



GCE MARKING SCHEME

SUMMER 2016

**A2 RELIGIOUS STUDIES
RS3 ETH
STUDIES IN RELIGION AND ETHICS
1348/02**

INTRODUCTION

This marking scheme was used by WJEC for the 2016 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

A2 RELIGIOUS STUDIES

MARKING INSTRUCTIONS

ASSESSMENT

1. Each question is to be marked according to the stated level descriptors. In such marking, it is essential that the whole response to a part-question is read and then allocated to the level it best fits. Examiners may wish to underline significant features or make a brief comment to justify the level allocated.
2. Where a band of marks is allocated to a level, discrimination will be made with reference to the development of the response.
3. Quality of written communication is assessed as an integral part of the level descriptors; no additional weighting should be given to this factor when determining the level of response of a candidate's piece of work.
4. Aim to use the full mark range. Do not hesitate to award maximum marks to responses which meet the criteria of the relevant level descriptor. Equally, responses which are completely irrelevant should be awarded no marks.

It is a feature of levels of response marking that examiners are prepared to reward fully responses which are valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary **occasionally** and where this occurs examiners must indicate by a brief written explanation why their assessment does not conform to the levels of response descriptors laid down in the mark scheme.

5. Apply the principle of salvage between the two parts of a question so that due credit is given for relevant knowledge, understanding and evaluation, even if the material is misplaced.

METHODS OF MARKING

8. The assessed level of response to each part of each question should be indicated in the left-hand margin (L1, L2 etc), leaving the right-hand margin for the numerical award.
9. No half marks or bonus marks are to be awarded under any circumstances.
10. A ringed total, indicating the total marks gained in responses to all parts of a question, should be shown at the end of each complete answer.

11. Any written comments on scripts should be factual, using only the terminology found in the level descriptors. No reference should be made to the possible grade achieved and no derogatory comments should be made.
12. Every page containing a candidate's writing should have an appropriate mark in red to indicate that it has been read and assessed.
13. It is permitted for Welsh candidates to write specialist terms, key concepts and scholarly quotations in English.
14. The key to fair marking is consistency. Do not change your marking pattern once scripts have been despatched to the WJEC.

SAMPLE SCRIPTS

15. Send ten scripts to the Principal Examiner (with **a stamped self-addressed envelope** for their return to you) by first-class letter post within 60 hours of the standardisation meeting of examiners. All **three** parts of the Initial Sample record sheet should be sent to the Principal Examiner with the scripts. **Keep a record of your original marks.**
16. Write a large **S** on the front cover of each of the ten scripts you send **and** check the 'S' box on the electronic marking form by the mark awarded to each of these scripts (regardless of whether or not the mark was changed by the Principal Examiner).
17. Do not send any marked scripts to the WJEC until the Principal Examiner contacts you by phone, letter or e-mail.

EXAMINER'S REPORT

18. A written question-by-question report on the performance of candidates, as evidenced in the scripts you have marked, should be sent to the Principal Examiner **within five days** of the stated date for completion of marking. Your report is most helpful if it contains comments on frequent misunderstandings, weaknesses, common errors and questions which caused difficulties, as well as positive qualities, good practice and encouraging features. A comment that a particular question as answered well or badly is of no value unless accompanied by some specific explanation.

Level	Unit 3 A2 AO1 Descriptor	Marks for Unit 3
7	Either in breadth or in depth, a focused, highly accurate and relevant treatment of the topic, showing thorough knowledge and mature understanding, including, where appropriate, diversity of views and/or scholarly opinion. Effective use is made of well-chosen evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated convincingly. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation	30-28
6	Either in breadth or in depth, a fairly full answer including key facts and ideas, presented with accuracy and relevance, along with evidence of clear understanding. Where appropriate, some awareness of diversity of views and/or scholarly opinion is demonstrated. Apt use is made of evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated satisfactorily. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation	27-25
5	Addresses the question; mainly accurate and largely relevant knowledge; demonstrates understanding of main ideas. Limited awareness of diversity of views and/or scholarly opinion is demonstrated. Some use is made of appropriate evidence or examples. Some knowledge and understanding of connections between elements of the course of study is evident. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	24-20
4	A partially adequate treatment of the topic; mainly accurate and largely relevant knowledge; basic or patchy understanding; little use made of relevant evidence and examples. Little, if any, knowledge and understanding of connections between elements of the course of study shown. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	19-15
3	Outline answer. Knowledge limited to basics, or low level of accuracy and or/relevance. Limited understanding. Evidence and examples lacking or barely relevant. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate	14-10
2	A bare outline with elements of relevant accurate information showing a glimmer of understanding, or an informed answer missing the point of the question. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate.	9-5
1	Isolated elements of approximately accurate information loosely related to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	4-1
0	No accurate, relevant knowledge or understanding demonstrated.	0

