



AS-LEVEL

Religious Studies

RSS02 Religion and Ethics 2

Mark scheme

2060
June 2015

Version 1: Final

Mark schemes are prepared by the Lead Assessment Writer and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation events which all associates participate in and is the scheme which was used by them in this examination. The standardisation process ensures that the mark scheme covers the students' responses to questions and that every associate understands and applies it in the same correct way. As preparation for standardisation each associate analyses a number of students' scripts. Alternative answers not already covered by the mark scheme are discussed and legislated for. If, after the standardisation process, associates encounter unusual answers which have not been raised they are required to refer these to the Lead Assessment Writer.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Examination Levels of Response

Religious Studies (Advanced Subsidiary) AS Level Descriptors

<i>Level</i>	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	

RSS02: Religion and Ethics 2**Indicative content**

Note: This content is indicative rather than prescriptive and students are not obliged to refer to all the material contained in this mark scheme. Any legitimate answer will be assessed on its merits according to the generic levels of response.

Question 1 Kant's theory of ethics

0

1

Outline Kant's theory of ethics and explain what is meant by the summum bonum.

Outline

- Outlines of Kant's theory of ethics may refer to its deontological and absolutist basis.
- The emphasis on the rightness of the act rather than the outcome.
- Categorical as opposed to hypothetical imperatives.
- Universalizability as part of the categorical imperative.
- Duty, motive, intention and reason.

Summum bonum

- Kantian ethics is based on certain postulates, ie assumptions that have to be true in order to make sense of morality.
- These include freedom and immortality.
- Because 'ought implies can' there must be a summum bonum, a highest good, which is theoretically capable of being achieved through perfect obedience to universal laws, which will then be rewarded by perfect happiness.
- Clearly this is not achievable in this life so there must be a life after death in which people can achieve the summum bonum.

Maximum Level 4 for outline only and Level 5 for summum bonum only.

[30 marks] AO1

0

2

‘Kant’s need for the summum bonum shows that his ethical theory does not work.’

Assess this claim.

In support

- The addition of the summum bonum to Kant’s ethics appears to directly contradict an important part of his system – that the moral law is autonomous and thus does not require the involvement of God in human moral decision making.
- This contradiction seems to suggest an inherent weakness in the theory, thus making it unrealistic.
- It might also be said that by appealing to a belief in an afterlife when no such belief may exist, this makes it an unrealistic system for non-believers to follow.

Other views

- Others might point out that the summum bonum is simply theological speculation on Kant’s part. He states that it is a postulate and nothing more.
- His theory still works without it and thus remains realistic.
- It might also be considered a strength by those who already believe in an afterlife.

[15 marks]

AO2

Question 2 Natural Law and ethics

0	3
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Explain the importance of Aristotle's doctrine of the four causes for Aquinas' Natural Law ethics.

Four causes

- Aristotle's concept of the material, formal, efficient and final causes will be explained, probably with reference to an example (eg the bronze of a statue being its material cause; its shape the formal cause; the artisan and his mental vision and tools as the efficient cause; and the aesthetic fact of the statue as its final cause).
- The causes of some objects may involve an identity of causes, eg for a human being, the efficient formal cause is the same as the final cause, which is to realize its form as perfectly as possible (ie to be as good a person as possible).

Aquinas

- Aquinas replaced Aristotle's First Efficient Cause with God.
- Fellowship with God is seen as being the only final cause available to all humans.
- Aquinas believes in a common human nature, so that 'good' actions ('real goods' denoted by Natural Law) are those which help us become 'fully human' which in turn leads us to fellowship with God, our final cause.

Maximum Level 5 for responses which deal with one part of the question.

[30 marks]

AO1

0

4

‘Aristotle’s doctrine of the final cause does not explain everything about the purpose of life.’

How far do you agree?

In support

- Many would deny that there is a final cause of anything in nature: nature is the product of mutations brought about by natural selection which in turn is the product of a universe with no moral purpose.
- For example, rain does not occur with a specific end in mind: it may water crops or cause floods, but the good or bad results are just a coincidence.
- Quantum mechanics works on the supposition that at the quantum level there are events without causes.
- Even if we accept the concept of causes in theory, it may not be obvious which cause has primacy, eg sexual intercourse may be about the promotion of love and not just reproduction. Thus everything about sex is not explained by an appeal to the causes.

