



Rewarding Learning

ADVANCED
General Certificate of Education
2014

Religious Studies
Assessment Unit A2 6
assessing
Ethics and Society

[AR261]

WEDNESDAY 4 JUNE, AFTERNOON

MARK
SCHEME

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.

In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.

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

In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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.

A2 BANDS

AO1 (30 marks)

<p>Band 5</p> <ul style="list-style-type: none">• A full and highly informed response to the task.• Demonstrates comprehensive understanding and accurate knowledge.• A very high degree of relevant evidence and examples.• A very sophisticated style of writing set within a clear and coherent structure.• An extensive range of technical language and terminology.• An almost totally faultless use of spelling, punctuation and grammar.	25–30
<p>Band 4</p> <ul style="list-style-type: none">• A reasonable and well informed response to the task.• Demonstrates a high degree of understanding and almost totally accurate knowledge.• A very good range of relevant evidence and examples.• A mature style of writing set within a mainly clear and coherent structure.• A wide range of technical language and terminology.• A mainly accurate use of spelling, punctuation and grammar.	19–24
<p>Band 3</p> <ul style="list-style-type: none">• A good response to the task.• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.• A good range of relevant evidence and examples.• A reasonably mature style of writing with some coherent structure evident.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	13–18
<p>Band 2</p> <ul style="list-style-type: none">• A limited response to the task.• Demonstrates some knowledge and understanding.• A basic range of evidence and/or examples.• Style of writing is just appropriate.• Structure is disorganised in places.• Limited range of technical language and terminology.• Limited command of spelling, punctuation and grammar.	7–12
<p>Band 1</p> <ul style="list-style-type: none">• A very basic response to the task.• Demonstrates minimal knowledge and understanding.• Little, if any, use of evidence and/or examples.• Inappropriate style of writing within a poor structure.• A very basic range of technical language and terminology.• Very poor use of spelling, punctuation and grammar.	0–6

AO2 (20 marks)

Band 5 <ul style="list-style-type: none">• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis, supported by a high awareness of scholarly views.• Very good personal insight and independent thought expressed through a highly developed argument which is set, where necessary, in the context of wider aspects of human experience.• An extensive range of technical language and terminology.• An almost totally faultless use of spelling, punctuation and grammar.	17–20
Band 4 <ul style="list-style-type: none">• A very good response demonstrating a very good attempt at critical analysis, supported by a good awareness of scholarly views.• Good personal insight and independent thought expressed through a developed argument which is set, where necessary, in the context of wider aspects of human experience.• A wide range of technical language and terminology.• A mainly accurate use of spelling, punctuation and grammar.	13–16
Band 3 <ul style="list-style-type: none">• A reasonable response demonstrating a good attempt at critical analysis, supported by an awareness of the views of some scholars.• Some personal insight and independent thought expressed through reasonable argument which is set, where necessary, in the context of wider aspects of human experience.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	9–12
Band 2 <ul style="list-style-type: none">• A limited response demonstrating a modest attempt at critical analysis, with a limited awareness of scholarly views.• Limited personal insight and independent thought expressed through some argument.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	5–8
Band 1 <ul style="list-style-type: none">• A very basic response demonstrating little attempt at critical analysis, with minimal awareness of scholarly views.• Poor personal insight and/or independent thought.• Shallow argument.• Limited range of technical language and terminology.• Limited command of spelling, punctuation and grammar.	0–4

Section A

AVAILABLE
MARKS

- 1 (a) An analysis and discussion of how conscience is understood by religious and secular writers could include, e.g.
- St Paul – knowing the will of God, its universal nature, directing behaviour
 - St Jerome – the means by which “we discern that we sin”, as having limitations
 - St Augustine – the voice of God, its universal nature, the importance of God’s grace
 - Aquinas – as a faculty of human reason to discern right from wrong, not something innate, the Conscientia Rule, the Synderesis Rule, by no means infallible, the responsibility to train and inform conscience, the authority of conscience
 - Butler – its intuitive nature, the role of conscience in directing people towards benevolent actions, the authority of conscience
 - Newman – as the voice of God, the duty to inform and educate conscience
 - Fletcher – conscience as a function rather than a faculty, a thinking process
 - Kant – conscience as informing our duty to act morally, one that is sensitive to the fulfilment of duty and the moral law, the categorical and practical imperatives
 - Freud – conscience as acquired, the product of upbringing, the link to the super-ego, as a ‘moral policeman’, the connection with guilt, his contempt for religion
 - Utilitarian – the advocacy of the principle of utility, a teleological approach
 - consideration of the link between conscience and morality; of the link between conscience and religious belief
 - consideration of conscience as dependent on knowledge of the good and personal freedom
 - consideration of the importance of conscience in both religious and secular traditions
 - possible reference to examples in moral decision making [30]
- (b) An assessment of the claim could include, e.g.
- the Pacifist conscience as too idealistic
 - the need to combat evil and human wickedness
 - the need to confront injustice especially where it is systematic
 - the obligation to use force to restrain those who have evil intentions
 - the need to protect the innocent
 - Pacifism as a morally self-indulgent position
 - duty to the state
 - the concept of ‘Just War’
 - Pacifism as an idealistic position yet laudable
 - Pacifism as an alternative to realism, militarism and the Just War argument
 - how Pacifism is more than a negative repudiation of war, it is about reconciliation and peace-building
 - how Pacifism is a demand for justice
 - the need for continuity between private and public morality

