
AS
RELIGIOUS STUDIES
7061/1

Paper 1 Philosophy of Religion and Ethics

Mark scheme

June 2023

Version: 1.0 Final



Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Methods of Marking

It is essential that, in fairness to students, all examiners use the same methods of marking. The advice given here may seem very obvious, but it is important that all examiners follow it as exactly as possible.

1. If you have any doubts about the mark to award, consult your Team Leader.
2. Refer constantly to the mark scheme throughout marking. It is extremely important that it is strictly adhered to.
3. Remember, you must **always** credit **accurate, relevant and appropriate** answers which are not given in the mark scheme.
4. Do **not** credit material that is irrelevant to the question or to the stated target, however impressive that material might be.
5. If a one-word answer is required and a list is given, take the first answer (unless this has been crossed out).
6. If you are wavering as to whether or not to award a mark, the criterion should be, 'Is the student nearer those who have given a correct answer or those who have little idea?'
7. Read the information on the following page about using Levels of Response mark schemes.
8. Be prepared to award the full range of marks. Do not hesitate to give full marks when the answer merits full marks or to give no marks where there is nothing creditable in an answer.
9. No half marks or bonus marks are to be used under any circumstances.
10. Remember, the key to good and fair marking is **consistency**. Do **not** change the standard of your marking once you have started.

Levels of Response Marking

In AS Religious Studies, differentiation is largely achieved by outcome on the basis of students' responses. To facilitate this, levels of response marking has been devised for many questions.

Levels of response marking requires a quite different approach from the examiner than the traditional 'point for point' marking. It is essential that the **whole response is read** and then **allocated to the level** it best fits.

If a student demonstrates knowledge, understanding and/or evaluation at a certain level, he/she must be credited at that level. **Length** of response or **literary ability** should **not be confused with genuine religious studies skills**. For example, a short answer which shows a high level of conceptual ability must be credited at that level. (If there is a band of marks allocated to a level, discrimination should be made with reference to the development of the answer.)

Levels are tied to specific skills. Examiners should **refer to the stated assessment target** objective of a question (see mark scheme) when there is any doubt as to the relevance of a student's response.

Levels of response mark schemes include either **examples** of possible students' responses or **material** which they might use. These are intended as a **guide** only. It is anticipated that students will produce a wide range of responses to each question.

It is a feature of levels of response mark schemes that examiners are prepared to reward fully, responses which are obviously valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary occasionally and where this occurs examiners must indicate, by a brief written explanation, why their assessment does not conform to the levels of response laid down in the mark scheme. Such scripts should be referred to the Lead Examiner.

Assessment of Quality of Written Communication

Quality of written communication will be assessed in all components and in relation to all assessment objectives. Where students are required to produce extended written material in English, they will be assessed on the quality of written communication. The quality of written communication skills of the student will be one of the factors influencing the actual mark awarded within the level of response. In reading an extended response, the examiner will therefore consider if it is cogently and coherently written, ie decide whether the answer:

- presents relevant information in a form that suits its purposes
- is legible and that spelling, punctuation and grammar are accurate, so that meaning is clear
- is suitably structured and that the style of writing is appropriate.

LEVEL DESCRIPTORS

Levels of Response: 15 marks AS-Level – AO1

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|--------------------------------|--|
| Level 5
13–15 | <ul style="list-style-type: none"> • Knowledge and understanding is accurate and relevant and is consistently applied to the question. • Very good use of detailed and relevant evidence which may include textual/scriptural references where appropriate. • The answer is clear and coherent and there is effective use of specialist language and terminology. |
| Level 4
10–12 | <ul style="list-style-type: none"> • Knowledge and understanding is mostly accurate and relevant and is mostly applied to the question. • Good use of relevant evidence which may include textual/scriptural references where appropriate. • The answer is mostly clear and coherent and specialist language and terminology is used appropriately. |
| Level 3
7–9 | <ul style="list-style-type: none"> • Knowledge and understanding is generally accurate and relevant and is generally applied to the question. • Some use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate. • The answer is generally clear and coherent with use of specialist language and terminology. |
| Level 2
4–6 | <ul style="list-style-type: none"> • Knowledge and understanding is limited and there is limited application to the question. • Limited use of appropriate evidence and/or examples which may include textual/scriptural references where appropriate. • Limited clarity and coherence and limited use of specialist language and terminology. |
| Level 1
1–3 | <ul style="list-style-type: none"> • Knowledge and understanding is basic. • Isolated elements of accurate and relevant information. • Basic use of appropriate subject vocabulary. |
| 0 | <ul style="list-style-type: none"> • No accurate or relevant material to credit. |

