GCE AS MARKING SCHEME

SUMMER 2019

**AS (NEW)
RELIGIOUS STUDIES
UNIT 2 - SECTION A
AN INTRODUCTION TO RELIGION AND ETHICS
2120U20-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2019 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

AS RELIGIOUS STUDIES

MARKING INSTRUCTIONS

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- "Candidates could include some of the following, but other relevant points should be credited."
- "This is not a checklist, please remember to credit any valid alternatives."

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.

2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.

3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 30 marks
	Demonstrate knowledge and understanding of religion and belief, including: - *religious, philosophical and/or ethical thought and teaching* - *influence of beliefs, teachings and practices on individuals, communities and societies* - *cause and significance of similarities and differences in belief, teaching and practice* - *approaches to the study of religion and belief.*
5	**25-30 marks** • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	**19-24 marks** • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	**13-18 marks** • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	**7-12 marks** • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	**1-6 marks** • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. **N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'**
0	• No relevant information.

Band	Assessment Objective AO2- Part (b) questions *30 marks* *Analyse and evaluate aspects of, and approaches to, religion and belief,* *including their significance, influence and study.*
5	**25-30 marks** • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	**19-24 marks** • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	**13-18 marks** • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	**7-12 marks** • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	**1-6 marks** • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	• No relevant analysis or evaluation.

GCE RELIGIOUS STUDIES

SUMMER 2019 MARK SCHEME

Unit 2 Section A: An Introduction to Religion and Ethics

To be read in conjunction with the generic level descriptors provided.

1. **(a)** **Examine the primary and secondary precepts in Aquinas' Natural Law.**
[AO1 30]

Candidates could include some of the following, but other relevant responses should be credited.

- The Primary Precepts are based on the underpinning premise of 'doing good and avoiding evil'. This is because if God created what is good (the Eternal Laws) then to achieve our telos of developing into the image of God, moral agents need to follow these Primary Precepts i.e. 'Do Good and avoid evil'.
- However, moral agents cannot see all of God's eternal laws. They can see a reflection of them within either Divine Law or through the precepts of Natural Law.

PRIMARY PRECEPTS
- Aquinas firstly reasoned because humanity was created by God into a purposeful universe then humanity must also have been created with a set of God given end purposes - Aquinas called these purposes the five primary precepts.
- The five deontological primary precepts are:
- Preservation of Life: Preserve your life and those of the innocent.
- Orderly living in Society: To live together in harmony.
- Worship God: We all have a duty to worship our creator (God).
- Education: Seek to understand the nature of God's earth.
- Reproduction: Of the human species.
- The primary precepts act as a universal and permanent set of deontological rules that humanity must follow if they wish to achieve their telos of developing into the image of God.

SECONDARY PRECEPTS
- Aquinas reasoned from the above Primary Precepts you can create specific deontological ethical rules - known as secondary precepts.
- Any action that breaks a Primary Precept is evil and thus takes a moral agent away from their telos of 'becoming more like God' and any action that supports/upholds a Primary Precept is good and thus helps a moral agent achieve their telos of 'becoming more like God'.
- From the above specific deontological rules can be created (secondary precepts) – candidates are likely to enhance this point by exemplifying their explanations.

This is not a checklist, please remember to credit any valid alternatives.

(b) **'Natural Law has more strengths than weaknesses'.**
Evaluate this view. [AO2 30]

Candidates could include some of the following, but other relevant responses should be credited.

- One possible line of argument that Natural Law has more strengths than weaknesses is that Natural Law can be applied the same to all people at all times i.e. it is universal. This is a good strength for Natural Law because everyone will be treated the same regardless of gender, race or culture etc.
- This line of argument could be contested because of the following weakness: Aquinas' Natural Law assumes that everyone is the same. Therefore, all moral agents have the same purpose in life. However, this is an issue taken up by some philosophers, such as Gareth Moore. He claims people are different, moral agents are affected by their culture and up-bringing. Therefore, it is unjust to judge all people universally when people are clearly different.
- An alternative line of argument that Natural Law has more strengths than weaknesses is that Natural Law provides strong moral guidance. This is particularly needed as we live in a society that is in moral decline, as highlighted by academics like Lord Devlin. Therefore, what society needs to improve morality is decisive and clear deontological moral ethic, like Natural Law, that everyone should follow.
- However, this can be challenged because of the following weakness: society is now secular. Therefore, Natural Law can seem irrelevant because it is based on the idea that God created humanity. This is something that a secular society does not generally believe in anymore. A strength of this argument is that Natural Law is stuck in the past, enforcing centuries old views that are out of touch with 21st century society.
- Another line of argument that Natural Law has more strengths than weaknesses is that Natural Law is all encompassing. Natural Law can be applied to all ethical situations, including modern ethical issues that are not covered in the Bible. This is because Natural Law's secondary precepts can be created by simply seeing if they break or uphold a primary precept.
- The line of argument can be contested because of the following weakness: scripture is a more reliable approach to Christian ethics than Natural Law's use of reason. This is because human reason can be used wrongly, as Aquinas highlighted in his 'apparent good' theory.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

