



Rewarding Learning

ADVANCED
General Certificate of Education
2017

Religious Studies
Assessment Unit A2 6
assessing

Ethics and Society

[AR261]

MONDAY 26 JUNE, 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, with a limited awareness of 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

- 1 (a) A discussion as to how conscience can help to inform the Christian with regard to moral decision making could include, e.g.:
- the understanding of conscience as held by various Christian writers, e.g.:
 - St Paul: knowing the will of God, directing behaviour
 - St Jerome: the means by which “we discern that we sin”
 - St Augustine: the voice of God, the importance of God’s grace
 - Aquinas: as a faculty of human reason to discern right from wrong, not innate, the Conscientia Rule, the Synderesis Rule, not infallible, the responsibility to train and inform conscience
 - Butler: it’s intuitive nature, the role of conscience in directing people towards benevolent actions
 - Newman: the voice of God, the duty to inform and educate conscience
 - Fletcher: conscience as a function rather than a faculty, a thinking process
 - the authority of conscience within the Christian view
 - how conscience is dependent on knowledge of the good and personal freedom
 - the importance of the innermost motivation in the teaching of Jesus
 - reference to examples in moral decision making, e.g. abortion, contraception, war [30]
- (b) An assessment of the claim that conscience is an unreliable guide in moral decision making could include, e.g.:
- negative views of conscience, e.g. Freud – conscience as acquired, product of upbringing, connection with guilt (as a moral policeman)
 - the disparaging of the role of conscience if it is linked with religion
 - the relative nature of conscience
 - who can be a reliable judge of conscience?
 - how conscience could be in error
 - the corruption of conscience by the Fall (Original Sin)
 - the role of conscience in advocating crimes against humanity, e.g. Nazi Germany and the Holocaust
 - how conscience could be undermined if it could be demonstrated that there was no knowledge of the good and personal freedom did not exist
 - problems created by the psychopathic conscience
 - the appeal to conscience by both religious and secular thinking, e.g. Newman, Kant, Utilitarian
 - Peter Singer’s label as “the prophet of the global conscience”
 - the authority of conscience in the religious view
 - the need to educate and train conscience
 - how conscience is crucial to morality, e.g. Thomas Nagel – conscience providing a motive to be moral [20]

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- 2 (a) An explanation of the contribution of Christian views to an understanding of Human Rights could include, e.g.:
- the roots of the Christian view in the Genesis creation narratives in the view of the human person as “imago dei”; the affirmation of the themes of dignity, equality and responsibility
 - the contribution of Thomas Paine (The Rights of Man) in recognising that human rights can be traced back to creation, the recognition of ‘natural rights’ and how such rights are absolute and universal
 - the origins of rights in the tradition of Natural Law; the acknowledgement of natural rights which are accorded to a ‘being by nature’; human rights as inherent, not acquired
 - the contribution of Thomas Hobbes and John Locke – their application of Aquinas’ thinking
 - the contribution of Hugo Grotius, how human rights are universal
 - the influence of the Decalogue
 - the Christian rejection of the rationalist and positive interpretation given to human rights
 - how the concept of human rights grew out of cultures that were profoundly Christian [30]
- (b) An evaluation of the view that the feminist contribution has not been positive could include, e.g.:
- how the human rights tradition has been dominated historically by male writers
 - the evolution of a patriarchal model with an emphasis on the individual, their autonomy and the assertion of rights
 - the part played by Hobbes, Locke, Paine, Kant, Ronald Dworkin
 - how feminism has reacted to the patriarchal model
 - the influence of feminist writers, e.g. Wollstonecroft, Greer, Andrea Dworkin, Wolff, Daly, Radford Reuther
 - how the feminist contribution has been seen as negative, e.g. anti-male
 - the good achieved by feminism, e.g. promotion of the rights of women, the dignity and uniqueness of women, the equality agenda
 - 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
 - views advanced by radical feminism, e.g. the patriarchal nature of society, the oppression of women, the re-defining of a women’s purpose, how a woman should own all the processes of procreation
 - softer forms of feminism against more radical forms, recent revision of feminist ideas, e.g. Naomi Wolff, Germaine Greer
 - how some feminists, e.g. Sarah Ruddick see the current rights model as too concerned primarily with individual rights, neglecting context and relationships
 - the influence of Christian teaching in the debate – the importance of dignity, equality and responsibility
 - issues to do with justice, equality, neutrality and responsibility
 - the impact on legislation, e.g. the Sex Discrimination Act (1975)
 - the resistance by some institutions to accommodate the role of women
 - the impact of Islamic feminist writers
 - possible reference to issues such as abortion, contraception, FGM [20]

AVAILABLE
MARKS

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3 (a) A discussion of the influence of the Genesis teaching on 'dominion' on the environmental crisis could include, e.g.:

- reference to Genesis 1 with its implied teaching on humankind having dominion over creation, how this has been interpreted as all creation being subject to the rule of humankind
- how some have interpreted this teaching to mean subjugation of nature
- how some, including Christians, have used this as a mandate to do whatever they want, even the legitimising of cruel sports involving animals
- spiritual welfare as being more important than earthly matters
- human extravagance and negligence
- how individual and collective sins have contributed to the ecological crisis, e.g. human greed, power and ambition
- the thinking of conservation ethics and how in this view the environment is given instrumental or extrinsic value
- how this thinking tends to inform policies on the environment, e.g. the thinking of politicians during the international Rio Summit in 1992
- the influence on economic thinking, of profit before people, the idolatry of consumerism
- the views of Ian McHarg (1972–1973) on the influence of the Genesis teaching on 'dominion' – a 'calamitous text'
- possible reference to the views of other writers, e.g. Stott, Linzey [30]

