



**General Certificate of Education  
June 2013**

**Religious Studies**

**RST4C**

**Religious Authority OR  
Ways of Moral Decision-Making OR  
Ways of Reading and Understanding  
Scripture**

**A2 Unit 4C**

**Final**

***Mark Scheme***

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

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## Examination Levels of Response

### Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
<b>7</b>	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	<b>28-30</b> <b>41-45</b>	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	<b>19-20</b> <b>28-30</b>	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
<b>6</b>	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	<b>24-27</b> <b>36-40</b>	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed. Appropriate evaluation is supported by reasoned argument. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	<b>16-18</b> <b>24-27</b>	
<b>5</b>	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>20-23</b> <b>29-35</b>	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. An evaluation is made that is consistent with some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	<b>13-15</b> <b>20-23</b>	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
<b>4</b>	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	<b>15-19</b> <b>22-28</b>	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	<b>10-12</b> <b>15-19</b>	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
<b>3</b>	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	<b>10-14</b> <b>15-21</b>	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	<b>7-9</b> <b>10-14</b>	
<b>2</b>	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.	<b>5-9</b> <b>8-14</b>	A superficial response to the question with some attempt at reasoning.	<b>4-6</b> <b>5-9</b>	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.
<b>1</b>	Isolated elements of partly accurate information little related to the question.	<b>1-4</b> <b>1-7</b>	A few basic points, with no supporting argument or justification.	<b>1-3</b> <b>1-4</b>	
<b>0</b>	Nothing of relevance.	<b>0</b>	No attempt to engage with the question or nothing of relevance	<b>0</b>	

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## Section A *Religious Authority*

### Question 1

0	1	<b>Examine different types of religious authority and how they are used in one or more religion(s).</b>
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Different types of religious authority might include, for example, God, scripture, religious leaders, religious institutions, tradition, conscience, and so on. The question refers to “types”, so the only requirement is to consider at least two in breadth and depth. Candidates might look at the origin / nature / history of different types. For use, e.g. scriptural authority can be used in support of moral teachings; the authority of religious leaders can be used to ensure orthodoxy; the authority of religious institutions can be used politically; and the authority of conscience can be used by the believer in agreement with or in opposition to other types of religious authority. Candidates who do not address both demands in the question will not achieve higher than Level 4.

**(45 marks) AO1**

0	2	<b>‘Religious authority is strongest when it comes from a variety of sources.’ Evaluate this claim.</b>
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In support of the statement, candidates might argue that any authority is stronger when it is backed by a diversity of sources. For example, religious moral teachings are supported by scripture as the word of God, by the support of Church teachings, by the related authority of conscience, and so on. Against the statement, it might be argued that some sources of authority conflict: for example the authority of different religious institutions can often contain different interpretations on moral rules, which might in turn act as a dividing factor between different traditions within a religion.

**(30 marks) AO2**

**Question 2**

<b>0</b>	<b>3</b>
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**Examine scientific and philosophical challenges to religious authority.**

Scientific challenges might include, for example: the challenge to scriptural authority in the theistic religions concerning the origins of the universe and of the human race, where the challenge generally lies in scientific opposition to creationist ideas about the origins of the universe and of life on earth. Philosophical challenges might be considered more diverse, for example: challenges to religious morality, where for example the view that morality has nothing to do with God undermines the authority of scriptural claims to the contrary / challenges to Divine Command Theory, where the idea that DCT is logically incoherent might undermine the authority of God / challenges to religious political authority, where the view that politics ought not to involve religion might undermine the authority of states where political authority has a religious basis. The question requires candidates to consider the challenges to religious *authority* as opposed, for example, simply to religious belief.

Maximum of Level 4/28 marks if only one type of challenge is considered (i.e. scientific or philosophical).

**(45 marks) AO1**

<b>0</b>	<b>4</b>
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**‘Science cannot challenge the authority of religion because religion and science are totally different.’ How far do you agree?**

The difference between science and religion is likely to be the starting point here, exemplified, for example, through Hume’s Fork, through the debate about the meaningfulness of religious (as opposed to scientific-empirical) language. Some might refer to the differences between faith and religion; between a spiritual approach to life and an empirical approach; to specific issues, such as the differences between scientific and religious approaches to the possibility of miracles, and so on. Some might refer to Wittgenstein’s comments about language games, describing science as an observation- / fact-based system that is by its nature different from faith-based religion. There are any number of possible routes through this question. Whatever is said about the differences or similarities between science and religion, the focus needs to be on whether or not science can challenge the *authority* of religion.

**(30 marks) AO2**

## Section B Ways of Moral Decision- Making

### Question 3

0	5	<b>With reference to laws from scripture and from religious institutions, explain how religious laws are used in moral decision-making.</b>
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For religious institutions, for example, candidates might look at the use of the Natural Law tradition within the institution of the Roman Catholic Church, or Canon Law in the Anglican Communion. For scripture, candidates might look at Christian Situation Ethics as allegedly reflecting Jesus' situational approach to ethics; at the origins of Islamic Shari'ah in the Qur'an as well as in the example set by Muhammad in the Sunnah; at the Hindu tradition that the Manusmriti records the words of Brahma; and so on. A demarcation between scripturally- and institutionally-derived laws is very difficult to make, so there is no requirement for candidates to be definitive in this respect. The focus should be on the *use* of religious laws. This could include reference to medical research and developments / business practice and economics, but there is no requirement to do so.

Max. Level 4/28 marks if only 'scripture' or 'religious institutions' considered.

