



*Rewarding Learning*

**ADVANCED  
General Certificate of Education  
2013**

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## **Religious Studies**

**Assessment Unit A2 6**

*assessing*

**Ethics and Society**

**[AR261]**

**THURSDAY 6 JUNE, MORNING**

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# **MARK SCHEME**

## **GCE Religious Studies**

### **A2 Mark Schemes (A2 1 – A2 8)**

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

**AO2 (20 marks)**

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

## Section A

AVAILABLE  
MARKS

- 1 (a) In presenting a case for and discussing how Virtue Ethics helps moral decision making candidates could include, e.g.:
- Virtue Ethics as an approach that needs to be embraced in the contemporary age
  - the endorsing of Virtue Ethics in light of other theoretical approaches as being seen to be too reductionist, mechanical and legalistic, e.g. Utilitarianism, Kantianism
  - Virtue Ethics as a more holistic approach
  - Virtue Ethics as being more in touch with concrete human experience
  - how all moral theories rely on virtues, e.g. how Utilitarianism and Kantianism value rationality, fairness, honesty and justice
  - Virtue Ethics as simply expanding and supplementing other ethical theories
  - the difficulties associated with reducing morality and right conduct to rules
  - how Virtue Ethics is concerned with the qualities of virtues that can be developed in order to become a better person
  - how the approach is closely linked with Natural Law in that both are interested in the fundamental nature of things
  - the contribution of Aristotle, e.g. the concept of eudaimonia, the cardinal virtues, the distinction between moral and intellectual virtues, the Doctrine of the Mean, how the virtues can only be cultivated through habit or practice
  - the contribution of Elizabeth Anscombe, e.g. how the focus should be on the person, the exercising of the virtues
  - the contribution of Alasdair MacIntyre, e.g. people are important, the importance of community agreed ethics
  - 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”
  - the appeal of this approach to feminist writers, e.g. the attention given to qualities such as care and compassion
  - how this approach can help to inform issues such as healthcare resource allocation, abortion, euthanasia, FGM
  - how Virtue Ethics can help formulate moral rules to act charitably, kindly and honestly. [30]

- (b) An evaluation of the view could include, e.g.:
- consideration of the merits of ethical approaches that are duty based, e.g. Natural Law, Kantianism
  - the role played by moral absolutes in moral decision making
  - the notion of moral duties, e.g. duties to self, duties to others, duties to rules
  - the notion that there is a moral duty to be virtuous
  - how absolute duties could conflict with one another, e.g. the duty to care for one's children, yet the duty not to steal
  - the notion of prima facie duties, the views of W. D. Ross
  - how absolute duties may only come in the form of general principles, e.g. love your neighbour
  - the views of Paul Ramsey (Christian deontologist) who sees Christian ethics as a deontological ethic, e.g. love your neighbour
  - the principle, that the end can never justify the means
  - perspectives from Utilitarianism and Situation Ethics
  - Proletarian morality, e.g. it is permissible to lie, to steal, to kill if it can help to achieve a desired outcome
  - the role and place of conscience in moral decision making
  - the challenges presented by ethical relativism. [20]

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- 2 (a) An explanation of the contribution of Christian thinking to the debate on human rights could include, e.g.:
- how the view of the human person who has a transcendent dimension informs the Christian view, the person as “imago dei”
  - historically, the concept of human rights grew out of cultures that were profoundly Christian
  - reference to the UNDHR which details the basic human rights
  - Christian teaching as supporting the idea that every person is entitled to the human rights as laid out in the Declaration
  - 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
  - human rights as inherent not acquired
  - the influence of Natural Law
  - the influence of the Decalogue
  - how Christians see Scripture informing human rights with reference to the themes of dignity, equality and responsibility
  - human rights as belonging to human beings because they are persons
  - the Christian rejection of the rationalist and positive interpretation given to human rights
  - the responsibility of the State to respect the moral law, the rights and duties of conscience
  - the link between rights and duties, e.g. the right to life and hence a duty to preserve it
  - how rights are limited by other people’s rights
  - the origin of rights in Christian and Secular Humanism. [30]
- (b) An assessment of the claim could include, e.g.:
- Bentham’s view that natural rights are “nonsense on stilts”, that they have no foundation (no intrinsic value)
  - his 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
  - contemporary Utilitarian thinking 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
  - intrinsic views of rights (e.g. Thomas Nagel – the value of rights is simply that they recognise and protect the intrinsic value of people, a value that people must have and that we must respect – influence of Kant) as against instrumentalist views of rights, (e.g. Allen Buchanan – rights are instruments that bring about something we are aiming at, namely – a good, decent and flourishing life)
  - the Marxist rejection of rights in that they are constructions that served the ideology of the bourgeoisie

- the Feminist critique of rights, e.g. how the rights model is concerned primarily with individual rights, how it does not easily take account of context and relationships, how it reflects patriarchal thinking
- Christian advocacy of the need to be mindful of rights, responsibilities and duties
- the contribution of Aquinas, Hobbes and Locke
- how values cannot be developed from facts, e.g. G. E. Moore “the naturalistic fallacy”
- the origins of natural rights in the view that if God does not exist, everything is permitted. [20]

