



ADVANCED
General Certificate of Education
2011

Religious Studies

Assessment Unit A2 6

assessing

Ethics and Society

[AR261]

THURSDAY 26 MAY, MORNING

**MARK
SCHEME**

Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples, and correct language and terminology appropriate to the course of study. In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument. In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

Each of the two assessment objectives has been categorised into five levels of performance relating to the respective abilities of the candidates. Having identified, for each assessment objective listed opposite, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

A2 BANDS**AO1 (30 marks)**

<p>Band 5</p> <ul style="list-style-type: none"> • A full and highly informed response to the task. • Demonstrates comprehensive understanding and accurate knowledge. • A very high degree of relevant evidence and examples. • A very sophisticated style of writing set within a clear and coherent structure. • An extensive range of technical language and terminology. • An almost totally faultless use of spelling, punctuation and grammar. 	25–30
<p>Band 4</p> <ul style="list-style-type: none"> • A reasonable and well informed response to the task. • Demonstrates a high degree of understanding and almost totally accurate knowledge. • A very good range of relevant evidence and examples. • A mature style of writing set within a mainly clear and coherent structure. • A wide range of technical language and terminology. • A mainly accurate use of spelling, punctuation and grammar. 	19–24
<p>Band 3</p> <ul style="list-style-type: none"> • A good response to the task. • Demonstrates a reasonable degree of understanding and mainly accurate knowledge. • A good range of relevant evidence and examples. • A reasonably mature style of writing with some coherent structure evident. • A good range of technical language and terminology. • Reasonably accurate use of spelling, punctuation and grammar. 	13–18
<p>Band 2</p> <ul style="list-style-type: none"> • A limited response to the task. • Demonstrates some knowledge and understanding. • A basic range of evidence and/or examples. • Style of writing is just appropriate. • Structure is disorganised in places. • Limited range of technical language and terminology. • Limited command of spelling, punctuation and grammar. 	7–12
<p>Band 1</p> <ul style="list-style-type: none"> • A very basic response to the task. • Demonstrates minimal knowledge and understanding. • Little, if any, use of evidence and/or examples. • Inappropriate style of writing within a poor structure. • A very basic range of technical language and terminology. • Very poor use of spelling, punctuation and grammar. 	0–6

AO2 (20 marks)

<p>Band 5</p> <ul style="list-style-type: none"> • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis, supported by a high awareness of scholarly views. • Very good personal insight and independent thought expressed through a highly developed argument which is set, where necessary, in the context of wider aspects of human experience. • An extensive range of technical language and terminology. • An almost totally faultless use of spelling, punctuation and grammar. 	17–20
<p>Band 4</p> <ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis supported by a good awareness of scholarly views. • Good personal insight and independent thought expressed through a developed argument which is set, where necessary, in the context of wider aspects of human experience. • A wide range of technical language and terminology. • A mainly accurate use of spelling, punctuation and grammar. 	13–16
<p>Band 3</p> <ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis, supported by an awareness of the views of some scholars. • Some personal insight and independent thought expressed through reasonable argument which is set, where necessary, in the context of wider aspects of human experience. • A good range of technical language and terminology. • Reasonably accurate use of spelling, punctuation and grammar. 	9–12
<p>Band 2</p> <ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis, supported by an awareness scholarly views. • Limited personal insight and independent thought expressed through some argument. • A good range of technical language and terminology. • Reasonably accurate use of spelling, punctuation and grammar. 	5–8
<p>Band 1</p> <ul style="list-style-type: none"> • A very basic response demonstrating little attempt at critical analysis, with minimal awareness of scholarly views. • Poor personal insight and/or independent thought. • Shallow argument. • Limited range of technical language and terminology. • Limited command of spelling, punctuation and grammar. 	0–4

