



ASSESSMENT and
QUALIFICATIONS
ALLIANCE

Mark scheme

June 2003

GCE

Religious Studies

Unit RS09

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Levels of Response descriptors in A2 examinations

Marks for 10-mark questions are shown in brackets

Level	Quality of Written Communication in AO1 and AO2	AO1	AO2	Marks
5	Highly appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated.	A very good response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and evaluated perceptively. Effective use is made of evidence to sustain an argument. Systematic analysis and reasoning leads to appropriate conclusions. There may be evidence of independent thought.	17-20 [9-10]
4	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.	A generally thorough treatment of the topic. Information is accurate and relevant. Good understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained.	A good response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed. A process of reasoning leads to an appropriate conclusion. There may be some evidence of independent thought.	13-16 [7-8]
3	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.	A satisfactory treatment of the topic. Information is mostly accurate and relevant. A reasonable understanding is demonstrated through use of some relevant evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown.	A satisfactory response to issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. A conclusion is drawn that follows from some of the reasoning.	9-12 [5-6]
2	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.	A superficial answer, which includes some key facts and demonstrates limited understanding using some evidence / examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion.	Main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered.	5-8 [3-4]
1	Little clarity and coherence in 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.	Isolated elements of accurate and relevant information. Some signs of understanding. Evidence and examples are sparse.	Some simple reasons or evidence are given in support of a view that is relevant to the question.	1-4 [1-2]
0	Little clarity and coherence in 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.	Nothing of relevance.	No valid points made.	0

Unit 9: Studies in Religion and Ethics

- 1 (a) *Explain how Macintyre’s account of a life lived in accordance with the virtues could be applied to the issue of consumerism.*

Explanation of term ‘consumerism’, e.g. consumption, using of goods.

Application of Macintyre’s virtues to consumerism.

Macintyre had little to say explicitly on consumerism, so credit any appropriate application.

Examples include:

Virtue of temperateness (right balance between indulgence and insensibility);

MacIntyre’s account of the ‘practices’ (complex activities that humans undertake) stress that ‘internal’ / intrinsic are highest forms of goods. cf. ‘external’ / extrinsic goods (e.g. money and fame) which consumers are seeking;

Virtues should enable humanity to ‘flourish’, not ‘born to shop’;

Humans are born to develop all human qualities, many of which are threatened by consumer lifestyles;

Consumerism encourages people to define themselves in terms of products / goods;

Consumerism fosters individualism which is at odds with Macintyre’s understanding of humans as social and communal creatures;

Consumerism makes people feel ‘in control’. Macintyre, in *Dependent Rational Animals*, emphasised virtue of ‘acknowledged dependence’.

No higher than Level 3 if Macintyre’s account has not been addressed.

(20 marks) AO1

- (b) *Explain how the religion you have studied might analyse the causes and consequences of consumerism, and assess how convincing this analysis is.*

Identification of causes and consequences of consumerism with key ideas and sources of authority within religion studied.

Strengths of religious analysis causes and consequences including:

Avoidance of superficiality, and going to the heart of human nature;

May be supported by economic facts sociological research;

May be supported by Virtue Ethics or other religious / belief systems.

Weaknesses of religious analysis including:

e.g.

diversity of goods on offer, shift in power from producer to consumer;

failure to recognise positive aspects of human drive for consumerism, e.g. greed can lead to great technological advances;

failure to acknowledge other analyses, such as economic and political analysis, e.g. marketing and advertising.

Look for reasoned assessment based on the chosen religion.

(10 marks AO1 and 20 marks AO2)

2 (a) ***Explain how the religion you have studied approaches the issue of animal experimentation.***

Look for some basic understanding of ‘animal experimentation’.

Likely to be along the lines of – acquiring knowledge by the scientific use of animals.

Religious ideas – this will vary with the religion chosen, but they are likely to include:

Views on creation – relationship between human and non-human

Is there a hierarchy of creation?

Do animals have souls?

Stewardship – as seen Judaeo-Christian and Muslim traditions

Question may be approached in general ways such as this, or candidates may include specific statements, especially views of various religious traditions. Either approach would be acceptable.

Are views of creation interpreted as stewardship or dominion? If stewardship does not involve exploitation, then what is the justification of the use of animals and non-therapeutic uses, etc.

Consideration of various types of experimentation and ways in which religions may distinguish between, for example, therapeutic and non-therapeutic causes.

(20 marks) AO1

(b) (i) ***Explain virtue ethics as formulated by Aristotle.***

We do things to achieve an end; ultimately, the greatest good.

To achieve greatest good (happiness), we practise and improve skills / virtues.

Thus we become happy, and live good lives.

Nine intellectual virtues including wisdom, scientific, knowledge and technical skill

12 moral virtues including, courage, temperance, modesty

12 moral virtues fall between 2 vices – excess and deficiency.

Aim is midway form of behaviour between extremes.

To develop virtues, we must control our emotions and behave proportionately.

Self-control is essential.

By doing virtuous things, we become virtuous.

Supreme happiness is one for the community, not just the individual.

Aristotle’s view of the Soul.

We fall into three types – pleasure seekers, honour seekers, contemplators.

(10 marks) AO1

(b)(ii) ***“Virtue ethics provides a better guide than religion for deciding the rights and wrongs of animal experimentation.”***

Assess this view with reference to the religion you have studied.

Assess this view with reference to the religion you have studied.

Chief strength of Virtue Ethics versus religious ethics is focus on the character of person making the decision rather than decision itself.

Virtuous person can respond correctly to different potential examples of animal experimentation, which can vary in terms of method and purpose for research.

Religion could be seen as ‘speciesist’, favouring humans before animals.

Need to relate assessment to views of chosen religion.

(20 marks) AO2

- 3 (a) *“Individuals make their moral decisions freely.”*
Explain the meaning of this statement from the point of view of ‘soft’ determinism and Libertarianism.

Statement to be explained from the following two points of view.

Soft determinism is:

Belief that a deterministic account can be combined with free-will and responsibility
 Freedom is to act voluntarily
 ‘Soft determinists find it difficult to distinguish between what is chosen and what is determined

Libertarianism (incompatibilists) is:

We are free to act and morally responsible
 Moral actions result from values and character
 Moral judgement is objective, not affected by environment and upbringing
 Humans have the right to act according to choice, unless this impinges on equal liberty of other humans.

Maximum of Level 3 if idea of “make moral decisions” (quotation) is not addressed.

(20 marks) AO1

- (b) *Explain what is meant by ‘hard’ determinism, and, with reference to the religion you have studied, assess the view that religion cannot accept that our moral decisions are determined.*

Explain

‘Hard’ determinism = human actions are caused by outside, uncontrollable actions so human freedom and responsibility do not exist.

Everything has a cause (theory of universal causation) including actions.

Even laws of nature are set

Social structures and conditioning control behaviour (Freud).

Implies responsibility

Aims

Religion preaches a ‘soul’ which might provide explanation for human freedom

Religion often preaches a Free-will / predestination debate.

However, God already knows what we will do, so do we have Free-will or not?

If we are **not** free, then how can we be morally responsible for our actions? And how can we be punished for them?

Look for balanced argument – approach taken will depend on religion chosen.

Both answers should distinguish between views **within** a religion (e.g. extremes of predestination preached by Calvinism, and by some fundamentalist Christian groups, as opposed to the more positive views of free-will found elsewhere within Christianity.

(10 marks AO1 and 20 marks AO2)