



**General Certificate of Education
June 2011**

Religious Studies

RST3A

Religion and Ethics

A2 Unit 3A

Final

Mark Scheme

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Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	28-30 41-45	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed perceptively. Effective use is made of evidence to sustain an argument. Appropriate evaluation is fully supported by the reasoning. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	19-20 28-30	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
6	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	24-27 36-40	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and critically analysed. Appropriate evaluation is supported by reasoned argument. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	16-18 24-27	
5	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	20-23 29-35	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. An evaluation is made which is consistent with some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	13-15 20-23	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
4	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	15-19 22-28	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	10-12 15-19	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14 15-21	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	7-9 10-14	
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 8-14	A superficial response to the question with some attempt at reasoning.	4-6 5-9	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 1-7	A few basic points, with no supporting argument or justification.	1-3 1-4	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

RST3A: Religion and Ethics

Question 1 Libertarianism, free will and determinism

01 Explain the concepts of the personality and the moral self in libertarianism.

Candidates should answer from the perspective of libertarianism.

Answers should discuss the dichotomy of operating individual freedom (personality) versus the need to live (in harmony) with others. (e.g Voltaire: his abhorrence in what someone might say versus his desire to defend their right to be able to say it.)

Libertarians believe that we are free to act, and also morally responsible for those actions. One is not compelled to act by forces outside one's moral consciousness. Moral actions result from the values and character of the moral agent self.

Other ideas include:

- The concept of rights – do we have rights, and if so, how do these affect the (moral) rights of others?
- Our responsibility towards others and/or altruism, as opposed to looking after ourselves/self interest.
- Accountability
- The conflict between 'value' and 'obligation' and 'duty' and 'respect', and the what these terms should mean to (rational) people.
- Should we try and prevent things from happening, if we can and think that would be the right thing to do?
- Should we always promote the 'good'? Is there a sense of obligation?
- Locke's definition of a person: 'A thinking intelligent being that has reason and reflection and can consider itself in different times and places. Or the views of Mill ('On Liberty'; 'The only purpose for which power can be rightfully exercised over any member of a civilised community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant.').
- Fletcher (concept of Self) or Kant (concept of duty, conscience) might be included, as might Peter Singer's utilitarian arguments about the worth of people versus animals.

Answers might include examples from religion, but do not have to mention religion.

Maximum level 5 (23 marks) if only one topic addressed.

Maximum level 5 (23 marks) if topics not explained.

(30 marks)

AO1

02 'In libertarianism, there is no moral responsibility.' Assess this claim.**Arguments for no moral responsibility**

- 'Real' liberty should mean just that, including consequences
- Moral responsibility may be mitigated as to how free one felt one was when one acted (e.g. environmental influences).
- Blame can be 'subjective' and thus unjustified
- Piers Benn says that the concept of choice and causes of choices means that one is not **ultimately** responsible for one's actions

Arguments for moral responsibility

- The need for punishment if our freedom of action causes harm to others
- Sartre's existentialism ideas
- One can choose, and therefore has to be aware of the repercussions of choice.
- Freedom and responsibility go hand in hand

(20 marks)**AO2****Question 2 Virtue Ethics****03 Explain one version of Virtue Ethics, and apply this to any ethical issue, apart from issues in science and technology.**

The question asks for an **explanation** of Virtue Ethics, not an outline.

Candidates can answer from the perspective of Aristotle, MacIntyre and/or Foot or any other virtue ethicist they have studied. Candidates might well include Aristotle and MacIntyre together as a global version of Virtue Ethics.

e.g. candidates might apply aristotelean virtues to a medical/ethical issue, such as transplants, abortion or euthanasia. They might show how a mean is sought.

They might apply MacIntyre and his idea of internal and external goods.

Foot might be applied under the slant of intention, and her 4 virtues applied to an ethical issue.

The issue chosen has to be clear.

Maximum level 5 23 marks if no application.

Maximum level 5 23 marks if application is an issue in science and technology.

(30 marks)**AO1****04 With reference to the chosen ethical issue, assess the strengths and weakness of Virtue Ethics as an ethical system.****Arguments in support**

- Virtue Ethics covers all aspects of life
- It is pro-active
- It enables people to learn to become moral

Arguments against

- It can be sexist, speciesist and elitist
- It was formed in an ancient era with ancient values
- It does not provide answers
- It can be subjective: what is a vice, what is a virtue?

