GCE

Religious Studies

H173/02: Religion and ethics

Advanced Subsidiary GCE

Mark Scheme for June 2019

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Indicative content – Responses might include:	**Guidance**
1. 'Good business decisions are always good ethical decisions.' Discuss. **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following materials: - the approach of 'good ethics is good business' which is that good business decisions are good ethical decisions - how good business decisions may be seen to result in good ethical decisions which support and develop corporate social responsibility with regard to stakeholders, such as employees, customers, the local community, the country as a whole and governments - ways in which good business decisions may be seen to result in good ethical decisions in the area of globalisation and the integration of economies, industries, markets and cultures - utilitarian approaches to business may be seen to result in good ethical decisions in the context of decision-making which results in the greatest balance of good over evil, or pleasure over pain for shareholders and stakeholders in the short and long-term - Kantian approaches to a business may be seen to result in good ethical decisions in the context of decision-making which is based on the concept of duty – acting morally according to the good regardless of consequences. - references to examples that support the points outlined above **AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following arguments; - Some candidates might argue that the statement good business decisions are always good ethical decisions is convincing because: - good business decisions which result in the maximisation of profits for the business are always compatible with good ethical decisions - good business decisions involve corporate social responsibility towards stakeholders – employees, customers, the local community, the country as a whole and governments – and must therefore be recognised and accepted by stakeholders as good ethical decisions otherwise the reputation of the business would suffer and its profits be reduced - making good business decisions is a natural function of successful law-abiding companies which from the outset have been founded upon and which have grown based on good ethical decisions - where business decisions may be bad ethical decisions, whistle-blowing may take place whereby an employee discloses wrongdoing to the public which may damage the	Where case studies / examples are given by candidates they should be evaluated and analysed within the context of the question and not simply given as a list. Candidates may make reference to specific scholars such as Adam Smith, John Rawls, Milton Friedman,. Robert Solomon amongst other thinkers. Candidates may use specific ethical systems such as Utilitarianism and Kantian ethics to identify the meaning of 'good ethics'.

Indicative content – Responses might include:	**Guidance**

reputation and profits of the business.
  o references to examples that support the points outlined above.
 	
• Some candidates might argue that that the statement good business decisions are always good ethical decisions is not convincing because:
 	
  o good business decisions are based on maximising profits and this is sometimes incompatible with good ethical decisions
  o linking good business decisions with good ethical decisions to corporate social responsibility is a form of 'hypocritical window-dressing' covering the greed of a business intent on making profits
  o good business decisions require the backing of shareholders whose interests may sometimes not be supported by good ethical decisions
  o good business decisions are those which support and work alongside the demands of capitalism and consumerism neither of which has good ethics as its foundation
  o good business decisions require speed and flexibility whilst working within national and international markets and as such the requirement that these always be good ethical decisions may sometimes be impractical.
  o references to examples that support the points outlined above.
 	
Some candidates may combine these views and argue that overall since businesses are bound by national and international laws, every major business decision has to be a good ethical decision but that everyday good business decisions may not factor in the need to be good ethical decisions.	

Indicative content – Responses might include:	**Guidance**

2. To what extent is Kantian ethics too reliant on reason in moral decision-making?
 	
AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:
 	
• Kantian ethics provides a deontological and absolutist approach to moral decision-making which is based on reason
• through reason, a person acts objectively from duty – acting morally according to the good regardless of consequences
• through reason, a person identifies the hypothetical imperative - a command to act to achieve a desired result – as not being the imperative of morality
• through reason, a person identifies the categorical imperative - a command to act which is good in itself regardless of consequences
• through the development of the good will Kant relies on pure reason to explore moral duty
• through reason Kant's three formulations of the categorical imperative can be identified:
   o 1. Formula of the law of nature (whereby a maxim can be established as a universal law)
   o 2. Formula of the end in itself (whereby people are treated as ends in themselves and not means to an end)
   o 3. Formula of the kingdom of ends (whereby a society of rationality is established in which people treat each other as ends and not means)
• through reason Kant's three postulates which are accepted in obeying a moral command can be identified:
   o 1. Freedom
   o 2. Immortality
   o 3. God.
 	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:
 	
