



**General Certificate of Education
January 2011**

Religious Studies

RSS01

Religion and Ethics 1

AS Unit A

Final

Mark Scheme

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

Level	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples	28-30	A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument.	14-15	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar.
6	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s)	24-27	A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument. There is some analysis. An evaluation is made which is consistent with some of the reasoning.	12-13	
5	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s).	20-23	A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained.	10-11	Mainly appropriate form and style of writing; some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
4	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	15-19	A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained.	7-9	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	5-6	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9	A superficial response to the question with some attempt at reasoning.	3-4	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
1	Isolated elements of partly accurate information little related to the question.	1-4	A few basic points, with no supporting argument or justification.	1-2	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0	

RSS01: Religion and Ethics 1

Question 1

- 01 Explain how moral decisions should be made according to:**
- **Act Utilitarianism, and**
 - **Rule Utilitarianism**

Act

The pursuit of the greatest happiness of the greatest number by calculating the consequences of the action, using (in Bentham's case) the hedonic calculus. The process of decision-making, or aspects of the decision-making, should be exemplified. Candidates may explain the way the interests of the individual are taken into account and the consequences for the minority.

Rule

The identification of rule(s) that will promote the greatest happiness of the greatest number. Examples should be given of happiness-making rules with explanations for their use. There may be reference to strong / weak rule utilitarianism, or recognition that writers like Mill allowed that rules could be broken in exceptional circumstances.

Candidates may, but need not, associate Act Utilitarianism with Bentham and Rule Utilitarianism with Mill. The works of Bentham and Mill may be used as evidence of the decision-making processes of Act and Rule utilitarianism, in which case the answer can score above level 4.

Answers not dealing with both Act and Rule – max level 5

(30 marks) AO1

- 02 'Utilitarianism is only concerned with the happiness of the community, not the happiness of the individual.' How far do you agree?**

In support: (e.g.)

The example of the sadistic guards, or any other activity where the happiness of the majority is ensured through the pain of a minority, show that the happiness of the individual is not taken into account. This may be considered a weakness because it could accept the unacceptable (e.g. gang rape).

Strong Rule utilitarianism (where absolute rules are considered good for the happiness of the community) allows no exception to happiness making rules even when the situation seems to require it to prevent unnecessary, individual, suffering – e.g. a lie must not be told even to save a life.

Contradicting the view

Rules may promote the 'higher' pleasures (e.g. subsidise ballet and opera) rather than 'lower' quality pleasures (e.g. subsidise football), so the benefit of certain individuals may actually override the needs of the majority.

Could argue that the community comprises large numbers of individuals – so the benefit of most individuals is catered for. If the community is preferred over the individual when there is a competition between them, this may be a strength rather than a weakness.

(15 marks) AO2

Question 2

03 Explain the meaning and importance of Christian love in Situation Ethics.

Agapé. 'Good will at work in partnership with reason'. 'Giving love, non reciprocal, neighbour regarding.' Imitating Christ, not by doing exactly what he did but by applying the rule of love in all situations.

The importance of love can be explained by showing its role in decision-making. The situationist identifies the most loving action in any situation no matter what the cost.

Love is explored by Fletcher through the 6 fundamental principles and it is likely that candidates will rehearse these here – but no explicit reference to them is demanded by the question. The principles may be used as evidence of the meaning / importance of Christian love in which case the answers can score above level 4.

- Love is the only intrinsic good - whatever is loving in a particular situation is good; it is something we do, an attitude, God is love, limited humans only **do** love.
- Love - the ruling norm of Christian decision-making
- Love is justice
- Love is neighbour-love and separate from liking.
- Love justifies actions
- Love makes decisions situationally.

For answers that deal with only one of meaning or importance, Max level 5.

(30 marks)

AO1

04 'If you act in a loving way, then everything you do must be right.'

How far do you agree?

This asks for a personal response to the central issue of Situation Ethics which can justify extreme acts in extreme circumstances – e.g. the smothering of a baby to keep it quiet and prevent a group of people being discovered and a woman choosing to become pregnant by a prison guard in order to be reunited with her family.

In support – (e.g.) acting in the opposite way (deliberately unloving) is impossible /difficult to justify; follows example of Christ.

Contrary to statement (e.g.)

Could involve breaking national /moral / religious laws – with examples

Some decision-makers ill equipped to make such decisions, or consequences unknowable, so loving intention cannot guarantee positive outcome.

