



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
January 2013**

Religious Studies

Assessment Unit AS 6

assessing

Religious Ethics: Foundations,
Principles and Practice

[AR161]

THURSDAY 24 JANUARY, AFTERNOON

MARK SCHEME

Part 1: 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.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

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.

AO1 Knowledge and Understanding

Band 5 ([29]–[35])

- a full response to the task
- demonstrates a high level of accurate knowledge and comprehensive understanding
- uses a very good range of relevant evidence and examples
- a mature style of writing demonstrating a clear and coherent structure
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a very wide range of technical language and terminology.

Band 4 ([22]–[28])

- a reasonably full response to the task
- demonstrates a very good level of accurate knowledge and understanding
- uses a good range of relevant evidence and examples
- a reasonably mature style of writing demonstrating a clear and coherent structure
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

Band 3 ([15]–[21])

- a good response to the task
- demonstrates a good level of accurate knowledge and understanding
- uses a range of relevant evidence and examples
- an appropriate and reasonably coherent style of writing
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

Band 2 ([8]–[14])

- a limited response to the task
- demonstrates little accurate knowledge and understanding
- uses a limited range of evidence and examples
- style of writing is just appropriate to the task and may lack coherence in places
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

Band 1 ([0]–[7])

- a very basic response to the task
- demonstrates minimal knowledge and understanding
- very little use of evidence or examples
- style of writing is such that there is very little coherence or structure
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

AO2 Critical Line of Argument

Band 5 ([13]–[15])

- a full and coherent response
- demonstrating a very good attempt at critical analysis
- very good reference to other points of view
- highly accurate and fluent
- very good evidence of sustained and informed argument which is set, where necessary, in the context of other aspects of human experience
- almost totally faultless use of spelling, punctuation and grammar
- makes use of a very wide range of technical language and terminology.

Band 4 ([10]–[12])

- a reasonably full response
- demonstrating a good attempt at critical analysis
- good reference to other points of view
- accurate and fluent
- good evidence of sustained and reasoned argument which is set, where necessary, in the context of other aspects of human experience
- mainly accurate use of spelling, punctuation and grammar
- makes use of a wide range of technical language and terminology.

Band 3 ([7]–[9])

- a reasonable response
- demonstrating some attempt at critical analysis
- some reference to other points of view
- reasonably accurate and fluent
- some evidence of sustained argument, which is set, where necessary, in the context of other aspects of human experience
- reasonably accurate use of spelling, punctuation and grammar
- makes use of a range of technical language and terminology.

Band 2 ([4]–[6])

- a limited response
- demonstrating a modest attempt at critical analysis, although references to other points of view are limited
- some inaccuracy in places
- a limited argument which struggles to relate, where necessary, to other aspects of human experience
- limited command of spelling, punctuation and grammar
- evidence of some technical language and terminology.

Band 1 ([0]–[3])

- a simplistic response
- demonstrating little attempt at critical analysis
- practically no reference to other points of view
- minimal argument which fails to relate, where necessary, to other aspects of human experience
- very poor grasp of spelling, punctuation and grammar
- little or no use of technical language and terminology.

Quality of Written Communication

All questions require candidates to answer in continuous prose in English. Quality of written communication is incorporated within the assessment objectives and reflected in the above assessment bands. Assistant examiners are instructed to take this criterion into account when allocating marks to candidates' responses.

Part 2: Contextual Reference Points

The generic level of response mark scheme set out above is elucidated in this part of the mark scheme through the provision of contextual reference points in terms of the content appropriate to the particular question under consideration.

Section A

AVAILABLE
MARKS

Answer **one** question

- 1 (a) A knowledge and understanding of how Utilitarianism and Situation Ethics as teleological approaches to moral decision making could include, e.g.:
- explanation of the term teleological
 - both are consequentialist theories in that the morality of the action is dependent on outcome
 - their rejection of deontological approaches
 - both approaches as having a contextual and situational character
 - their relativistic character
 - Situation Ethics as a teleological approach as compared to Utilitarianism as a purely teleological approach
 - how the end justifies the means
 - the importance of the principle of utility (the greatest happiness of the greatest number) in Utilitarianism, of the Hedonic Calculus, of the difference between higher and lower pleasures, the harm principle
 - the importance of asserting the primacy of love in Situation Ethics (the agape principle), the rejection of legalistic and antinomian approaches, emulating the example of Jesus, the four working principles as proposed by Fletcher, i.e. Pragmatism, Relativism, Positivism, Personalism
 - reference to relevant key figures, e.g. Bentham, Mill, Singer in Utilitarianism; Fletcher in Situation Ethics
 - Situation Ethics as a form of Christian Utilitarianism
 - possible reference to examples in applied ethics such as abortion, euthanasia, contraception. [35]
- (b) An exploration of the claim could include, e.g.:
- Situation Ethics as an ethic that seeks to be faithful to the example of Jesus, its fidelity to the command to love
 - how Situation Ethics sees the relationship between law and love
 - the importance of compassion in moral decision making
 - moral decision making as complex and how legalistic approaches may not be helpful
 - the difficulties raised by Situation Ethics, e.g. mercy killing, the legitimising of adultery
 - how Roman Catholicism sees Situation Ethics, e.g. the possible compromising of justice
 - the role of Natural Moral Law within Catholicism
 - the views of other Christians on the need for moral certainty
 - the appeal of Situation Ethics to more liberal Christians
 - the problem of Fletcher's justification of his work since it is based on consideration of extreme examples
 - the difficulties in proposing one single Christian ethic
 - the counter-claim from evangelical and fundamentalist Christians, supporting Biblical absolutism. [15]

