

**GCE**

**Religious Studies**

Unit **G581**: Philosophy of Religion

Advanced GCE

**Mark Scheme for June 2014**

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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.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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## Annotations

Annotation	Meaning
	Blank Page – this annotation <b>must</b> be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	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.

NOTE: AO1 level must be used at the end of each part of the response in the margin, with the AO2 level used immediately below.

### Subject-specific Marking Instructions

#### Handling of unexpected answers

If you are not sure how to apply the mark scheme to an answer, you should contact your Team Leader.

NOTE: AO2 material in AO1 answers must not be cross-credited and vice-versa.

## A2 Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

- AO1:** 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.
- AO2:** Sustain a critical line of argument and justify a point of view.

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives. In A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary/Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates' answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

**Key Skill of Communication:** this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.

Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.

Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

\*

Synoptic skills and the ability to make connections: these are now assessed at A2 as specification, due to the removal of the Connections papers.

**Levels of Response:** the descriptions are cumulative, ie a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

Question	Indicative Content	Marks	Guidance
1	<p><b>AO1</b> Candidates are likely to begin with a brief definition of both myths and symbols. Some may, for example, explain the belief that mythology can be seen as a way of understanding a deeper reality. This means that rather than seeing myths as untrue some scholars describe them as a different mode of understanding. Plato, for example, argued that myths, although fictitious, should be as close to the truth as possible. Some candidates may choose to make reference to Bultmann but should be clear that his project was to demythologise scripture to reveal the <i>kerygma</i>, not to support the use of myth to talk about God.</p> <p>Some may explain that in the same way as a poem might express love more accurately than a scientific explanation of chemical reactions in a body; religious statements are best seen as an expression of the truth of faith to a believer, written from the perspective of faith.</p> <p>Symbol on the other hand may be described as another form of analogy. Candidates are likely to use the work of Tillich in their explanation of this concept. He makes the distinction between a sign which is merely a matter of convention and a symbol which not only points towards something but also participates in that to which it points. The union flag, for example, represents a unity which may not exist later this year and new symbols to represent a new reality may be needed.</p> <p>Candidates may explain the issue raised by scholars such as Hick that Tillich does not seem to be clear exactly what is meant by a symbol 'participating' in what it points to, so it is not clear for example how he understands the phrase 'God is benevolent'.</p> <p>Some may properly argue that it is characteristic of myths to</p>	35	<p><b>'Myths are more useful for talking about God than symbols.'</b> Discuss.</p> <p>For this specific question candidates may legitimately move beyond symbolic language into more general issues of symbolism, provided the material is relevantly used.</p>

Question	Indicative Content	Marks	Guidance
	<p>contain very strong symbolic elements and may give appropriate examples to illustrate the point. Some may identify myths as symbolic stories.</p> <p><b>AO2</b> Some candidates may make use of the question of what exactly Tillich meant by participating in that to which a symbol points as a major part of their evaluation. They may, for example, explore his idea that a term can be both 'affirmed and negated' by the reality of God. 'Benevolent' is affirmed because God is benevolent but negated because the human words are inadequate as a description of God.</p> <p>Others may challenge the idea that there can be anything meaningfully said by the use of myth. They may for example use their knowledge of the logical positivists to explore issues of both myth and symbol which would seem to have little to do with an empirical view of the world. If they do take this route, though, they must focus their critiques on the ideas of myth and symbol and not just produce a pre-prepared answer on the Vienna Circle.</p> <p>It would, of course, be perfectly valid for them to conclude that neither of these concepts is helpful in talking about God.</p>		
2	<p><b>AO1</b> Candidates may begin their explanation by saying that these two philosophers have very different views on the soul. They may start with the dualism which was common in Greek thought where they had the idea that a soul, which was wholly spiritual, was separate from the material body. This allowed Plato to maintain that the soul is eternal which, for him, meant not only that it had no end but that it had no beginning either. This meant that it was not capable of</p>	35	<p><b>Critically assess the views of John Hick and Plato on the distinction between body and soul.</b></p> <p>Examiners should note that this question asks for <i>critical assessment</i>, not simply a list of agreements and differences. Responses which produce simple listing rather than answering the question with assessment are unlikely to be able to access the higher levels.</p>