Level	Unit 3 A2 AO2 Descriptor	Marks for Unit 3
7	A focused, comprehensive and mature response to issue(s). Different views, including where appropriate those of scholars or schools of thought, are analysed and evaluated perceptively. The argument is strongly supported by reasoning and/or evidence, with an appropriate conclusion being drawn. There may be evidence of independent thought. Relationships to the broader context and to human experience are convincingly demonstrated. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation	20-19
6	A focused and thorough response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are analysed and evaluated. The argument is largely supported by reasoning and/or evidence, with an appropriate conclusion being drawn. Relationships to the broader context and to human experience are adequately demonstrated. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation	18-17
5	Addresses the issue(s) raised. Different views are considered, with some appropriate analysis or comment. The argument is supported by reasoning and/or evidence. Relationships to the broader context and to human experience are attempted with partial success. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	16-14
4	The main point of the issue(s) is understood. An argument is presented, partially supported by reasoning and/or evidence. More than one view is mentioned (though not necessarily in a balanced way), with limited analysis or comment. There is little awareness of the broader context and of relationships to human experience. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	13-10
3	Issue(s) only partly understood and appreciated. Some limited attempt made at analysis or comment. Reasoning is simplistic and basic. Evidence is minimal. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate	9-7
2	Some attempt made to address the question in a very simple way, with little understanding, no analysis, little reasoning, and little coherence of thought. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate	6-4
1	Some isolated points relevant to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	3-1
0	No valid relevant reasoning.	0

GCE RELIGIOUS STUDIES (A2)
SUMMER 2016 MARK SCHEME
RS3/ETH – STUDIES IN RELIGION AND ETHICS

- Q.1 (a) Explain how Aristotle's virtue theory has been re-evaluated by later thinkers. [AO1 30]**

Candidates may include the following information, but credit any relevant information

- The re-evaluation of Aristotle's virtue was an attempt by some contemporary philosophers to move away from attempts to arrive at a theory which would explain which actions are right and which are wrong and, instead, seeks to examine what it means to live a virtuous life.
- Candidates are most likely to concentrate their answers on the theories of Elizabeth Anscombe and Alasdair MacIntyre because they are mentioned directly in the specification (see below).

Elizabeth Anscombe:

- Modern moral philosophy should be 'laid aside' until an adequate understanding of the psychology of moral reasoning was attained.
- Secondly, that the concepts of 'moral obligation and moral duty' should be abandoned until psychology has done its work. She rejected the whole idea of moral duty, particularly the Kantian sort of approach which saw duty as a Categorical Imperative.
- Thirdly, modern moral philosophers are all equally misconceived as to the true nature of ethical reasoning or moral theorising. She said that society should return to the problematic issues of **human flourishing** and the development of human virtues, rather than focusing on the issue of 'are my actions good or bad?'

Alasdair MacIntyre:

- MacIntyre developed Anscombe's work.
- Modern ethical reasoning in western culture is a mixture of inherited traditions. As a result of this, it is not surprising that individuals have no clear moral outlook.
- He stated that too much stress was placed on reason, and too little emphasis on people and the contexts in which they live their lives. In this moral vacuum, according to MacIntyre, three characters have emerged – the Bureaucratic Manager, the Rich Aesthete and the Therapist.
- MacIntyre says that, instead of looking for moral excellence in a series of tasks that human beings should or should not perform, the time has come to return to examine the Virtues. Moral excellence, he claims, is to be found in leading a virtuous life.
- A virtuous life comes, MacIntyre believes, when a person belongs to a moral tradition which allows people to work towards achieving their goal in life. MacIntyre's claim is that the virtues can only develop in certain types of society where an integrated life is a possibility.

