

# Mark Scheme (Results) Summer 2008

AEA

## AEA Religious Studies (9871) Paper 01

## Generic Mark Scheme

For each part-question in Section A, and for each question in Section B, the following levels and marks will be applied.

<b>Analysis:</b>	<b>The candidate:</b>	
<b>Level 1</b>	gives a limited and tentative response to the task, typically setting out at least one main feature of the argument; identifying strong and weak points in it; making reference to other viewpoints, and drawing in a general way on aspects of the course of study, making occasional reference to sources.	<b>(1-5 marks)</b>
<b>Level 2</b>	gives a basically competent response to the task, typically stating the significant features of the argument; explaining some of its strengths and weaknesses, and indicating how it relates to other relevant viewpoints; using apposite knowledge and understanding from the course of study, and referring appropriately to relevant sources.	<b>(6-10 marks)</b>
<b>Level 3</b>	gives a coherent and comprehensive response to the task, typically summarising concisely the key features of the argument; analysing them in terms of their strengths and weaknesses, and of their relationship with other significant viewpoints; supporting explanations by reference to broad and detailed subject knowledge and understanding, and to carefully selected sources; and drawing together the various strands of the discussion.	<b>(11-15 marks)</b>
<b>Level 4</b>	gives a creative and independent analysis in response to the task, typically showing insight into the issues raised by the argument; analysing their strengths and weaknesses in terms of other points of view, based on a comprehensive understanding of the relevant area(s) of study and of a wide range of carefully-deployed sources; arrives at an effective synthesis of the strands of the argument; and presents an independent insight into the issues raised in the discussion	<b>(16-20 marks)</b>

<b>Evaluation:</b>	The candidate:	
<b>Level 1</b>	responds in a limited and tentative way to the scope of the task, typically by showing some recognition of the nature of the issue raised, and expressing a relevant opinion about the value of the argument; supporting this opinion with evidence drawn from the course of study; recognising that there are other points of view and using occasional sources to illustrate them; arriving at a conclusion.	<b>(1-5 marks)</b>
<b>Level 2</b>	gives a basically competent response to the scope of the task, typically by recognising the relevance of the issue raised for a wider understanding of religion and human experience; giving a personal assessment of the value of the argument presented in the task; drawing on relevant evidence and argument to support this assessment, taking account of an alternative view of its value; and arriving at a balanced personal conclusion.	<b>(6-10 marks)</b>
<b>Level 3</b>	gives a coherent and comprehensive response to the scope of the task, typically by explaining the wider implications of the argument for an understanding of religion and human experience; assessing the value of the argument by careful reference to the area(s) of study and to alternative viewpoints; deploying evidence and argument cogently to support this assessment; and arriving at a concise and balanced personal conclusion which demonstrates a confident understanding of the matters raised.	<b>(11-15 marks)</b>
<b>Level 4</b>	makes a creative and independent response to the scope of the task, typically by presenting a wide-ranging and cogent assessment of the implications of the argument for a wider understanding of religion and human experience; by supporting this assessment with detailed, accurate and comprehensive knowledge and understanding of the area(s) of study and of alternative viewpoints; by deploying a range of carefully chosen sources to support the line of argument; and arriving at an original and independent conclusion which effectively shows the candidate's exceptional insight into the matters raised.	<b>(16-20 marks)</b>

**NOTE:**

1. The total mark for each Section of the paper, combining critical analysis and evaluation, is 40, giving a total of 80 for the paper as a whole.

## Section A

Answer ONE question from this section

You may answer the question from the point of view of one or more religious tradition(s).

You should use the knowledge, understanding and skills which you have gained from your areas of study.