Question	Indicative Content	Marks	Guidance
	<p>destruction as it was a simple substance which had no parts into which to disintegrate. Candidates may point out that Plato believed that the true home of the soul was the Realm of the Forms, whereas the body was temporary and corruptible.</p> <p>Hick strongly opposed this Platonic view of the soul partly because he could not accept that the soul is immortal in itself. As with Aquinas, Hick would say 'my soul is not me'. In this sense he is closer to Aristotle believing that we are our bodies but that these bodies have a spiritual dimension. This may lead candidates to explain why, when he considered the afterlife, he developed his replica theory, which argued that when we die God creates a replica of ourselves in a resurrection world.</p> <p>They may point out that for Hick Christianity is an important factor so that while for Socrates, Plato's teacher, to go from death to life is simply moving from one room to another, for the Christian to die is to come before the judgement of God who alone can bestow eternal life.</p> <p>Some candidates may be aware that Hick amended his views as his philosophical ideas developed, moving to a more dualist view as a result of his interest in telepathy and reincarnation. There is no requirement to mention this, but credit may be given for this knowledge.</p> <p><b>AO2</b> In their assessment candidates may explore the extent to which either of these views can be held to be coherent. Some may be aware that Hick's replica theory was a thought experiment which he himself thought did not work and focus their responses on whether or not he was right to try to find a way to justify Christian beliefs in bodily resurrection.</p>		

Question	Indicative Content	Marks	Guidance
	<p>Some candidates may explore the classical weaknesses in Plato's form of dualism, perhaps even using the work of his pupil Aristotle as a starting point. It is, however, important that the focus of their responses is on Plato and Hick and not a on a summary of the history of the dualist / materialist debate.</p>		
3	<p><b>AO1</b> Candidates may begin by explaining the work of Rudolf Otto, the German thinker, who argued that there is one common factor to all religious experience, independent of the cultural background. Some may refer to his book <i>The Idea of the Holy</i> in which he identifies this factor as the numinous. The 'numinous' experience has two aspects: <i>mysterium tremendum</i>, which is the tendency to invoke fear and trembling; and <i>mysterium fascinans</i>, the tendency to attract, fascinate and compel.</p> <p>He also argued that the numinous experience has a personal quality to it, in that the person feels to be in communion with a wholly other. Otto believed that the numinous was the only possible religious experience. He stated: "There is no religion in which it [the numinous] does not live as the real innermost core and without it no religion would be worthy of the name". Otto did not take any other kind of religious experience such as ecstasy and enthusiasm seriously and thought that they belonged to, in his view, the 'vestibule of religion'.</p> <p>Having made clear what this view is, candidates are free to choose any other religious experience and argue that it is more effective or not. The important thing is that they demonstrate an understanding of what is meant by 'numinous' in the process.</p> <p><b>AO2</b></p>	35	<p><b>'Numinous experience are the most effective way for God to reveal himself.' Discuss.</b></p> <p>It is important that candidates demonstrate knowledge of the nature of numinous experience.</p> <p>Mere lists of different types of experience, without some comparison with the numinous, would not be able to reach beyond basic – Level 2.</p>

