

GCE

Religious Studies

H573/01: Philosophy of religion

A Level

Mark Scheme for June 2024

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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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| Indicative content – Responses might include: | Guidance |
|---|---|
| <p>1. ‘Examples of mystical experiences should be considered valid religious experiences.’ Discuss. [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • mystical experiences differ from ordinary experiences in that they are encounters between a person and a greater power or God • they are noted in all religious traditions • they are individual experiences and do not have to be direct experiences of a deity • they are sometimes extreme in nature: fear-inducing and yet compelling • William James, in analysing such experiences, felt that a common set of characteristics was to be found in such experiences, which might allow the measurement of the reliability of examples: these are ineffability, a noetic quality, transiency and passivity • William James also noted that the results (fruits) of a mystical experience might be indicative of their reliability. | <p>A range of mystical experience examples may be given but should be used to address the question rather than simply recounted</p> <p>Mystical experiences without reference to James will be credited</p> |
| <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • the argument that where there is a common core to mystical experiences, it is possible to explore whether or not they are reliable or valid • a discussion about the idea that people from different cultures will tend to have religious experiences that match their cultural background • the argument that people’s lives change sufficiently after a genuine encounter with the divine that it is clear that they should be seen as valid • the suggestion (e.g. of William James) that many human bodies and minds are made in such a way as they are susceptible to experiences: and therefore those experiences should be considered valid (at least for the recipient, if not objectively) • the notion that, in general, personal testimony or witness should be enough to support the validity of individual claims, especially when there is no reason to reject them (e.g. unreliability) • mystical experiences can be explained by psychology, as illusions or wishful thinking • mystical experiences can be explained by physiological aspects, such as illness or vitamin deficiency | |

| Indicative content – Responses might include: | Guidance |
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| <ul style="list-style-type: none">• mystical experiences can be rejected because of the conflicting truth claims they present when all are considered equally valid• such experiences are the result of the pressures of society, especially on those who feel alienated from the dominant classes. | |

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| <p>2. 'Aquinas successfully demonstrates that religious language should be understood in terms of analogy.' Discuss. [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Aquinas' view that when talking about God, language is neither univocal nor equivocal • a 'middle' ground is required to 'translate' ordinary words into an understanding of something extra ordinary • the analogy of attribution which allows understanding of God-talk through the recognition that it is valid to use human language about God because God is the source of all things (in the same way that it is valid to declare a bull healthy if its urine is healthy) • the analogy of proper proportion, which acknowledges God as proportionally much greater than humans and so words used to describe humans can be scaled upwards to provide an understanding of God. | |
| <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • a consideration of the merits of trying to describe God at all; that is, a rejection of the apophatic way in favour of the cataphatic way • the argument that this approach successfully avoids anthropomorphism • human language always requires qualification in order to discuss religious ideas, especially when examining the ineffability of God • God intervenes on the earth in the traditions of all theistic religions, so there must be the possibility of accessing descriptions of God using human language • the <i>via positiva</i> still limits God in the suggestion that it is possible to describe God • there is no key or scale to understand either the analogy of attribution or proper proportion • there is the suggestion that language, which is used to describe material things, must be sufficient to describe God • while the cataphatic way may be the correct approach, there are other ways of understanding what language is doing when describing God that are more successful. | <p>Candidates may use other models of religious language, but they should be focused on the question</p> |

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| <p>3. Critically assess Plato's analogy of the cave as an explanation of reality. [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Plato's analogy of the cave seeks to illustrate Plato's view that, for most people, their perception of what is real is far removed from true reality • humans are held captive, as if they are prisoners within a cave, by the appealing allure of material things, of society and of routine • beyond this 'cave' is the true reality that demonstrates that all things on earth are but a shadow of the perfect versions of themselves in another realm; these perfect versions are known as Forms • each of these Forms in turn are emanations of the ultimate Form, the Form of the Good, and while knowledge of these is remembered in the eternal soul, people forget this knowledge when the corrupt body limits our understanding to material things • the analogy of the cave suggests that the philosophical method is the only way in which a person is likely to be released from these constraints and to find reality; it will be a shock when found and others may not accept this enlightenment, even to the point of total rejection. | <p>The explanation of the cave needs to move beyond a mere description of events, and focus on implications for understanding reality</p> |
| <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • the common view that our material perceptions are not sufficient to describe all of reality • the need for reason (philosophy) in making sense of the world; our senses are certainly unreliable • the need to be open to the views of others as part of our use of reason • given the decay of the world around us, the idea that there is a world of Forms makes sense of the suggestion that there needs to be stability in the universe • the lack of evidence for any of Plato's theories about the Forms, the soul or the centrality of reason • the suggestion that change is a reasonable part of existence and that change does not need to be equated solely with decay • the idea that empiricism's reliance on the senses is more reasonable than rationalism's rejection of sense experience • the extent to which the cave is reasonable in that all people should be philosophers or indeed that all people should be looking beyond this world. | |

