



**General Certificate of Education  
January 2012**

**Religious Studies**

**RSS02**

**Religion and Ethics 2**

**AS Unit B**

**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 students' 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 students' 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.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

Further copies of this Mark Scheme are available to download from the AQA Website: [www.aqa.org.uk](http://www.aqa.org.uk)

Copyright © 2012 AQA and its licensors. All rights reserved.

#### COPYRIGHT

AQA retains the copyright on all its publications. However, registered centres for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to centres to photocopy any material that is acknowledged to a third party even for internal use within the centre.

Set and published by the Assessment and Qualifications Alliance.

## Examination Levels of Response

### Religious Studies (Advanced Subsidiary) AS Level Descriptors

Level	AS Descriptor AO1	Marks	AS Descriptor AO2	Marks	AS Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic within the time available. Information is accurate and relevant, and good understanding is demonstrated through use of appropriate evidence / examples	28-30	A well-focused, reasoned response to the issues raised. Different views are clearly explained with supporting evidence and argument. There is some critical analysis. An appropriate evaluation is supported by reasoned argument.	14-15	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility; high level of accuracy in spelling punctuation and grammar.
6	A fairly thorough treatment within the time available; information is mostly accurate and relevant. Understanding is demonstrated through the use of appropriate evidence / example(s)	24-27	A mostly relevant, reasoned response to the issues raised. Different views are explained with some supporting evidence and argument. There is some analysis. An evaluation is made which is consistent with some of the reasoning.	12-13	
5	A satisfactory treatment of the topic within the time available. Key ideas and facts are included, with some development, showing reasonable understanding through use of relevant evidence / example(s).	20-23	A partially successful attempt to sustain a reasoned argument. Some attempt at analysis or comment and recognition of more than one point of view. Ideas adequately explained.	10-11	Mainly appropriate form and style of writing; some of the information is organised clearly and coherently; there may be some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
4	A generally satisfactory treatment of the topic within the time available. Key ideas and facts are included, showing some understanding and coherence.	15-19	A limited attempt to sustain an argument, which may be one-sided or show little ability to see more than one point of view. Most ideas are explained.	7-9	Form and style of writing appropriate in some respects; some clarity and coherence in organisation; there may be some appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar adequate to convey meaning.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	5-6	
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	A superficial response to the question with some attempt at reasoning.	3-4	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	A few basic points, with no supporting argument or justification.	1-2	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance.	0	

## RSS02: Religion and Ethics 2

### Question 1 Kant and Ethics

0	1	<b>Explain how Kant uses reason as the basis of his system of ethics.</b>
---	---	---

- Students might refer to the emphasis on reason in the Enlightenment period.
- Kant's ideas on the noumenal and phenomenal world put stress on the value of reason for our ideas about the noumenal realm. Metaphysics seeks to transcend experience in order to discover the nature of reality itself, as comprehended by pure reason.
- Kant's cogitations about morality appear in the *Critique of Practical Reason*, and students should be able to pick out the main chain of moral reasoning by Kant: The only thing that is good without qualification is a good will, which is distinct from desire or inclination / Practical reason is directed to the development of a good will and not to the achievement of happiness / Actions are right, therefore, from motive and duty, and not from consequence / Ultimately, reason arrives at maxims and laws that apply universally – actions that are right are those that practical reason will see as universal law / The claim that reason makes on us is experienced as an imperative to act in a certain way / Categorical imperatives demand unconditional obedience, and their force can be understood by contrast with that of hypothetical imperatives that are performed merely for some end or purpose.

For access to the higher levels, students should be able to show how Kant uses reason itself to arrive at these conclusions, as opposed to offering a simple description of what Kant says.

**(30 marks) AO1**

0	2	<b>'Reason cannot be the basis of a successful ethical system.'</b> <b>How far do you agree?</b>
---	---	---

#### Agree

- Some might argue that ethics is about emotion (Ayer), for example, and that reason is not appropriate to lay down rules about human behaviour, which is at all times subject to emotion.
- Equally, feelings about moral situations cannot be discounted. Feelings are generally accepted as a valid aspect of consequentialist ethical theories, since where feeling is revoked by the dictates of reason, then reason must be wrong. This is often held to be the case in medical ethics, for example, where feelings about embryo research, cloning and the like can convince people that research and development in these fields offer long-term benefits that should not be discarded on the basis of Kantian / absolute rules that might argue otherwise: successful ethics requires successful outcomes.

