

GCE

Religious Studies

Unit **H173A/02**: Religion and ethics

Advanced Subsidiary GCE

Mark Scheme for June 2018

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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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Annotations

| Annotation | Meaning |
|---|--|
|  | Level one – to be used at the end of each part of the response in the margin. |
|  | Level two – to be used at the end of each part of the response in the margin. |
|  | Level three – to be used at the end of each part of the response in the margin. |
|  | Level four – to be used at the end of each part of the response in the margin. |
|  | Level five – 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. |
|  | Point has been seen and noted, e.g. where part of an answer is at the end of the script. |

SUBJECT-SPECIFIC MARKING INSTRUCTIONS

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.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. 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 this 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.

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, 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.

To use these grids:

Determine the level: start at the highest level and work down until you reach the level that matches the answer.

Determine the mark within the level: consider the following:

| Descriptor | Award mark |
|---|---|
| On the borderline of this level and the one below | At bottom of level |
| Just enough achievement on balance for this level | Above bottom and either below middle or at middle of level (depending on number of marks available) |
| Meets the criteria but with some slight inconsistency | Above middle and either below top of level or at middle of level (depending on number of marks available) |
| Consistently meets the criteria for this level | At top of level |

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*.

| Level (Mark) | Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> | 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 : <ul style="list-style-type: none"> • 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: <ul style="list-style-type: none"> • 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: <ul style="list-style-type: none"> • 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. <p>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</p> | |
| 2 (4–6) | A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • 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. <p>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</p> | |
| 1 (1–3) | A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • 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) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i> | 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) | <p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • 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 <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p> | |
| 4 (10–12) | <p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • 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 <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p> | |
| 3 (7–9) | <p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • 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 <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p> | |
| 2 (4–6) | <p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • 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 <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p> | |
| 1 (1–3) | <p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • 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 <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p> | |
| 0 (0) | No creditworthy response | |

| Question | Indicative content | Marks | Guidance |
|----------|--|------------------------|---|
| | <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that the statement that voluntary euthanasia is always morally acceptable is convincing because: <ul style="list-style-type: none"> ○ quality of life means human life must possess certain attributes in order to have value and without those attributes human life may be ended by euthanasia ○ if a person has complete autonomy over their own life and decisions made about their life, it may be ended by voluntary euthanasia ○ the second of the six propositions of Fletcher’s situation ethics states that in ethical decision-making love replaces all laws – this may allow human life to be ended by voluntary euthanasia ○ the sixth of the six propositions of Fletcher’s situation ethics states that love decides on each situation – this may allow human life to be ended by voluntary euthanasia ○ relativism, the second of the four principles of Fletcher’s situation ethics, is based on making the absolute laws of Christian ethics relative according to the principle of <i>agape</i> – this applies to the Law of God revealed in the Ten Commandments and may allow human life to be ended by voluntary euthanasia. • Some candidates might argue that that the statement that voluntary euthanasia is always morally acceptable is not convincing because: <ul style="list-style-type: none"> ○ sanctity of life means human life is made in God’s image and is therefore sacred in value - it cannot be ended by voluntary euthanasia ○ the four tiers of Aquinas’s natural law include Divine Law – the law of God revealed in the Ten Commandments – voluntary euthanasia involves killing and therefore breaks Divine Law ○ the significant concept in natural law of <i>telos</i> can be applied to human life - voluntary euthanasia prevents this being reached | <p>(AO2 15)</p> | <p>Credit will be given to candidates that use examples of case studies to support their arguments.</p> <p>In discussing the attributes that give value to human life, candidates may include concepts such as autonomy, self-determination, health, happiness, consciousness, etc.</p> <p>Candidates may make a good response to the question using Fletcher’s four working principles within situation ethics without using the fundamental propositions.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|---|-------|----------|
| | <ul style="list-style-type: none"> ○ the precepts of Aquinas's natural law include preservation of life – therefore voluntary euthanasia as a secondary precept goes against this primary precept ○ voluntary euthanasia can never be reconciled with the concept of <i>agape</i> in Fletcher's situation ethics. ● Some candidates may combine these views and argue that whilst euthanasia may be morally acceptable in some cases, it is not morally acceptable in others because: <ul style="list-style-type: none"> ○ voluntary euthanasia allows a patient with an incurable or terminal illness to end their life at their request or with their consent which is not morally wrong, whereas voluntary euthanasia for other reasons such as poor quality of life is morally wrong ○ non-medical intervention to end a patient's life is not morally wrong, whereas medical intervention to end a patient's life is morally wrong ○ in some situations, but not in all, the doctrine of double effect may be used to allow voluntary euthanasia as a secondary effect of a primary action. | | |

