



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education  
2014**

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**Religious Studies**

**Assessment Unit AS 6**

*assessing*

Religious Ethics: Foundations,  
Principles and Practice

**[AR161]**

**MONDAY 23 JUNE, AFTERNOON**

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**MARK  
SCHEME**

## Part 1: 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.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

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.

## **(AO1) Knowledge and Understanding**

### **Band 5 ([29]–[35])**

- a full response to the task.
- demonstrates a high level of accurate knowledge and comprehensive understanding
- uses a very good range of relevant evidence and examples
- a mature style of writing demonstrating a clear and coherent structure
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

### **Band 4 ([22]–[28])**

- a reasonably full response to the task
- demonstrates a very good level of accurate knowledge and understanding
- uses a good range of relevant evidence and examples
- a reasonably mature style of writing demonstrating a clear and coherent structure
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

### **Band 3 ([15]–[21])**

- a good response to the task.
- demonstrates a good level of accurate knowledge and understanding
- uses a range of relevant evidence and examples
- an appropriate and reasonably coherent style of writing
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

### **Band 2 ([8]–[14])**

- a limited response to the task
- demonstrates little accurate knowledge and understanding
- uses a limited range of evidence and examples
- style of writing is just appropriate to the task and may lack coherence in places
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

### **Band 1 ([0]–[7])**

- a very basic response to the task
- demonstrates minimal knowledge and understanding
- very little use of evidence or examples
- style of writing is such that there is very little coherence or structure
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

## **(AO2) Critical Line of Argument**

### **Band 5 ([13]–[15])**

- a full and coherent response.
- demonstrating a very good attempt at critical analysis.
- very good reference to other points of view.
- highly accurate and fluent.
- very good evidence of sustained and informed argument which is set, where necessary, in the context of other aspects of human experience.
- almost totally faultless use of spelling, punctuation and grammar.
- makes use of a very wide range of technical language and terminology.

### **Band 4 ([10]–[12])**

- a reasonably full response.
- demonstrating a good attempt at critical analysis.
- good reference to other points of view.
- accurate and fluent.
- good evidence of sustained and reasoned argument which is set, where necessary, in the context of other aspects of human experience.
- mainly accurate use of spelling, punctuation and grammar.
- makes use of a wide range of technical language and terminology.

### **Band 3 ([7]–[9])**

- a reasonable response.
- demonstrating some attempt at critical analysis.
- some reference to other points of view.
- reasonably accurate and fluent.
- some evidence of sustained argument, which is set, where necessary, in the context of other aspects of human experience.
- reasonably accurate use of spelling, punctuation and grammar.
- makes use of a range of technical language and terminology.

### **Band 2 ([4]–[6])**

- a limited response.
- demonstrating a modest attempt at critical analysis, although references to other points of view are limited.
- some inaccuracy in places.
- a limited argument which struggles to relate, where necessary, to other aspects of human experience.
- limited command of spelling, punctuation and grammar.
- evidence of some technical language and terminology.

### **Band 1 ([0]–[3])**

- a simplistic response.
- demonstrating little attempt at critical analysis.
- practically no reference to other points of view.
- minimal argument which fails to relate, where necessary, to other aspects of human experience.
- very poor grasp of spelling, punctuation and grammar.
- little or no use of technical language and terminology.

## **Quality of Written Communication**

All questions require candidates to answer in continuous prose in English. Quality of written communication is incorporated within the assessment objectives and reflected in the above assessment bands. Assistant examiners are instructed to take this criterion into account when allocating marks to candidates' responses.

## **Part 2: Contextual Reference Points**

The generic level of response mark scheme set out above is elucidated in this part of the mark scheme through the provision of contextual reference points in terms of the content appropriate to the particular question under consideration.

## Section A

Answer **one** question.