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2. **(a)** **Explain Ethical Egoism.** **[AO1 30]**

Candidates could include some of the following, but other relevant responses should be credited.

- Ethical Egoism is a normative theory (i.e. it directs / guides ethical action). It claims that an action is moral if it is based on the self-interest of the agent. It assumes that is it right for a person to pursue their own self-interests.
- This could be contrasted with altruism in order to make the definition clear.
- Psychological Egoism is non-normative but purely descriptive. It observes that human nature is such that all our actions are motivated by self-interest.
- Ethical Egoism suggests how humans *should* act; Psychological Egoism observes how humans do in fact act.
- In Ethical Egoism moral decisions should focus on the long-term rather than short-term interests of the agent, which may involve doing actions which appear altruistic but which ultimately benefit the agent. Candidates may offer a range of examples to illustrate this idea.
- Ethical Egoism is not the same as being purely selfish – there is a clear difference between the character trait of selfishness and the ethical theory of Egoism as the right way to act.
- Max Stirner rejects the concept of Ethical Egoism based purely on material gain (as defined by capitalism), as greed is only one part of the ego. An action is moral if it serves the interests of the individual in the broadest sense and does not restrict this to one aspect of the ego.
- Max Stirner rejects the notion that Psychological Egoism presents because he thinks that we are all slaves to some ideology or abstract social construct (spook).
- He sees each individual as unique, and claims that in order to develop one's unique nature one should seek to be free of all spooks.
- Ultimately the individual seeks 'ownness' (eigenheit) and becomes a person free from social constraints. A person can then appreciate their own uniqueness (einzig) and can be truly free to act.
- Stirner argues for a 'union of egoists' in which each would cooperate with others out of mutual self-interest. A moral action would therefore be one in which the individual cooperates freely with others because of their mutual interests.

This is not a checklist, please remember to credit any valid alternatives.

7

(b) **'Following Ethical Egoism inevitably leads to moral evil.'** **[AO2 30]**
Evaluate this view.

Candidates could include some of the following, but other relevant responses should be credited.

- A line of argument that following Ethical Egoism inevitably leads to moral evil is that Ethical Egoism encourages the pursuit of an individual's own interests. However, an individual's pursuit of their own self-interest could lead to other individuals suffering e.g. a particular egoist's pursuit could be for the selfish accumulation of money. However, there is only a limited amount of money within a society therefore as one individual accumulates money it means other individuals have less. Therefore, Ethical Egoism could create the social injustice of poverty for some.
- This line of argument could be contested because Stirner makes it clear that excessive concentration on material gain would just enslave the moral agent. This is because the agent would just become a slave to capitalism; always trying to improve their bank balance at the sacrifice of developing and satisfying their own unique ego.
- Another line of argument that following Ethical Egoism inevitably leads to moral evil is that Ethical Egoism encourages bigotry. A bigot is a prejudiced person who is intolerant towards different groups of people. Bigots tend to believe their group is superior to other groups of people, therefore they divide people into themselves (and like-minded people) and others (people not like them). Ethical Egoism is a form of bigotry because it divides people e.g. ourselves and everyone else who I can use for my own pleasure.
- This line of argument could be contested because Ethical Egoism is the only method for a moral agent to become who they uniquely are. Stirner would argue the greatest moral evil would occur if the moral agent were to follow a moral framework (such as Natural Law) because they would then be sacrificing their own uniqueness and thus free will.
- Another line of argument that following Ethical Egoism inevitably leads to moral evil is that Ethical Egoism will inevitably lead to the destruction of a community ethos. This is because moral agents will instead concentrate only upon their own self-interests and thus ignore community needs which rely on altruism.
- This line of argument could be contested because Stirner still believes that people should still group together in small communities, which he called Union of Egoists.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

GCE AS MARKING SCHEME

SUMMER 2019

**AS (NEW)
RELIGIOUS STUDIES
UNIT 2 - SECTION B
AN INTRODUCTION TO THE PHILOSOPHY OF
RELIGION
2120U20-1**

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AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 30 marks
	Demonstrate knowledge and understanding of religion and belief, including: - *religious, philosophical and/or ethical thought and teaching* - *influence of beliefs, teachings and practices on individuals, communities and societies* - *cause and significance of similarities and differences in belief, teaching and practice* - *approaches to the study of religion and belief.*
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1	**1-6 marks** • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. **N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'**
0	• No relevant information.