50

- 2 (a) A knowledge and understanding of the ethical arguments in support of suicide could include, e.g.:
- the sovereignty of the individual
 - individual autonomy
 - the principle of ownership
 - assertion of absolute rights over oneself
 - freedom to live, freedom to die
 - arguments as advanced by various writers, e.g.
 - Seneca “the one act where the individual can decisively exercise his autonomy”
 - David Hume “a man who retires from life does no harm to society: he only ceases to do good”
 - John Stuart Mill “over himself, over his own body and mind, the individual is sovereign”
 - Peter Singer “respect for a person’s desire to live or die”
 - suicide as a courageous and selfless act
 - suicide as a conscientious choice
 - suicide as an escape from personal illness, from depression
 - suicide as a dignified exit from this life
 - the issue of assisted suicide
 - possible reference to different types of suicide, e.g. egotistical, altruistic, contingent. [35]

- (b) An exploration of the view could include, e.g.:
- suicide as contravening Biblical and Natural Law
 - religious teaching on the Sanctity of Human Life; God as the author of life
 - the body as the “temple of the Holy Spirit”
 - the implications of the Fifth Commandment
 - suicide as a mortal sin
 - possible reference to the views of Aquinas and Augustine
 - possible reference to historical attitudes to suicide, e.g. corpse not buried in consecrated grounds; staked at crosswords; attempted suicide viewed as a penal offence and punished
 - rights and responsibilities; consideration of effects on others
 - the pervading “culture of death”
 - denominational perspectives
 - the impact of psychology on Christian views
 - suicide as a tragic moral choice
 - the call to suspend moral judgement
 - assistance in suicide as a charitable and compassionate act
 - acceptance of altruistic suicide. [15]

Section A

50

50

Section B

AVAILABLE
MARKS

Answer **one** question

- 3 (a)** A knowledge and understanding of how the Decalogue informs the Christian about duties to God and neighbour and could include, e.g.:
- statements of the rights of God and/or the person
 - detailed reference and comment on the religious and moral teaching of the Commandments, e.g. right to exclusive worship, respect for God's name, the duty to worship God, respect for parents, respect for marriage partner, respect for property
 - the absolutist character of the Commandments, their universal and eternal character
 - how religious belief and morality are inextricably linked – moral living seen as grounded in religious belief
 - the community dimension of religious morality
 - how love of God and neighbour can help the Christian to live a morally decent life
 - the Commandments as revealing the core moral principles for Christians
 - the Commandments as a fundamental charter of human rights.
- [35]
- (b)** An exploration of the view could include, e.g.:
- consideration of the view in relation to other aspects of human experience
 - possible historical and/or contemporary exemplification
 - how Biblical ethics provides principles to inform moral decision making
 - the continued relevance of the principles – love of God, love of neighbour
 - the timelessness and the universal nature of Biblical ethics
 - the role of moral absolutes
 - the challenge from secularism and pluralism
 - how Biblical ethics can be seen as outdated
 - the multiplicity and complex nature of moral dilemmas which could not have been imagined in a bygone age
 - the perceived negative character of aspects of Biblical ethics, e.g. prohibitions, how women are seen
 - morality as having a relativistic character.
- [15]

50

- 4 (a) A knowledge and understanding of Christian views on divorce could include, e.g.:
- marriage as part of God’s creation
 - marriage as a covenant of love
 - marriage as a unique and exclusive bond
 - the permanence of marriage
 - the sacramental nature of marriage
 - the distinction between divorce and annulment
 - difficulties surrounding the interpretation of the “epi porneia” clause (Matthew 19:9)
 - reference to relevant Biblical teaching, e.g. Genesis, Deuteronomy, Exodus, Jesus, Paul
 - particular Christian views, e.g. Roman Catholic, Orthodox, Protestant
 - attitudes to remarriage
 - divorce as a loving outcome for all involved
 - Christian attitudes to the role of the State in religious affairs. [35]

- (b) An exploration of the view could include, e.g.:
- consideration of the view in relation to other aspects of human experience
 - possible historical and/or contemporary exemplification
 - the rate of marital breakdown
 - changing attitudes to commitment and fidelity
 - cohabitation as an acceptable alternative to marriage
 - cohabitation as a form of “trial marriage” in the context of a rising divorce rate
 - how marriage is seen in secular society
 - the importance of the intention of the couple involved
 - evidence that points to couples cohabiting prior to marriage having higher risk of dissolution
 - cohabitation as not religiously, morally and legally equivalent to marriage
 - how the law is moving closer to accepting cohabitation as a legal contract, e.g. child support, inheritance
 - the welfare of children. [15]

Section B

Total

50

50

100