Question Number	Indicative content	Mark
1(a)	Candidates should offer full knowledge and understanding of the issues, set in the appropriate context and explored with proficient use of religious language. An analysis may explore the notion of human understanding of divine revelation, love and the nature of judgement and punishment. Candidates may examine the purpose of scripture/religious text in religious tradition and the relationship between sacred text and revelation. There may be detailed reference to the nature of religious 'truth' and the ways in which the will and word of God are revealed and interpreted.	(20)

Question Number	Indicative content	Mark
1(b)	Candidates should offer a coherent and comprehensive response in which scholarly opinion is carefully balanced by critical analysis. The focus of discussion may be the distinction between the study of sacred texts as an academic discipline, and their 'truth' value to the believer. Discussion could include the weighing up of different viewpoints from within religion, and could utilise the following disciplines in the study of religion: psychology, sociology and anthropology. The implications for an understanding of religion and human nature could include reference to the authority of scripture and ethical and/or other implications of sacred text and interpretation.	(20)

Question Number	Indicative content	Mark
2(a)	Lower band answers are likely to consider the meaning of revelation in one or more of the world religions, for example, the revelation of God in Christ or the extent to which creation reveals the nature of God. Higher band answers are likely to discuss the extent to which revelation is self-revelation or self disclosure referring perhaps to the Greek Orthodox teaching that the revelation of God does not abolish the mystery of God. Higher band answers may also consider the differing	

	models of revelation.	(20)
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Question Number	Indicative content	Mark
2(b)	<p>Lower band answers may discuss the implication of this passage for understanding religion with reference to the teaching of Karl Barth, that God is transcendent, totally other, but has revealed himself in Christ. Higher band answers may refer to Linbeck's rejection of the 'cognitive' model of revelation. Candidates may also refer to Luther's 'hidden revelation of God'.</p> <p>The discussion for the understanding of human experience could, for example, refer to the rise of fundamentalism in the modern world.</p>	(20)

Question Number	Indicative content	Mark
3(a)	<p>Lower band answers are likely to focus on one aspect of the statement, for example, looking at the way in which faith has been practised in response to the last sentence, perhaps considering the development of monasticism, the practice of Christianity in the pre-Reformation period or Roman Catholic and Protestant attitudes towards social justice in the nineteenth century. Higher band answers are likely to take a wider view, for example looking at the way in which the medieval idea of earthly ritual leading to heavenly grace was replaced by the inward spiritualization of the Gospel in Reformation teaching. Candidates may also consider the influence of the Renaissance on the development of Reformation thought.</p>	(20)

Question Number	Indicative content	Mark
3(b)	<p>Lower band answers are likely to discuss the examples selected in the light of the statement. Higher band answers are likely to take a wider view and discuss the implications of the passage for the understanding of religion and human experience itself, for example, Cameron's view that the Renaissance as known in Lower Saxony could not account for the fundamental change in the direction of Christian thought. Higher band answers should refer to relevant scholarly opinion. Discussion of the implications of the passage may also include reference to fundamentalism.</p>	(20)

Question Number	Indicative content	Mark
4(a)	Candidates may focus on the thrust of this argument that there are no objective values together with various implications. Candidates may analyse the three reactions mentioned with a clear understanding of key concepts such as 'trivial truth' and 'meaningless'. Candidates may examine key ideas such as subjectivism, relativity, objectivity and 'imperatives', In the process of analysing these views candidates may clarify key arguments such as reasons to support Intuitionism and also why ethical language may be thought to be meaningless. Attention may be give to notable scholars and these may include Plato, Aristotle, Aquinas, Kant, Anscombe, Fletcher, Price and Ward.	(20)

Question Number	Indicative content	Mark
4(b)	Candidates may argue in support of the passage or against it by means of support for objective values. Some may discuss why the author has selected these three reactions when there may be other possibilities such as different language games regarding talk of 'values' and talk of 'objectivity'. Candidates may debate the point raise at the end of the passage that it is because of these different reactions that much more needs to be said. For example, this may prompt candidates to consider the foundations of morality and justifiable ways of testing moral claims.	(20)

Question Number	Indicative content	Mark
5(a)	A full response to this task will include a good range of relevant evidence presented within a clear and concise structure with appropriately deployed examples. The answer should be expressed accurately and fluently, using a range of technical vocabulary. An analysis of this passage might explore the arguments concerning the notion of being 'religious' and the significance of belonging to a particular religious grouping or community. There could be argument about the status of various religious traditions and practices and the use of a diversity of examples.	(20)

