



A-LEVEL

Religious Studies

RST3A Religion and Ethics

Mark scheme

2060
June 2016

Version: 1.0 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.

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Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

<i>Level</i>	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 that 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	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.
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	
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

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 Libertarianism, free will and determinism

0 1 Examine libertarianism from a religious perspective.

Students are likely to draw on the following key ideas of Libertarianism, as they consider a religious perspective:

- Freewill is logically incompatible with causal determinism.
- Mill's defence of free speech and the defence of the individual in the face of the majority or the state.
- Individual freedoms – to act, to speak, to create.
- The negative impact of denial of individual freedoms is that the individual will not flourish.

Religious perspective

- Judeo-Christian view: Freewill given by God and misused in the Garden of Eden; the effects of original sin. The Protestant view of predestination. Hick / Irenaeus' view that humans are free to act in order to grow into children of God.
- Islam: the debate between the Asharites, Jabrites and Mutazilites on predestination and the freedom of human action whether acquired, predestined or created respectively.
- Buddhism, Hinduism and Sikhism: the doctrine of karma, the view that actions are effects from the previous life, a consequence of action. There is some freedom in the choices humans can make, in an attempt to break the cycle of Samsara and improve their impact on the next life.

Maximum level 3 if no reference to religion.

[30 marks] AO1

0 2 'Religious people can never be libertarians.'

How far do you agree?

In support

- Predestination teaches that actions are predetermined and therefore incompatible with libertarianism.
- Original sin teaches that human nature is flawed and instinctively drawn towards sin and suffering and is therefore 'determined' in some way.
- Muslim views of Jabrites that all actions are not free and are determined by Allah.
- Karmic view that actions are effects of previous lives is compatible with determinism not libertarianism.
- Freedom with limits in Judeo-Christian tradition not compatible with either libertarianism or determinism.
- Acquired action of Asharites in Islam combines Allah predetermining choices and humans making the final choice which does not seem to be compatible with either but perhaps a version of libertarianism and determinism.
- Karmic teachings cross lives; this does not seem compatible with libertarianism and determinism which focus primarily on instant causes and effects.

Other views

- Muslim views of Mutazilites that all actions are entirely free and the responsibility of the individual.
- Traditional Judeo-Christian view that humans are free, autonomous agents, responsible for their actions.
- Karmic views that the human life is the only life in which humans have free action to do what is right and creating good karma.
- Alternative understandings of free will may lead to a religious believer finding both libertarianism and their faith compatible.

[20 marks] AO2

Question 2 Virtue Ethics**0 3 Examine the role of happiness (eudaimonia) in Aristotle's ethics.**

- Eudaimonia is a superior aim and so should overrule in all decision making.
- It is the goal of life, pursued for its own sake and not for any other outcome as the supreme good.
- Eudaimonia is happiness in the sense of human flourishing – so not just pleasure but also being honourable and contemplation. Contemplation being the best of all three.
- All of us develop virtues but few actually achieve eudaimonia.
- Can only be achieved in the process of becoming habitually virtuous.
- Necessarily involves the community and not just for the individual.
- Achieved through virtuous action: using phronesis (practical wisdom) to choose the virtuous mean (fall between two vices) habitually.
- Means life must be practising virtue (arête) like an archer.
- All action in life must be proportionate to contribute towards achieving eudaimonia.

[30 marks] AO1**0 4 'Without happiness (eudaimonia), Virtue Ethics would not work.'****Assess this claim.****In support**

- It must be the motivator and for its own sake otherwise the action may not be considered virtuous, this rules out self-interest or other less honourable motivations. Without eudaimonia, Virtue Ethics could become egoist.
- It is the purpose of life according to Aristotle, all aim for flourishing. Without this aim, some may find it an unrewarding approach.
- Most people would agree with eudaimonia being the aim of life, regardless of their background.
- Due to the incorporation of community in eudaimonia, everyone benefits.
- MacIntyre emphasises the importance of the virtues and eudaimonia to address the moral vacuum and loss of value in modern societal ethics.
- Without happiness alternative aims could lead to a world which is not desirable, only happiness guarantees its desirability.

Other views

- Phronesis is the key element to the success of Virtue Ethics.
- Virtues and vices govern Virtue Ethics, as opposed to eudaimonia.
- Eudaimonia could be seen to be more self-interested than duty for Kant.
- Few people achieve eudaimonia so in some senses it is irrelevant to the common man.
- Not everyone's idea of happiness could be the same – the criticism that the virtues are masculine virtues for example.