(b) An evaluation of the view regarding the 'stewardship model' could include, e.g.:

- clarification of the stewardship model as implied in the Genesis creation narrative (Genesis 2) with its emphasis on God's creation being entrusted to humankind and are, therefore, caretakers
- God as the creator and sustainer of the earth, humankind as user-fructaries/stewards and hence accountable
- how this model does not imply subjugation, how it implies respect for creation and moral responsibility
- how this model has been accepted within a secular context, e.g. Robin Attfield (2006) – how human beings cannot do as they wish and do not have dominion over nature
- how this model offers a conception of duties – not just duties to protect humans but additional duties to protect animals, species and habitats as well as biological and ecological systems
- how this model offers a more holistic and sustainable approach to nature
- the merits of the stewardship model as against others which put an emphasis on the earth as only having instrumental value
- how the Christian record on the environment has at times betrayed the stewardship model
- how the stewardship model is not universally accepted, even by some Christian writers, e.g. Clare Palmer
- the views of environmental sceptics, e.g. Bjorn Lomborg
- the seriousness of the environmental crisis
- the legacy for future generations [20]

AVAILABLE
MARKS

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- 4 (a) In presenting the case for and discussing the Just War argument, a candidate could include, e.g.:
- Just War theory as providing a rational justification for declaring war and enforcing constraints on what can be done in war, of ensuring justice and the protection of non-combatants
 - the need for moral conventions to be observed in war, to curb excesses and to protect the innocent
 - how Just War theory can permit the Christian to engage in war
 - the distinction between jus ad bellum and jus in bello
 - the criteria for Just War, e.g. legitimate authority, just cause, last resort, proportionality
 - how Just War theory is rooted in the tradition of Natural Moral Law
 - how Just War theory is widely accepted by both religious and secular bodies
 - reference to biblical texts to support the idea of Just War
 - the clear formulation of Just War theory by the Roman Catholic Bishops in America (1983), the importance attached to non-combatant immunity
 - key figures in the emergence of the theory, e.g. Augustine, Aquinas
 - recent defenders of the theory, e.g. Paul Ramsey, Oliver O'Donovan

[30]

- (b) An assessment of the claim that the Pacifist stance is one of defeat and moral cowardice could include, e.g.:

- how Pacifists are seen as essentially shirking their responsibility to see justice done and therefore guilty of accepting tyranny and oppression rather than fighting against evil
- Pacifism as being seen as naive, neglecting the equally important biblical principles of justice and the wrath of God whilst over-emphasising peace and reconciliation (Niebuhr)
- Pacifism as being seen as too idealistic, guilty of moral self-indulgence and of being too idealistic
- how the Pacifist stance could be seen as defeatist but not necessarily one of moral cowardice
- how Pacifism is more than a negative repudiation of war, how it is a demand for justice
- how the Pacifist challenge to develop non-violent means of conflict resolution and a commitment to establishing peace and working for reconciliation are essential
- how war is not the answer, how war is the cause of further injustice and creates greater social disturbance
- the Pacifist position as providing an alternative to militarism, realism and Just War theory
- possible reference to relevant figures, e.g. Jesus, Bonhoeffer, Martin Luther King

[20]

Section AAVAILABLE
MARKS

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100

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Synoptic Assessment

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.

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 examination of some major questions raised by the relationship between religion and state could include, e.g.:

- specific reference to major questions involving religion and state
- should religion and state be inextricably intertwined?
- should religion and state be separate in principle yet together make one commonwealth?
- should religion and state be kept apart?
- how is the relationship between religious law and state law to be understood?
- who is the custodian of morality?
- possible areas where religion and state could come into conflict, e.g. war, sexual ethics, medical ethics, human rights, environmental ethics, poverty, the death penalty, social justice, persecution of religious adherents, treatment of women and minority groups
- reference to at least **two** areas of study [30]

(b) An evaluation of the view in relation to the other aspects of human experience could include, e.g.:

- the state as democratically elected and charged with the duty of looking after its citizens
- how for some the state is divinely ordained
- the authority of the state, the state as a moral guardian
- the role of the state in liberal, secular societies
- examples of where there is a clear divide between religion and state such as France
- the dangers presented by theocracy
- the state as not being absolute, so can be challenged
- issues where religion and state have come into conflict, e.g. same sex marriage, state managed fertility, unfair taxes, structural sin, the protection of children, welfare reform
- the failure of the state to protect its citizens, e.g. Nazi Germany
- figures who have challenged the authority of the state, e.g. Oscar Romero, Dietrich Bonhoeffer
- where religious authority has failed to protect its adherents and the state has to be relied on for justice
- examples where religion and state are inseparable, e.g. Iran
- the role of the prophetic voice in the state, how the state needs to be kept in check
- reference to historical and/or contemporary examples [20]

Section B

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Total

150