Question Number	Indicative content	Mark
<b>5(b)</b>	There should be a coherent and comprehensive response in which scholarly opinion is balanced by critical awareness and with the argument set in the context of wider issues about religion. The focus of discussion may be the nature of belief and the meaningfulness or otherwise of belonging to a religion or religious tradition. Critical evaluation could include weighing up the implications for an understanding of religion, multi-culture and human nature.	<b>(20)</b>

Question Number	Indicative content	Mark
<b>6(a)</b>	This passage is from a book on Hindu philosophy but the issues raised are of a generic philosophical interest. There is no necessity at all for candidates to refer to Hindu philosophy. In terms of philosophy of religion, the source raises issues about 'objective religious reality'. Some candidates may select material from arguments for the existence of God and adapt this to the demands of the source. For example they may focus on the ontological argument and analyse material related to ideas about 'existence' and different kinds of existence. The passage raises the point that such arguments must first of all be proved before one can debate the validity of statements. The author gives primary status to the role of experience in these matters, including in this context the importance of the argument from religious experience to prove an objective religious reality. Candidates may refer to a range of religious traditions such as the belief in nirvana in the context of Buddhist thought. The ideas in this passage are applicable to a number of fundamental beliefs in various traditions.	<b>(20)</b>

Question Number	Indicative content	Mark
<b>6(b)</b>	Candidates may select from a range of debatable points arising from this source. For example, some may focus on the comment at the end about the 'job of philosophers' having no role in deciding matters of objective reality. This may be seen as depicting philosophy as analytic and primarily concerned with language. Some may pursue this with reference to Wittgenstein regarding the legitimate role of philosophy within language. This may be debated with e.g. the view of the likes of Hick and his view of the importance of an objective reference in religious language claims. Other legitimate approaches to an evaluation of this passage may involve scholarly debates about the success or otherwise of arguments for the existence of God. Others may discuss the implications for religious belief and consider different models to religious belief as envisaged within this passage such as Braithwaite's dispositional account that does not have a primary basis in experience.	<b>(20)</b>

Question Number	Indicative content	Mark
<b>7(a)</b>	Candidates do not require a detailed understanding of Freud nor indeed of this early source in his writings (on da Vinci). Candidates may clarify the gist of the interpretation in this passage that religious belief has its roots in infantile child-parent relationships. They may clarify key terms such as 'complex' and the significance of the father motif. Candidates may analyse related ideas such as; religion and renunciation of instinctual pleasures; links between religious belief and obsession coupled with the provision of protection.	<b>(20)</b>

Question Number	Indicative content	Mark
<b>7(b)</b>	Candidates may argue in support of this view of the genesis of religious belief or debate the genetic fallacy. Candidates may consider alternative approaches, including Jung. As far as an understanding of religion is concerned candidates may link these ideas with related concepts such as totemism and taboo and evidence from pre-literate religions. With regard to human nature candidates may debate the range of different models of up-bringing and issues such as nature/nurture in the development of children related to religious belief.	<b>(20)</b>





## Section B

Answer ONE question from this section

You may answer the question from the point of view of one or more religious tradition(s).

You should use the knowledge, understanding and skills which you have gained from your areas of study.

Question Number	Indicative content	Mark
8	<p>Candidates should offer a wide range of evidence which is clearly structured and supported by well-chosen examples. These should highlight the main points and lead to a clear and coherent answer. Candidates may choose to refer to their own field of study or may use a range of religions/ traditions. There may be discussion and analysis on the meaning of truth and error and the importance and authority of texts in religious traditions. This may include belief that texts are divinely inspired, along with the notions of myth, symbolism and the nature of truth. Candidates should offer evaluation of the view that the different types of scriptural text may or may not hinder human progress. There may be discussion of the moral dimension - for instance, biblical teaching on controversial modern social issues such as divorce, homosexuality and pacifism.</p> <p>There should be a comprehensive evaluation in which scholarly opinion is balanced by critical analysis could include the weighing up of different viewpoints from within Christianity or other religious traditions and the implications for an understanding of religion and human nature. - the discussion will probably centre on ethical and moral issues and may emphasise the importance of religious language and the authority of the Scriptures.</p>	(40)