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- 3 (a)** An analysis and discussion of the moral issues raised by world poverty could include, e.g.:
- issues to do with equality, dignity, responsibility, justice
  - poverty as destructive of human well being, as being evil
  - the role of human selfishness/sin, structural/corporate sin
  - the unjust distribution of the world's resources
  - corruption in government, in social and economic structures
  - the failure of economic theory and practice, economics as lacking ethical standards
  - world poverty and the issue of population control as important moral issues
  - violation of the basic rights to survival (reference to the UNDHR)
  - duties to the poor and how these can be fulfilled
  - the north/south divide, western/non-western, developed/developing
  - absolute poverty v. absolute affluence
  - structural poverty
  - the role of education
  - various religious views, e.g.
    - poverty as a sign of God's disfavour
    - poverty as a symptom of humankind's arrogance, direct result of human selfishness and the rejection of God
  - views of writers, e.g.
    - Aquinas (the surplus is of natural right owed to the poor)
    - Kant (the cosmopolitan law)
    - Stott (the importance of responsibility)
  - contemporary ethical responses, e.g.
    - Singer (the global ethic should know no national boundaries; the moral duty to give to the poor, to relieve famine, poverty and inequality; the obligation of justice rather than charity; no moral difference between the near and the far away; how the failure to help can be tantamount to directly killing)
    - Onora O'Neill (Kantian approach; the importance of obligation and duty; obligation explicitly includes obligations of institutions as well as individuals)
    - Thomas Pogge (the failure to help is to violate negative moral duty – a duty not to harm; in failing to help, humankind is culpable in failing the negative duty to “stop bringing about injustice”).
- [30]
- (b)** An evaluation of the view could include, e.g.:
- the status of animals, the view of some ethicists that they should be included in the same moral sphere as humans, accusation of speciesism
  - the suffering of animals, e.g. blood sports, experimentation purposes, public entertainment
  - how the gratuitous suffering of animals is barbaric and offensive
  - the equal rights argument, the influence of Darwinian thinking
  - the difference argument, there is something qualitatively different about human beings, the person as “imago dei”
  - animals as only having instrumental value

- how the UNDHR assumes a basic and clear distinction between humans and non-humans
- ethics as non-existent within the animal kingdom
- how the unjust distribution of wealth is the most pressing issue of global injustice
- the views of writers, e.g. Singer, Linzey, Scruton. [20]

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- 4 (a) A discussion of the nature and purpose of punishment with reference to relevant religious and ethical perspectives could include, e.g.:
- wrong doing as a universal feature of human experience
  - punishment as a necessary and universal feature of human experience
  - punishment as distinct from revenge
  - punishment as reinforcing the moral order
  - punishment as vindicating the victim
  - the role of punishment in rehabilitating the offender
  - the role of punishment in protecting society
  - moral punishment as against legal punishment
  - particular reference to the aims/purpose of punishment, e.g. retribution, deterrence, reformation
  - relevant Biblical teaching, e.g. Genesis 9:6, the Old Testament Mosaic Law and its citing of capital offences, the Fifth Commandment, Pauline teaching (Romans 13)
  - relevant denominational perspectives, e.g. Roman Catholic, Protestant
  - the influence of Natural Law
  - Utilitarian views
  - how it might be seen by Virtue Ethicists
  - the views of Immanuel Kant
  - particular challenges for the Christian, e.g. mercy, compassion and forgiveness
  - issues created by Capital Punishment, e.g. just desserts, its barbaric nature, as being counter-productive, no scope for reformation/rehabilitation, no opportunity for repentance, problem of the innocent
  - the role of restorative justice
  - individualistic v. communitarian theories of justice
  - reference to the UNDHR. [30]
- (b) An assessment of the claim could include, e.g.:
- consideration of the link between freedom and moral responsibility
  - the notion of human freedom as an illusory concept, how various internal/external factors can act upon the individual
  - the extent to which human behaviour is influenced by psychological factors, environmental influences, genetic factors
  - reference to particular theorists, e.g. B. F. Skinner
  - the views of Clarence Darrow (the case of Leopold and Loeb)
  - the implications for punishment if the notion of diminished responsibility can be substantiated, its acceptance legally
  - human freedom as a real and cogent concept
  - how deterministic views can undermine Christian and societal views of the nature of the human person, of the concept of free will
  - the person as an autonomous moral agent and the need to accept moral responsibility for actions
  - the concept of sin

- the view that determinism and free will are compatible
- possible reference to particular case studies, e.g. Michael Ryan (Hungerford), Jamie Bulger, Mary Bell, the Yorkshire Ripper
- the role of psychiatry and psychology in explaining human behaviour.

[20]

**Section A**

| AVAILABLE MARKS |
|-----------------|
| 50              |
| <b>100</b>      |
|                 |

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

**AO2 (20 marks)**

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

## Section B

AVAILABLE  
MARKS

- 5 (a) A discussion of the contribution of key people to conflict between Religion and State could include, e.g.:
- reference to relevant key people within the respective areas of study
  - focus on the issue of conflict between Religion and State
  - possible areas where Religion and State could come into conflict, e.g. war, sexual ethics, medical ethics, human rights, environmental ethics, poverty, capital punishment, authority, social justice, persecution of religious adherents, treatment of women/minority groups, religious law
  - 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 concerns itself with the spiritual realm, the State with matters of administration and justice
  - how Religion should have nothing to do with the State
  - the prophetic role of Religion in standing up for standards of justice and righteousness
  - reference to at least two areas of study. [30]

- (b) In assessing 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, e.g. Iran
  - the role of the State in liberal, secular societies
  - the State as “not doing God”
  - the State as a moral custodian
  - the authority of the State in morality but not faith
  - the State as not being absolute, so can be challenged
  - issues where Religion and State have come into conflict, e.g. gay marriage, state managed fertility, unfair taxes, structural sin, protection of children
  - where the State has failed to protect its citizens, e.g. Nazi Germany, Pol Pot Regime
  - the relationship between State 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. Oscar Romero, Martin Luther King, Dietrich Bonhoeffer
  - reference to historical and/or contemporary examples. [20]

**Section B**

**Total**

50

**50**

**150**

