



ADVANCED
General Certificate of Education
2016

Religious Studies
Assessment Unit A2 6
assessing
Ethics and Society
[AR261]
WEDNESDAY 1 JUNE, MORNING

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 of the application of Virtue Ethics to moral decision making with reference to two examples could include, e.g.

- Virtue Ethics as a holistic approach
- how it is concerned with the qualities of virtues that can be developed in order to become a better person (agent centred)
- how the morality of the act depends on the motives and thinking of those involved
- the appeal of this approach to Christian, secular and feminist writers
- how Virtue Ethics is seen to be more in touch with concrete human experience
- exemplification through reference to any two examples, e.g. abortion, euthanasia, healthcare resource allocation, capital punishment, FGM
- how the approach is closely linked with Natural Law in that both are interested in the fundamental nature of things
- the contribution of Aristotle, e.g. the concept of eudaimonia, the cardinal virtues, the Doctrine of the Mean, how the virtues can only be cultivated through habit or practice
- the contribution of Elizabeth Anscombe, e.g. how the focus should be on the person, the exercising of the virtues
- the views of Alasdair MacIntyre, e.g. how people are important, the importance of community agreed ethics
- the contribution of Stanley Hauerwas, e.g. how character is more fundamental than acts, rules or principles; how the Christian Church is called to be a 'community of character' [30]

(b) A critical assessment of the view could include, e.g.

- how Virtue Ethics is essentially a contextual approach and hence a relativist one
- the possible ignoring of Biblical rules and Church teaching
- how certain moral actions may be intrinsically right or wrong
- how the virtues cannot give clear guidance in situations of perplexity
- its vague and subjective nature
- how values can vary from one culture to another
- the capacity for human error
- how Virtue Ethics demands high expectations and allows people to be true to their integrity
- where moral virtues are cultivated through habit, human reactions are dependable
- how the concept of virtue is fundamental to morality
- how Virtue Ethics avoids the problems of consequentialism but holds onto the benefits of bringing about a better society
- how it can help formulate moral rules to act charitably, kindly and honestly
- Virtue Ethics as an approach that needs to be embraced in the contemporary age, even influencing Christian Ethics
- the importance of context for MacIntyre
- the absolute nature of Aristotle's virtues, the providing of an objective standard for all humanity (Nussbaum) [20]

50

- 2 (a) A discussion as to how poverty is destructive of human well-being with reference to religious teaching and the UNDHR could include, e.g.
- poverty as destructive of human well-being, as being evil, the role of human selfishness/sin, of structural/corporate sin
 - the unjust distribution of the world's resources
 - corruption in government, in social and economic structures
 - economics as lacking ethical standards
 - violation of the basic rights to survival; the right to life, the right to a standard of living adequate for health and well-being, the right to education (reference to the UNDHR)
 - how approximately 30,000 people die every day because of poverty
 - how over one billion people lack reliable access to safe drinking water
 - the rate of infant mortality
 - the impact of diseases such as malaria and AIDS
 - how many of the poorest countries spend more on debt repayment than on health or education
 - how from a Christian perspective such poverty is intolerable
 - how this ethical issue was frequently raised by the Old Testament prophets and how it was also central to Jesus' message which he proclaimed as 'good news to the poor'
 - how such poverty is a denial of the intrinsic and equal value of every single person as someone made in God's image
 - the principle of care and compassion for the poor and destitute
 - how the Christian is called to deal with the root causes of poverty
 - various religious views, e.g. poverty as a sign of God's disfavour, poverty as a symptom of humankind's arrogance and the rejection of God, how the surplus is of natural right owed to the poor (Aquinas), the importance of stewardship and responsibility (Stott)
 - the call to live simply, to focus on need rather than want (Stott, Pope Francis)
 - the relative nature of poverty [30]

(b) A critical evaluation of the claim could include, e.g.

- how the failure to help can be tantamount to directly killing as argued by Peter Singer (as illustrated by his moral scenario of 'the drowning child')
- how Singer believes that there is no moral difference between the near and far away; how the global ethic should know no national boundaries; how there is a 'moral obligation to assist'; to relieve famine, poverty and inequality
- possible reference to the Acts/Omissions Doctrine, that there is a logical hence moral difference between an act and an omission; between directly killing someone and letting someone die
- how some argue that there is a difference between the near and far away, that tackling poverty at home takes priority
- how some are of the view that it is the government's responsibility to deal with the unjust distribution of the world's resources
- the views of Onora O'Neill – the importance of obligation and duty, how obligation explicitly includes obligations of institutions as well as individuals
- the views of Thomas Pogge – the failure to help is to violate negative moral duty (a duty not to harm); in failing to help, humankind is culpable in failing the negative duty to 'stop bringing about injustice'
- the Christian view that we have a fundamental moral responsibility for the well-being of fellow human beings

- the problems caused by apathy and indifference especially immunity to images of extreme poverty on the media
- how Singer's views are unrealistic and too demanding
- the problem of conflicting duties

[20]

AVAILABLE
MARKS

50

3 (a) A discussion as to how the Pacifist would respond to the statement and why, could include, e.g.

