



**General Certificate of Education  
June 2012**

**Religious Studies**

**RSS01**

**Religion and Ethics 1**

**AS Unit A**

**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 schools and colleges 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 schools and colleges to photocopy any material that is acknowledged to a third party even for internal use within the school or college.

Set and published by the Assessment and Qualifications Alliance.

## Examination Levels of Response

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

Level	AS Descriptor A01	Marks	AS Descriptor A02	Marks	AS Descriptors for Quality of Written Communication in A01 and A02
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	

## RSS01 Religion and Ethics 1

### Question 1 Utilitarianism

0	1	<b>Explain how a Utilitarian might use the hedonic calculus in making moral decisions. Illustrate your answer with reference to any ethical issue(s) of your choice. (Do not choose abortion or euthanasia.)</b>
---	---	--

The hedonic calculus is used to calculate the amount of happiness/pain that will be generated by an action as part of the decision-making process of an act utilitarian. The action that is calculated to produce the greater amount of happiness is deemed the right one. It consists of 7 factors. In outline these are:

**Intensity:** stronger happiness is better than weaker;

**Duration:** longer lasting pleasure is better than brief;

**Certainty:** An act that will definitely produce pleasure is better than one which only possibly produces pleasure;

**Propinquity:** the more immediate in space or time the anticipated pleasure, the more relevant it should be to the decision;

**Fecundity:** a pleasure that leads to more pleasure is of greater value than a pleasure that does not lead to more, similarly a pain that leads to more pain is worse than a pain with no painful after effects;

**Purity:** A pleasure with no pain mixed in, is the greatest pleasure.

**Extent:** the more people sharing the pleasure, the better.

N.B. Students are not required to use these technical terms, and they may integrate their explanation of the calculus within their answer.

Better answers may show that decision-making in any situation requires balancing the different criteria, and that the effect on those not approving of the decision is also relevant.

Students should illustrate the application of this calculus using their chosen issues(s). If no issue is used, Max level 4

If the only issue used is abortion/euthanasia max level 4 **(30 marks)** **AO1**

0	2	<b>‘Happiness is the only worthwhile goal in life.’ Assess this view.</b>
---	---	---

**In support** (e.g.)

All other goals are worthwhile (e.g. spiritual fulfilment, fulfilling individual potential, making money) only because they bring happiness.

True happiness is spiritual happiness – unobtainable in this life, but a goal worth working for.

**Against** (e.g.)

Happiness can be same as (physical) pleasure – some consider this goal unworthy because it satisfies only our physical natures;

Happiness may be an unrealistic and unachievable goal because of the nature of life.

Pursuit of happiness may be self-centred

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

**Question 2 Situation Ethics****0****3**

**Explain what Fletcher understands by ‘Christian love’ and its role in the moral decision-making process of Situation Ethics.**

The following is indicative only, students are not expected to include all these points and may choose to include others that are equally valid.

Agape – Christian love is ‘goodwill at work in partnership with reason.’ It is not desire, but a giving love, neighbour-regarding where your neighbour is the whole of humanity, even your enemies. It is different from liking ‘Love wills the neighbour’s good – whether we like him or not.’

Love is the guiding principle of Situation Ethics. The decision-maker approaches each situation asking ‘what is the most loving thing to do?’, not ‘what does the moral law tell me I have to do?’. This is the pragmatic approach.

Love must overrule law when necessary – the law in any situation is only good or bad relative to love – e.g. from Fletcher: commit adultery out of love of family

The decision-maker must analyse each unique situation to identify the ‘right’ i.e. most loving action in that situation.

In acting through love, people are imitating Christ (Example from the Gospels – e.g. Sabbath.)

Love and justice are the same – because justice is love coping in situations where sharing out is called for.

Max level 5 if both aspects are not covered.

**(30 marks)****AO1****0****4**

**‘Situation Ethics is weak because it gives the decision-makers no real guidance about what they should do.’ Assess this view.**

N.B. Students could agree that Situation Ethics gives no real guidance but argue that this is not a weakness and/or debate whether it is accurate to say that it gives no real guidance.

**In support:** (e.g.)

The idea that love is the only law, and the stress on treating each situation as unique, appears to mean that there is no practical guidance for the decision-makers – they are on their own. Those unable to imagine the consequences of their actions or evaluate them need more help than it provides.