Maximum level 4 12 marks if answers not related to the chosen ethical issue.

(20 marks)**AO2**

Question 3 Religious views on sexual behaviour and human relationships

05 Examine the ways in which one religion uses scripture as a basis for its teachings on sexual behaviour.

Answers must be based from scripture, or interpretations of scripture. Most answers will focus on teaching about Love, and various forms of this, but there might be answers which mention forbidden and/or harmful sexual behaviour. Allow wide interpretation of sexual behaviour [between humans].

Buddhism

Concept of Karma. Maitri [loving kindness]. Many of the precepts can be related to sexual relationships. The Metta Sutta talks of the ideal of loving kindness

Christianity

Much in the law books of the Old Testament; likewise in Jesus' teaching in the Sermon on the Mount. Paul often covers relationships in his letters.

Hinduism

The Brihadaranyka-Upanishad talks about human relationships [give and take]. Several teachings in Manusmriti [e.g. 10.63, 2.224, 5.132.] Teaching about caste. The need to find one's dharma in changing life circumstances.

Islam

Many teachings within the Qur'an. Also in the Hadith. Sex should be within marriage.

Judaism

Much teaching within the Law. The 10 commandments. Much rabbinic teaching; also the Talmud. The story of David and Jonathan; Ruth, Naomi and Boaz.

Sikhism

Much in the hymns of the Guru Granth Sahib teaches the virtues of justice, non-exploitation and temperance. Truthful living in Adi Granth. The example of the Gurus. Concept of seva.

Credit answers which focus on issues of interpretation of scripture.

Maximum, level 6 (27 marks) if answers do not show variant opinions within a religion.

Maximum level 4 (19 marks) if teaching not rooted in scripture.

Maximum level 4 (19 marks) if merely summarizing scriptural teachings.

(30 marks)

AO1

06 Assess how far this teaching can be said to have any relevance today.**Arguments in support**

- God-given
- Have stood test of time
- Moral
- Have the wider interests of humanity in mind, rather than the individual

Arguments against

- Outdated and sexist
- Vague
- Open to interpretation
- Irrelevant to people with no religious faith
- Often related to procreation, the need for which isn't so paramount today

(20 marks) AO2**Question 4 Science and technology****07 Examine the perspectives within one religion concerning animal experimentation.**

Buddhism: are diverse views within Buddhism, but all teach that a follower must live according to their Dharma [the natural law of the universe]. All Buddhists believe that they are free to act but actions have consequences; 'bad' actions are motivated by greed and 'good' actions by understanding and kindness [Karma]. First precept – Ahimsa

Christianity: some Christians believe that the creation stories in Genesis allow them to take a 'domination' stance; others interpret the same in the role of stewardship. There is a sense of responsible action.

Hinduism: Hindu ethics stem from the principle of Ahimsa [non-violence] and Dharma [righteous living].

Islam: Islam teaches that all life is created by Allah and must be treated well. However, animals exist for the benefit of humans.

Judaism: the world belongs to God and should be treated accordingly. Judaism teaches both dominion and stewardship [Genesis].

Sikhism: teaches the virtues of justice, non-exploitation and temperance. However, one has a duty to look after one's family [Dharamsai].

Maximum level 6 (27 marks) if answers do not show variant opinions within a religion.

Maximum Level 2 (9 marks) if the answer is about animal cruelty.

(30 marks) AO1

08 How far should religious views determine the ethics behind animal experimentation?

Arguments in support

- God has directed religious views, therefore they are more trustworthy than humans views
- Moral rather than guided by profit or popularity
- Have the rights of animals in mind, rather than solely humanity
- Needs to be an ethical/religious corollary to experimentation; slippery slope concept

Arguments against

- Religion is outdated, out of touch with new developments that respond to today's needs
- Humans, and their health, are more important than animals and their welfare
- Religious views are open to interpretation
- Religious views are irrelevant to people with no religious faith
- Not practical in today's world
- Might even hinder progress

(20 marks)

AO2

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