



ADVANCED SUBSIDIARY (AS)
General Certificate of Education
2016

Religious Studies

Assessment Unit AS 7

assessing

An Introduction to Philosophy of Religion

[AR171]

MONDAY 27 JUNE, AFTERNOON

**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 contribution of any two thinkers to the Ontological argument for the existence of God, may include, e.g.:
- Identification of any two thinkers linked to the Ontological argument, e.g. Anselm, Descartes, Gaunilo, Malcolm, Plantinga
 - A definition of the term Ontological
 - An exploration of the selected thinkers contribution to the formation and/or development of the argument
 - An exploration of the two main strands of Anselm's ontological argument, God as greatest being and God as necessary being
 - Reference to the writings of Anselm as recorded in the Proslogion
 - An exploration of Descartes's Ontological argument – existence as a predicate of perfection
 - Reference to relevant analogies, e.g. Descartes's triangle analogy
 - A discussion of the contrasting views of Anselm and Gaunilo concerning the Ontological argument
 - A classification of the nature of the Ontological argument as a priori, analytical and synthetic
 - Reference to the development of the Ontological argument by scholars such as Malcolm, Plantinga [35]
- (b) Commentary on the claim that the sole weakness of the Ontological argument is that existence is not a predicate may include, e.g.:
- An exploration of Kant's argument that existence is not a predicate
 - A critique of the Ontological argument as non empirical and logically flawed
 - An exploration of atheism's rejection of the argument by such thinkers as Kant, Hume and Russell
 - Reference to alternative weaknesses of the Ontological argument
 - Aquinas' and Gaunilo's rejection of the Ontological argument
 - Rejection of the argument as abstract and irrelevant
 - Counterchallenges to the stated claim, identifying the strengths of the Ontological argument
 - An exploration of theism's support for the argument by, for example, Phillips, Bultmann, Tillich, Macquarrie
 - Comparisons of the relative strengths and weaknesses of the Ontological argument [15]

50

2 (a) An outlining of the contribution of Martin Buber to mysticism, may include, e.g.:

- A discussion of Buber’s significant contribution to mysticism
- An exploration of Buber’s writings concerning mysticism
- An exploration of Buber’s views concerning humanity’s interaction with God, I-Thou and I-It relationships
- Reference to Buber’s call to transform the Torah
- A discussion of the impact of Buber’s Hasidic roots
- Key themes within Buber’s writing – the nature of God, the importance of prayer
- Reference to selected mystical experiences of Buber
- A definition of the term ‘mysticism’ and key features of mysticism
- Comparison of Buber’s contribution to that of other mystics studied
- The challenge of Buber’s criticism of Christianity [35]

(b) An exploration of the view that mysticism helps unify believers, may include, e.g.:

- An exploration of the ways in which mysticism unifies believers
- Mysticism as identifying the importance of humanity’s encounter with the Divine
- How the teaching and writings of mysticism support and aid religious beliefs
- How the teachings and writings support the individual believer
- An exploration of the common themes running through mysticism and religious belief, the importance of prayer and mediation, the quest for and openness to the Divine
- Mysticism as shared by world faiths
- Reference to inter-faith activities of selected mystics e.g. Merton’s dialogue with the Dalai Lama
- Counterclaims to the stated view, mystical experiences as rare and subjective encounters
- Mysticism as very much reflecting the specific faith beliefs of the selected mystics
- Reference to conflict regarding Sufism
- Reference to the views and experiences of selected mystics
- Problems associated with recording and sharing mystical experiences
- Doubts concerning the validity of mystical experiences and the testimony of selected mystics
- Mystical experiences as encountering suspicion and isolation in the Church [15]

Section A

AVAILABLE
MARKS

50

50

Section B

Answer **one** question from Section B.

AVAILABLE
MARKS

- 3 (a)** An account of the origins of evil and explanation of why evil is a problem for the religious believer, may include, e.g.:
- An outlining of the origins of evil as part of Divine design and/or as the result of the Fall
 - Reference to the teachings of Irenaeus, Augustine and/or Process Theodicy concerning the origins of evil
 - An exploration of the Inconsistent Triad
 - Reference to the views of selected scholars, Epicurus, Aquinas, Hume
 - An exploration of the nature and function of evil
 - The problem of innocent suffering
 - Selected examples of the evils which lead to a questioning of religious belief and faith
 - A discussion of selected scriptural teaching such as the Fall Narratives, the Book of Job, St Paul's Letters
 - Reference to selected writings such as The Plague, The Brothers Karamazov
 - Reference to theism's attempt to resolve the problem of evil by means of theodices [35]
- (b)** An exploration of the view that suffering is both necessary and rewarding, with reference to other aspects of human experience, may include, e.g.:
- Suffering as resulting in spiritual and emotional growth and development
 - An exploration of the inevitability of suffering, its universal nature
 - The witness to suffering as resulting in moral action, compassion and caring
 - Selected inspirational accounts of humanity's overcoming of suffering
 - Reference to the pivotal role of suffering within Christian teaching, Jesus' sacrifice
 - An exploration of theism's rejection of egotistical suicide, mercy killing and evasion of suffering
 - Humanity's call to overcome all forms of suffering
 - Medical advances in battling disease and pain
 - Reference to the notions of Karma and/or Divine reward
 - Counterchallenges to the stated claim, the problem of unjust and arbitrary suffering
 - Suffering as resulting in despair, depression and death
 - Reference to specific examples of innocent suffering, for example, genocide, incurable illness, the impact of natural disasters
 - Suffering as a consequence of sin [15]

50

- 4 (a) A description of atheism's rejection of miracles, with particular reference to the claim that miracles are the result of primitive and superstitious thinking, may include, e.g.:
- Miracles as revealing a non-scientific mindset, as the product of an ignorant and superstitious age
 - An exploration of Hume's critique of miracles
 - Atheism's rejection of all Divine activity and miracles in particular
 - The arbitrary and unjust nature of Divine intervention
 - Reference to the views of selected atheistic thinkers including Kant, Hume, Hitchens, Dawkins
 - Atheistic science's rejection of miracles as non empirical
 - Reference to the concept of a God-of-the-Gaps
 - An exploration of the varied definitions as to what constitutes a miracle
 - Miracles as random coincidences
 - Alternative explanations for claimed miracles [35]

- (b) Commentary on the claim that denying God's interventions leaves the world without hope, with reference to other aspects of human experience, may include, e.g.:

- Humanity's desire for the Divine and need for Divine intervention
- An exploration of the nature of God as benevolent Creator and Sustainer of the universe
- God's intervention as supportive of the traditional attributes associated with him such as omnipotent, omniscient, omnibenevolent
- Reference to theism's teaching concerning the value and efficacy of prayer
- Humanity's continued experience of miracle
- God as providing answers to the deepest questions and wants of humanity
- Specific examples of God's positive intervention in life
- Counterchallenges to the stated claim, belief in God as harmful delusion
- The denial of God as leaving humanity empowered, free and responsible
- The negative impact of reliance on Divine intervention, resulting in fatalism
- Despair at non-intervention of a Deity [15]

Section B

Total

**AVAILABLE
MARKS**

50

50

100