- specific reference to the quotation
- the Pacifist opposition to all violence and conflict
- how in the Pacifist view violence only begets violence; war is self-defeating
- warfare and the mass destruction of human life, its indiscriminate nature and the suffering of non-combatants
- the influence of religious teaching on the development of Pacifism, e.g. the prohibition on killing in the Commandments, the teaching and example of Jesus, the views of Tertullian, the Buddhist tradition
- the influence and example of religious communities, e.g. the Anabaptists, the Quakers, the Mennonites
- the contribution of Gandhi, of Martin Luther King
- recent advocates of Pacifism, e.g. Stanley Hauerwas, John Yoder
- possible reference to different types of Pacifism, e.g. Principled, Pragmatic
- the acknowledgement by some that it may sometimes be legitimate to use violence in the struggle for justice
- how Pacifism is more than a negative repudiation of war, it is about peace-building, a demand for justice
- the need to address violence outside of warfare
- the need for continuity between private and public morality
- Pacifism as possibly too idealistic and failing to protect the innocent [30]

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

- the legitimacy of the concept of Just War or is it 'just a war'?
- the Just War argument as only a theory
- how there is no guarantee that the conditions as set out will be followed
- how some of the conditions require the benefit of hindsight, e.g. reasonable prospect of success
- any theory which supports the use of violence under any circumstances still countenances the use of violence, thus the principle of 'do not kill' is compromised
- how some wars are invariably associated with selfish motives
- how the nature of contemporary warfare and the existence of weapons of mass destruction can 'make a nonsense of the theory' (Jenkins)
- the Realist view that normal moral conventions cannot be expected to be observed in war
- how Just War theory can provide a rational justification for declaring war and enforcing constraints on what can be done in war
- how the theory sets out strict guidelines and limits excesses
- how the theory makes it possible for the religious believer to engage in war
- how the theory is consistent with Natural Moral Law and its primary precepts
- how the theory can afford protection to non-combatants
- how the development of modern weaponry could assist the delivery of JWT

- recent defenders of the theory, e.g. Paul Ramsey, Oliver O'Donovan
- is the Just War argument really a moral way of 'policing' the world and conflict?
- recent questioning of support for the theory by religious figures who see it as simply sanctioning war [20]

AVAILABLE
MARKS

50

4 (a) An explanation of the justification for the death penalty on the basis of retribution with reference to relevant religious and ethical teaching could include, e.g.

- how retribution most clearly expresses what many people feel should be the basis of punishment
- relevant Biblical teaching, e.g. Genesis 9:6, the Old Testament Mosaic Law and the citing of capital offences, Paul's letter to the Romans
- the perspective from Natural Moral Law (natural justice)
- the principles of 'lex talionis' and 'just deserts'
- the views of Immanuel Kant, e.g. respect for persons, 'just deserts'
- Utilitarian views, e.g. J.S. Mill, James Rachels (both retributivists)
- how some Virtue Ethicists could align with 'just deserts' for those whose actions undermine the welfare of the 'polis'
- denominational views, e.g. Roman Catholic, Protestant
- some consideration of the nature and purpose of punishment
- how retribution acts psychologically as a form of vindication that the law has been applied and acted upon
- possible reference to the views of contemporary retributivists, e.g. restorative retributivism which permits punishment to be in proportion to the suffering caused to society and the victim [30]

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

- how the death penalty is counterproductive, how despite being in place a 'culture of death' still prevails in contemporary society
- the importance of reformation and rehabilitation
- challenges facing the Christian, e.g. the prohibition on killing in the Commandments; the Sanctity of Life argument; the application of mercy, compassion and forgiveness
- the crude nature of arguments such as lex talionis
- the problem of innocent suffering
- how the death penalty is indiscriminately and inconsistently applied
- issues pertaining to human rights
- the barbaric nature of the death penalty especially in a civilised society
- the botched execution of Clayton Lockett (Oklahoma State, April 2014) which showed that lethal injection is not necessarily humane
- how the state has a duty to protect society and the victim
- how the death penalty may be the only option for certain societies
- capital punishment as a recognition of human dignity rather than a violation of the wrongdoer's dignity
- how an enlightened and civilised society should work towards the prevention of crime, not punishment
- the issue of diminished responsibility, how other factors can control human behaviour
- the views of various figures, e.g. Sister Helen Prejean [20]

50

Section A

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)** A consideration of the contribution of some key people to the debate on the relationship between Religion and State could include, e.g.
- reference to relevant key people within the respective areas of study
 - focus on the debate between Religion and the State
 - consideration of models of Religion/State relations
 - how Religion and State can be inextricably intertwined, e.g. theocracy
 - how Religion and State should be separate in principle, yet together make one commonwealth
 - how Religion and State should be kept separate – Religion looks after the spiritual realm, the State looks after matters of administration and justice
 - possible areas where Religion and State could come into conflict, e.g. war, sexual ethics, medical ethics, human rights, environmental ethics, poverty, capital punishment, social justice, persecution of religious adherents, the status of religious law, treatment of women/minority groups
 - the prophetic role of religion in standing up for justice
 - reference to at least two different areas of study
- [30]
- (b)** In assessing the claim, candidates should refer to other aspects of human experience and could consider the following, e.g.
- the purpose of the State, to look after the common good and to look after its citizens including religious believers
 - examples where Religion and State are inseparable (theocracy) such as Iran
 - examples where Religion and State are separate such as France and USA
 - examples where Religion and State exist as a partnership such as Britain
 - the responsibility on the part of the State to protect religious minorities and to protect moral standards
 - the role of the State in liberal secular societies, e.g. as the moral custodian
 - the authority of the State in morality but not faith
 - issues where Religion and State have come into conflict, e.g. same-sex marriage, welfare reform, state managed fertility
 - where the State has failed to protect its citizens, e.g. Nazi Germany
 - 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, Oscar Romero, Martin Luther King
 - consideration of a range of historical and/or contemporary examples
- [20]

Section B

50

50

Total

150