



GCE

Religious Studies

Unit **H173A/01**: Philosophy of religion

Advanced Subsidiary GCE

Mark Scheme for June 2018

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

SUBJECT-SPECIFIC MARKING INSTRUCTIONS**Introduction**

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

Using the Mark Scheme

Please study this Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

Assessment Objectives

Two Assessment Objectives are being assessed in all questions:

AO1 (Demonstrate knowledge and understanding of religion and belief) and

AO2 (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid, when using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

To use these grids:

Determine the level: start at the highest level and work down until you reach the level that matches the answer.

Determine the mark within the level: consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1 In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

- a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
5 (13–15)	A very good demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (10–12)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (7–9)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success	
2 (4–6)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success	
1 (1–3)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
5 (13–15)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear and convincing argument • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (10–12)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (7–9)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (4–6)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–3)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

Question	Indicative content	Marks	Guidance
1	<p>'Conversion experiences do not provide a basis for belief in God.' Discuss.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> • <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid and</i> • <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • examples of conversion experiences, either gradual or sudden experiences and from no religion to a religion, from one religion to another or within a particular religion or denomination • an exploration of inner conversion and the idea that a particular religious idea or tradition can become more meaningful or central for an individual • the views of William James on conversion experience that it is a transformation when the whole self becomes unified or fixed, or has positive outcomes • the suggestion that they are typical of adolescence and the idea that intellect can be a barrier to conversion • the idea that conversion experiences can be measured through the results or fruits of the experience: extreme emotion as well as awareness, purpose, elation and self-surrender. 	<p>30</p> <p>(AO1 15)</p>	<p>Technical terms drawn directly from James or other commentators on religious experience might be employed; such direct references, if appropriately used, would be creditable, but they are not requisite.</p>

Question	Indicative content	Marks	Guidance
	<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that conversion experiences do not provide a basis for belief in God because: <ul style="list-style-type: none"> ○ they can be explained physiologically, for example through hormones at the time of adolescence ○ they can be explained psychologically, for example as a result of a desire to seek forgiveness for repressed guilt ○ they can be explained otherwise for example, as a desire to escape the difficulties that life might bring ○ there are too many different experiences of conversion for them to be believable ○ the idea of belief in God is flawed in itself. • Some candidates might argue that conversion experiences do provide a basis for belief in God because: <ul style="list-style-type: none"> ○ an account of an experience should only not be believed if there is sufficient reason to reject the testimony or the character of the recipient ○ the fruits of an experience can provide an empirical basis by which to measure the truth of the experience ○ it is logical to suppose that a deity would communicate with people in ways which they understand ○ accepting conversion experiences requires a humility of approach to the possibility of God ○ there are a sufficient number of conversion experiences to suggest that there must be some truth behind the claims. • Some candidates may combine these views and argue that conversion experiences point to a divine being or greater power rather than a specifically theistic understanding of God. 	(AO2 15)	

Question	Indicative content	Marks	Guidance
2	<p>Critically discuss Aristotle's understanding of reality.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> • <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid</i> and • <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Aristotle's assertion that all things – reality - can be understood through direct observation. • Aristotle's material cause: the view that the reality of objects can be explained initially by what they are made of, their constituent matter • the formal cause: the view of what an object is, that the form of each object is immanent in each instance, and that there are not distinct transcendent forms existing in another realm • the efficient cause: the view that this shaping of material with form must have been brought into being by something else or effected by a maker • the final cause: the view that all things have a function or purpose – a <i>telos</i> • the concept of a Prime Mover that eternally causes the current state of being of all things because all things require a mover and something maintains the chain of movements that we observe yet is itself pure changeless actuality. 	<p>30</p> <p>(AO1 15)</p>	<p>While the specification focuses on a couple of areas of Aristotle's thought, study of his understanding of reality could creditably range into his views on physics and metaphysics in terms of potentiality, actuality and the perpetual activity (not movement) of the Prime Mover in self-contemplative thought</p>

Question	Indicative content	Marks	Guidance
	<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that Aristotle’s understanding of reality is successful because: <ul style="list-style-type: none"> ○ it draws its evidence from the use of the senses and observation ○ the four causes can easily be applied to objects ○ it emphasises the idea that all things must have a purpose, even if we cannot immediately be sure of what that is ○ it moves away from Plato’s dualist thinking, which many consider to be flawed ○ it did not consider all material things to be unimportant and corrupt; a Platonist approach which could be considered negative. • Some candidates might argue that Aristotle’s understanding of reality is not successful because: <ul style="list-style-type: none"> ○ in order to complete his understanding he seemed to contradict himself by positing a Prime Mover ○ it may not be necessarily true that all things have a purpose ○ the relationship between the Prime Mover and the universe is unclear ○ Aristotle’s view of soul as formal cause in living things might be seen to be in conflict with some religious views ○ sense experience may not be fully reliable and so Aristotle’s empirical approach might be questioned. • Some candidates may combine these views and argue that Aristotle’s understanding is partially successful, for example in the idea that the Prime Mover may be better understood as the God of classical theism. 	(AO2 15)	

Question	Indicative content	Marks	Guidance
3	<p>To what extent does Kant successfully criticise the ontological argument?</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> • <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid and</i> • <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • the ontological argument's approach that once a definition of God is understood to include the idea of God being the greatest possible being, it is understood that existence is an aspect of perfection and therefore God must have existence • the argument's use of <i>a priori</i>, deductive and analytical reasoning • Kant's rejection of the ontological argument on the grounds that the statement 'God does not exist' is not self-contradictory and so if the object (God) does not exist in the first place then it has no essence to be contradicted • Kant's further rejection of the argument on the basis that existence is not a genuine predicate and therefore adding 'and exists' to a description adds no new information about the object being described • Kant's example of 100 thalers not containing the least coin more than 100 possible thalers. 	<p>30</p> <p>AO1 15)</p>	<p>It is possible that candidates might make use of other known versions of ontological argument in the course of the construction of their own evaluation and analysis. While this is not to be expected, if used appropriately to support a case, this is creditable.</p>

Question	Indicative content	Marks	Guidance
	<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that Kant successfully criticises the ontological argument because: <ul style="list-style-type: none"> ○ his argument successfully demonstrates the inability of <i>a priori</i> reasoning to prove the existence or nature of anything ○ the idea of a necessary being is not coherent ○ the argument successfully points out that God must be seen to exist in the first place ○ the argument successfully notes the difference between ‘existence’ and other types of predicate ○ the argument attempts to define God into existence. • Some candidates might argue that Kant does not successfully criticise the ontological argument because: <ul style="list-style-type: none"> ○ Anselm’s argument focuses on whether the greatest possible being can exist in the mind, rather than whether it is a contradiction to deny God ○ existence as a predicate is a meaningful concept when applied to a being that can be conceived either as existing or not existing ○ Anselm’s argument is focused on the real existence of God which certainly exists in the mind ○ Kant does not consider that God is a special case ○ Kant assumes that God’s existence is merely possible but a merely possible necessary being is a contradiction. • Some candidates may combine these views and argue that Kant successfully rejects some forms of the ontological argument but that he does not fully address Anselm’s argument. 	(AO2 15)	

OCR (Oxford Cambridge and RSA Examinations)
The Triangle Building
Shaftesbury Road
Cambridge
CB2 8EA

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998

Facsimile: 01223 552627

Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

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Head office
Telephone: 01223 552552
Facsimile: 01223 552553

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