



Rewarding Learning

ADVANCED
General Certificate of Education
2018

Religious Studies
Assessment Unit A2 6
assessing

Ethics and Society

[AR261]

MONDAY 18 JUNE, AFTERNOON

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) An explanation as to how Virtue Ethics represents a relativist approach to morality could include, e.g.:
- an approach in normative ethics that is concerned with the virtues or moral character that must be developed in order to become a better person (more concerned with being rather than doing), its contextual character
 - how Virtue Ethics is distinct from deontological approaches (that emphasise duties or rules) and consequentialism
 - how Virtue Ethics can be critical of Natural Moral Law (too legalistic in character) and Utilitarianism (too mechanical in character)
 - Virtue Ethics as a holistic approach that is seen to be more in touch with concrete human experience
 - the contribution of Aristotle, e.g. the concept of eudaimonia, the cardinal virtues, the Doctrine of the Mean, how the virtues can 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'
 - possible reference to moral dilemmas in light of Virtue Ethics, e.g. abortion, euthanasia, stem cell therapy and how the morality of the act depends on the motives and thinking of those involved
 - the essentially subjective character of this approach to moral decision making

[30]

(b) A critical evaluation of the view that morality should be about obeying rules could include, e.g.:

- the problems presented by relativistic approaches to moral decision making, e.g. the rejection of moral absolutes, the dilemma of different moral judgements being equally valid, the possibility of the end justifying the means, the problem of moral chaos, antinomianism
- how the contemporary age is increasingly secular in character, is seen as godless with religious authority on the periphery, the promotion of the individualistic ethic
- the role played by Biblical teaching, Church teaching and continued relevance
- the strengths of deontological approaches such as Natural Moral Law and Kantian Ethics
- the need for moral absolutes and standards in an age of uncertainty
- problems with secular theories, e.g. rejection of moral certainty, the development of herd morality, the dilution of moral standards
- relativism in ethics as not “always meaning anything goes”
- lack of clarity in the absolutist/relativist distinction – absolutism having elements of relativism and vice versa
- the appeal of secular theories (e.g. Utilitarianism) as providing moral guidance so as to avoid moral breakdown if traditional approaches are abandoned
- how theories such as Utilitarianism and Virtue Ethics can work for both secular and religious people
- religion as providing the anchor for which all morality is based, as providing clear rules and principles
- how there are certain actions which are just intrinsically right or wrong

[20]

AVAILABLE
MARKS

50

2 (a) An examination of **two** contrasting views on the nature of Human Rights could include, e.g.:

- clear consideration of two contrasting views, e.g. Christian and secular

Christian

- the origin of Human Rights in God and creation
- how the view of the human person who has a transcendent dimension informs the Christian view, the person as 'imago dei'
- Christian teaching as supporting the idea that every person is entitled to the human rights as laid out in the UNDHR
- the contribution of Thomas Paine in recognising that human rights can be traced back to the creation of humankind
- how Christians see human rights as universal
- how human rights are seen as inherent, not acquired
- the influence of Natural Moral Law
- the influence of the Decalogue
- the recognition of Natural Rights
- the importance of dignity, equality and responsibility

Secular

- the interpretation of human rights within a rationalist and positive framework
 - intrinsic views of rights as against instrumentalist views
 - the views of Bentham – that natural rights are 'nonsense on stilts', that they have no foundation (no intrinsic value)
 - Bentham's argument that while humankind may want the conditions that rights supposedly prescribe, e.g. protection from harm, it is 'nonsense' to move to the claim there are such rights
 - the views of contemporary Utilitarians who suggest that human rights could be supported if they serve to promote or lead to the best consequences
 - the views of Virtue Ethicists who while wishing to promote human flourishing may be concerned about the individualism of rights and their lack of context awareness
 - the Marxist rejection of rights in that they are constructs that served the ideology of the bourgeoisie
- reference to the Universal Declaration of Human Rights
- definition of a 'Human Right' [30]

AVAILABLE
MARKS

(b) An assessment of the claim that minority groups must accept the will of the majority in society could include, e.g.:

- respecting the democratic will of society
- the principle of 'the greatest happiness of the greatest number'
- the role of the state in advancing the common good
- problems associated with majoritism
- the needs of individuals/minority groups as being absolutely paramount
- issues pertaining to discrimination
- membership of a group carrying with it particular penalties and the associated injustice
- the need to take a principled stand for all
- the need for absolute standards in morality
- reference to issues relevant to various minority groups, e.g. the gay community, travellers, asylum seekers, refugees
- issues relating to women – while not a minority group, are treated at times like one
- the need to protect individuals in minority cases, e.g. honour killings, arranged or forced marriage, FGM
- the need to have agreed moral standards in order for society to function normally
- rights and responsibilities
- the pluralistic nature of many modern societies
- the importance of justice and fairness
- power and compassion as not being mutually exclusive
- the role of religion in the public square

[20]

