

General Certificate of Education

Religious Studies 6061

RS09 Studies in Religion and Ethics

Mark Scheme

2005 examination – June series

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 candidates' 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 candidates' 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 candidates' 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.

Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

[Marks for 10-mark questions are shown in brackets]

Level	A2 Descriptor for Quality of Written Communication in AO1 and AO2	A2 Descriptor AO1	Marks	A2 Descriptor 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.	17-20 [9-10]	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
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.	13-16 [7-8]	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
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.	9-12 [5-6]	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
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.	5-8 [3-4]	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
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.	1-4 [1-2]	Some simple reasons or evidence are given in support of a view that is relevant to the question.	1-4
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.	0	No valid points made.	0

RS09: *Studies in Religion and Ethics*

- 1 (a) ***Outline the economic and business problems faced by less economically developed countries (LEDCs), and explain why these are matters of ethical concern.***

Some of the problems facing LEDCs include:

- Uneven distribution of wealth between developed and developing countries.
- Debt related problems / loan payments.
- Unfair trading regulations.
- The need to grow crops for cash, rather than self-sufficiency.
- Natural disasters.
- The fickleness of western consumerism.
- Poor salaries and working conditions.
- Worker exploitation.
- Wars / Corrupt governments.

Candidates will need to explain the issues they have chosen regarding matters of ethical concern, e.g. the uneven distribution of wealth is iniquitous, and it also hampers the growth and subsequent success of developing countries. Another example is that some natural disasters could be averted by better land-use programmes; even where they cannot be avoided, there should be a better response of aid established, and possibly insurance schemes set up. Worker exploitation is an obvious ethical concern, particularly where children are involved. (Candidates may well mention the employment policy of well-known stores in this regard.)

Maximum of Level 3 for answers which do not explain the ethical concerns behind the problems.

(20 marks) AO1

- (b) ***Examine the perspectives of one religion on ethical issues raised by the problems of less economically developed countries (LEDCs), and assess the view that these perspectives are more idealistic than realistic in addressing these issues.***

Examine

Candidates need to show an understanding of how their chosen religion responds to LEDCs and their situation. To show understanding, reference could be made to Holy Books, religious leaders, specific examples (i.e. missionaries).

e.g. Christianity

- Christians might have concern for those in LEDCs following the commandment 'Love thy neighbour as thyself'.
- They may feel a need to share resources and / or money, following the example of the early Christians in Acts.
- Christians played a large part in the Jubilee 2000 campaign for debt relief.
- The work of Traidcraft (or similar) abroad.
- Many Christians feel they should sponsor a child from an LEDC.
- The Parable of the Workers in the Vineyard teaches about the need for fair wages.

(10 marks) AO1

Assess

Candidates need to assess how far their chosen religion's approach has been successful in ameliorating the problems faced by LEDCs. (The poor will always be with you'. Approach: the fact that LEDCs are still in debt, despite Jubilee 2000, etc., versus the idea that more and more people are aware of the problems, more people are buying fair trade goods and this has come about hugely from religions highlighting the problems.)

The other point of view does not have to come from within the religion; candidates may well contrast a religious approach with that of Virtue Ethics (or even another ethical approach) and compare potential successes / weaknesses of such.

(20 marks) AO2

- 2 (a) ***Explain how 'soft' determinism can be seen as a combination of both 'libertarianism' and 'hard' determinism.***

Definitions are needed of 'soft' determinism, 'hard' determinism and libertarianism, which will then be compared and contrasted with each other, (i.e. similarities and differences discussed).

Candidates need to define, and show understanding of, the terms 'soft' determinism, 'hard' determinism and libertarianism. Using examples, they then need to show understanding of how soft determinism is seen as a combination of the other two, i.e. how we might well be predisposed (by genes, or upbringing, or previous experiences) to act in a certain way, but we still have the element of choice.

Once again, this understanding should be shown with examples.
Ceiling of Level 3 if an answer does not show understanding, with examples.

(20 marks) AO1

- (b) ***“Hard determinism and a religious approach to ethical living are not compatible.”***

Explain the arguments which support this view, and assess how far you agree with it.