Levels of Response: 15 marks AS-Level – AO2

- Level 5**
13–15
- A very well-focused response to the issue(s) raised.
 - Reasoned and evidenced chains of reasoning supporting different points of view with critical analysis.
 - Evaluation is based on the reasoning presented.
 - The answer is clear and coherent and there is effective use of specialist language and terminology.
- Level 4**
10–12
- A well-focused response to the issue(s) raised.
 - Reasoned and evidenced chains of reasoning, with some critical analysis, supporting different points of view.
 - Evaluation based on some of the reasoning.
 - The answer is largely clear and coherent with specialist language and terminology used appropriately.
- Level 3**
7–9
- A general response to the issue(s) raised.
 - Different points of view supported by evidence and chains of reasoning.
 - The answer is generally clear and coherent with use of specialist language and terminology.
- Level 2**
4–6
- A limited response to the issue(s) raised.
 - A point of view relevant to the issue(s) with limited supporting evidence and chains of reasoning.
 - Limited clarity and coherence and limited use of specialist language and terminology.
- Level 1**
1–3
- A basic response to the issue(s) raised.
 - A point of view is stated with some evidence or reasons in support.
 - Some clarity and coherence and basic use of appropriate subject vocabulary.
- 0**
- No accurate or relevant material to credit.

Question 1

0	1
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1

Explain how Process Theodicy responds to the problem of evil.**[15 marks]**

Target: AO1.1: Knowledge and understanding of religious, philosophical and / or ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

In Process Theodicy the relationship between God and the universe is panentheistic. Griffin rejects the belief that God is transcendent, claiming instead that the universe is in God or that God is the soul of the universe. This means that God cannot intervene transcendentally in the universe to prevent evil but rather is the fellow sufferer who understands. God experiences the entire pain and suffering of the universe. Griffin uses the analogy of the 'I' that experiences the pains of the body.

In Griffin's Process Theodicy, God is responsible for suffering and evil, but not culpable. This is due to the rejection of the doctrine of creatio ex nihilo, which he argues is a mistranslation of the Hebrew text in Genesis. God created order from an already-existing chaos, as opposed to creating all things from nothing. As a result, this chaos cannot be forced into order but merely persuaded into greater order and complexity. The evolution of life on Earth is one example of this persuasion.

Process Theodicy responds to the problem of evil by claiming that the order of creation justifies the evil and suffering in the universe. Increased levels of complexity can bring about increased levels of happiness and richness of experience for all entities in the universe. Griffin argues that the potential benefits of creation mean that God is justified in taking the risk that humans might reject God.

[15 marks] AO1.1

0	1	2
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‘Hume proved that Paley’s design argument was wrong.’

Assess this view.

[15 marks]

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

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: Arguments for the existence of God: Design; Presentation: Paley’s analogical argument; Criticisms: Hume.

Answers may present, analyse and evaluate some of the following arguments:

Hume argues that the Watchmaker analogy between the earth and a machine is entirely flawed. A better analogy would be between a vegetable and the earth, which would invalidate Paley’s argument because a vegetable appears to design and reproduce itself without a designer. However, some would argue that the analogical argument remains a reasonable approach, and is good support for a valid inductive argument because it is based on what can be seen and what can be known.

Hume argues that the cause of the universe needs to be proportionate to its effects, and so the omnipotent God of classical theism need not be the creator, it could be a lesser being or apprentice god. However, others would argue that the fine-tuning argument supports Paley and suggests that the conclusion of God as designer is still reasonable.

Hume argues that the existence of evil and imperfection imply that the designer may be malevolent or careless, thus invalidating Paley’s argument. However, Paley did argue that evil may be unavoidable, in order for God to bring about good, and many arguments have since arisen in response to evil which support Paley, for example, the free will defence or Process Theodicy.