Question Number	Indicative content	Mark
9	<p>Candidates should offer a full response to the task including a well-chosen range of relevant evidence, set in a clear and concise structure. Candidates may look at a range of religious traditions or may confine themselves to one particular area. This may include philosophical and theological discussion and analysis on the origins, nature and authority of scripture, divine revelation, interpretation, sacred traditions and fundamentalism. Candidates may address the issue of whether or not it is important where sacred texts come from and the nature of authority. Candidates may make detailed reference to fundamentalism in the community, perhaps in relation to terrorism or extremist behaviour. This may be, in part, linked to the positions taken by the various religions on what constitutes the authority of scripture and the role of the religious leaders. Candidates may also examine the texts themselves and how they relate both to the circumstances when they first appeared and to the present day.</p> <p>A coherent and comprehensive evaluation could include the weighing up of different viewpoints from within religion(s) and the implications for an understanding of religion, authority and human nature. Scholarly opinion should be carefully balanced by critical analysis and the argument may be set in the context of wider issues about religion. There should be clarity of expression and good use of technical vocabulary.</p>	(40)

Question Number	Indicative content	Mark
10	<p>Lower band answers are likely to give examples showing how theological thought has been influenced by the prevailing culture. There are a number of directions this answer could take; the response to modern science, for example, Barbour, Peacocke and Polkinghorne; the response to secularisation, for example, Bonhoeffer or the response to the problems of the Third World, for example, Liberation Theology or Black Theology. Higher band answers are likely to consider the articulation of theological thought and the prevailing culture, for example by discussing the distinctive Christology of Liberation Theology or some of the distinctive themes of Bonhoeffer's theology, religionless Christianity, the world come of age.</p> <p>Lower band answers are likely to evaluate the statement in the light of the examples discussed, for example, the extent to which Bonhoeffer's theology was influenced by the situation in Nazi Germany in 1930s. Higher band answers are likely to consider wider issues, Cone's theology claims to be contextual but is Barthian, can Christian teaching change according to circumstance?</p>	(40)

Question Number	Indicative content	Mark
11	<p>A01 Lower band answers are likely to discuss, in general terms, some of the issues confronting religion/s in the modern world, for example, the development of scientific methods, the relations between religions, wealth and poverty, war and peace and environmental issues. Higher band answers are to answer in response to a definition of globalisation, for example, the technical revolution resulting in ease and speed of communication or the globalisation of the market. In which case the answers may focus on issues of wealth and poverty and the responses of the world's religions to poverty and injustice. For example, candidates answering with reference to Christianity may discuss the achievements and limitations of Liberation Theology.</p> <p>A02 Lower band answers are likely evaluate in terms of the issues discussed. For example, candidates who have discussed issues of war and peace examining the traditional responses of the religions may question whether those responses are adequate when modern communications make all the world's population our neighbour, when journalists are embedded and we see the war as it happens.</p> <p>Higher band answers may consider how globalisation affects attitudes to religions. Are differing religions and practices appropriate in the age of television and the internet or, conversely, could globalisation be one of the factors responsible for the rise of fundamentalism? Answers may also consider the influence of the scientific method on religious belief and the development of theology.</p>	(40)

Question Number	Indicative content	Mark
12	<p>Lower band answers are likely to consider this in the light of specific examples, the different emphases given to accounts of the Reformation period by Roman Catholic and Protestant scholars. Higher band answers are likely to take a wider view and consider the way in which the understanding of religious history is influenced by the standpoint of the historian, 'The Voices of Morebath' Eamon Duffy would be an example.</p> <p>Lower band answers are likely to evaluate the statement with specific reference to the examples discussed, for example candidates discussing English church history may consider the differing views about the Gunpowder Plot among Protestant and Roman Catholic historians. Higher band answers should develop the discussion further, perhaps referring to the insights of postmodernism and considering the 'relativist' and 'essentialist' views of the development of religion. There should be reference to scholarly opinion, for example, Küng, Niebuhr and Wilckens.</p>	(40)