Other Relevant Theories

- Other relevant thinkers may include: Aquinas, David Hume, Phillipa Foot, Rosalind Hursthouse, Roger Crisp, Martha Nussbaum etc.

Maximum level 3 if only Aristotle

Maximum level 4 if most Aristotle

- (b) **‘Achievement of virtue is not the ultimate goal of morality.’**
Assess this view.

[AO2 20]

Candidates may refer to some of the points given below, but credit any valid argument

Agree

- Some would argue that ethical behaviour is best understood in terms of actions in obedience to a set of rules (e.g. Natural Law, Ten Commandments, teaching of Jesus, Five Pillars of Islam, etc.)
- Aquinas thought the ultimate goal of morality was to achieve eternal life with God. He believed that seven Catholic virtues helped us to achieve this but they were not the ultimate goal of morality
- Others might see the ultimate goal of morality as following the example/teachings of their religious leader. For example some might argue that achieving the most loving outcome is the ultimate goal of morality (as Jesus appeared to do) or reaching enlightenment like the Buddha.
- Kant would disagree with this approach. He believed that the ultimate aim of morality is to achieve the perfect good (summum bonum) and that in order to achieve this you need to do one's duty, act with the right intention and rationally. He said that the 'good' was not achieved by acting virtuously because a criminal, for example, could develop the virtue of intelligence.
- A Utilitarian would say that the ultimate goal of morality is to achieve the greatest happiness for the greatest number and not to act virtuously.

Disagree

- Developing a virtuous character is more likely to produce moral behaviour since in the end it is not what we do but what we are that creates a moral person. A virtuous person acts virtuously, i.e. morally.
- St Paul referred to both 'virtues' and 'vices' in his letters to the Romans, Corinthians and the Galatians. He therefore appears to have promoted a virtuous approach to life.
- Religious Leaders also appear to show a similar concern. The Beatitudes (Matthew 5-7) for example appear to show concern for the 'internal' qualities of human action.
- Aquinas agreed with Aristotle's ideas to some extent and believed that the traditional Catholic virtues, four "cardinal" virtues (prudence, temperance, justice and fortitude), and three "theological" virtues (faith, hope and charity) were important.

- Q.2 (a) Examine the importance of the role of reason and the concept of the Categorical Imperative as foundations of Kant's moral theory.**

[AO1 30]

Candidates may include the following information, but credit any relevant information

- There are **two elements** to this question on Kant's moral theory:

The Role of Reason

- Kant's moral theory attempts to derive an ethical system from reason and not experience.
- Kant stated that it is humankind's ability to reason that distinguishes us from all other creatures – humans can work out for themselves what is right or wrong.
- If reason is universal, then the moral laws or principles generated by reason will be universal and applicable to all men.
- Immorality involves inconsistency and is therefore irrational.

The Categorical Imperative

- Kant distinguished between two types of imperatives – hypothetical imperatives – based on an 'if'. Kant did not see this type of imperative as referring to morality.
- Categorical imperatives, by contrast, are not based on any 'if'. They do not depend on a particular end and Kant considered that they would be followed by any fully rational agent. They are ends in themselves and not means to some other end. Moral duties are categorical because they should be followed for the sake of duty only, simply because they are duties and not for any other reason. There is no answer to the question, 'Why should I do my duty?' except 'Because it is your duty.'
- He formulated three versions of the Categorical Imperative:
 - (i) only actions that are moral can be universalised
 - (ii) treat human beings as ends, not as a means to an end – you should act impartially
 - (iii) act like you live in a kingdom of ends – act as if you and everyone else were treating each other as ends, you must act rationally and all humans are capable of autonomous moral choice-making

Maximum of Level 5 for only one of the two elements.

- (b) **‘Kant’s moral theory would have more authority if it were based on religious belief rather than reason.’**

Assess this view.