Other views

- Aristotle’s concept of a final cause in nature makes sense because to reject the idea of a final cause fails to explain the regularity of nature.
- Evolution might be explicable in terms of random processes, but the science that underpins evolution is far from random – it follows the rigid laws of biology and genetics, and their regularity needs to be explained.
- The same principle can be used to argue for an ultimate purpose inherent in something such as M-theory: the laws of physics exist in the first place to promote a final cause – life.

[15 marks]

AO2

Question 3 Religious views of the created world

0

5

Explain the ways in which God is believed to sustain the created world.

Students might explain a range of ways within one religion or across a range of different religions. For Christianity and Hinduism, examples might include:

Christianity

- Having created the universe, God is said to sustain it by his will – its continued existence is willed by God, and without that act of will, nothing could continue to exist.
- The idea of God as sustainer relates also to God's creation of the universe from nothing: having been created in this way all of creation remains totally dependent on God.
- Students might illustrate this through reference to a number of scriptural passages such as the 'Enthronement' Psalms, in which God establishes the world so that it shall not be moved.
- Aquinas argued that God's essence was his existence, so he is, as Tillich later described, the 'ground of being'.
- Interpreting Aquinas' 'uncaused cause', Copleston describes a hierarchical arrangement in which God acts as the efficient cause who sustains all the lower causes.

Hinduism

- There are different views in Hinduism, including the Vedic idea that the universe is essentially ordered, either by means of a Creator (eg Brahmanda).
- Or of a continuous, conscious transformation from one state to another (eg Brahman who creates and destroys).

Other religions and other ways within these religions are acceptable.

Maximum Level 4 for responses which deal with one 'way' only.

[30 marks]**AO1**

0	6
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‘The status of non-humans shows that God does not sustain the world properly.’

How far do you agree?

In support

- If God sustains the world, then all states of the world are attributable to God. This includes evil states, so it would appear that God wills evil, and therefore cannot be properly sustaining the world.
- Examples of natural evils and moral evils that affect the non-human world will likely be offered.

Other views

- Most are likely to consider possible solutions to the problem of evil.
- God created the world perfect, but perfection was lost, either through the intervention of satanic powers or of human free will, or both; or the view that perfection might be seen as the goal of creation, and not as the starting point.
- Some might argue that God’s sustaining activity is existential – he holds the universe in existence but his main concern with the universe may have nothing to do with the non-human world specifically.
- Some might argue (for example from Process Theology) that God does not sustain the created world, but is co-emergent with it, in which case God lacks omnipotence and cannot sustain the world properly.

[15 marks]

AO2

Question 4 Environment, both local and worldwide

0	7
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Explain both how and why attempts have been made to restrict Third World development.

How

Restriction of Third World development is generally accomplished through:

- Lowering fuel emissions as part of international agreements (eg the Kyoto Protocol).
- Promoting sustainable development, both in terms of the environment (eg Rainforest Alliance) and the human economy (eg Fair Trade).
- Moving away from the globalised trading that makes the First World reliant on the industrialisation of the Third World for the procurement of cheap goods.

Why

Third World development can lead to:

- Deforestation and industrialisation and their effects on CO₂ levels and thus global warming.
- Pollution and habitat destruction leading to a loss of biodiversity.
- Exploitation of low-paid workers.
- Scarcity of resources leading to unrest and war.

Religious or philosophical reasons for wanting to care for the environment and avoid human suffering may provide the motivation for wanting to avoid the negative effects of the above. Lack of Third World development can also be seen to favour the First World economy. For example, a low level of technology in a Third World country guarantees the perpetuation of low labour costs for First World businesses.

Maximum Level 5 for responses which do not address both how and why.

[30 marks]**AO1**

0

8

'It is ethically unacceptable to restrict Third World development.'**Assess this claim.****In support**

- Some might argue the case for multilateral restrictions for both Third World and First World countries, referring for example to the Kyoto Protocol. It is not ethically acceptable to require one part of the world to hold back its development for the benefit of the other.
- Some might take the line that human development takes precedence over climatic and other considerations, referring to different religious views such as the dominion of mankind over the animals in Genesis 1:26 in support. Thus the Third World should be able to develop for the good of its populations.

Other views

- In the long run, global warming is likely to have a disproportionate effect on Third World countries, and so it is in fact more ethical to restrict Third World development now for the good of all future generations, to whom the injunction 'love your neighbour' can be applied.
- Students might argue in favour of restriction on a number of specific grounds, eg preservation of the environment, protection of other species and of species diversity. Stewardship arguments might be used.
- Some might argue that unrestricted development is also dangerous in terms of the dangers of military conflict over resources, over land, and over increased prestige and power. This will be related to religious concerns over war and peace.

[15 marks]**AO2**