#### Other views

- Some might argue that it is very hard to quantify 'success' in ethics, since it depends first on discovering what the criteria are for success. Utilitarians, for example, describe their criteria in terms of maximising happiness and minimising pain, whereas Kantians argue otherwise.
- Some might comment (with Kant) that feelings / emotions / desires are not a good basis for being morally fair.
- Responses are likely to vary considerably. Some might (for example) defend the use of reason in Natural Law, which Roman Catholics regard as a consistent and successful system, not least in so far as reason is God-given.

The focus of the question includes consideration of the word 'successful'. Students who do not address this will not achieve higher than Level 5. Students who simply discuss the strengths and weaknesses of Kant's system of ethics will not achieve higher than Level 4.

**(15 marks) AO2**

**Question 2 Natural Law and ethics**

<b>0</b>	<b>3</b>	<b>Explain Aquinas' Natural Law Ethics.</b>
----------	----------	---

- Some might refer to the antecedents of Aquinas' NLE – Aquinas replaced Aristotle's First Efficient Cause with the Christian God – fellowship with God being the only final cause available to all humans.
- The central point in Aquinas is the belief in a common human nature, so that 'good' actions are those which help us become 'fully human'.
- Some might refer to general points, such as absolutist/deontological status of Natural Law.
- Expect reference to Aquinas' 5 main principles: the role of reason, the confusion between real and apparent goods, the necessity to develop habitual virtues in support of reason, the emphasis on intrinsic as opposed to instrumental good, and the establishment of primary and secondary principles.
- Most will probably expand on the primary and secondary precepts, for example the secondary precepts governing sexual ethics.
- Some might expand on the principle of Double Effect.

**(30 marks) AO1**

<b>0</b>	<b>4</b>	<b>Assess the view that Aquinas' Natural Law Ethics has more strengths than weaknesses.</b>
----------	----------	---

**Agree**

- Some might argue that one great strength of Aquinas' system is that its absolutist/deontological style gives certainty, so those who follow it can have moral certainty.
- For Christians, therefore, right action does not depend upon assessing the consequences of actions.
- Assessing the consequences of actions is notoriously difficult, since the future is generally unknowable, and the assessment of consequences cannot be freed from including one's personal preferences and human desires: people can often be confused about the differences between real and apparent goods.
- Casuistry allows Natural Law to be applied to specific cases.
- Double effect allows for some flexibility.
- Natural good is generally obvious to most people.

**Other views**

- Natural Law assumes that there is only one final cause, where there may be a variety – e.g. procreation may not be the sole final cause of sexual activity.
- It is difficult to apply deontological principles to something particular; particular instances are often dealt with best by situational approaches.
- Natural Law is often seen as a rather mechanistic approach to life.

The question asks students to assess whether Natural Law has more strengths than weaknesses. Students might do this in a quantitative fashion; or they might select one feature of the system as being a definitive strength or weakness.

Students who simply list strengths and weaknesses will not achieve higher than Level 4.

**(15 marks) AO2**

**Question 3 Religious views of the created world**

<b>0</b>	<b>5</b>	<b>Explain the view that God sustains the created world.</b>
----------	----------	--

The concept of God as creator and sustainer of the world underpins most accounts of God’s relationship with the universe. Having created the universe, God is said to sustain it by his will – its continued existence is willed by God, and without that act of will, nothing could continue to exist.

God remains distinct from the universe, and transcends it. The concept is most prevalent in Judaeo-Christian and Islamic theology. In the latter, for example, the earthly king who sustains his subjects does so only through the sustaining power he derives from God.