Explain

Expect awareness of the relationship between ‘hard’ determinism, and the views contained within one religion, regarding the ability to live ethically.
e.g. within ‘hard’ determinism, all moral choices are illusory (Locke), therefore we are not responsible for our actions (Darrow) versus the concept of Free will, temptation to sin, need to live by religious and ethical rules (e.g. 10 commandments), fear of God / punishment.

Ceiling of Level 3 if neither religion nor hard determinist approach has been related to ethical living.

(10 marks) AO1

Assess

Expect debate between the strengths and weaknesses of both a hard determinist and religious approach to living ethically, leading to a conclusion.

Candidates should argue both for and against both a hard determinist’s approach to ethical living, and that of a religious approach (which may be a specified religion, or may be a general religious approach).

e.g. hard determinists might argue that as a person has no choice as to how they act, then they cannot be said to be acting ethically, but on the other hand, a right action is still a right action irrespective of the motive.

Whereas a religious approach might be that a person is ethically correct, but only is so out of fear of divine retribution or sense of guilt if they disobey religious laws.

Ceiling of Level 4 if either religion or hard determinist approach is not related to ethical living.

(20 marks) AO2

3 ***“Virtue Theory is not so much interested in the question ‘What should I do?’ but rather in the question ‘What sort of person should I become?’ This has more to do with character, and the nature of what it is to be human, than with the rights and wrongs of specific actions.”***

(a) ***Explain the qualities of mind and character that are found within Virtue Theory.***

Candidates may answer from either the perspective of Aristotle, MacIntyre or both. Answers may include:

- Concept of eudaimonia – living a moral life, developing into a ‘good’ person.
- A good person is one who constantly pursues excellence in order to attain it, through a wide range of human activities.
- (Some of) the 12 character / moral virtues (courage, temperance, generosity, magnificence, magnanimity, ambition, patience, truthfulness, wittiness, friendliness, modesty, righteous indignation).
- The 5 main intellectual virtues (technical skill, scientific knowledge, practical wisdom, intuition, wisdom).
- MacIntyre’s search for the good life.
- MacIntyre’s characteristics of a ‘flourishing’ person: questioning the ‘goodness’ of our judgements, the ability to choose rationally between possible futures, and how we might refocus our desires.
- MacIntyre’s practical reasoners.

(20 marks) AO1

(b) ***Examine the views within one religion you have studied regarding the cloning of human embryos, and assess the claim that the cloning of human embryos is acceptable neither to a religious view of life nor to a Virtue Ethics approach to life.***

Examine

Candidates should be aware of a variety of views within one religion regarding the cloning of human embryos, which should be backed up with evidence from, e.g. Holy Books, religious leaders and / or tradition.

e.g. for Christianity: the ideas of playing at being God, only God creates life, not following the will of God, devaluing the sacredness and uniqueness of human life (Roman Catholic), the harmful impact it might have on society, the family and the child

Leon Kass – the confusion over identity, manufacturing rather than reproducing life, a power struggle of the cloner over the cloned, unnatural reproduction, murder of cloned embryos (Roman Catholic), problem of ensoulment (Roman Catholic).

(10 marks) AO1

Assess

Expect debate, in Christianity, that some churches feel that embryo research is acceptable under certain circumstances and under certain restrictions, e.g. therapeutic cloning. Would be considered to be the only way that some couples can have children therefore is a loving thing to do. Methodists support the 14-day exclusion. Within Christianity, there are those views which hold that the cloning of human embryos will never be acceptable.

It is perfectly possible that a Virtue Ethics approach might not condone it either.

Debate should follow one of the following possible scenarios:

- Acceptable to religion but not to Virtue Ethics;
- Acceptable to Virtue Ethics but not to a religious person;
- Acceptable to both, in some form;
- Acceptable to neither.

For Virtue Ethics

Expect some application of the character and / or intellectual virtues to the issue and assess the success or not of each approach, e.g. the motivation of the scientists, the intellectual value of the medical knowledge, would be “just”?

(20 marks) AO2