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- 1 (a) An account of the contribution of Joseph Fletcher to the development of Situation Ethics could include, e.g.
- explicit reference to the statement
  - the publication of his work 'Situation Ethics' (1966) which was to prove seminal in the development of Christian ethics
  - Fletcher's rejection of legalistic (seen as harsh and prescriptive) and antinomian approaches, Situation Ethics as a simpler and less complicated alternative to legalism
  - the seeking of a middle way in which the only absolute is the command to love your neighbour as yourself
  - how while laws and moral traditions may offer guidance, we cannot know for certain in advance what love will require of us in a given situation
  - the contextual and situational character of ethics
  - the importance of the primacy of love (agape)
  - following the example of Jesus
  - Fletcher's working principles – Pragmatism, Relativism, Positivism, Personalism
  - his fundamental principles, e.g. the ruling norm of Christian decision is love, nothing else
  - reference to case studies used by Fletcher
  - the influence of Existentialism
  - the appeal of Situation Ethics to liberal Protestantism
  - how love's decisions are made situationally, not prescriptively [35]
- (b) An exploration of the view could include, e.g.
- the teleological character of Situation Ethics and Utilitarianism
  - Situation Ethics as a version of Act Utilitarianism
  - the argument that Utilitarian theory is compatible with Christianity
  - the attractiveness of Situation Ethics to many Christians especially those active in pastoral care
  - how Situation Ethics is different from Utilitarianism in that it is a theological theory of ethics
  - the replacement of the hedonic calculus with the agapeistic calculus
  - how in Situation Ethics it is the primacy of love that is asserted and not happiness as in Utilitarianism
  - how the principle of utility could help determine what actions would be in line with God's will
  - the suggestion that Fletcher used a secular theory in order to spell out what might be understood by Christian love
  - how Situation Ethics suffers from the same difficulties associated with Utilitarianism, e.g. the end could justify the means
  - Situation Ethics as a truly Christian ethic as it is modelled on the teaching and example of Jesus
  - how Situation Ethics could compromise justice
  - some examples from Fletcher and elsewhere might be cited as illustrative [15]

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2 (a) An explanation of the significance of the Decalogue for issues in Christian morality could include, e.g.

- the Commandments as a fundamental charter of human rights
- statements of the rights of God and/or the person
- how love of God and of neighbour can help the Christian to live a morally decent life
- the importance of truthfulness, honesty and sincerity
- the Commandments as revealing the core moral principles for Christians in the arena of medical ethics, e.g. love God, honour parents, respect life
- how particular Commandments are relevant to certain ethical scenarios, e.g. the Commandment 'Thou shalt not kill' in relation to abortion, euthanasia, IVF; the relevance of the Commandment to 'Honour your father and mother' to issues relating to care of the elderly
- how the Commandments appear to reinforce the principle of the Sacredness of Human Life
- the relevance of the Commandments for matters in sexual ethics, e.g. marriage and adultery
- how the Commandments reveal an eternal dimension for the Christian in moral decision making
- the community dimension of religious morality
- consideration of the importance of the Decalogue for the covenant relationship and the need for God's grace
- how the secular world sees the Commandments, e.g. outdated [35]

(b) An exploration of the view could include, e.g.

- religious belief as providing a true foundation for morality in the eyes of the religious believer
- morality makes ultimate sense only if it is underpinned by religious belief
- religious belief as enforcing key principles in moral decision making i.e. dignity, equality, responsibility
- consideration of the eternal consequences of obedience to moral standards for the religious believer
- the views of Jesus, of Paul
- the perspectives of Natural Law and Situation Ethics as underpinned by religious belief
- problems presented by Fundamentalist interpretations of religiously based ethics
- the problem of the legalistic character of religiously based ethics, citing possible examples
- how religious belief could possibly distort moral decision making
- the philosophical and ethical issues raised by the Abraham and Isaac narratives as examples of religiously derived ethics
- the non-religious response, the argument that it is possible to be moral without being religious, e.g. secular humanist views
- the attractiveness of Utilitarianism
- the views of writers, e.g. Peter Singer, Richard Dawkins
- the perspectives of other faiths, e.g. Islam
- the Euthyphro dilemma [15]

**Section A**

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## Section B

Answer **one** question.