Question Number	Indicative content	Mark
13	<p>Answers are likely to differ in emphasis according to the religion selected for discussion. It would be acceptable to compare the attitude towards the history of the religion in two or more world religions. Lower band answers discussing Christianity, for example, may look at the history of the early Church and the development of Christian thinking about the person of Christ. Higher band answers are likely to consider the faith of the believer and the importance of historical continuity comparing the differing views of the different Christian Churches.</p> <p>Lower band answers are likely to evaluate the statement in the light of the religions/examples discussed. Candidates who had discussed the development of Christian thinking about the person of Christ would comment on the significance of Christ's divinity in Christianity. Higher band answers may take a wider view considering the significance of the history of the religion for the faith of the believer, for example, referring to the differing views within Christianity or between the world religions. Reference should be made to appropriate scholarly opinion: Cameron; MacCulloch.</p>	(40)

Question Number	Indicative content	Mark
14	<p>Candidates may clarify key concepts such as 'proper role of sex', happiness and the 'central questions' in ethics. They may draw on various sources and scholars to illustrate their ideas, including social contexts that may or may not promote such questions. Candidates may draw on ideological contexts such as a dualist philosophy and its sexual issues. Attention may be given to philosophers such as Kant and the idea of treating people as ends in themselves and not to treat others as a means to their own ends. Candidates may analyse the ideas associated with happiness, especially in the context of a study of ethics.</p> <p>Candidates may debate the 'proper role' of sex including its functions and purposes including procreation; debates about types of sexual relationships such as heterosexual and the 'right' context such as civil partnerships. Candidates may debate ideas such as gender roles and whether they are natural or socially constructed. Some candidates may disagree with the view that this topic is central in ethics and argue instead that social relationships are more significant within which sexual matters are but a part.</p>	(40)

Question Number	Indicative content	Mark
15	<p>Candidates may approach this question in a variety of ways. One method is via virtue ethics as a normative ethic that focuses on character rather than action. Candidates may draw on various scholars such as Aristotle, Foot and MacIntyre. This may include analysis of 'virtue' and its contextual framework. Candidates may select examples such as loving relationships in terms of love of character rather than the sum of actions. Candidates may examine ideas associated with the 'person one ought to be' such as characteristics of human flourishing and conversely with 'unjust' dispositions.</p> <p>Candidates may discuss possible implications for the study of ethics. If this quotation is argued to be fair, then much of moral philosophy becomes peripheral such as ways of testing whether certain types of action are 'good'. Candidates may argue against the quotation in that the sort of 'person' one is considering is known by their actions and the question poses a misleading dichotomy.</p>	(40)

Question Number	Indicative content	Mark
16	<p>Candidates should demonstrate a full knowledge and understanding of the issues. There should be a wide range of relevant evidence, set in the appropriate context. Candidates should discuss what it means to be 'religious' and this should include the nature of ritual and practice. There should be a structured argument on what it means to 'know' and 'do' in the religious context, the nature of truth, and religious thought, action and morality. Some candidates may discuss the doctrine of justification by faith. Some candidates may examine the sociological and psychological aspects - community, sharing common actions and rituals, the need for practices in order to reflect upon and reinforce faith and the notion of belonging.</p> <p>There should be a coherent and comprehensive response in which scholarly opinion, such as that of Freud, Nietzsche and Feuerbach is carefully balanced by critical analysis, with the argument set in the context of wider issues about religion. Arguments should be expressed fluently, using a range of technical language.</p>	(40)

Question Number	Indicative content	Mark
17	<p>Candidates should offer a full knowledge and understanding of the issues raised by the quotation and an understanding of the nature and significance of ritual and practice in religion today. Candidates may confine themselves to one religious tradition or may refer to many. There should be a clear and structured arguments concerning the importance or otherwise of rituals and practices and may compare them to scientific and technological advances. This may lead to discussion on such issues as nuclear weapons, medical advances and the moral-scientific debate. Candidates may refer to look at the social and cultural importance of ritual and practice both within and outside religious traditions. Some candidates may refer to the recent work of such scholars as Olivier Clement, on the sociological and psychological importance of ritual.</p> <p>There should be a substantiated conclusion with full justification of viewpoints, expressed fluently and using a range of technical terms. Evaluation may include discussion of the authority, effectiveness and relevance of rituals and practices to the true understanding of religion. Reference may be made to the work of scholars such as Ninian Smart, Gaster and Crombie.</p> <p>Mark scheme to include references to the benefits of scientific and technical advances.</p>	(40)

