



**General Certificate of Education
June 2010**

Religious Studies

RST3A

Religion and Ethics

A2 Unit 3A

Final

Mark Scheme

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

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Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4 italics</i>	A2 Descriptor AO2	Marks <i>Unit 4 italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	28-30 41-45	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and evaluated perceptively. Effective use is made of evidence to sustain an argument. Systematic analysis and reasoning leads to appropriate conclusions. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	19-20 28-30	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
6	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	24-27 36-40	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed. A process of reasoning leads to an appropriate evaluation. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	16-18 24-27	
5	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	20-23 29-35	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. A conclusion is drawn that follows from some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	13-15 20-23	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
4	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	15-19 22-28	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	10-12 15-19	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14 15-21	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	7-9 10-14	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9 8-14	A superficial response to the question with some attempt at reasoning.	4-6 5-9	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
1	Isolated elements of partly accurate information little related to the question.	1-4 1-7	A few basic points, with no supporting argument or justification.	1-3 1-4	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

RST3A: *Religion and Ethics*

Question 1 **Libertarianism, free will and determinism**

0

1

With reference to the perspective of one religion, examine the concepts of libertarianism and determinism.

Candidates will probably separately explain libertarianism and determinism, and then give examples of the same from a religion.

E.g. within Christianity, they might develop free will and predestination; within Buddhism, they will probably develop Karma.

It is not necessary that candidates differentiate between 'hard' and 'soft' determinism, but the more able candidates will do clearly and accurately.

The more able candidates will also explain libertarianism and determinism with clear examples and scholarly opinion.

Answers with no examples, maximum Level 4 (19 marks).

Answers with vague or very few examples, maximum Level 5 (23 marks).

Answers that have very little reference to religion, maximum Level 5 (23 marks).

Answers that only explain libertarianism or determinism, maximum Level 4 (19 marks).

(30 marks)

AO1

0

2

How far are humans free to make choices?

Answers may include some of the following ideas:

Arguments where choices are made freely

- Concept of free will
- Giving in to temptation
- Selfishness / self-centredness
- The fear of (divine and / or legal) retribution / judgement
- Destination after death related to the life lived on earth
- Answer to the problem of existence of Evil.

Arguments where choices are not made freely

- Omniscience of God
- Fate or Predestination
- Free will challenges omnipotence of God
- Concept of hard determinism (through genes, upbringing, values, etc.)
- Coercion or force.

(20 marks)

AO2

Question 2 Virtue Ethics

0	3
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Explain the theory of Virtue Ethics as developed by MacIntyre.

MacIntyre fears that society is a moral vacuum, with no moral base line. He looked back to the examples of the ancient Greek heroes, where people were defined by their actions, virtues and vices. He built upon Virtue Ethics as developed by Aristotle. MacIntyre felt truthfulness, courage, faithfulness and honesty were essential virtues to maintain a community and a good, moral character. He developed the concepts of internal and external 'goods', practical reasoners, a narrative for a 'good' life and three archetypal characters.

Answers which only or mostly talk about Aristotelian ethics, maximum Level 4 (19 marks)

Answers with no explanation of MacIntyre's ethics, with examples, maximum Level 5 (23 marks).

(30 marks) AO1

0	4
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To what extent is MacIntyre's theory of Virtue Ethics incompatible with a religious approach to ethics?

Arguments for incompatibility

- 'Anything-goes' society
- Relativism / liberalism of today's society
- MacIntyre's three archetypal characters
- Lack of community spirit / involvement
- Contemporary stress on individualism
- Other ethical systems might be more compatible (Utilitarianism, Kant).

Arguments for compatibility

- Responsibility / love for one's fellow humans
- Concern for the well-being of others
- Moral responsibility
- Stress on living virtuously
- MacIntyre's essential virtues are (usually) echoed within religion(s)
- Need for a moral base-line
- More able candidates will include MacIntyre's decision, through his work, to convert to Christianity.

Responses from mostly an Aristotelian view and / or no mention of religious approach, maximum Level 4 (12 marks).

(20 marks) AO2

Question 3 Religious views on sexual behaviour and human relationships**0****5****Examine what one religion teaches about marriage.**

Marriage can be treated quite broadly, and include re-marriage, polygamy, polyandry, bigamy, divorce and / or civil partnerships depending on religion chosen. Teaching may include scripture and institutional statements, and can be for or against the broad concept of marriage, e.g. fidelity, commitment, love, loyalty, covenant, roles of husband / wife, duties of both, place of God within marriage.

Answers lacking explanatory examples, maximum Level 4 (19 marks).

(30 marks)**AO1****0****6****To what extent are religious teachings on marriage out of date?****Arguments that teachings are out of date (e.g.)**

- 'Marriage' as known today wasn't performed when most scriptures written.
- Desire for divorce shows need for updates.
- People are living longer; impractical and unfair to ask for lifelong commitment.
- Some scriptural teachings impossible to apply today, e.g. Jewish instruction to marry brother's widow.
- Many marriage customs are irrelevant and archaic.
- The instruction to have children ignored by many.

Arguments against the idea that they are out of date

- Desire of many for a religious ceremony shows relevance.
- Fidelity is important.
- Increase of STDs could be halted by sex confined to marriage.
- Marriage seen as bedrock of a stable society.
- Most religions accommodate divorce and remarriage.
- Marriage preparation courses often conducted by faith adherents.

(20 marks)**AO2****Question 4 Science and technology****0****7****Examine the role of ethics in controlling the use of inventions.**

Candidates can choose which invention(s) they write about; also their choice of ethics, e.g. the Internet. Candidates might write about invasion of privacy, cyber bullying, computer hacking, viruses. They might consider whether these, and other, issues could have been predicted and, if so, sanctions should have been put into place to control them. They might also consider the issue of licence versus liberty, the impossibility of policing the internet. They might question the place of ethics (considering their subjective nature) at all, deliberating that it is the *use* that is made of inventions that needs to be guarded and restricted.

'Examine' implies analysis as well as explanation.

Little analysis or explanation, maximum Level 5 (23 marks).

A limit of Level 5, 23 marks if the answer was only about medical procedures.

(30 marks)**AO1**

0

8

'Scientific development should not be controlled by ethics.' Assess this view.

The inventions and ethical views need not be the same as mentioned in part (a).

Arguments for control (for e.g.)

- Fear of slippery slope, of scientists wishing to 'play' God, going too far.
- Need to remember sanctity / quality of life issues.
- Difference between 'can' and 'should'.
- Effect upon other life forms, e.g. animals, plants.
- Effect upon future lives.

Arguments against control

- 'Nanny' state mentality.
- People often react to new ideas with 'yuk' factor but come round when see benefits.
- Ethical arguments might stop something really important from happening.
- It depends on the ethics in question; Utilitarianism might support much scientific development, but religion, Kantian or Virtue ethics might not.

(20 marks)

AO2