[AO2 20]

Candidates may refer to some of the points given below, but credit any valid argument

Agree

- Emil Bruner in '*The Divine Imperative*' states that morality can only be justified by appealing to religious authority, belief and/or experience.
- The Divine Command theory states that an act is only morally right if it has been commanded by God and wrong if he has forbidden it.
- Some religious believers only believe authority comes from 'sola scriptura'. As Kant's moral theory does not refer directly to scripture it lacks authority.
- For some religious believers, such as Christians, God's purpose for humankind is expressed through the commandments which carry divine authority.

Disagree

- A religious believer might argue that our ability to reason is a God-given means of accessing God's will.
- Kant stated that morality is, first of all, a matter of reason and rationality and that the source of moral principles is ultimately in ourselves. Without moral autonomy, he argued, there is no morality as we are forced to follow God's commands.
- Natural Law recognises that morality is based upon religious authority but is still based upon reason.
- Atheists would argue that they can determine what is morally right or wrong from reason e.g. that which we reason brings happiness (Utilitarianism).

Q.3 (a) Explain the development of the concept of 'Just War.'

[AO1 30]

Candidates may include the following information, but credit any relevant information

- **Credit material from any major world religion e.g.**

Christianity

- Based on Augustine's two principles of legitimate authority and just cause.
- Aquinas' addition of right intention.
- Development by Suarez and de Vitoria to include proportionality, last resort, and probability of success.
- The recognition of these principles as just reasons for going to war (*jus ad bellum*).
- The addition of three principles of conduct in war (*jus in bello*), namely, proportionality, the use of minimal force and discrimination in relation to civilian targets.
- The elaboration of these principles by the American Catholic Bishops (1983).

Islam

- Islam traditionally sets down guidelines as to when war is ethically right or 'just'.
- Muslims must only wage war according to the principles of Allah's justice.
- In Islam, war is permitted:
 - In self-defence (Qur'an 22:39).
 - To defend Islam (rather than to spread it).
 - To protect those who have been removed from their homes by force because they are Muslims (Qur'an 22:40).
 - To protect the innocent who are being oppressed (Qur'an 4:75).
- War should be conducted:
 - In a disciplined way.
 - So as to avoid injuring or killing of non-combatants (Qur'an 2:190), or of a combatant who has been captured.
 - Muslims are forbidden from attacking wounded soldiers (unless the wounded person is still fighting).
 - with the minimum necessary force.
 - Without anger.
 - With humane treatment towards prisoners of war.
- However, some Muslim thinkers in the past, and some more radical thinkers today, take a different view.
- The 'sword verses' revoke the verses that permit warfare only in self-defence.
- The 'sword verses' have been used to justify war against non-believers as a tool of spreading Islam (Qur'an 9:5 and 9:29).
- Others have used the 'sword verses' to regard non-Muslims as 'enemies of God' and thus legitimising the use violence against them.

All levels can be accessed from a consideration of only one major religion or from a variety of religious perspectives.

Maximum level 5 if 'Just War' is defined rather than developed.

- (b) 'Pre-emptive strikes can never be just.' Assess this view. [AO2 20]

Candidates may refer to some of the points given below, but credit any valid argument

Agree

- Article 2 (Section 4) of the U.N. Charter prohibits all UN members from exercising "the use of force against the territorial integrity or political independence of any state". The UN Charter is generally considered to be jus cogens ("higher international law").
- A pre-emptive strike can conflict with the doctrine of the just war in two ways: it is carried out before the other side attacks with military force, and so appears to make the side carrying out the strike the aggressor and it is usually carried out before a formal declaration of war
- Jesus would object to pre-emptive strikes - Jesus' teaching about loving enemies/praying for persecutors; Jesus' example/words of rebuke to Peter when arrested.
- Martin Luther King/Gandhi/Pope John Paul II ("War is totally unacceptable") would all object to pre-emptive strike.
- Pre-emptive strikes result in the destruction/waste of God-given natural/human resources etc. Sanctity of life argument can also be used here.