- fidelity to religious teaching
- the example of Jesus, of Ghandi
- the example of religious communities such as the Anabaptists, the Quakers, the Mennonites
- possible reference to relevant figures such as Bonhoeffer, Martin Luther King
- the merits of various forms of pacifism, e.g. absolute pacifism, relative pacifism [20]

AVAILABLE
MARKS

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2 (a) An explanation of the contribution of feminist perspectives in the Human Rights debate could include, e.g.

- awareness that there are various strands of feminism, e.g. Christian, radical, liberal
- consideration of issues pertaining to equality, dignity, autonomy, mutuality, justice, responsibility
- the good achieved by feminism, e.g. the promotion of the rights of women, the dignity and the uniqueness of women, the equality agenda
- the role played by Christian feminism, e.g. how Biblical teaching affirms the equality of the sexes, the rights of women to full participation in religious and church life
- views advanced by radical feminism, e.g. the patriarchal nature of society, the systematic oppression of women, the redefining of a women's purpose, how a woman should own all the processes of procreation
- reference to softer forms of feminism which appear to distance themselves from radical feminism
- the influence of writers, e.g. Mary Wollstonecroft, Germaine Greer, Andrea Dworkin, Naomi Wolff, Mary Daly, Rosemary Radford Reuther
- recent revision of feminist ideas, e.g. Naomi Wolff, Germaine Greer
- issues to do with authority and leadership, e.g. women and religious ministry
- issues to do with reproductive and economic rights
- the exploitation of women, e.g. in the sex industry
- the influence of the U.N. Declaration of Human Rights, e.g. equality, freedom, justice
- the role of legislation, e.g. the Sex Discrimination Act (1975)
- views on Biblical and church teaching, e.g. Pauline teaching, the Roman Catholic understanding of priesthood [30]

(b) An evaluation of the view could include, e.g.

- difficulties surrounding the assertion of absolute rights, e.g. the problem of conflicting rights, the negation of responsibility
- human rights as a product of western values and liberal thinking
- the emphasis on the individual, their autonomy, freedom and choice at the expense of community
- the denunciation of western rights by the Asian values movement as contributing to the erosion of respect for marriage, family values, elders and important traditions
- how some feminists, e.g. Sarah Ruddick see the current rights model as too concerned primarily with individual rights, neglecting context and relationships
- competing views of rights, e.g. Bentham (nonsense), Marx (fictitious and

- bourgeois)
- how the Christian view differs from rationalist and positivist interpretations with their emphasis on the sovereignty of the individual
- how for some Christians this can then lead to wrong ideas like dominion over human life
- how for Christians it is important to base rights on the true dignity of man such as ‘imago Dei’
- the transcendent nature of the human person, how all rights should be ordered to the spiritual good and final end of man
- the primary importance of the right to life and existence
- notions to do with inherent worth and value
- the influence of Christian teaching in the evolution of human rights – the importance of dignity, equality and responsibility
- how rights are linked to responsibilities, how they are limited by other people’s rights
- human rights as moral rights
- the human rights agenda as affirming and reinforcing human dignity
- consideration of scenarios such as abortion, euthanasia, embryo research, homosexuality, care for the elderly [20]

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3 (a) An examination of the main religious and ethical approaches to the issue of environmental ethics could include, e.g.