[15 marks] AO2

Question 2

0	2	.	1
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Explain the influence of religious experiences on believers.**[15 marks]**

Target: AO1.2: Knowledge and understanding of religion and belief including influence of beliefs, teachings and practices on individuals, communities and societies.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Some religious experiences are foundational. Some experiences have been the direct cause of the founding of several religions. For example, in the Bible Abraham had a religious experience in which God made a covenant with him and his descendants, and Buddhists believe that Buddha had a religious experience on the night of his Enlightenment. Teachings from religious experiences give a basis for faith and for organised religion.

Religious experiences can be inspirational and life-changing, leading others to faith about and in God. For example, Joan of Arc's visions inspired others to persevere in faith, and the religious experiences of Bernadette led to the development of Lourdes as a place of pilgrimage. William James claimed that religious experiences brought about psychological benefits such as: increased zeal for life, empathy, charity and sympathy.

Religious experiences can provide certainty of God / Ultimate Reality through personal encounter. For example, Teresa of Avila had unshakable faith that Christ was with her in her visions. She claimed that she knew this without knowing how. Another example is when Buddha urged people to understand his teachings through their own experience rather than through simple acceptance. Individuals feel they have had their faith confirmed with a personal encounter through God / Ultimate Reality.

[15 marks] AO1.2

0	2	.	2
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‘Science proves that religious experiences are not caused by the divine.’

Assess this view.

[15 marks]

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

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: The challenges to religious experience from science; Religious responses to those challenges.

Answers may present, analyse and evaluate some of the following arguments:

One scientific challenge comes from psychology, according to which religious experiences do not derive from a god. For example, Freud claimed that the human mind, in a state of fear, creates the delusion of a benevolent parent to protect itself. This delusion manifests in the religious experience. However, it could be argued that this is simply a theory with the same status as a belief, and so cannot itself constitute a proof that religious experiences are not caused by the divine.

Some argue that there are similarities between reports of religious experiences and the experiences caused by temporal lobe epilepsy. For example, the galvanic skin response experiment also supported this view. However, this could simply be the way in which God communicates with humanity via the temporal lobes of the brain. Ramachandran, for example, acknowledged that his experimental results did prove that experiences are not caused by the divine.

A further challenge is that of electrical stimulation of the brain, which can simulate the effects of a religious experience, for example, Persinger’s ‘God helmet’. However, while wearers report strange experiences, there is little evidence of conversion as a result. The stimulation causes only some aspects of religious experience, so the ‘God Helmet’ cannot prove that religious experiences are not caused by God.

[15 marks] AO2

Question 3

0	3	.	1
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Explain the approach taken to moral decision making by Natural Moral Law.**[15 marks]**

Target: AO1.4: Knowledge and understanding of religion and belief, including approaches to the study of religion and belief.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Natural Moral Law takes a deontological approach to moral decision making because it focuses on the decision maker's intentions and duties. Aquinas claimed that through reason one can determine human moral duties. There are fundamental goods to which all are disposed: to preserve life, reproduce, educate offspring, live in an ordered society and worship God. Aquinas argued that these primary precepts are universal to all humans as part of human nature.

Since these dispositions are universal, Natural Moral Law takes an absolutist approach to moral decision making. The primary precepts are applicable to all people, at all times and in all places. Using reason, secondary precepts can be derived from primary precepts in order to apply the precepts to specific moral situations. However, this does not make Natural Moral Law a relativist theory because the secondary precepts must align strictly with the primary precepts.

In extremely complex moral situations, Natural Moral Law does allow for the principle of double effect to assist in avoiding making moral mistakes. The principle requires that the decision maker satisfies four conditions; the nature of the act condition, the means-end condition, the right-intention condition and the proportionality condition. These conditions enable a decision maker to navigate a difficult moral situation with the right intention without coming to a counter-intuitive decision.

[15 marks] AO1.4

0	3	.	2
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‘Cloning can never be morally justified.’

Assess this view.

[15 marks]

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

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: The application of natural moral law, situation ethics and virtue ethics to: Issues of human life and death: [...] cloning; Issues of non-human life and death: [...] cloning.