(15 marks)

AO2

Question 3

05 Examine religious teaching about what it means to be human. You may refer to more than one religion in your answer.

Ideas may include, but need not be limited to, the following, and need to focus on the human condition rather than the broader world-view. Answers may focus on one religion in depth or deal with themes from two or more.

Buddhism

Anatta – not self: the individual as an ever-changing combination of mental and physical energies;

Samsara;

Ruled by law of karma. Conditioned consciousness allowing little ‘free will’ but karma generation can be controlled;

Dukkha – the unsatisfactoriness of life, and Anicca, constant change;

Rebirth in the human realm the only opportunity to achieve Nirvana.

Christianity

Created; made in God’s image; free; fallen and subject to redemption;

Lower than the angels, higher than the animals;

Subject to law and judgement;

Views in varying Christian traditions including: original sin and predestination.

Hinduism

The individual soul, atman, born and reborn in the cycle of rebirth, and seeking the goal of liberation, union with Brahman;

Sentient and with higher mental faculties than other animals;

Life ruled by law of karma;

The body both a means through which the soul can achieve liberation and a barrier to that liberation because of its weaknesses and appetites;

‘Free’ in response to the present but events presented to each person reflect karma.

Islam

Created; born in submission to God (as Muslims) but some are then led astray by their upbringing and experiences;

Combine ‘intellect and sensuality’ where angels are intellect and animals sensuality.

Given special favour by God above much of creation;

Have free will within the context of God’s overall control – varying interpretations of the relationship between human free will and responsibility and overall control by God - nothing happens without his permission;

Subject to judgement.

Judaism

Created by God and capable of a relationship with God;

An image of God – this can be understood in terms of having some divine quality within them (making them a unique type of being) or having the capacity to behave in a god-like way, or both;

Unique in having capacity know good and evil;

Have free will.

Sikhism

Created by God, the individual soul 'Atman' seeks union with God through love, worship and service in this life;
Free will within the limits set by God; all actions have consequences beyond this life. Judgement.

(30 marks) AO1

06 'Religious attitudes to gender equality are straightforward: in religion, women are always inferior to men.' Assess this view

Candidates may answer with reference to one religion or more. They may contrast the religion as it is expressed in the world and its teaching, and /or reflect different views within or between religions.

E.g. Both created by God 'in his image', but patriarchal authority structures; male 'priesthood'; equal but different.

Specific points that may be made include the following:

- Buddhism 'The spiritual glass ceiling' – have to be reborn as a man to become a Buddha;
- Christianity: male priesthood and the status of Mary in Catholicism; woman created as the helpmate of man – Genesis 2.
- Hinduism: ancient cultural practices discriminate against women;
- Islam: Many cultural practices among Muslims preserve male supremacy; Qur'an and Hadith used to establish equality of gender with different roles.
- Judaism: Belief that 'man' was created with dual gender and later divided into the two. Debate about female Rabbis; equal but with different roles.
- Sikhism. Equality taught, but evidence that cultural practices do not live up to this, e.g. abortion of female babies; patriarchal family life.

(15 marks) AO2

Question 4

07 Examine the role of each of the following in the care of the dying: palliative care, hospices and voluntary euthanasia.

The following is indicative only, it is neither exhaustive, nor a list of required points.

Candidates need not write an equal amount about each element.

Palliative care:

The removal of pain / reduction of symptoms. At the end of life its purpose is to improve quality of life during the final stage. Does not treat the illness, or try to keep the individual alive for longer. Provides dignity in dying.

Hospices

Palliative care for the terminally ill with a holistic emphasis, concerned with the physical, emotional and spiritual well being of the individual and often support for families as well. A specialist building or centre may be known as a hospice, but the word relates primarily to the quality of care received therein. Provides dignity in dying; limited accessibility.

Voluntary Euthanasia

Exact definitions vary, but focus on the desire of the individual to end his or her life and to seek help to do this. Candidates may describe, for example, the role of the Dignitas clinic. Limited accessibility; said to provide dignity in dying. Reference to living wills could also be included.

Answers which do not deal with all three aspects: max level 5

(30 marks)

AO1

08 **'Hospices make euthanasia unnecessary.' Consider how far you agree with this view.**

In support

The implication is that any 'need' for euthanasia is removed by the provision of hospice treatment. This in turn implies that hospice life would be of a satisfying quality and would remove the wish to 'end it all'. This is debateable. Lack of access to hospice care makes alternatives unrealistic.

Contrary to claim

Subjective experience of living, e.g. as a 23 year old paralysed in a rugby accident, can be used to argue that only the individual can judge what is 'necessary' in his or her concrete situation.

(15 marks)

AO2