• Some candidates might argue that Kantian ethics is too reliant on reason in moral decision-making because:
 	
   o in moral decision-making, being too reliant on reason means that other factors such as sympathy, empathy and love are not taken into account
   o Kantian ethics is too reliant on reason since it requires an understanding of a priori rational concepts such as the three formulations of the categorical imperative
   o by rejecting the hypothetical imperative as the imperative of morality, Kantian ethics rejects an approach to moral decision-making which is based not on reason but on a common-sense evaluation of consequences
   o moral decision-making requires an intuitive understanding of the situation involved, experience of past situations requiring similar moral decision-making, and a flexible approach to situations, none of which are suited to the
	Good responses will focus on the key word 'reason' within the question and address this within their answer.
	
	Candidates should demonstrate how Kant employs reason as the foundation for the whole of his ethical development
	
	Good candidates may make the point that reason is necessary within any moral decision-making system.
	
	Although other ethical systems may be referred to, the focus of the response should remain on Kant.

Indicative content – Responses might include:	**Guidance**

reliance of Kantian ethics on reason
  o the third formulation of the categorical imperative (formula of the kingdom of ends whereby a society of rationality is established in which people treat each other as ends and not means) is difficult to take into account in moral decision-making due to its reliance on reason.
 	
• Some candidates might argue that Kantian ethics is not too reliant on reason in moral decision-making because:
 	
  o the key concept of duty (acting morally according to the good regardless of consequences) is understood and known without recourse to reason
  o the second formulation of the categorical imperative (formula of the end in itself whereby people are treated as ends in themselves and not as means to an end) is understood and known without recourse to reason
  o in a deontological approach to moral decision-making such as that of Kantian ethics, factors such as sympathy, empathy and love are not important since the rational understanding of principles and concepts is what is required
  o moral decision-making requires above all a rational approach in order that the right decision may be reached, and this is precisely what Kantian ethics supplies.
 	
• Some candidates may combine these views and argue that Kantian ethics is not overly reliant on reason as much depends on the definition of 'reason' itself and on whether this is understood to exclude any other factors in moral decision-making.	

Indicative content – Responses might include:	**Guidance**
3. Assess the view that the approach taken by Fletcher's situation ethics makes moral decision-making entirely individualistic and subjective. **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following materials: - origins of agape in the New Testament and its religious development in the writing of Fletcher - Fletcher's six propositions and how they give rise to the theory of situation ethics and its approach to moral decision-making: (1) love is the only thing which is intrinsically good. (2) love is the ruling norm in moral decision-making and replaces all laws. (3) love and justice are the same thing – justice is love which is distributed. (4) love wills the neighbour's good regardless of whether the neighbour is liked or not. (5) love is the goal of the act and justifies any means to achieve that goal. (6) love decides on each situation as it arises without a set of laws to guide it. - Fletcher's four working principles and how they are intended to be applied to moral decision-making: (1) pragmatism – decisions based on experience rather than theory (2) relativism – decisions based on making the absolute laws of Christian ethics relative (3) positivism – decisions begin with belief in the reality and importance of love (4) personalism – decisions recognise that persons, not laws or anything else, are at the centre of this approach - Fletcher's understanding of what conscience is and what it is not according i.e. a verb not a noun, a term which describes attempts to make decisions creatively. **AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following arguments: - Some candidates might argue that the statement that Fletcher's situation ethics makes moral decision-making entirely individualistic and subjective is convincing because: - the second of the six propositions emphasises the individualistic and subjective approach because it states that love is the ruling norm in moral decision-making and as such it replaces all laws - the last of the six propositions emphasises the individualistic and subjective approach because it states that love decides on the situation without a set of laws to guide it - the second of the four working principles, relativism, emphasises the individualistic and subjective approach	Candidates should focus on the key words in the question of 'individualistic and subjective' and structure their response accordingly. Candidates may use different elements of Fletcher's thought in creating their response Where candidates have listed elements of Fletcher's thought without directing their response specifically to the question they are limited to a basic demonstration of knowledge and understanding.

