descartes, Leibniz
- An exploration of the classical Cosmological argument for God's existence
- Reference to allied arguments such as the Kalam argument, the Principle of Sufficient Reason

[35]

(b) An exploration of the view that modern science and philosophy no longer find this argument compelling may include, e.g.:

- An exploration of the view of atheistic science denying God as First Cause
- Criticism of Aquinas' work as flawed and representing a medieval scientific world view
- Reference to the teachings of selected scholars such as Hume, Dawkins, Hitchens
- Reference to the impact of the Russell-Copleston debate
- Discussion as to whether scientific findings such the Big Bang theory, String theory, Chaos theory and the Higgs Boson experiment support or destroy the Cosmological argument
- Counterchallenges to the stated claim, science as revealing design and structure within the universe
- The views of theistic scientists such as Polkinghorne, Alexander
- Reference to Christian scholarship, Teilhard de Chardin
- The priority of faith over reason and the views of fideism
- Distinction between philosophical and scientific views may be drawn

[15]

AVAILABLE  
MARKS

50

**Section A****50**

## Section B

Answer **one** question from Section B.

- 3 (a)** An explanation of the main features of mysticism, with reference to mystics studied, may include, e.g.:
- A definition of the term mysticism
  - An exploration of characteristic features of mystical experiences such as their personal, ineffable, noetic, transient and passive nature
  - Linked examples of the teaching and writings of selected mystics
  - The mystical experience as being unitive, illuminative and ecstatic
  - Linked examples of the mystical experiences of named mystics such as Teresa of Avila, Thomas Merton and Martin Buber
  - Discussion of shared themes within mysticism such as the nature of humanity's relationship with God and others, the importance of prayer and conversion [35]
- (b)** Exploration of the claim that spirituality is no longer relevant, with reference to other aspects of human existence, may include, e.g.:
- Society's increasingly secular and materialistic focus
  - The rise of atheism and the prominence of the atheistic voice within the media
  - An exploration of the fundamental nature of humanity as primarily atheistic/materialistic or theistic/spiritual
  - Suspicion of mysticism, even within religious circles
  - Counterchallenges to the stated claim, humanity as living in faith/multi-faith communities
  - An exploration of the value still placed on spiritual truths and beliefs by individual and societies
  - Modern media's role in disseminating spiritual truths, YouTube postings, religious broadcasting
  - An exploration of the term spirituality
  - Reference to places of spiritual prayer, contemplation and meditation
  - Humanity's continued worship of the Divine and quest for the spiritual
  - Reference to the views of selected atheistic thinkers and/or spiritual leaders [15]

AVAILABLE MARKS
50

4 (a) An outlining of the teachings of Irenaeus concerning the nature and purpose of evil, may include:

- An exploration of Irenaeus' view of evil as soul making
- An exploration of the concept of free will and the primacy of human freedom
- Discussion of the teachings of Irenaeus concerning the nature and purpose of evil
- Irenaeus' interpretation of the Creation and Fall narratives within Genesis
- Reference to relevant writings of Irenaeus
- A definition of the term evil and classification of types of evil
- The distinction between moral and natural evil
- An exploration of the Irenaean theodicy as answering the dilemma of the Inconsistent Triad
- An exploration of the term 'theodicy' [35]

(b) Commentary on the view that in a world of great evil and suffering, a belief in God merely offers hope and comfort, with reference to other aspects of human experience, may include, e.g.

- Exploration of the nature of God as, for example, benevolent Creator or harsh Judge
- Reference to theistic views of God as comforter and saviour of humanity
- Biblical reference to the nature of faith as providing certainty, for example, Hebrews 12
- An exploration of the impact of natural disasters on humanity and belief in the Divine
- Specific examples of belief as providing hope and solace to the individual and/or society
- Counterchallenges to the stated claim, belief in God as causing further division and conflict within society
- Reference to specific examples of natural disasters and human suffering
- A discussion of the nature of the world, as place of disasters, suffering and despair or as locus of hope and growth
- Reference to the inevitability or otherwise of disasters – humanity's role in overcoming suffering and pain
- Atheism's rejection of the Divine as offering false hopes to a fearful humanity
- Atheistic science's hope in science as offering truths and certainties to humanity
- Reference to the views of selected atheistic and theistic scholars, e.g. Freud, Marx, Lewis, Vardy [15]

**Section B**

**Total**

AVAILABLE  
MARKS

50

50

100