[20 marks] AO2

Question 3 Religious views on sexual behaviour and human relationships

0	5
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Examine what one religion teaches about:

- **human relationships with reference to respect and responsibility for others**
- **abuse of power.**

Judaism

- All humans are created equal by God, therefore harm of another is forbidden and respect is demanded as a result of equality.
- 10 commandments forbid the disrespect of parents, the murder of or stealing from another, the envy or adultery of another, the bearing of false witnesses all emphasising the respect of others.
- Jewish law forbids abuse of power whether economically, sexually and even by humiliating another in thought or deed.

Christianity

- All humans are created equal by God.
- Influence of the Decalogue.
- Jesus' command to 'love your neighbour as yourself'.
- Parable of the Good Samaritan demonstrates the importance of compassion to others.
- Power in Christianity comes with responsibility of care such as Adam's role of stewardship with animals and the environment and Jesus' teachings on marriage.
- Relationships are created for care and protection.

Islam

- All humans are created equal by God.
- The importance of the Ummah and supporting Muslim brothers and sisters.
- To kill one member of the human race is to kill the whole human race to Allah.
- The abuse of power is considered shirk as to harm Allah's creation is to place yourself on a par with Allah.

Hinduism, Sikhism and Buddhism

- Ahimsa (non-violence) is practised to respect all living creatures.
- All life is intrinsically valuable as manifestations of Brahman (Hinduism).
- Most reliable method of accruing good karma is to show compassion for others and alleviate suffering.
- Abuse of power will be punished in the next life – for example the butcher in Buddhism suffering a negative rebirth.
- Relationships are created for care and protection.

[30 marks] AO1

0	6
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Assess how far religious teachings on human relationships are relevant to 21st century society.

Students may write a broad answer on religion.

In support

- All religions promote respect and care and so, therefore, will always remain relevant as they are the aims of all relationships.
- Due to the rise in divorce, single parent families, unhappiness and general dysfunction, society has lost the values that can be found in religion and therefore are more relevant today than ever.
- Some religious teachings are taken as given in relationships today so in that sense they are relevant as the origin of such practices. For example, Christian teachings on adultery.

Other views

- Cultural practices often overrule religious practices and therefore religion becomes irrelevant.
- Changes in social attitudes drive relevance of religious claims – homosexuality and divorce as examples.
- Sometimes the law has to override religious views due to human rights – arranged marriage, for example.
- Libertarian views that individual freedom is paramount.
- The overarching principles of religious belief remain relevant, however the detail is no longer relevant.
- Feminist views that traditional religious teachings are patriarchal and inhibit female flourishing.

[20 marks] AO2

Question 4 Science and technology

0	7
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Examine ethical conflicts that arise from the debates about:

- **who benefits from inventions**
- **who controls inventions.**

Debates about who benefits from inventions

- There can be a conflict of interest between financial gain of big companies versus human benefit and the alleviation of suffering; such as in the development of affordable HIV medication for developing countries.
- There can be a conflict between immediate gains and unforeseen future consequences, such as the use of Zyklon B gas and splitting the atom.
- Nuclear power could end climate change due to less need for fossil fuel burning, however nuclear weapons cause great threat and instability.
- The rights of those involved in the development and testing (could include embryos) versus the potential beneficiaries (present and future generations).
- The conflict between immediate gain and future harm, such as in the burning of fossil fuel debate.

Debates about who controls inventions

- Often the pitting of principles against benefits, predicted benefits can often have such a dramatic impact on society that principles pale into insignificance, such as the eradication of genetic disorders.
- Science unbridled could cause great harm to society recognised by both scientists and religious believers.
- Principles of intrinsic human worth and the potential of devaluing that with invention run through deontological and religious ethics.
- All invention is subject to public accountability as it impacts society.

Maximum Level 5 if only one part of the question is attempted.

[30 marks] AO1

0 8 'Religion should play no part in the debate about who controls inventions.'

Assess this claim.

In support

- Science has its own ethical checks and is self-regulating.
- Those less scientifically educated may misunderstand the implications of an invention and therefore only specialists should control invention.
- Public interest should govern invention rather than religion as societies become more secular or multi-faith.
- Religion often seen as inflexible due to intrinsic value of human life for example in the case of wasted embryos.

Other views

- Religion is the basis for law and culture and so should also form the basis of ethical decisions in invention.
- Religion has the long term view for humans in valuing the sanctity of life.
- Science benefits from alternative perspectives in decision making and, as all humans will suffer the impact, so the religious perspective should be involved.
- Religion agrees with most deontological ethics that life should be valued above all else.
- Religious believers may always see religious authority as the most significant.

[20 marks] AO2