Section A

AVAILABLE MARKS
50

- 1 (a)** An examination of the main features of the Virtue Ethics approach to moral decision making could include, e.g.:
- how Virtue Ethics is concerned with the qualities of virtues that must be developed in order to become a better person (more concerned with being rather than doing)
 - how the approach is distinct from Natural Law and Utilitarianism in that it is interested in the moral character of the person
 - how it is also closely linked to Natural Law in that both approaches are interested in the fundamental nature of things
 - the contribution of Aristotle, e.g. the concept of eudaimonia, the cardinal virtues that form the basis of the moral life, how he divided virtues into two groups – Moral and Intellectual, the Doctrine of the Mean (central to Virtue Ethics), how the virtues can only be cultivated through habit or practice
 - the contribution of Elizabeth Anscombe, e.g. rejection of deontological and teleological approaches, how the focus should be on the person, the exercising of the virtues
 - the contribution of Phillipa Foot, e.g. how a good action is one that is carried out in accordance with the virtue, the interest in the moral disposition of the person
 - the contribution of Alasdair MacIntyre, e.g. it is people that are important, the importance of community agreed ethics, how individuals should develop the Aristotelian virtues
 - the contribution of Stanley Hauerwas, e.g. how character is more fundamental than acts, rules or principles, how the Christian Church is called to be a “community of character”
 - its appeal to Feminist writers, e.g. the attention given to qualities such as care and compassion
 - possible reference to ethical dilemmas in light of Virtue Ethics, e.g. abortion, euthanasia, surrogacy, stem cell therapy and how the morality of the act depends on the motives and thinking of those involved. [30]
- (b)** An assessment of the view could include, e.g.:
- how the concept of virtue is fundamental to morality
 - the recognition that character and moral virtue are developed by example, practice and habit
 - how Jesus can be used as an example of a virtuous person
 - how the approach can accommodate both secular and religious groups
 - however, the virtues cannot give clear guidance in situations of perplexity
 - how there are certain actions that are either intrinsically right or wrong
 - the capacity for human error
 - the difficulty of knowing if people’s inner motives are virtuous
 - how the approach can set too high a standard
 - how the Doctrine of the Mean is difficult to apply
 - the difficulty of reconciling “cultivating virtue” against the Christian gospel of sheer grace (virtue only comes as a gift of God)
 - how there is no one definitive form of Virtue Ethics. [20]

- 2 (a)** An analysis of the statement could include, e.g.:
- consideration of issues pertaining to equality, dignity, autonomy, mutuality, justice, responsibility
 - reference to relevant scriptural teaching, e.g. Genesis, the Gospels, Paul
 - reference to issues raised by this teaching, e.g. how in the Creation narratives women appear to have an equal position yet with the subsequent fall the position changed, the difficulties raised by Pauline teaching
 - historical attitudes to women that were not helpful, e.g. those of Clement of Alexandria, Tertullian, Aquinas, Luther
 - issues to do with reproductive and economic rights
 - issues to do with authority and leadership, e.g. women and religious ministry
 - the exploitation of women, e.g. in the sex trade
 - the influence of Feminism and writers such as Mary Wollstonecroft, Germaine Greer, Andrea Dworkin, Naomi Wolff, Mary Daly, Rosemary Radford Reuther
 - the influence of the U.N. Declaration of Human Rights, e.g. equality, freedom, justice
 - the perceived patriarchal nature of society and religion – historically and today
 - the role of legislation, e.g. the Sex Discrimination Act (1975)
 - how Jesus' treatment of women challenged prevailing attitudes
 - women as equally loved by God and deserving of respect. [30]
- (b)** An evaluation of the view could include, e.g.:
- awareness that there are various strands of feminism, e.g. radical, liberal, Christian
 - the impact of radical feminist ideas and its proponents, e.g. Andrea Dworkin, Mary Ann Warren, Mary Daly
 - views advanced by radical feminism, e.g. the patriarchal nature of society, the systematic oppression of women, the redefining of a woman's purpose, how a woman should own all the processes of procreation, the vision of a world without men
 - difficulties surrounding the assertion of such ideas, e.g. that surrounding absolute rights and the implications for a scenario like abortion
 - how radical feminism is seen by some to be fundamentally anti-male and just another form of male chauvinism
 - reference to softer forms of feminism which appear to distance themselves from radical feminism
 - recent revision of feminist ideas, e.g. Naomi Wolff, Germaine Greer
 - reference to the good achieved by feminism, e.g. the promotion of the rights of women, the dignity and the uniqueness of women, the issue of equality
 - the role played by Christian feminism, e.g. how Biblical teaching affirms the equality of the sexes, the rights of women to full participation in religious and church life
 - the rejection of the feminist purview in favour of the advocacy of more traditional views, e.g. the woman as the lynch pin of the home, the maternal role, subordinate to the husband. [20]

