



**General Certificate of Education
January 2013**

Religious Studies

RSS04

Religion, Philosophy and Science

AS Unit D

Final

Mark Scheme

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

Level	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples	28-30	A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument.	14-15	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar.
6	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s)	24-27	A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument. There is some analysis. An evaluation is made which is consistent with some of the reasoning.	12-13	
5	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s).	20-23	A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained.	10-11	Mainly appropriate form and style of writing; some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
4	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	15-19	A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained.	7-9	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	5-6	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9	A superficial response to the question with some attempt at reasoning.	3-4	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
1	Isolated elements of partly accurate information little related to the question.	1-4	A few basic points, with no supporting argument or justification.	1-2	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0	

RSS04: Religion, Philosophy and Science**Question 1 Miracles****0****1****Explain the significance for believers and for non-believers of the view that a miracle is a violation of natural law.**

For believers: miracles are events which break the laws of nature and show that God is powerful and all-loving and responsive to the needs of his creation. Candidates will probably illustrate with example. Some may explore the possibility that a God who breaks the laws of nature has to revise his creation which may demonstrate his limited nature. Others may explore the idea that the evidence of God's intervention demonstrates that he does not love all equally or that such an intervention may disrupt the balance of nature.

For non-believers: candidates will use Hume who argues that interventions of this kind are unlikely. Some may refer to the *a priori* argument that since miracles are by definition a violation of the laws of nature and since the laws of nature cannot be broken because they are merely descriptive of natural processes, miracles are not possible.

Candidates may explain that believers may challenge Hume's definition of miracles as a deliberate attempt to exclude the possibility of miracles.

Max Level 5 if both believers and non-believers are not dealt with.

(30 marks)**AO1****0****2****'A miracle is best understood as an act of God.' Assess this view.****Is best understood**

Support from both those who see miracles as an expression of God's power to break the laws of nature and from those who do not think this is possible but argue that it is possible to interpret events as miraculous.

Is not best understood

Following a Humean approach, concept of an intervening God is not coherent. Better to argue that such events show the lack of human knowledge.

(15 marks)**AO2**

Question 2 Creation

0

3

Explain:

- **The key ideas of deism**
- **The belief in God as sustainer**

Wide range of response expected here. There is no expectation that candidates will write equally on these topics.

Deism

Belief in God through the use of human reason and the rejection of revelation and religions which espouse it. May refer to thinkers such as Thomas Paine who relegated God to First Cause status. Candidates may refer to the fact that many deists accept arguments for the existence of God based on design or first cause.

Sustainer

Candidates may refer to evidence for God's interest in creation through religious experience and miracles. They may use a version of the Cosmological argument put forward by Copleston that the word cause does not mean a momentary cause but a continuing cause. They may argue that to believe in God as sustainer means to show that God is essentially theistic i.e. loving and responsive. They may argue that unexplained happenings in creation such as spontaneous symmetry-breaking at the start of the universe are a sign of God's hidden interaction in the processes of nature. They may approach this from a biblical perspective comparing the transcendent nature of God presented in Genesis 1 with the immanent nature of God presented in Genesis 2.

Max L5 (23) if only one dealt with thoroughly.

(30 marks)

AO1

0

4

'Deism adds nothing to religious understandings of creation.'
How far do you agree?

Adds nothing

For theistic religion, a remote and uninvolved God is not coherent or worthy of worship. Creation is an expression of God's continuing interest. Deism belongs to a philosophical rather than religious understanding.

Other views

The merits of a deistic view are that God does not interfere in the running of the universe but allows the laws of nature to operate without external and unnecessary influence. This gives both nature and man some freedom to determine their own destinies.

Better answers may examine the word 'nothing' and argue that a coherent understanding of God will contain some elements of deism if the demand for free will is to be balanced with the need to see God as loving.

(15 marks)

AO2

Question 3 The design argument

0	5
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Explain philosophical objections to the design argument.

These come, mainly, from Hume. Expect such points as:

- Analogy does not work.
- Evil highlights problems with design.
- Epicurean analysis.
- Does not prove a theistic god.

(30 marks) AO1

0	6
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Assess the view that philosophical objections to the design argument have done little to undermine it.

Have done little to undermine

Modern versions of the design argument from Swinburne and others show that there is still life in it. Science appears to be more sympathetic to design through the anthropic principle. Individual points made by Hume may be challenged, e.g. analogy may be the only way to argue about the universe.

Have undermined

Still difficult to see why evil is present. The god which emerges as Designer is the god who lacks any of the traditional characteristics of a theistic god. Illegitimate to move to metaphysical conclusions from empirical data.

(15 marks) AO2

Question 4 Quantum mechanics and a religious world view

0	7
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Examine the implications of quantum mechanics for religion.

Expect some outline of the ideas behind quantum mechanics:

Dissolution of subject and object in the study of the electron – shows that science is not about hard cold facts and religion is about personal judgement and faith but rather both disciplines combine elements of both faith and reason.

Duality of light and electron – a seeming logical impossibility but picked up in religious doctrines such as the incarnation or the view that God is both immanent in creation and transcendent.

Uncertainty – difficulty in getting precise descriptions of quantum events mirrors the uncertainty over the precise meaning of religious language and realities.

Unity of reality depicted in the quantum realm echoes the ideas found in Buddhist thinking that reality is essentially one and views in other religions that Creation is a coherent whole ordered by a divine mind.

(30 marks) AO1

0	8
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'Quantum mechanics has made science religious.' Assess this claim.

Has made religious

Both search for ultimate meaning/explanation. Both involve a profoundly human perspective. Both involve imaginative or faith-like leaps into the unknown. Both find the language of description inadequate.

Has not made religious

Science still differs in method from religion by using experiment and repeated observation of phenomena. Still insists on the use of scientific language rather than religious language. Still requires evidence of religious truth before it can accept that religion is like science. Religion opposed to the building of faith on empiricism.

(15 marks) AO2

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