AVAILABLE
MARKS

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- 3 (a)** An outlining of the religious and ethical arguments for the view that animals have rights could include, e.g.:
- how animals should be included in the same moral sphere as humans
 - the view that humans are simply advanced animals
 - the accusation of 'speciesism', 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 Peter Singer who argues forcefully for 'human animals' and 'non-human animals' being treated with equality, how in certain contexts the life of a particular animal could be more valuable than that of a human being
 - the views of Andrew Linzey (theologian) who sees animals as 'fellow creatures' deserving of protection
 - animals as God's creatures, deserving of dignity and respect
 - the recent ruling in Argentina that a chimpanzee has rights under the law (the case of Cecilia the chimpanzee, 2016)
 - the view that while the rights of animals may be acknowledged to a certain point, human need takes priority on occasions [30]
- (b)** An assessment of the claim that experimentation on animals is essential for the well-being of humankind could include, e.g.:
- 'the difference argument' – that there is something qualitatively different about human beings
 - human well-being as having priority
 - animals as having instrumental value
 - the absolute dismissal argument – the views of philosophers who have influenced this argument, e.g. Aristotle, Aquinas, Descartes, Kant
 - belief in the sacredness of human life
 - possible reference to the UN Declaration on Human Rights which assumes a clear distinction between humans and non-humans
 - the views of Roger Scruton – 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 – animal experimentation is not morally acceptable
 - the issue of suffering, especially gratuitous suffering
 - the practice of vivisection
 - Singer's theory of interests
 - animals as spiritual creatures
 - animals as having intrinsic value
 - animals as deserving of dignity and respect
 - the animal advocacy movement and campaigns for the ethical treatment of animals
 - alternatives to animal experimentation, financial implications
 - how the Thalidomide story impacted on the debate
 - ethics as non-existent within the animal kingdom [20]

AVAILABLE
MARKS

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- 4 (a) In presenting a case for and discussing the view that capital punishment is a violation of 'the right to life', candidates could include, e.g.:
- the Sanctity of Life argument within the Christian tradition, the human person as 'imago dei'
 - the prohibition on killing in the Ten Commandments
 - God as the author of life and the only legitimate taker of life
 - reference to the UN Declaration of Human Rights
 - the crude nature of arguments such as lex talionis
 - the problem of innocent suffering
 - the barbaric nature of the death penalty, especially in a civilised society
 - the botched execution of Clayton Lockett (Oklahoma State, April 2014) which showed that lethal injection is not necessarily humane
 - how the death penalty is counter productive, how despite being in place a 'culture of death' still prevails in contemporary society
 - the importance of reformation and rehabilitation
 - the views of various figures, e.g. Sister Helen Prejean, Bud Welch (Oklahoma)
 - the issue of diminished responsibility
 - the particular views of Christian Churches [30]
- (b) An evaluation of the claim that 'war is a necessary evil' could include, e.g.:
- engagement in war as a challenging moral issue
 - the need to combat evil and human wickedness, e.g. Nazi Germany
 - the right to self-defence, especially the responsibility of the State to protect its citizens
 - the obligation to use force to restrain those who have evil intentions
 - using violence as a solution is part of human nature
 - the protection of innocent lives
 - the concept of Just War
 - how Just War theory can provide a rational justification for declaring war and enforcing constraints on what can be done in war
 - how the theory sets out strict guidelines and limits excesses
 - how the theory makes it possible for the religious believer to engage in war
 - Christian duty to the State
 - the Realist view of war
 - the Pacifist response
 - warfare and the mass destruction of human life, its indiscriminate nature and the suffering of non-combatants
 - the views of influential figures, e.g. Gandhi, Martin Luther King, John Yoder
 - the prohibition on killing in the Commandments
 - the challenge of Jesus' teaching 'love your enemy'
 - the acknowledgement by some Pacifists that it may sometimes be legitimate to use violence in the struggle for justice
 - pacifism as a laudable yet idealistic position [20]

Section A

AVAILABLE
MARKS

50

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) A consideration of some key ideas on the relationship between Religion and State could include, e.g.:

- clear focus on the relationship between Religion and State
- consideration of models of Religion/State relations
- should Religion and State be separate or united?
- the extent to which Religion and State can co-exist harmoniously
- consideration of where the relationship may compromise the integrity of either
- the role of Religion in standing up for standards of justice and righteousness
- the authority of the State, the State as divinely ordained
- the duty of the State to work for the common good
- areas where Religion and State could come into conflict, e.g. war, medical ethics, sexual ethics, human rights, ecological issues, poverty, the just distribution of resources, capital punishment, unjust laws, integrity in public life
- reference to at least two areas of study [30]

(b) An assessment of the claim that the good of the State should come before that of the individual with reference to other aspects of human experience could include, e.g.:

- clear reference to other aspects of human experience
- possible historical and/or contemporary exemplification
- the role of the State to look after its citizens
- the role of the State to work for the common good
- the State as divinely ordained
- the State as democratically elected
- the duty of the State to oversee and dispense justice
- the State as the moral custodian in an increasingly secular age
- the responsibility of the State to protect minorities
- issues where Religion and State could enter into conflict, e.g. welfare reform, same-sex marriage
- where the State has failed to protect its citizens, e.g. Nazi Germany
- the State as not being absolute, so can be challenged
- figures who have challenged the authority of the State, e.g. Oscar Romero, Martin Luther King, Dietrich Bonhoeffer, Cardinal Vincent Nichols
- the sovereignty of the individual [20]

Section B

Total

AVAILABLE
MARKS

50

50

150