Band	Assessment Objective AO2- Part (b) questions *30 marks* *Analyse and evaluate aspects of, and approaches to, religion and belief,* *including their significance, influence and study.*
5	**25-30 marks** • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	**19-24 marks** • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
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1	**1-6 marks** • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	• No relevant analysis or evaluation.

GCE RELIGIOUS STUDIES

SUMMER 2019 MARK SCHEME

Unit 2 Section B: An Introduction to the Philosophy of Religion

MARK SCHEME

To be read in conjunction with the generic level descriptors provided.

3. **(a)** **Explain how Irenaean type theodicies provide a response to the problem of evil.** **[AO1 30]**

Candidates could include some of the following, but other relevant responses should be credited.

- Irenaean type theodicies are based on Genesis 1:26' Let us make man in our image after our likeness.' And focuses on the concept of moral and spiritual development of humans through free will moral choices as they move from being in God's image (potential) to his likeness (fulfilment).
- Irenaeus believed that the presence of evil in creation was the deliberate action of an all-loving God, who wanted His creation to develop the qualities that would make them morally and spiritually perfect.
- According to Irenaeus, certain moral qualities naturally occurred within human beings but his theodicy shows how other moral qualities such as courage, forgiveness and compassion could only develop as a response to suffering – both the suffering of the individual and the suffering of those around them.
- Irenaeus believed that without the necessary presence of evil in the world, the decisions made by human beings, as free-will agents, would have no real value and therefore not be worth making, in terms of their moral and spiritual development. Thus, suffering not only enabled humans to become stronger it also allowed them to appreciate goodness more. This was how God achieved his purpose for his creation.
- Irenaeus uses an analogy of God as a craftsman working with human beings as his raw material and suggested that humans should allow God to mould them into perfection by acting in faith towards him and allowing the experiences of life, both positive and negative, to make us into perfectly crafted beings.
- Irenaeus's ideas were developed by John Hick in his 1966 work: Evil and the God of Love. In this work, Hick states that Irenaeus' theodicy is a 'soul-making' theodicy – in that it helps individuals' souls to develop into perfection through suffering.
- Hick also states that, in order for humans to truly have free will then they had be created at an epistemic distance from God – so that their knowledge of him was not obvious but could be discovered – thus allowing for truly free choices to be made.

This is not a checklist, please remember to credit any valid alternatives.

(b)   **'Irenaean type theodicies are still credible in the 21st Century.' [AO2 30]
Evaluate this view.**

**Candidates could include some of the following, but other relevant
responses should be credited.**

- Credibility depends on a number of factors, including who the theodicies
  may be credible for. If the answer is for religious believers from the
  Christian tradition then the credibility is likely to be far higher than were it
  to be for anyone else outside of that tradition.
- The credibility of the verse in the Bible as a historical fact could also pose
  an issue regarding credibility. If it is accepted that human beings were
  indeed made 'imago Dei' then this progression from image to likeness
  would seem to promote credibility, as each religion teaches that human
  beings need to develop their spiritual maturity – often through personal
  trials and tribulations – particularly those of a moral kind.
- Linking this development to the biological principle of evolution – the idea
  that human beings need to 'develop' can also lend to support to the idea
  of credibility, as it links to the idea of natural selection where an individual
  becomes 'stronger' by surviving the challenges of the natural environment
  – this could be said to link as a response as to why human beings need to
  endure natural evil, for instance.
- The age of the theodicy may, for some, be a reason for it to be rejected.
  The idea may be considered to have been superseded – particularly in
  the sense that evil and suffering can be said to be little more than a
  device to improve the spiritual and moral dimensions of a human being.
  Such an idea may not only lack credibility it may be actively considered to
  be abhorrent to the 21ˢᵗ Century mind.
- Those who follow Liberation Theology may consider this theodicy to be
  both credible and relevant for their experiences in the 21ˢᵗ century. The
  idea that their present suffering will one day be rewarded by a unified
  existence with God for eternity may present a powerful hope for the future
  that allows them to survive the challenges of the present. It would also
  help them to make sense of the idea of God as a God of justice –
  because eventually their sufferings will have been for a purpose.
- However, the concept of universal salvation may be considered to be the
  least appealing feature of the theodicy for many and therefore be a
  significant factor in undermining its credibility. The belief that all will be
  united with God eventually, no matter what their deeds on earth had
  originally been may appear to be a powerful disincentive for positive moral
  and spiritual behaviours; as well as suggesting an apparently unjust
  system.