**(45 marks)**

**AO1**

0	6	<b>'Obeying religious laws means that religious people always make good moral decisions.' Evaluate this view.</b>
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The question is set in the context of that part of the Specification which asks how religious laws / religious teaching and guidance help to determine good and bad, right and wrong. The answer can take many forms. Some might focus, for example, on the nature of Divine Command Theory, and the problems it faces from Euthyphro's Dilemma, where it is often concluded that DCT removes all possibility of making good decisions, because the goodness of a decision is based on free choice, which by definition might be seen to be absent from a theory of divine commands. Obeying religious moral commands might therefore be seen as moral or immoral, also from the fact that scripture contains many instances of God commanding immoral actions. Some might focus on the application of religious law within traditions such as Halakha, or Hadith for example. Candidates are free to consider scriptural or institutional issues following on from Q.05.

**(30 marks)**

**AO2**

**Question 4**

<b>0</b>	<b>7</b>
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**Examine the use of teleological ethical systems in moral decision-making. Illustrate your answer with reference to either medical research and medical developments or business practice and economics.**

The question does not specify whether candidates should refer to religious teleological systems or otherwise, so there is no requirement for candidates to refer to any particular systems. Most will refer to one or more varieties of Utilitarianism, although with Rule Utilitarianism, for example, candidates would be expected to indicate which aspects of that system are teleological. Equally, with any system that is presumed to be teleological, it should be clear from candidates' answers which features of that system are teleological. The focus should be on the role of teleological systems in helping people to make moral decisions in the selected area. General comments on the nature of teleological systems could also be appropriate here. The question does not demand *exclusive* reference to the application of teleological ethical systems to medical research / business practice, but without such reference, candidates will not achieve higher than Level 3/21 marks. If medical or business issues are discussed without reference to teleological ethical systems, candidates will not achieve higher than Level 3/21 marks.

**(45 marks) AO1**

<b>0</b>	<b>8</b>
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**'Teleological ethical systems are the best moral systems.'  
How far do you agree?**

The question invites candidates to evaluate where morality lies – in the outcome, for example, or in some other aspect of thought or action. Candidates might suggest that teleological systems are hampered by not being able to predict the future, and so cannot guarantee a morally good outcome. This might be balanced against considerations such as the flexibility of teleological systems; their acceptance of the role of emotion in moral decision-making, and so on. Candidates are likely to answer the question with reference to deontological or hybrid systems as potentially providing more focus for moral action. Candidates who simply discuss the strengths and weaknesses of teleological ethical systems will not achieve higher than Level 4.

**(30 marks) AO2**

## Section C Ways of Reading and Understanding Scripture

### Question 5

0	9
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**Examine different types of literature found in the scriptures of one religion.**

Answers will vary significantly depending on the religion chosen. In the Buddhist scriptures, for example, candidates might look at the canonical scriptures linked to the Buddha, e.g. the Tipitaka of the sutras (discussions), vinaya (discipline), and abhidharma (analytical texts), together with the range of literature in non-canonical texts, such as the commentaries on the canonical text, the collections of quotations, and so on. In the Judaeo-Christian scriptures, candidates might discuss the various genres identified by form criticism, such as: historical writings, law, legal sayings, hymns, wisdom literature, folk tales, poetry, myth, gospel, epistle, apocalyptic writing, parables, miracle stories, and so on. The focus of what candidates examine should be the *different types* of literature, which might include examination of their structure, function, origin, etc.

**(45 marks) AO1**

1	0
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**'The different types of literature in scripture all have the same status.'**  
**Evaluate this claim.**

For all types of religious literature, candidates might discuss their canonical or non-canonical status, for example, including the fact that in the Buddhist scriptures, there is no consensus about the extent of the canonical writings. With the Christian Apocrypha and Pseudepigrapha, for example, the nature of the writing (for the former) and the presumably false attribution to an earlier writer (for the latter) might form the basis of a view that by definition, such writings have a lesser status than the canonical scriptures. With the Christian scriptures, genres such as the erotic poetry in the Song of Solomon, and the Proverbs in the wisdom literature, for example, might be said to have lesser status, in terms of authority, than collections of law and historical writing. Candidates might defend the claim on the grounds that all scripture, being divinely inspired, is by definition of equal status; moreover some might argue that scripture is a totality, and its different literary types reflect the different elements of the beings that God created.

**(30 marks) AO2**



**Question 6**

1	1
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**Examine teachings about God/Ultimate Reality in the scriptures of one religion.**

The focus needs to be on scriptural teaching as opposed to general religious philosophy. Answers might focus on the attributes of God in the theistic religions, where scripture gives support for describing the power, knowledge, wisdom and love of God, for example. It would be in order for candidates to consider the development of such traditions, for example where scriptural traditions about divine power lead to a discussion of God's supposed omnipotence, or where scriptural traditions about divine love lead to a consideration of God's supposed omnibenevolence and perfection. Candidates are at liberty to consider any traditions they like, including those which might cast God in a negative light. Those who consider Ultimate Reality in Buddhism are likely to follow very diverse paths in answering the question.

**(45 marks) AO1**

1	2
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**Assess the view that scriptural teachings about God/Ultimate Reality are literally true.**

The question relates to a number of strands within this topic, for example those relating to the status of scripture and to its interpretation. Candidates are free to follow any line of analysis they like in connection with the supposed literal truth of statements about God / Ultimate Reality. Within the Buddhist tradition, for example, it is generally held that the Ultimate Reality is a *transcendent* truth, which governs the universe and human life, in which case it would be difficult to say anything about it. Within the theistic traditions, there are contrasting claims that God is immanent, personal and known through experience, and at the same time is utterly transcendent. Part of the problem with analyzing the truth or falsity of these claims is that there is no agreement concerning either the nature or the status of religious language or of claims about God in scripture. There are many routes that such a discussion might take.

**(30 marks) AO2**