Question Number	Indicative content	Mark
18	<p>Candidates may select a variety of responses to this question. They may focus on a conceptual analysis of key terms such as 'atheism' and 'existence'. One way into this quotation is via Wittgenstein's language games (or Tillich and symbolism). This includes an analysis of different forms of 'existence' such as looking at a photo of someone and raising various questions such as their resemblance to other relatives in the family. Whereas talk of the existence of God is entirely different and to subsume this into the previous example would be a profound misunderstanding of 'God' and in that sense a denial of God. Wittgenstein mentions for example the inappropriateness of reducing God to a temporal context such as the birth of the existence of God and moral issues about rejecting belief in God which would be inappropriate in terms of the existence of a relative.</p> <p>An evaluation may argue in support of this fideistic view and think through the implications of an anti-realist position. Others may reject this approach with suitable caveats such as the use of appropriate forms of analogy referring to scholars such as Swinburne. Another approach is to query the assumptions in the quotation and pursue a logical positivist line denying the claims of both the theist and atheist.</p>	(40)

Question Number	Indicative content	Mark
19	<p>This is an adaptation of Pascal's wager, although it is not essential to refer to this example by name. Some may for example use James' approach in terms of the 'will to believe'. Candidates may interpret this approach as an example of a voluntarist theory of religious faith. They may examine the view about the incomprehensibility of God and at best the ambiguity of evidence and so people are in a situation of risk assessment, hence the final sentence in the quotation. They may examine the view that one can act 'as if' one believed.</p> <p>Some may argue that this is an inadequate view of religious belief because of the implicit anthropomorphism in the claim and a view of religious belief as a type of self-insurance. Candidates may debate this type of wishful thinking in relation to other accounts of religious faith such as Tennant's parallels with scientific endeavour and Braithwaite's dispositional analysis. Some may present a more sympathetic approach to the claim in the quotation, drawing attention to the potential subtlety in the quotation. Pascal, for example, introduced this wager in the context of prayer and that for him this wager was not optional.</p>	(40)

Question Number	Indicative content	Mark
20	<p>Candidates may place this claim in context noting various sociological views about religion such as the inevitability of secularisation or in some quarters the impossibility of this approach. Candidates may also examine the sociological problems associated with definitions of religion although this is not the focal point of this question. Some may analyse secularisation from an historical perspective including neutral uses in terms of transfer of ecclesiastical control to civil authority to more political connotations leading to more explicit atheistic interpretations. A more detailed conceptual analysis may draw attention to themes such as the decline of religion; the other-worldly characteristics of religion; the disengagement of society from religion; the transposition of religious beliefs to entirely secular contexts; the discarding of sacral images to empirical and natural contexts and the wholesale change from sacred to secular world views.</p> <p>Some may argue that the term secularisation does more harm than good because it shields counter-religious ideologies and also is a blunt notion in the context of world religions. Some may counter the view in the claim that this is an insoluble problem by showing links in these various definitions and that some approaches may be more comprehensive than others, referring to scholars such as Berger and Luckman.</p>	(40)



Question Number	Indicative content	Mark
21	<p>Various approaches are possible and one way is via the ideas of Jung. Other approaches may include material on 'innate' religious experience as in Baillie or the empirical work of Hardy. Candidates may examine various notions associated with 'a concept of God' and the term 'innate'. One possible implication is that religious belief is no more than a psychic state and if it works it will have the connotation of being 'true'. However, some may draw attention to the complexities in this approach such as the significance of the idea of the archetypal God-form, noting this does not amount to a metaphysical claim about an 'objective' God.</p> <p>Candidates may debate the view that God is basically a subjective experience, with nothing to distinguish it from other such stances, some of which may be treated as fallacious and needing remedial treatment. Some may consider the view that because something is innate it is appropriate to treat it as a reasoned belief and hence beyond rational justification. In this sense, scepticism is an inappropriate response to religious belief because its basis is natural rather than being based on evidence and reason. Other candidates may debate contrary evidence indicating that a God concept is culturally determined and optional rather than being innate.</p>	(40)