**Overall, candidates should engage with the debate and come to a
substantiated evaluation regarding the issue raised.**

4. (a) **Examine William James' four characteristics of mystical experience.**
[AO1 30]

Candidates could include some of the following, but other relevant responses should be credited.

- James' characteristics of mystical experience should be examined in detail and each characteristic should be given appropriate exemplification. Candidates could provide appropriate exemplification from the tradition of one or more world religions in their explanation. These need to be linked to the characteristics given by James as opposed to being self-contained exemplifications.
- Each of the four characteristics are described by James in his Varieties of Religious Experience, lectures 16 and 17.
- **Ineffability** – This means that the experience is one that is difficult to put into ordinary language. This shows that the experience must be a direct one. One person cannot pass the nature of this experience on to someone else. It defies words. He acknowledges that this does lay the mystic open to ridicule and disbelief. However, the fact that it cannot be described, does not, according to James detract from its value. James writes '*The subject of it immediately says that it defies expression, that no adequate report of its contents can be given in words. It follows from this that its quality must be directly experienced; it cannot be imparted or transferred to others.*'
- **Noetic Quality** – This means that the experience affords a deeper knowledge to the individual having the experience. Mystics will claim that deep insight has been given into truths that were previously hidden to them during their experience. James writes '*They are states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance, all inarticulate though they remain; and as a rule they carry with them a curious sense of authority for after-time.*'
- **Transiency** – This means that the experience itself does not last for a very long time or the person experiencing may not have any recollection of the time the experience lasted. James writes '*Mystical states cannot be sustained for long. Except in rare instances, half an hour, or at most an hour or two, seems to be the limit beyond which they fade into the light of common day.*' He does say though that the effects of the experience are not short-lived.
- **Passivity** – This means that the individual having the experience reports being completely 'taken over' where the experience happens to them; they have no control over it. This does not deny the active role a recipient may play in the stages up to the mystical experience. But once that experience begins they are taken over by a superior power. James writes '*Although the oncoming of mystical states may be facilitated by preliminary voluntary operations… when the characteristic sort of consciousness once has set in, the mystic feels as if his own will were in abeyance, and indeed sometimes as if he were grasped and held by a superior power.*'

This is not a checklist, please remember to credit any valid alternatives.

(b) **'James' four characteristics adequately define mystical experience.'**

[AO2 30]

Evaluate this view.

Candidates could include some of the following, but other relevant points should be credited.

- James work offers an insight and categorisation of mystical experiences. It is systematic and James explains how each characteristic can be identified as a discrete feature of a mystical experience.
- In relation to the works of other scholars that have attempted to classify mystical experience, it can be argued that James has produced an adequate definition of these characteristics. In relation to the work of Rudolf Otto, in the 'Idea of the Holy', there is nothing obviously different in the way that mystical experiences are described. Otto elaborated on some areas and gave alternative definitions but did not suggest anything different to James' four characteristics.
- Similarly the work of F. C. Happold, who also takes a systematic approach to the study of mystical experience, identifies characteristics in similarity to those identified by James. Nothing new is added as such, other than further exemplifications of characteristics identified by James.
- Thus the systematic approach in identifying specific characteristics of mystical experience may be considered as adequate, particularly in an empirical approach to religious experience.
- The systematic approach to defining mystical experiences may however to be considered inadequate. The work of medieval theologians such as the 13th Century Catholic Saint, Bonaventure, defined mystical experience via the process rather than identifying individual characteristics. This chimes with the work of Julian of Norwich and Teresa of Avila.
- Mystical states are better explained as a gradual progression of increasingly intense spiritual states rather than as a holistic experience that can be categorised systematically with 'optional' elements, such as is implied by James four characteristics.
- It could be argued that James' approach, as an empirically based approach, is too reductionist to adequately define mystical experience.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.