Indicative content – Responses might include:	**Guidance**

because it states that decisions should be based on making the absolute laws of Christian ethics relative
  o Fletcher's understanding of *agape* leads to an entirely individualistic and subjective approach because it is not well defined, and it means nothing more than wanting the best for the person involved in a given situation
  o Fletcher's belief that the concept of conscience is simply a verb describing attempts to make decisions creatively requires an entirely individualistic and subjective approach.
 	
• Some candidates might argue that the statement that Fletcher's situation ethics makes moral decision-making entirely individualistic and subjective is not convincing because:
 	
  o the six propositions and the four working principles provide a clear and coherent framework to use which avoids making moral decision-making entirely individualistic and subjective
  o the second proposition prevents moral decision-making from being entirely individualistic and subjective because it states as an absolute, that love is the ruling norm
  o the third working principle of positivism means that from the outset the foundation of moral decision-making cannot be entirely individualistic and subjective as it is rooted in the reality and importance of love
  o whilst the concept of *agape* may not be defined explicitly, Fletcher gives a sound enough explanation of the term in the propositions and working principles to prevent moral decision-making from being entirely individualistic and subjective
  o when set alongside and in partnership with the six propositions and the four working principles, Fletcher's understanding of conscience as a verb describing attempts to make decisions creatively cannot result in moral decision-making which is entirely individualistic and subjective.
 	
• Some candidates may combine these views and argue that whilst Fletcher's situation ethics requires an approach to moral decision-making which is individualistic and subjective this is not entirely so because checks and balances are provided by the concept of agape, the six propositions and the four working principles.	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1) *Demonstrate knowledge and understanding of religion and belief, including:* • *Religious, philosophical and/or ethical thought and teaching* • *Approaches to the study of religion and belief*	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
5 (13–15)	A **very good** demonstration of knowledge and understanding in response to the question : • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding	
4 (10–12)	A **good** demonstration of knowledge and understanding in response to the question: • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding	
3 (7–9)	A **satisfactory** demonstration of knowledge and understanding in response to the question: • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success	
2 (4–6)	A **basic** demonstration of knowledge and understanding in response to the question: • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success	
1 (1–3)	A **weak** demonstration of knowledge and understanding in response to the question: • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2) *Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study*	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
5 (13–15)	A **very good** demonstration of analysis and evaluation in response to the question: • clear and convincing argument • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation *Assessment of Extended Response: There is a well–developed and sustained line of reasoning which is coherent, relevant and logically structured.*	
4 (10–12)	A **good** demonstration of analysis and evaluation in response to the question: • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation *Assessment of Extended Response: There is a well–developed line of reasoning which is clear, relevant and logically structured*	
3 (7–9)	A **satisfactory** demonstration of analysis and/evaluation in response to the question: • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success *Assessment of Extended Response: There is a line of reasoning presented which is mostly relevant and which has some structure.*	
2 (4–6)	A **basic** demonstration of analysis and evaluation in response to the question: • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success *Assessment of Extended Response: There is a line of reasoning which has some relevance and which is presented with limited structure.*	
1 (1–3)	A **weak** demonstration of analysis and evaluation in response to the question: • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation *Assessment of Extended Response: The information is communicated in a basic/unstructured way.*	
0 (0)	No creditworthy response	

Annotation	Meaning
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.
L3	Level three – to be used at the end of each part of the response in the margin.
L4	Level four – to be used at the end of each part of the response in the margin.
L5	Level five – to be used at the end of each part of the response in the margin.
L6	(H573 only) Level six - to be used at the end of each part of the response in the margin.
〰	Highlighting a section of the response that is irrelevant to the awarding of the mark.
SEEN	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

SUBJECT–SPECIFIC MARKING INSTRUCTIONS

H173, H573 AS and A Level Religious Studies

Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:
- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what

must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

Using the Mark Scheme

Please study the Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

The Mark Scheme contains a description of possible/content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.

The Levels of Response must be used in conjunction with the outlined indicative content.

Assessment Objectives

Two Assessment Objectives are being assessed in all questions:

AO1 (Demonstrate knowledge and understanding of religion and belief) and

AO2 (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid. When using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response or particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.
Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1   In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

    a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

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