| Question | Indicative content | Marks | Guidance |
|----------|--|---|----------|
| 2 | <p>'The concept of <i>agape</i> gives no help at all in moral decision-making.' Discuss.</p> <p><i>The following is 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.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <i>• demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid and</i> <i>• the analysis and evaluation of aspects of, and approaches to, religion and belief</i> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <i>• the idea of <i>agape</i> in the New Testament such as Jesus' teaching on altruistic love that requires nothing in return, for example The Golden Rule and The Greatest Commandment.</i> <i>• Fletcher's development of <i>agape</i> through six propositions which give rise to the theory of situation ethics:</i> <ol style="list-style-type: none"> <i>(1) love is the only thing which is intrinsically good.</i> <i>(2) love is the ruling norm in moral decision-making and replaces all laws.</i> <i>(3) love and justice are the same thing – justice is love which is distributed.</i> <i>(4) love wills the neighbour's good regardless of whether the neighbour is liked or not.</i> <i>(5) love is the goal of the act and justifies any means to achieve that goal.</i> | <p>30</p> <p>(AO1 15)</p> | |

| Question | Indicative content | Marks | Guidance |
|----------|--|------------------------|---|
| | <p>(6) love decides on each situation as it arises without a set of laws to guide it</p> <ul style="list-style-type: none"> • Fletcher's development of agape through four working principles: <ol style="list-style-type: none"> (1) pragmatism (2) relativism (3) personalism (4) positivism • 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 which lead to agape • how the idea of <i>agape</i> may be applied to a practical issue and the possible decisions that would be reached. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that the statement that the concept of <i>agape</i> gives no help at all in moral decision-making is convincing because: <ul style="list-style-type: none"> ○ the origins of <i>agape</i> in the New Testament mean that Fletcher's situation ethics gives little practical help regarding moral decision-making in the modern world ○ Fletcher's understanding of <i>agape</i> means nothing more than a vague wanting the best for the person involved in each situation – this gives no specific help regarding moral decision-making ○ Every-day moral decision-making can be complex, and the extreme examples given by Fletcher do not help when considering moral decisions. ○ the rejection of legalism and antinomianism by Fletcher's situation ethics makes moral decision-making about agape more individualistic and subjective ○ conscience according to Fletcher is not a guide since it is a verb that merely describes attempts to make decisions creatively which lead to agape. | <p>(AO2 15)</p> | <p>Candidates may use examples of modern ethical issues such as euthanasia to illustrate the difficulty of practically applying agape in today's world.</p> <p>Candidates may use the criticisms generated by thinkers such as Barclay and MacIntyre in developing their arguments for the statement.</p> <p>Candidates may use papal teaching against relativistic ethics as part of their response.</p> <p>Candidates may successfully compare <i>agape</i> to other ethical theories they have studied in making their assessment.</p> <p>Candidates may refer to such</p> |