Question	Indicative Content	Marks	Guidance
	<p>In their evaluation candidates may analyse the extent to which any of these kinds of experiences are reliable as they are almost by definition impossible to verify in any empirical or scientific way.</p> <p>Some may take the route of exploring how much weight may be given to the alleged results of these kinds of experiences and assess the extent to which other religious experiences might be given more weight by believers.</p> <p>Some may argue that a numinous experience, like all other religious experiences, is simply delusional, brought on by an extreme diet or a psychotic episode.</p>		
4	<p><b>AO1</b></p> <p>Some candidates may be tempted to write out a pre-prepared essay on miracles and David Hume but it is important that their responses focus both on the kinds of miracles which are found in the Bible and what they tell us about God's activity in the world. They have a range of miracles to explore, most of which are focused on saying something about the nature of God and his activity in the world. Aquinas, who focused on Biblical miracles, emphasised their revelatory significance; responses may observe that both Aquinas and the biblical writings approach the matter from a pre-scientific perspective. Thus the whole of life could be recognised as divine activity, with miracle as a particular aspect of this.</p> <p>In the Old Testament, for example, they may point to the destructive nature of many of the recorded miracles from the judgement on Sodom and Gomorrah to the ten plagues. They could compare these to the healing and nature miracles which are found in the New Testament and explore the extent to which these paint a very different picture of</p>	35	<p><b>Critically assess the philosophical issues about God's activity about God's activity in the world raised by the biblical concept of miracle.</b></p> <p>Candidates may acceptably mention other miracles, but these need either to relate to or exemplify something of the biblical concept of miracles.</p> <p>Responses may have used 20<sup>th</sup> century scholarly critiques which look at biblical miracles in terms of their historicity, possible mythic characteristics and a need for reinterpretation thereof.</p>

Question	Indicative Content	Marks	Guidance
	<p>God's activity in the world.</p> <p>Some candidates may explore the context in which these miracles took place and the issues they raise for philosophers, particularly those philosophers who believe in the God of classical theism.</p> <p><b>AO2</b> In their analysis candidates may, for example, ask whether a God who is so partial in the Old Testament can ever be considered to be 'good', never mind 'loving'.</p> <p>Some may assess whether or not these miracles ever took place or whether they are just writings of a people trying to make sense of their place in the world and have become overlaid by mythology over the centuries. They may argue than in scripture God is continually involved in guiding his creation: miracles are simply conspicuous examples of his activity.</p> <p>Others may focus their attention on the New Testament and assess the extent to which the writing is influenced by a desire to paint a particular picture of God's activity in the world and ask whether if it were all true such miracles seem to have been few and far between since those times. They may for example raise problems such as those mentioned by Wiles who asks whether or not such a God is worthy of worship.</p>		

## APPENDIX 1 A2 LEVELS OF RESPONSE

Level	Mark /21	AO1	Mark /14	AO2
0	0	absent/no relevant material	0	absent/no argument
1	1-5	almost completely ignores the question <ul style="list-style-type: none"> <li>little relevant material</li> <li>some concepts inaccurate</li> <li>shows little knowledge of technical terms</li> </ul> <i>L1</i>	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>little or no successful analysis</li> <li>views asserted with no justification</li> </ul> <i>L1</i>
Communication: often unclear or disorganised; can be difficult to understand; spelling, punctuation and grammar may be inadequate				
2	6-9	A basic attempt to address the question <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>might address the general topic rather than the question directly</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <i>L2</i>	4-6	a basic attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but little justification</li> </ul> <i>L2</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
3	10-13	satisfactory attempt to address the question <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <i>L3</i>	7-8	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> <li>views asserted but not fully justified</li> </ul> <i>L3</i>
Communication: some clarity and organisation; easy to follow in parts; spelling, punctuation and grammar may be inadequate				
4	14-17	a good attempt to address the question <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good understanding</li> <li>good selection of material</li> <li>technical terms mostly accurate</li> </ul> <i>L4</i>	9-11	a good attempt at using evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>some effective use of evidence</li> <li>views analysed and developed</li> </ul> <i>L4</i>
Communication: generally clear and organised; can be understood as a whole; spelling, punctuation and grammar good				
5	18-21	A very good / excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <i>L5</i>	12-14	A very good / excellent attempt which uses a range of evidence to sustain an argument holistically <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>uses a range of evidence</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <i>L5</i>
Communication: answer is well constructed and organised; easily understood; spelling, punctuation and grammar very good				

**APPENDIX 2**

Use this space if you have extensive subject specific information that is inappropriate to include in section 10 page 3.

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