- the Biblical perspective – God as the creator, sustainer and owner of the earth with humankind as tenants
- the Dominion v. Stewardship debate – Dominion as subjugation? Co-operative dominion? Humankind as caretakers of God’s creation and hence accountability
- the Libertarian extension – all living entities having intrinsic value
- the Ecological extension (eco-centrism) – the overall importance of interrelationships between all things that exist on the planet
- Conservation ethics – conserve the environment because of the benefits for humankind
- the advocacy of the ‘stewardship model’ within a secular context (Robin Attfield 2006) – human beings cannot do whatever they wish and do not have dominion over nature
- the issue of duties – human centred duties against environmental centred duties, instrumental value against intrinsic value
- the Deep Ecology model against that of Shallow Ecology, Biocentric v. Anthropocentric
- the primary issue – should rights be extended beyond human agents?
- the issue of animal welfare – should they be included in the moral circle?
- possible reference to relevant key figures, e.g. Paul Taylor, Peter Singer, Andrew Brennan, Aldo Leopold, Arne Naess, James Lovelock, John Stott, Simon Carey, Tom Regan, Andrew Linzey, Bjorn Lomborg
- the legacy of St Francis of Assisi, the principle of universal benevolence
- how ultimately the survival of the environment is about human survival [30]

(b) An assessment of the claim could include, e.g.

- the view that the environmental crisis is so dangerous that it is justifiable to deny some human rights (e.g. the right to reproduce) and to curtail civil liberties (e.g. enforce reduced travel and energy conservation)
- the extent to which it is justified in limiting the rights of individuals for the greater good of reducing climate change
- the responsibility to future generations, the rights of those yet to be born
- the need to defend the global poorest's rights to economic development as justice rights
- the problems of human extravagance and negligence, of human greed, of profit before people
- how basic human rights are threatened by climate change, e.g. the right to life, the right to health
- how for some, duties to future generations are less important than current duties of justice
- the inviolability of human rights, as 'moral thresholds' which delineate an acceptable standard beneath which no-one should be allowed to drop rights and responsibilities
- the importance of personal autonomy and freedom
- the views of environmental sceptics, e.g. climate change as a natural cycle
- the Christian response, the concept of stewardship
- possible reference to world summits and agreements in relation to the debate

[20]

AVAILABLE
MARKS

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4 (a) In presenting the case for and discussing the issue of Capital Punishment candidates could include, e.g.

- relevant Biblical teaching, e.g. Genesis 9:6, the O.T. Mosaic Law and the citing of capital offences, Paul's letter to the Romans (ch. 13)
- denominational perspectives, e.g. Roman Catholic, Protestant
- arguments based on retribution, deterrence, vindication, natural justice, the duty of society to protect its citizens
- the Natural Law perspective – natural justice has to be served
- Utilitarian perspectives, e.g. J.S. Mill (retribution), Bentham (deterrence)
- the views of Kant, e.g. the principle of 'just desserts'
- the perspective from Virtue Ethics – protect the welfare of the community
- possible reference to relevant key figures, e.g. Immanuel Kant, Thomas Aquinas, Jeremy Bentham, Cesare Beccaria, John Rawls, J.S. Mill, Pope John Paul II
- consideration of the purpose and nature of punishment

[30]

(b) An evaluation of the view could include, e.g.

- the importance of compassion and forgiveness for the Christian
- emulating the example of Jesus, displaying mercy
- the relevance of the Commandment 'Thou shall not kill', the sanctity of life argument
- the barbaric nature of the death penalty; issues pertaining to Human Rights
- its failure as a form of deterrence

- the importance of reformation and rehabilitation
- the use of the death penalty as being counter productive
- how despite the maintaining of the death penalty, a 'culture of death' still prevails in society
- the problem of the innocent
- the link between crime and deprivation; crime and psychological disorders
- alternatives to the death penalty
- particular problems for Christian Virtue Ethicists, e.g. the virtues of faith, hope and charity cannot be applied if the criminal has been executed
- the acceptance of capital punishment in principle but not in practice
- ensuring that natural justice is served, of 'just desserts', retribution and vindication
- how society has a duty to protect those who are vulnerable, responsibility to victims
- how capital punishment may be the only option for certain societies
- pressures on the penal system, e.g. overcrowding
- possible reference to Christians such as Rev Julie Nicholson (experienced difficulty with forgiveness following the death of her daughter in the London 2012 attack), Bud Welch (campaigned against the death penalty following the death of his daughter in the Oklahoma City bombing), Sister Helen Prejean (a Befriender and campaigner against capital punishment).

[20]

Section A

**AVAILABLE
MARKS**

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100

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Synoptic Assessment

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. In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument. In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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.

It is important that in the marking of the synoptic assessment unit, assistant examiners take account of the candidate's abilities in drawing together strands of knowledge and understanding from at least two different content areas.

Using the chosen theme, candidates will be expected to explore connections between elements of the selected areas of study. They should make appropriate use of the content as set out in the subject content for each module.

The five strands of knowledge and understanding act as a common and unifying structure for the specification. These are:

- the key concepts within the chosen areas of study, (e.g. religious beliefs, teachings, doctrines, principles, ideas and theories) and how these are expressed in texts, writings and/or practices
- the contribution of significant people, tradition or movements to the areas studied
- religious language and terminology
- major issues and questions arising from the chosen areas of study
- the relationship between the chosen areas of study and other specified aspects of human experience.