Answers may present, analyse and evaluate some of the following arguments:

From a teleological ethical point of view, for example Situation Ethics, cloning can never be morally justified because the potential consequences of such actions could never be fully predicted. The consequences of cloning could have serious, devastating and far reaching effects on humans, animals and the environment. However, cloning may lead to the elimination of disease, an end to organ donation shortages and the end of hunger worldwide. If this is so then cloning is morally justifiable.

From a deontological ethical point of view, for example Natural Moral Law, cloning can never be justified. It subverts the duty to reproduce because embryo research allows the creation of life without natural reproduction. However, if cloning were intended to reduce suffering by eliminating disease or increasing the yield of an animal for food, then it might be morally justifiable in specific situations.

From a character based ethical point of view, for example Virtue Ethics, cloning can never be justified because the impact on individual characters is immeasurable. For example, scientists who develop cloning might become callous towards life as a result of numerous failed experiments. However, the development of cloning for the purpose of reducing suffering, eradicating disease and improving human life could be morally justifiable and lead to a more virtuous society.

[15 marks] AO2

Question 4

0	4	.	1
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Explain how Situation Ethics and Virtue Ethics may be applied to abortion.**[15 marks]**

Target: AO1.1: Knowledge and understanding of religious, philosophical and / or ethical thought and teaching.

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Situation Ethics is a teleological approach. It focuses on whether the outcome of an abortion fulfils the goal of Situation Ethics: to achieve the most loving outcome. If an abortion prevents suffering or harm, it is the most loving outcome. Situation Ethics is entirely relativist and situational, and rejects legalism which may lead to counter-intuitive moral decisions that cause injustice and harm. Situation Ethics may lead to different decisions on each occasion.

Situation Ethics is motivated entirely by Christian agape love, so a moral decision is one that has the most loving outcome. The six fundamental principles show how agape love can be maximised in a decision about an abortion. For example, with the principle that only the end justifies the means, a decision can be made on what is best for the pregnant woman and the foetus without consideration of those who think abortion is immoral.

Virtue Ethics is motivated entirely by the need to build a virtuous character, so whatever is most effective in building a virtuous character is morally good. In the case of an abortion, Virtue Ethics considers the impact an abortion may have on a decision maker's character. For example, if an abortion results from the mother's bravery in the face of exceptional suffering in a potential child's life, this may be the most moral outcome because bravery is a virtue.

The virtues, and the avoidance of the vices of deficiency and excess, contribute to how a virtuous character should come to their decision about an abortion. Aristotle was concerned to follow the rules of the city state and so in the case of abortion, he stated it must take place 'before sense and life have begun' as required in the state laws of his time. For Aristotle, being a law abiding citizen is an integral part of becoming a virtuous person.

Maximum Level 3 for answers that only refer to one ethical theory.

[15 marks] AO1.1

0	4	.	2
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‘Situation Ethics is a good approach to making moral decisions.’

Assess this view.

[15 marks]

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

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Note that answers may, but need not, be limited to the consideration of the following specification content: Teleological: situation ethics with reference to Fletcher.

Answers may present, analyse and evaluate some of the following arguments:

Situation Ethics is a good approach to making moral decisions because it is firmly rooted in the teaching of Jesus. Since Situation Ethics reflects the Gospels and Jesus’ words, it is every Christian’s duty to show agape love. However, non-Christians might argue that the teachings of Jesus are irrelevant to moral decision making.

Situation Ethics is a good approach to moral decision making because it promotes individual autonomy and responsibility. This approach produces experienced moral decision makers rather than unquestioning adherence to the rules. However, others would argue that Situation Ethics places too much responsibility on the individual to discern what is the most loving act in any given situation. This may lead to immoral acts due to ignorance or misguided enthusiasm and so is not a good approach to making moral decisions.

Situation Ethics is a good approach to making moral decisions because it is flexible and can adapt to complex moral situations. It can also address new moral situations which arise as a result of advances in technology or culture. However, others argue that the approach of Situation Ethics is only effective in extreme situations, for example those raised by developments in medical science, and is less effective in the minutiae of everyday life.

[15 marks] AO2