- 3 (a)** An analysis of why some writers have argued for according “rights” to animals could include, e.g.:
- some consideration of the general approaches to the debate, i.e. the case for equal rights; the absolute dismissal argument; the pragmatic dismissal argument
 - the argument that animals should be included in the same moral sphere as humans
 - the view that humans are simply advanced animals
 - the accusation of “specieism”, how it is wrong to give preference to one species against another
 - animals as having intrinsic value
 - how some animals, e.g. higher order animals such as apes could display characteristics of personhood
 - the influence of Darwinian theory
 - the views of Tom Regan who argues forcefully for the “rights” of animals, having the same rights as humans
 - the views of Andrew Linzey (Christian theologian) who sees animals as “fellow creatures” deserving of protection
 - the views of Peter Singer who argues forcefully for “human animals” and “non-human animals” being treated with equality, how in certain contexts a life of a particular animal like an orang-utan could be more valuable than that of a comatose human being
 - the view that while the rights of animals may be acknowledged to a certain point, human need takes priority on all occasions
 - the “difference” argument – that there is something qualitatively different about human beings
 - possible reference to the U.N. Declaration on Human Rights which assumes a clear distinction between humans and non-humans
 - humankind as being made in the image of God
 - belief in the sacredness of human life. [30]
- (b)** An assessment of the claim could include, e.g.:
- the absolute dismissal argument
 - animals as having instrumental value
 - ethics as non-existent within the animal kingdom
 - the views of various philosophers who have influenced the debate, e.g. Aristotle, Aquinas, Descartes, Kant
 - how some might accept animals being used for food and medical experimentation but not hunting (blood sports)
 - the issue of suffering particularly gratuitous suffering
 - issues arising from the Genesis teaching, e.g. dominion as against stewardship
 - the views of Roger Scruton, e.g. how animals have no potential for membership of the moral community, how human beings are morally justified in discriminating as they do
 - the views of Tom Regan, e.g. no animal experimentation is morally acceptable
 - Singer’s theory of interests
 - animals as deserving of dignity and respect
 - the principle of “universal benevolence” as promoted by St Francis of Assisi. [20]

- 4 (a) A discussion of the issue of Pacifism could include, e.g.:
- the Pacifist position as an alternative to militarism, realism and Just War theory
 - the self-defeating nature of war, violence only begets violence
 - the need for continuity between private and public morality
 - the influence of religious teaching, e.g. the prohibition on killing in the Commandments, the teaching and example of Jesus, Buddhism
 - the role of religious communities, e.g. the Anabaptists, the Quakers, the Mennonites
 - the contribution of Gandhi, of Martin Luther King
 - the indiscriminate nature of warfare, the suffering of the innocent
 - the need to address violence outside of warfare
 - how Pacifism is more than a negative repudiation of war, it is about peace-building
 - how Pacifism should embrace the heroic virtues associated with militarism, e.g. courage, vigour
 - how Pacifism is more than a stand against war, how it is a demand for justice
 - reference to different types of Pacifism, e.g. absolute, contingent, active
 - possible criticisms of pacifism, e.g. too idealistic, the failure to protect the innocent, moral self-indulgence
 - possible reference to Natural Law and Consequentialist perspectives.

[30]

- (b) An assessment of the claim that it is morally permissible for the Christian to engage in violence and war could include, e.g.:
- pacifism as a laudable yet idealistic position
 - the need to combat evil and human wickedness
 - the need to confront injustice particularly where it is systematic and where the state works against its citizens
 - the obligation to use force to restrain those who have evil intentions
 - war as a means to an end
 - war as the will of God
 - Christian duty to the State
 - the concept of Just War
 - protection of the innocent
 - the need to exercise moral constraint
 - the prohibition on killing in the Commandments
 - the challenge of Jesus' teaching "love your enemy"
 - possible ambivalence within Christianity regarding the use of violence
 - the tradition of Holy War and difficulties here, e.g. the failure to distinguish the means of war from the end
 - the particular difficulties presented by terrorist acts including problems presented by State terrorism
 - possible reference to relevant figures, e.g. Martin Luther King, Camilo Torres.

[20]

Section A

50

100

Levels of Response

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- Critically evaluate and justify a point of view through the use of evidence and reasoned argument. In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

Each of the two assessment objectives has been categorised into five levels of performance relating to the respective abilities of the candidates.

Having identified, for each assessment objective listed opposite, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

It is important that in the marking of the synoptic assessment unit, assistant examiners take account of the candidate's abilities in drawing together strands of knowledge and understanding from at least two different content areas.

Using the chosen theme, candidates will be expected to explore connections between elements of the selected areas of study. They should make appropriate use of the content as set out in the subject content for each module.

The five strands of knowledge and understanding act as a common and unifying structure for the specification. These are:

- the key concepts within the chosen areas of study, (e.g. religious beliefs, teachings, doctrines, principles, ideas and theories) and how these are expressed in texts, writings and/or practices
- the contribution of significant people, tradition or movements to the areas studied
- religious language and terminology
- major issues and questions arising from the chosen areas of study
- the relationship between the chosen areas of study and other specified aspects of human experience.

In particular candidates should demonstrate the ability to relate such connections to other aspects of human experience.