In particular candidates should demonstrate the ability to relate such connections to other aspects of human experience.

A2 BANDS

AO1 (30 marks)

<p>Band 5</p> <ul style="list-style-type: none">• A full and comprehensive understanding of the connections between the selected areas of study in relation to the theme.• Well integrated response.• Clear and critical analysis.• Highly accurate use of evidence and examples.• Sophisticated style of writing. Very well structured and coherent throughout.	25–30
<p>Band 4</p> <ul style="list-style-type: none">• A high degree of understanding of the connections between the selected areas of study in relation to the theme.• A well integrated response.• Some very good critical analysis.• Mainly accurate use of evidence and examples.• Mature style of writing.• Well structured and coherent throughout.	19–24
<p>Band 3</p> <ul style="list-style-type: none">• A good understanding of the connections between the selected areas of study in relation to the theme.• For the most part an integrated response.• Reasonable degree of critical analysis.• A good degree of accurate evidence and examples.• Reasonably mature style of writing.• Some evidence of good structure and coherence.	13–18
<p>Band 2</p> <ul style="list-style-type: none">• A limited understanding of the connections between the selected areas of study in relation to the theme.• Mere juxtaposition of the two areas of study, perhaps emphasising one content area at the expense of another.• A limited attempt at critical analysis.• Insufficient use of accurate evidence and examples.• Immature style of writing.• Lacking in structure and coherence.	7–12
<p>Band 1</p> <ul style="list-style-type: none">• A basic understanding of the connections between the selected areas of study in relation to the theme.• Demonstrating only partially accurate knowledge of the different content areas studied.• Little attempt, if any, at critical analysis.• Inappropriate style of writing with a very basic structure.	0–6

AO2 (20 marks)

Band 5 <ul style="list-style-type: none">• A comprehensive analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very effective comparison and evaluation of scholarly viewpoints.• Mature personal insight and independent thought.• A very well sustained and critical argument, expressed accurately and fluently with considerable sophistication using a wide range of terminology.	17–20
Band 4 <ul style="list-style-type: none">• A good analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very good comparison and evaluation of scholarly viewpoints.• Good personal insight and independent thought.• A well sustained and critical argument, expressed accurately, fluently and using a range of terminology.	13–16
Band 3 <ul style="list-style-type: none">• A reasonable analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very good comparison and evaluation of scholarly viewpoints.• Some evidence of personal insight and independent thought.• A line of argument, expressed accurately and using some relevant terminology.	9–12
Band 2 <ul style="list-style-type: none">• A limited analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Some comparison and evaluation of scholarly viewpoints.• Limited personal insight and independent thought.• Little evidence of critical argument.• Inaccuracies evident.	5–8
Band 1 <ul style="list-style-type: none">• A basic analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Little, if any, comparison and evaluation of scholarly viewpoints.• Minimal personal insight and independent thought.• A basic attempt to follow a line of argument.• Imprecisely expressed.	0–4

Section B

**AVAILABLE
MARKS**

- 5 (a)** An explanation of some key ideas on the relationship between Religion and State could include, e.g.
- focus on the relationship between Religion and State
 - consideration of models of Religion/State relations
 - should Religion and State be united or separate?
 - the extent to which Religion and State can co-exist harmoniously
 - consideration of where the relationship may compromise the integrity of either
 - the role of Religion in standing up for standards of justice and righteousness
 - the authority of the State, the State as divinely ordained
 - the duty of the State to work for the common good
 - areas where Religion and State could come into conflict, e.g. war, medical ethics, sexual ethics, human rights, ecological issues, poverty and the just distribution of resources, capital punishment, integrity in political law, unjust laws
 - reference to at least two areas of study [30]

(b) An assessment of the claim in relation to other aspects of human experience could include, e.g.

- the role of the State to look after its citizens, the State as divinely ordained
- the issue of obedience; obedience as an act of witness of one's faith
- the State as a moral custodian
- the authority of the State in ethics but not in faith
- the State as not being absolute, so can be challenged
- where the State has failed to protect its citizens, e.g. unjust laws, Nazi Germany, the Pol Pot regime
- the role of Religion to challenge the State
- where religious authority has failed to protect its adherents and the State has to be relied on for justice
- figures who have challenged the authority of the State, e.g. Dietrich Bonhoeffer, Martin Luther King, Oscar Romero
- the position of the State in Islam, in Christianity, in Communist countries
- the relationship between civil law and religious law, e.g. Canon law, Sharia law
- reference to historical and/or contemporary examples

All other valid points will be given credit. [20]

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Section B

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Total

150