- 3 (a)** An account of the various religious and ethical views on the place of sex in human relationships could include, e.g.
- sex as closely tied to marriage in the traditional Christian outlook
  - relevant Biblical teaching, e.g. Genesis, Song of Songs, Paul
  - the Christian vision of marriage – emphasis on monogamy, the directing of the sex instinct, the ‘one flesh’ principle
  - the Natural Law perspective
  - the procreative and unitive aspects of sex
  - particular denominational views, liberal Christian views
  - the sin of fornication
  - religious views on recreational sex, sexual promiscuity
  - libertarian approaches to sexual morality
  - the effect of the demise of religious values
  - the impact of the Utilitarian ethic, of feminist views
  - the sovereignty of the individual, personal freedom, personal judgement
  - traditional religious teaching seen as unrealistic and oppressive
  - sex and pleasure
  - arguments pertaining to pre-marital sex, extra-marital sex, solitary sex, homosexual acts
  - sex as a commercial transaction
  - actions and responsibilities [35]
- (b)** An exploration of the view could include, e.g.
- consideration of the view in relation to other aspects of human experience
  - possible historical and/or contemporary exemplification
  - the apparent impugning of the virtue of chastity in the secular age
  - chastity as an old fashioned virtue
  - the impact of female emancipation, of the sexual revolution (1960s)
  - the impact of contraception
  - personal autonomy and sexual freedom
  - sex, pleasure and human well-being
  - the impact of sexual promiscuity, e.g. the rise in sexually transmitted infections, the abortion rate
  - the impact of pornography, the growth in cybersex, voyeurism
  - chastity as a desirable virtue in an age of sexual decadence
  - sexual abstinence as an ideal to be cherished, a form of sacrifice, as a reality in some relationships
  - the role of sexual abstinence in religious orders
  - challenging an age that is increasingly individualist, consumerist and hedonistic in character
  - the role of the media in shaping sexual morality
  - the view of some Christians that chastity is a higher calling [15]

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- 4 (a) An explanation as to how Christian teaching can inform the debate about human surrogacy could include, e.g.
- possible biblical precedence i.e. the Abraham and Hagar story
  - the influence of Situation Ethics with its advocacy of the primacy of love
  - the Christian Utilitarian outlook
  - faithfulness to the biblical injunction “be fruitful and multiply”
  - helping to overcome the plight of human infertility
  - the importance of compassion
  - the idea of selfless service
  - how the advent of a child can help to complete a marriage/relationship
  - the right to a child; a child as a gift from God
  - liberal Christian as against more traditional Christian views
  - particular denominational views, e.g. Roman Catholic – surrogacy as undermining the obligations of maternal love, conjugal fidelity and responsible motherhood
  - the adulterous nature of the arrangement
  - lessons evident in the Abraham/Hagar narrative, e.g. jealousy
  - how the end cannot always justify the means
  - the importance of human dignity and responsibility
  - problems associated with surrogacy, e.g. personal autonomy, principle of ownership, identity issues [35]

- (b) An assessment of the claim could include, e.g.

- consideration of the claim in relation to other aspects of human experience
- possible historical and/or contemporary examples
- the extent to which the third party in surrogacy undermines marriage, the family and society
- surrogacy as possibly undermining marriage and the family yet not necessarily wider society
- the extent to which surrogacy depersonalises both the surrogate and the child
- the possible functional and instrumental character of the arrangement
- surrogacy as a form of slavery as described by militant feminists
- surrogacy as showing no respect for the sanctity of motherhood, undermining marriage and the conjugal union, threatening the family bond, threatening the stability of society
- surrogacy as a humanitarian and loving act
- the issues of human freedom and consent
- the issue of commercial surrogacy
- the issue of homosexual couples
- reference to possible case studies, e.g. Baby ‘M’ (1986), the Peters case (1998), Carole Horlock (2012) [15]

**Section B**

**Total**

**AVAILABLE  
MARKS**

50

50

100