| Question | Indicative content | Marks | Guidance |
|----------|--|-------|---|
| | <ul style="list-style-type: none"> • Some candidates might argue that the statement that the concept of agape gives no help at all in moral decision-making is not convincing because: <ul style="list-style-type: none"> ○ whilst the concept of <i>agape</i> is founded in the New Testament it is timeless in its application and has been developed by Fletcher and thereby gives help in moral decision-making ○ moral decision-making about something being good, bad, right or wrong can be based on the extent to which, in any given situation, agape is best served ○ modern moral decision-making requires the rejection of absolute rules in favour of relativism which leads to agape ○ the six propositions and four working principles of Fletcher's situation ethics provide a clear framework which helps in moral decision-making which leads to agape ○ the concept of <i>agape</i> is a religious idea but can be embraced by secular people as love is seen as a desirable outcome with or without a faith perspective. • Some candidates may combine these views and argue that Fletcher's situation ethics gives some help in moral decision-making: <ul style="list-style-type: none"> ○ whether the six propositions and four working principles are helpful or not, the concept of agape provides, at the very least, a basis for moral decision-making ○ in moral decision-making it, at the very least, allows for attempts to make decisions creatively which lead to agape ○ some, but not all, of the six propositions and four working principles - such as love being the only thing that is intrinsically good, or pragmatism in using experience rather than theory as a basis - help in moral decision-making. | | <p>academics as Robinson who refer to situation ethics as 'an ethic for man come of age'.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|--|--|---|
| 3 | <p>Critically assess the view that utilitarianism provides a helpful way to make moral decisions.</p> <p><i>The following is 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.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> • <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid and</i> • <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • utility (seeking the greatest balance of good over evil, or pleasure over pain) in teleological and relativist approaches to ethics • the hedonic calculus (calculating the benefit or harm of an act through its consequences) and its use as a measure of individual pleasure • act utilitarianism (calculating the consequences of each situation on its own merits) and its use in promoting the greatest amount of good over evil, or pleasure over pain • rule utilitarianism (following rules that lead to the greatest overall balance of good over evil, or pleasure over pain) and its use in promoting the common good • The variation in utilitarian thought between the principle thinkers Bentham and Mill. • the application of Utilitarianism to a practical issue in order to illustrate how the theory is used. | <p>30</p> <p>(AO1 15)</p> <p>(AO2 15)</p> | <p>Candidates may refer to alternative forms of utilitarian thought including preference as expressed by thinkers such as Hare and Singer, and negative utilitarianism or painism as expressed by Popper.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|---|-------|--|
| | <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that the view that utilitarianism provides a helpful way to make moral decisions is convincing because: <ul style="list-style-type: none"> ○ moral decisions involve seeking the greatest balance of good over evil, or pleasure over pain, so a good outcome occurs ○ teleological and relativist approaches to reaching a moral decision are better than deontological and absolutist approaches as they are flexible to situations. ○ a moral decision about something being good, bad, right or wrong can be based on the extent to which, in any given situation, utility is best served ○ it is possible, to some degree, to quantify good or pleasure and then reach a moral decision ○ act utilitarianism provides the best way to reach a moral decision in each situation as consequences can be calculated based on the merit of the situation ○ rule utilitarianism provides the best way to reach a moral decision as following accepted laws promotes the common good ○ the adoption of the harm principle addressed many of the issues found in earlier forms of Utilitarianism ○ Utilitarianism is helpful in making moral decision-making as it promotes and agrees with the democratic process. • Some candidates might argue that the view that utilitarianism provides a helpful way to make moral decisions is not convincing because: <ul style="list-style-type: none"> ○ moral decisions involve more than just seeking the greatest balance of good over evil, or pleasure over pain; factors such as duty and reason must be accounted for ○ deontological and absolutist approaches to reaching a moral decision are better than teleological and relativist approaches as there is greater clarity on moral standards | | <p>Candidates may successfully compare Utilitarianism to other ethical theories they have studied in making their assessment.</p> <p>Candidates may also use examples and case studies to illustrate the argument that they are creating.</p> <p>Candidates may use the views of thinkers such as Kant and Aquinas to argue against utilitarianism however the focus of the response must remain on the concept of Utilitarianism.</p> |

| Question | Indicative content | Marks | Guidance |
|----------|--|-------|--|
| | <ul style="list-style-type: none"> ○ it is not possible to adequately assess the benefit or harm of a moral decision through its consequences as these cannot be predicted with certainty ○ the merit of a moral decision cannot be assessed adequately based on the merit of the situation ○ promoting the common good does not provide the best way to reach a moral decision as it may not consider the merits of the individual situation ○ following act utilitarian principles allows for the interest of the minority to be sacrificed for the advancement of the majority. <ul style="list-style-type: none"> ● Some candidates may combine these views and argue that the view that utilitarianism provides a helpful way to make moral decisions is neither convincing nor unconvincing because <ul style="list-style-type: none"> ○ whether act utilitarianism or rule utilitarianism may provide a helpful way of reaching a moral decision depends on the extent to which the consequences can be assessed in each situation ○ act utilitarianism through its use of the hedonic calculus is relativist and provides a helpful way to reach a moral decision; this is not the case with other methods of ethical decision-making ○ act utilitarianism does not provide a helpful way to reach a moral decision as it is based on the merits of each situation; rule utilitarianism does as it involves absolutist aspects in requiring that accepted laws are followed in the majority of circumstances. | | <p>Candidates may consider the possible benefits allowed by weak rule utilitarianism in adapting rules to extraordinary circumstances.</p> |

Assessment Objective (AO) Grids

| AO1 Mapping | Assessed? | Question |
|---|------------------|-----------------|
| Demonstrate knowledge and understanding of religion and belief, including: | | |
| <ul style="list-style-type: none"> religious, philosophical and/or ethical thought and teaching | Y | 1-3 |
| <ul style="list-style-type: none"> influence of beliefs, teachings and practices on individuals, communities and societies | | |
| <ul style="list-style-type: none"> cause and significance of similarities and differences in belief, teaching and practice | | |
| <ul style="list-style-type: none"> approaches to the study of religion and belief. | Y | 1-3 |

| AO2 Mapping | Assessed? | Question |
|---|------------------|-----------------|
| Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study. | Y | 1-3 |

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