Disagree

- Ethical expert (Michael Walzer) has put forward some conditions that he thinks must be satisfied to justify a pre-emptive strike. "Pre-emptive strikes must be shown a necessity of self-defence, instant, overwhelming, leaving no choice of means, and no moment for deliberation."
- Article 51 of the U.N. Charter states that in order for a pre-emptive strike to be justified as an act of self-defence, two conditions must be fulfilled: firstly the 'actor' must have believed that the threat is real, as opposed to (merely) perceived. Secondly the force used in pre-emptive self-defence strike must be proportional to the harm which the actor is threatened.
- Jus ad Bellum - the reasons for war based on legitimate authority; just cause; right intention; proportionality; last resort and probability of success.
- Jus in Bello - the principles of conduct in war proportionality; the use of minimal force and discrimination in relation to civilian targets.
- A pre-emptive strike by a state (or states) against another state (or states) aimed at preventing a perceived and catastrophic threat e.g. the Six Day War in 1967, where Israel launched a pre-emptive strike against Egypt.
- Jesus would accept pre-emptive strike - Jesus' teaching on sacrificial love (John 15:13) and Jesus' example that violence is sometimes necessary (John 2:15).

Q.4 (a) Examine religious arguments regarding abortion.

[AO1 30]

Candidates may include the following information, but credit any relevant information

- Depending on the religion(s) chosen, reference should be made to specific religious beliefs and concepts based on sacred writings, religious traditions and/or religious authorities.
- Consideration of the application of God-given reason and conscience to the issue should also be credited.
- **Credit must be given to material from any major world religion for example:**
- Sanctity of life argument (Bible: Genesis 2:7, Qur'an 4:29 or 6:151, Hinduism: The Kaushitaki Upanishad etc)
- Life begins in the womb (Sikhism: Guru Granth Sahib 921, Bible: Psalm 139:13-16; Jeremiah 1:5; Job 31v15; Luke 1:39-41, Qur'an 76:1 etc).
- Pronouncements by religious leaders: The Pope John Paul II ('a grave moral crime'), Mother Teresa ('a terrible sin') etc.
- It goes against the Precepts of Natural Law.
- Pauline teachings that the body is temple of the Holy Spirit, etc.

They may recognise that diversity exists within religions and that some allow abortion:

- Threat to the mother's life (Islam: the woman is considered the original source of life, while the foetus is only potential life, the Anglican church: abortion is only permissible where the mother's life is in danger - General Synod 1983 etc).
- It is seen as the application of agape.
- Application of justice to all concerned.
- The Commandment forbids murder, not killing.
- Jesus in the New Testament appears to reject an absolutist approach to ethics.

All levels can be accessed from a consideration of only one major religion or from a variety of religious perspectives.

Maximum L3 if no religious arguments.

Maximum L4 if mostly non-religious.

- (b) **‘A woman’s right to have an abortion outweighs any religious argument.’**

Assess this view.

[AO2 20]

Candidates may refer to some of the points given below, but credit any valid argument

Agree

- It is the woman's body, so she should have the right to choose whether to continue with the pregnancy or not e.g. Judith Thomson’s violinist analogy.
- Allowing the pregnancy to continue may result in a woman and her child experiencing a poor quality of life. Isn't the woman the best person to make a judgement on this issue?
- The foetus is not regarded by many as a 'person', whereas the woman is. Her rights, therefore, overrule the rights of the foetus.
- Currently within the UK, a woman is legally entitled to an abortion as long as certain conditions have been fulfilled. Forcing a woman to continue with a pregnancy could damage her physical or mental health. This suggests, therefore, that it is the woman's right to choose to have an abortion or not.

Disagree

- Abortion is not a woman's right because religious believers would also argue that they have a duty to protect the vulnerable – the foetus cannot protect itself.
- Religious believers would also argue that, as procreation is one of the God-given purposes of human existence, then this takes precedent over the woman's human rights.
- Religious believers would also argue that the foetus is human and thus has a right to life. Many religious believers would support the view that life is sacred from conception e.g. Mother Teresa stated: “I am sure that deep down in your heart you know that the unborn child is a human being loved by God like you and me.”
- The principle of the ‘sanctity of life’ states all life is created by God and that he must be the only one who has control over its end. Therefore, once a life has been set in motion by God it can only be ended by him. Thus an abortion represents a challenge to God's divine will and outweighs the woman’s will e.g. the Pope supported in 1995 “abortion is murder, we need now more than ever to have the courage to look things in the eye and call things by their proper name.”