**Against:** (e.g.)

However, they should enter the situation with the traditional moral framework and only set it aside if love demands; the examples Fletcher gives act as guidelines; the method of moral decision making is spelt out in the principles.

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

**Question 3 Religious teaching on the nature and value of human life**

<b>0</b>	<b>5</b>
----------	----------

**Explain religious teaching about what it means to be human.**

Students may refer to one religion or more and themes may include:

**Buddhism:** Ever-changing combination of mental and physical energies; conditioned existence; one of many possible life forms on wheel of Samsara; both karma producing and feeling the consequences of karma already generated; only re-birth capable of enlightenment / Buddhahood.

**Christianity:** Created in image of God; has a soul; fallen; a little lower than the angels; higher than animals; morally responsible but working within God's plan; facing judgement; redeemed.

**Hinduism:** Atman, seeking union with Brahman; one of many possible births; birth reflecting karma – caste.

**Islam:** Created to worship God; has a soul; Intellect and sensuality combined – where angels are pure intellect and animals sensuality; morally responsible but working within God's plan; facing judgement.

**Judaism:** created in God's image; take priority over animals; in covenant relationship; morally responsible but working within God's plan; awaiting Messiah.

**Sikhism:** Atman or soul a spark within the body which is its source of life – leaves body at death and transmigrates to new body if enlightenment not achieved. Achieves value through work carried out.

**(30 marks) AO1**

<b>0</b>	<b>6</b>
----------	----------

**'Human beings have complete control over their own life and destiny.'**  
**How far might a religious believer agree with this statement?**

Some points that may be made include:

In theistic religions, God's omnipotence and omniscience can be taken to mean that he has complete control over human beings and what happens to them – nothing can happen unless it is according to God's will. Some believers would therefore totally disagree with the statement.

Teachings about judgement and the justice of God seem to mean that we are responsible for what we do – it is under our control whether we do it or not, so we are fairly punished or rewarded for our actions. Some believers would therefore agree with this statement - although they could also qualify it to say that their control over their lives is limited, because there are things that they cannot do – like fly unaided – because it is not possible for them to do it.

In non-theistic religions the teaching about karma limits the control human beings now have over their lives because past lives influence both birth and life events. Responses to situations are conditioned – they depend on everything that has gone before and is happening now. However, individuals can develop a level of control over karma development, and in some traditions like Theravada Buddhism have to work for their own salvation.

**(15 marks) AO2**

**Question 4 Abortion and Euthanasia****0****7****Explain ethical arguments in favour of abortion.**

Students may offer a wholly secular answer.

Ethical arguments include:

Utilitarian arguments based on the likely outcome of going through with the pregnancy: e.g. effects on other children / effects on health of mother / future suffering of as yet unborn child if there is a diagnosis of (e.g.) Duchenne muscular dystrophy.

Autonomy /Rights of mother arguments

These typically see the foetus as simply part of the mother's body and lacking moral rights of its own. It is argued that every human being has the right to do what they wish with their own body, so the mother has the right to an abortion if she chooses. Such arguments are often used in cases of rape where the pregnant woman did not choose pregnancy.

Equality arguments

These centre on gender differences, and argue that, in order to give women equality with men, pregnancy should be a free choice and not one ruled by social pressures. A man cannot find himself pregnant and have his career and life choices disrupted by pregnancy. A woman can. This is unfair and only abortion on demand can make it fair.

Arguments from Situation Ethics

The most loving action may be abortion in some cases – an exception in exceptional circumstances

Max level 5 for purely utilitarian arguments.

**(30 marks)****AO1****0****8****'From a religious point of view, abortion can never be good.'  
How far do you agree?**

**In support:** (e.g.)

Sanctity of life; abortion is murder; only God has the right to take away life.

**Against:** (e.g.)

Some babies are born into a life of suffering; they could have been spared that if the mother had an abortion and this can appear to be the most loving action. Parents of such children are responsible for their suffering and religion would find this hard to justify.

The argument that abortion is murder is not accepted by all religious believers – especially in early stages of pregnancy. There is nothing in some religious teaching against abortion before a given number of days, e.g. 120 or ensoulment. Principle of double effect accepts abortion as an unwanted side effect of saving a mother's life.

Answers with no reference to religion – Max level 4.

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