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| <p>4. To what extent is the cosmological argument a sufficient explanation for the existence of God? [40]</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Aquinas' cosmological argument argues, <i>a posteriori</i> for God's existence on the basis of three ways • the first way is from motion or change: that these are visible in the universe and that it is also evident that motion or change is always caused by something else. As this cannot regress infinitely, there must be a point where there is a first mover who has set all other motion into action: this being is what we call God • the second way is from causation: in a similar way to the first way, it is noted that effects have causes and that all causes themselves have a cause. As it is impossible for these causes to go back to infinity, there must be a being that is the first cause of all things: this being is what we call God • the third way notes that everything within the universe is contingent. It is possible that there was a time when nothing existed but there are things in existence now – this way questions 'why there is something, rather than nothing'; thus there must be a different type of being to contingent beings in the universe – a necessary being, which Aquinas says is God. Even if there is more than one necessary being, an infinite regression of necessary beings is impossible and so there must be a being that has in itself its own necessity – that is, God. | <p>Aquinas' cosmological argument is the only one named on the specification, however all cosmological arguments will be credited</p> |
| <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • all three ways are clearly reasonable when relating to human experience and observations • the <i>a posteriori</i> methodology is reasonable because it starts with evidence • it is reasonable to suggest that the universe or existence requires explanation, and that infinite regression is unlikely • it is equally reasonable to suggest that the first mover, cause or necessary being is the being that is now known in many traditions as God • the cosmological argument is an insufficient explanation because of the assumption within its methodology that infinite regression is impossible • another assumption is that the being that is suggested by the argument is the God of classical theism • the cosmological argument assumes that cause and effect is as Aquinas suggests, rather than being an inductive leap, as noted by Hume | |

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| <ul style="list-style-type: none">the cosmological argument may be a sufficient explanation for contingent and material beings but may have committed the fallacy of composition in its suggestion that the universe (or existence) as a whole has an explanation or cause. | |
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| Level (Mark) | Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> Religious, philosophical and/or ethical thought and teaching Approaches to the study of religion and belief | 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. |
|---------------------|--|--|
| 6 (14–16) | An excellent demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> fully comprehends the demands of, and focusses on, the question throughout excellent selection of relevant material which is skilfully used accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used thorough, accurate and precise use of technical terms and vocabulary in context extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding | |
| 5 (11–13) | 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 (8–10) | 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 (5–7) | 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 (3–4) | 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 (1–2) | 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 | |

| Level (Mark) | <u>Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1)</u> <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. |
|-----------------|--|--|
| | <ul style="list-style-type: none"> • 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 A 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. |
|---------------------|--|---|
| 6 (21–24) | <p>An excellent demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • excellent, clear and successful argument • confident and insightful critical analysis and detailed evaluation of the issue • views skilfully and clearly stated, coherently developed and justified • answers the question set precisely throughout • thorough, accurate and precise use of technical terms and vocabulary in context • extensive 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 an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p> | |
| 5 (17–20) | <p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear argument which is mostly successful • 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 (13–16) | <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 (9–12) | <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 | |

| Level (Mark) | Levels of Response for A 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. |
|-------------------|---|---|
| | Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i> | |
| 2 (5–8) | <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 (1–4) | <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 | |



MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2024

H173, H573 AS and A Level Religious Studies

MARKING

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% (traditional 40% Batch 1 and 100% Batch 2) deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or the RM Assessor messaging system, or by email.
5. **Crossed Out Responses**
Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded. (*The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.*)

Contradictory Responses

When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

Longer Answer Questions (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there, then add a tick to confirm that the work has been seen.
7. Award No Response (NR) if:
- there is nothing written in the answer space

Award Zero '0' if:









- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.

8. The RM Assessor **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**
If you have any questions or comments for your team leader, use the phone, the RM Assessor messaging system, or e-mail.
9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.
10. For answers marked by levels of response:
- To determine the level** – start at the highest level and work down until you reach the level that matches the answer
 - To 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 |

11. 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. |
|  | (H573 only) Level six - 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

H173, H573 AS and A Level Religious Studies

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.

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 the 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.

The Mark Scheme contains 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.

The Levels of Response must be used in conjunction with the outlined indicative content.

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 or 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.

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*.

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