A2 BANDS**AO1 (30 marks)**

<p>Band 5</p> <ul style="list-style-type: none"> • A full and comprehensive understanding of the connections between the selected areas of study in relation to the theme. • Well integrated response. • Clear and critical analysis. • Highly accurate use of evidence and examples. • Sophisticated style of writing. Very well structured and coherent throughout. 	25–30
<p>Band 4</p> <ul style="list-style-type: none"> • A high degree of understanding of the connections between the selected areas of study in relation to the theme. • A well integrated response. • Some very good critical analysis. • Mainly accurate use of evidence and examples. • Mature style of writing. • Well structured and coherent throughout. 	19–24
<p>Band 3</p> <ul style="list-style-type: none"> • A good understanding of the connections between the selected areas of study in relation to the theme. • For the most part an integrated response. • Reasonable degree of critical analysis. • A good degree of accurate evidence and examples. • Reasonably mature style of writing. • Some evidence of good structure and coherence. 	13–18
<p>Band 2</p> <ul style="list-style-type: none"> • A limited understanding of the connections between the selected areas of study in relation to the theme. • Mere juxtaposition of the two areas of study, perhaps emphasising one content area at the expense of another. • A limited attempt at critical analysis. • Insufficient use of accurate evidence and examples. • Immature style of writing. • Lacking in structure and coherence. 	7–12
<p>Band 1</p> <ul style="list-style-type: none"> • A basic understanding of the connections between the selected areas of study in relation to the theme. • Demonstrating only partially accurate knowledge of the different content areas studied. • Little attempt, if any, at critical analysis. • Inappropriate style of writing with a very basic structure. 	0–6

AO2 (20 marks)

<p>Band 5</p> <ul style="list-style-type: none"> • A comprehensive analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Very effective comparison and evaluation of scholarly viewpoints. • Mature personal insight and independent thought. • A very well sustained and critical argument, expressed accurately and fluently with considerable sophistication using a wide range of terminology. 	17–20
<p>Band 4</p> <ul style="list-style-type: none"> • A good analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Very good comparison and evaluation of scholarly viewpoints. • Good personal insight and independent thought. • A well sustained and critical argument, expressed accurately, fluently and using a range of terminology. 	13–16
<p>Band 3</p> <ul style="list-style-type: none"> • A reasonable analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Very good comparison and evaluation of scholarly viewpoints. • Some evidence of personal insight and independent thought. • A line of argument, expressed accurately and using some relevant terminology. 	9–12
<p>Band 2</p> <ul style="list-style-type: none"> • A limited analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Some comparison and evaluation of scholarly viewpoints. • Limited personal insight and independent thought. • Little evidence of critical argument. • Inaccuracies evident. 	5–8
<p>Band 1</p> <ul style="list-style-type: none"> • A basic analysis of the statement in relation to connections made between the areas of study and other aspects of human experience. • Little, if any, comparison and evaluation of scholarly viewpoints. • Minimal personal insight and independent thought. • A basic attempt to follow a line of argument. • Imprecisely expressed. 	0–4

Section B

- 5 (a)** An explanation of the contribution of some key people to the debate on the relationship between Religion and the State could include, e.g.:
- reference to relevant key people within the areas of study
 - focus on the debate on the relationship between Religion and the State
 - consideration of models of Religion/State relations
 - how Religion and State can be inextricably intertwined, e.g. theocracy
 - how Religion and State should be separate in principle yet together make one commonwealth
 - how Religion and State should be kept separate, e.g. Religion looks after the spiritual realm; State looks after matters of administration and justice
 - how Religion should have nothing to do with the State
 - the role of Religion in standing up for standards of justice and righteousness
 - aspects where Religion and State could come into conflict, e.g. war, sexual ethics, medical ethics, human rights, environmental ethics, poverty and the just distribution of resources, capital punishment, integrity in political life
 - the relationship between civil law and religious law. [30]
- (b)** In evaluating the view, candidates should refer to other aspects of human experience and could consider the following, e.g.:
- the State as democratically elected and charged with the duty for looking after its citizens
 - the State as divinely ordained
 - the position of the State in Islam, in Christianity
 - examples where Religion and State are inseparable
 - the role of the State in liberal, secular societies, e.g. the State as the moral custodian
 - the State as “not doing God”
 - the authority of the State in ethics but not faith
 - the State as not being absolute, so can be challenged
 - where the State has failed to protect its citizens – corruption, unjust laws, Nazi Germany, Pol Pot
 - the relationship between civil law and religious law, e.g. Canon law, Sharia law
 - where religious authority has failed to protect its adherents and the State has to be relied on for justice
 - figures who have challenged the authority of the State, e.g. Martin Luther King, Oscar Romero, Dietrich Bonhoeffer, Victoria Gillick
 - consideration of a range of historical and/or contemporary examples [20]

Section B

Total

AVAILABLE
MARKS

50

50

150