



**General Certificate of Education
June 2013**

Religious Studies

RSS01

Religion and Ethics 1

AS Unit A

Final

Mark Scheme

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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	Explain the meaning and importance of each of the following in the theory of Utilitarianism:
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- **the greatest happiness principle**
- **the consequences of actions.**

Greatest happiness principle:

Meaning: e.g. An action is right if it maximises happiness when measured both by how many are happy and how happy they are. Both humans and animals can be taken into account, and each individual counts equally. There may be reference to higher and lower pleasures.

Importance: e.g. the basis of Utilitarianism. Bentham argued that humanity is ruled by pain and pleasure and that they are measurable. What causes pain is wrong, what promotes pleasure is right. Duty of human beings to maximise pleasure /happiness

Consequences of actions:

Meaning: the results of what we do. They may be positive, negative or neutral.

Importance. In Act Utilitarianism, only the consequences determine whether the action is right or wrong. Consequences have to be anticipated before the action is carried out, using the hedonic calculus, this requires thoughtful judgement. Rule Utilitarianism judges the consequence of the rule rather than of the act. Allow, but do not require, reference to motive utilitarianism.

Max level 5 unless all parts of the question are tackled (meaning/ importance/greatest happiness principle/ consequences with some supporting evidence /examples) No balance is required between the elements, and there may be some conflation.

(30 marks) AO1

0	2	‘Happiness cannot be measured.’ How far do you agree?
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In support (e.g.)

Cannot be measured because it cannot be defined / purely subjective – cannot know the quality or quantity of another’s happiness; physical vs intellectual pleasure; is it simply the absence of pain?; is the physical pleasure experienced by one person the same as the intellectual pleasure experienced by another, or is only one of these ‘happiness’?

Contrary to statement (e.g.)

In general this is a calculation people make every day – not always in a moral framework however (e.g. cheese or marmite in a sandwich?)

Some aspects of the hedonic calculus seem objective and practical: how many people would experience pleasure? How long would it last? Which would bring the more intense pleasure? (e.g. 5p a week for ten weeks or 50p now?).

If the testimony of those involved is accepted as evidence of happiness then the number of people made happy can be counted, and the strength of their happiness estimated.

Note that is a ‘how far’ question. Candidates may consider different rather than contradictory views.

(15 marks) AO2

Question 2 Situation Ethics

0	3
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Explain how Situation Ethics may be applied to an ethical issue of your choice. (Do not choose abortion or euthanasia.)

The answer may focus directly on how the theory may be applied to the issue or may offer an explanation of the theory separately and then deal with how it applies to the issue. Better answers are likely to show that before applying Situation Ethics a decision-maker will have rejected a 'standard' Christian response to the concrete situation in which a decision is required and make effective use of (real or constructed) case studies.

e.g. (adapted from Fletcher)

A mother faced with the choice between smothering her baby to keep her quiet or risking discovery by an armed search party if the baby cries which would result in the death of the whole group.

- Killing is not good according to traditional moral codes, BUT it is not intrinsically bad so it can be considered – love is the only intrinsic good.
- The legalistic approach is rejected – it would prevent killing the child but the child and everyone else would die as a result. Seems pointless and unloving towards those who could have been saved. – A Situationist approaches a decision with the Christian moral law as a guide but sets that law aside when love requires. People, not laws come first.
- Love wills the neighbour's good – the woman's duty is to show love to everyone without prejudice. Her child has no special call on her agapè love
- Killing the child is being justified in this situation but is not being offered as a rule change – Love's decisions are made situationally not prescriptively – the mother may recognise that in other situations (e.g. where the consequence of discovery was less severe or less certain) the same decision would not be right.
- The end result (the safety of the group) will justify the killing. The right decision will be pragmatic.

Not all these points are expected but the explanation should be distinctively related to Situation Ethics for awards above level 5.

Only one issue should be credited.

For answers that do not refer to an issue, or only to abortion or euthanasia – max level 4

(30 marks)

AO1

0

4

'The highest Christian law is love.' Assess this view.**In support (e.g.)**

- Jesus set aside the 'law' in order to help and heal
- Love God and your neighbour as yourself – the greatest commandment. Mark 12:31
- Romans 13 v 8-10 The commandments are summed up in the single command to love. Love is the fulfilment of law.
- Some examples of following law seem to run contrary to God's compassion and love.

Contrary to claim (e.g.)

- The New Testament also includes passages that appear to give priority to law, give specific moral teaching, and link loving God to obeying God's commands.
- Church teaching generally identifies Christian love as that exercised through obedience to Christian moral teaching.

(15 marks)**AO2****Question 3 Religious teaching on the nature and value of human life**

0

5

Explain religious teaching about equality and difference. You may refer to more than one religion in your answer.

Race, gender and disability are specified for study – maximum marks are available for answers that deal only with these. Teaching on equality can be considered to include inequality so allow this if offered. Candidates may deal with equality and difference in general or with each aspect separately.

Candidates may consider, for example:

Equality: (e.g.)

- of same value/worth, regardless of race, gender or (dis)ability.
- judged by same standards
- Differences of expectations (e.g. between genders) reflecting differences in kind, not injustice

Inequality (e.g.)

- Between believers and non-believer
- Gender
- Birth – race /gender/(dis)ability/opportunity

Difference

- Reasons for diversity among human beings
- Advantages of diversity among human beings

Candidates may, but need not, refer to equality/difference between human and non-human life.

Difference may be dealt with implicitly or explicitly.

(30 marks)**AO1**

0

6

'Religious believers should have a fatalistic view of life.'

Assess this claim.

In support: (e.g.)

- God as all-powerful and all knowing plans and controls all that happens, so whatever happens is his will and humans should accept it as such – nothing happens without his permission.
- Karma determines all life's events

Contrary to statement (e.g.)

- The role of the believer is to join with God in opposition to the evil and suffering that happens – not to accept them passively.
- Events are an opportunity for soul-making
- We have free will and are responsible for our actions.

(15 marks)

AO2

Question 4 Abortion and euthanasia

0

7

Explain religious and ethical arguments against euthanasia.

Religious arguments (e.g.)

- Suffering has a value – it may be an opportunity for spiritual growth
- Euthanasia reflects a desire to die which generates negative karma

Religious ethical arguments (e.g.)

- Euthanasia can be seen as murder which is forbidden by some religions.
- Euthanasia may be regarded as suicide which is forbidden in some religions.
- A human life is held in trust for God, it is not ours to do as we like with
- Euthanasia is harm or self harm and contradicts the teaching of ahimsa

Secular ethical arguments (e.g.)

- The consequences of legalising euthanasia may not be the greatest happiness of the greatest number – e.g. the slippery slope argument.
- Morally wrong to include euthanasia as an option for elderly or sick people who might be pressurised into accepting it.

Max level 5 if only religious arguments or secular arguments are referred to.

N.B. An answer which includes only religious ethical arguments can score maximum marks.

(30 marks)

AO1

0

8

'Religious arguments against euthanasia are not important today.'**How far do you agree?**

In support (e.g.)

- Many people today do not accept the authority of religion based on scripture or religious experience
- Any argument that refers to God / authority of God would be rejected by atheists
- Only arguments based on reason and/or evidence are considered important by some
- Religious views can be contradictory both within and between religions, so religion does not provide a reliable guide to behaviour.

Contrary to statement (e.g.)

- The authority of religious teaching is very strong for adherents
- In a democracy the views of all people have to be taken into consideration regardless of their source
- Some religious arguments are based on the 'do no harm' principle which non-religious believers may agree with.

(15 marks)**AO2**