The idea of God as sustainer relates also to God’s creation of the universe from nothing: having been created in this way, no creature can have ‘being in itself’, but remains totally dependent on God. Students might illustrate this through reference to a number of scriptural passages. In Hebrew tradition, God is worshipped as the one who keeps the forces of chaos at bay, without which the universe would descend into that primordial chaos from which it came: e.g. in the ‘Enthronement’ Psalms (90-100), God establishes the world so that it shall not be moved.

Aquinas argued that God’s essence was his existence, so he is the ‘ground of being’ (Tillich). This is the most likely interpretation of the ‘uncaused cause’ of Aquinas’ cosmological argument, explained by Copleston as a hierarchical arrangement in which God acts as the efficient cause who sustains all the lower causes that operate simultaneously in the workings of the universe at any one moment.

**(30 marks) AO1**

<b>0</b>	<b>6</b>	<b>‘If God sustains the created world, then God must be immoral.’ Assess this claim.</b>
----------	----------	--

**Agree**

- If God sustains the world, then it appears to be a logical entailment of that position to say that all states of the world are attributable to God. This includes evil states, so it would appear that God wills evil, and therefore cannot be morally good.
- Likely examples of moral and natural evils.

**Other views**

- Most are likely to consider the problem of evil in relation to God’s omnipotence and omnibenevolence: e.g. the view that God created the world perfect, but perfection was lost, either through the intervention of satanic powers or of human free will, or both; or the view that perfection might be seen as the goal of creation, and not as the starting point.
- Some might argue that God’s sustaining activity is existential – he holds the universe in existence by an act of will – in which case God’s main concern with the universe may have nothing to do with human morality / human morality is a human concern.
- Some might argue (for example from Process Theology) that God does not sustain the created world, but is co-emergent with it, in which case God need not be immoral, but instead lacks omnipotence.

There are many possible lines of argument.

**(15 marks) AO2**

**Question 4 Environment, both local and worldwide****0****7****Explain ethical issues associated with Third World development.**

Students might raise some of the following issues:

- One of the main ethical issues associated with Third World development concerns fuel emissions, since emerging technologies are heavily dependent on burning fossil fuels, which is arguably causing devastating effects on the world's climate, particularly through global warming.
- Where attempts are made to restrict the burning of fossil fuels, there is a suspicion that some countries are seeking uranium enrichment for military rather than economic and environmental reasons.
- Industrial expansion proliferates pollution sources. These cause damage through the inhalation of carbon particles; through pollution of rivers and lakes from industrial effluent; through loss of wetlands and open spaces in the wake of factory development, and so on.
- Technological development often leads to increased population pressure and the resultant increased strain on land and resources.
- TW nations see it as generally unfair that FW nations are competing from established industrial bases that have the capacity to seek alternative developmental technologies, whereas FW nations are in the forefront of demands upon TW countries to restrict their development. From the TW perspective, this restricts their standard of living unfairly.
- The problem is compounded by a lack of ethical investment by FW countries in FW businesses. A low level of technology in some TW countries perpetuates low labour costs; hence some countries out-source parts of their businesses to TW countries in exploitative ways.

**(30 marks)****AO1****0****8****'To protect the environment, Third World development should be restricted.'**  
**How far do you agree?****Agree**

- Students are likely to refer to increasing concerns about the effects of global climate change that are exacerbated by TWD. Some might refer to the large populations of emerging economies such as China, India and Pakistan, where population expansion itself drives industrial development with potentially devastating consequences.
- Restriction is in the interests of all countries, since the effects of climate change cannot be localised.
- Students might argue in favour of restriction on a number of specific grounds, e.g. preservation of the environment, including forests, wetlands, wildernesses, etc.; protection of other species and of species diversity; aesthetic arguments, and so on.
- Some might argue that unrestricted development is also dangerous in terms of the dangers of military conflict over resources, over land, and over increased prestige and power.
- Many are likely to refer to religious views about stewardship.

**Other views**

- Some might argue the case for multilateral restrictions for both TW and FW countries, referring for example to the Kyoto Protocol.
- Some might take the line that human development takes precedence over climatic and other considerations; perhaps referring to different religious views in support.

**(15 marks)****AO2**

**UMS conversion calculator** [www.aqa.org.uk/umsconversion](http://www.aqa.org.uk/umsconversion)