



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
2012**

Religious Studies
Assessment Unit AS 7

assessing

An Introduction to
Philosophy of Religion

[AR171]

MONDAY 18 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 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

AVAILABLE
MARKS

Answer **one** question

- 1 (a) An explanation of the teaching of Augustine concerning the origins and purpose of evil and suffering may include, e.g.:
- the origins of evil as lying in human disobedience to God's command
 - the concept of Divine creation as fundamentally good and evil as a privation of good
 - reference to the fall of humanity and angels and the consequences of this fall
 - exploration of the role of suffering as rightful punishment, part of God's salvific plan
 - exploration of the Augustinian theodicy and free will defence
 - definition of the terms evil and suffering
 - reference to relevant biblical teaching – Genesis Narratives, St Paul's letter to the Romans
 - reference to selected writings of Augustine – The City of God, The Confessions
 - distinction between types of suffering and evil – natural and moral
 - natural evil as ensuing from the disharmony of moral failure
 - Augustine's soul deciding theodicy. [35]
- (b) Commentary on the claim that Augustine's theodicy presents a negative view of God may include, e.g.:
- a rejection of Augustine's theodicy as presenting a negative portrayal of God, for example, punishing humanity for Adam's failings
 - challenge of the scale and extent of suffering and evil experienced by humanity
 - reference to the issue of innocent human and animal suffering and the existence of Hell
 - the issue of Divine responsibility for the continued existence of suffering and evil
 - a critique of Augustine's theodicy, for example, Schleiermacher's rejection of Augustine's logic
 - Augustine's theodicy as being overly reliant on a literal interpretation of the Genesis Narratives
 - scientific challenges to Augustine's theodicy as contrary to evolutionary theory
 - counterchallenges to the stated claim – biblical support for the Augustinian theodicy
 - possible reference to contrasting theodices. [15]

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- 2 (a) A description and explanation of the main features of belief in resurrection and immortality of the soul may include, e.g.:
- reference to Biblical teaching on the resurrection of Jesus, corporeal resurrection
 - definition of the terms resurrection and immortality of the soul
 - an exploration of dualist views supporting the immortality of the soul
 - reference to Biblical teaching concerning resurrection – the Gospel Narratives, St Paul’s writings
 - scholarly teaching concerning the concept of the soul/anima – Aristotle, Aquinas, Descartes
 - reference to reincarnation/rebirth in relation to immortality of the soul. [35]
- (b) Commentary on the view that the problems associated with such beliefs cannot be overcome may include, e.g.:
- an exploration of the views of materialism rejecting the separate existence of the soul
 - reference to Ryles’ rejection of the soul as “the ghost in the machine”
 - the problems of re-creation, the question of personal identity
 - an exploration of atheism’s rejection of the concepts of resurrection and the immortality of the soul – Dawkins
 - reference to Hick’s replication theory
 - Christian support for resurrection and the continued existence of the soul
 - reference to the views of other religions concerning life after death
 - possible evidence to support life after death, past life regression
 - reference to the mind-brain identity thesis
 - reference to faith as supporting resurrection and immortality. [15]

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Section A

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Section B

AVAILABLE
MARKS

Answer **one** question

- 3 (a) An outlining of knowledge and understanding of the main challenges made to arguments for the existence of God may include, e.g.:
- an exploration of atheism's rejection of the existence of God as morally intolerable, intellectually superfluous and emotionally dispensable
 - science's demands for intellectual proofs
 - an exploration of various atheistic schools of thought, for example, Humanism, Empiricism, Atheistic Existentialism, in rejecting belief in God
 - the increasingly secular and cynical nature of modern society
 - reference to the views of selected atheistic thinkers – Hume, Russell, Hawking, Dawkins
 - challenges to one or more of the classical arguments for the existence of God – Ontological, Teleological, Moral, Cosmological
 - humanity's rejection of sacred texts and religious authority
 - pluralism's challenge to the notion of singular revealed Truth. [35]
- (b) An exploration of the claim that the impact of the death of God has been negative, with reference to other aspects of human experience may include, e.g.:
- the negative consequences of rejection of God for humanity
 - God as providing humanity with origins, purpose and destiny
 - the importance of the act of Divine creation for humanity
 - an exploration of the importance of revealed truths, justice and morality
 - the positive implications of the concepts of the supernatural and an objective afterlife for humanity
 - God as providing humanity with ultimate fulfilment and eschatological hope
 - challenges to the stated claim – belief in God as a form of wish fulfilment, illusion/delusion
 - the rejection of God as a liberation for humanity which has come of age and assumed greater responsibility
 - the pressing need to reject a "God of the gaps", debilitating emotional crutch, alienating force
 - reference to historical and/or contemporary examples
 - an exploration of the view that without God everything is permitted
 - religion as world evading. [15]

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Section B

AVAILABLE
MARKS

- 4 (a)** Using examples, an account of what is understood by the term “miracle” may include, e.g.:
- theistic and atheistic definitions of the term miracle
 - exploration of Humes’ definition of the miracles as “violation of the laws of nature”
 - a classification, with examples, of types of miracles
 - reference to miracles recorded in sacred texts
 - scholarly classification of miracles – Barclay, Aquinas, Swinburne
 - reference to selected miracles within various faith traditions
 - reference to humanity’s experience of miracle
 - challenges to the definition and existence of miracles
 - miracle presuppose supernatural agency. [35]
- (b)** Commentary on the claim that miracles are a product of wishful thinking, with reference to other aspects of human experience, may include, e.g.:
- an exploration of humanity’s desire for hope, joy and fulfilment
 - reference to atheistic psychology’s rejection of miracle
 - specific examples of humanity’s quest for the wondrous and good
 - Christianity’s reliance on the concept of resurrection as a reflection of humanity’s fear of morality and desire for immortality
 - humanity’s call to a higher level pleasures, art beauty and truth
 - counter challenges to the stated claim, humanity as in thrall to danger, sin and evil
 - reference to the cynical and secularist nature of humanity
 - an exploration of the validity of humanity’s experience of the miraculous
 - the universal nature of the experience of the miraculous
 - reference to historical and/or contemporary examples of miraculous healing
 - miracles as extraordinary events that are ultimately scientifically explicable. [15]

Section B

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Total

100