



GCE MARKING SCHEME

SUMMER 2022

**AS (NEW)
RELIGIOUS STUDIES - UNIT 2
SECTION A - AN INTRODUCTION TO RELIGION
AND ETHICS**

2120U20-1

INTRODUCTION

This marking scheme was used by WJEC for the 2022 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

MARKING INSTRUCTIONS

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two-stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 30 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">25-30 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">19-24 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">13-18 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">7-12 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-6 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Part (b) questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	<p>25-30 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p>19-24 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p>13-18 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p>7-12 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p>1-6 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

GCE AS RELIGIOUS STUDIES – UNIT 2

SECTION A: AN INTRODUCTION TO RELIGION AND ETHICS

SUMMER 2022 MARK SCHEME

To be read in conjunction with the generic level descriptors provided.

1. (a) Explain Virtue Theory. [AO1 30]

Candidates could include some of the following, but other relevant responses should be credited.

- Virtue Theory offers an alternative approach to ethics which focuses on what makes a good person rather than looking at whether specific actions are good or bad.
- The goal of life is to develop into a virtuous person and to move closer to a state of eudaimonia (the highest good), which is both a goal for individuals and for the whole of humanity.
- Eudaimonia is often translated as 'happiness', but it is not an emotional state, but rather the application of reason to work out how to live a good life in order to achieve a state of human flourishing.
- Aristotle identifies both moral and intellectual virtues which must both be developed in order to flourish as a human.
- The moral virtues are excellences of character which fall between the two vices of excess and deficiency. A person who possesses the moral virtues has the right kind of character to do good things. In order to practice these effectively, humans should aim for the mean response (the golden mean) in each situation.
- The moral virtues listed by Aristotle include: courage, temperance, liberality, magnificence, magnanimity, proper ambition, patience, truthfulness, wittiness, friendliness, modesty and righteous indignation (accept appropriate synonyms for these terms). Candidates may give examples of the excesses and deficiencies of some of these virtues.
- To behave well a person should be aware of the doctrine of the mean and behave with dignity in every situation, using the intellectual virtue of prudence to judge the correct response.
- To be effective, Virtue Theory cannot be practised in isolation, rather humans must develop as part of communities in which friendship is important and the opportunity to learn from each other as role models.
- Candidates may also discuss Jesus' teachings on the virtues found in the Beatitudes.

This is not a checklist, please remember to credit any valid alternatives.

(b) 'Virtue Theory offers a useful guide when facing moral dilemmas.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant responses should be credited.

- One line of argument would be that Virtue Theory offers very little guidance when facing moral dilemmas as it gives no rules about how to act.
- The virtues are very general guidelines and different people could perform very different actions and believe these to be moral – which means that there is no universal course of action which can be regarded as good.
- Candidates may, however, see this as a strength and argue that morality is rarely clear cut, and a theory which allows two different people to perform two different actions which can both be seen as moral in a given situation is a valuable reflection of reality.
- On the other hand, candidates may argue that this allows for immorality as good people sometimes perform very bad actions, believing that they are doing good. Moral guidance is needed to decide how to act.
- Candidates may point out the clear link between Aristotle and Natural Law, and argue that Virtue Theory was never meant as an isolated guide to moral action without putting any further guidance in place.
- Another line of argument would be that Virtue Theory cannot be useful when different cultures regard different virtues to be moral. For example, in some cultures, friendliness is a virtue, whereas in others it is virtuous to be competitive. This makes it difficult to decide what a 'good' person should be.
- However, candidates may refer to MacIntyre and argue that the virtues do need to be reinterpreted for each particular culture, but that these form part of a cultural narrative which can still define what makes a person virtuous. The ability to progress and change to adapt to different societies may be seen as a positive.
- An alternative approach would be to argue that Virtue Theory is not useful because, through the doctrine of the mean, it encourages a uniform, almost robotic response to moral situations which disregards the very valid role of emotion in our decision making.
- On the other hand, emotions can cloud human judgement and a theory which expects humans to regulate their emotions and act in a considered, dignified way could be seen as positive.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

2. (a) **Explain why Fletcher used agape (selfless love) as the ‘middle way’ in his ethical theory.** [AO1 30]

Candidates could include some of the following, but other relevant responses should be credited.

- Candidates may begin by explaining that agape, or the situational approach offers the middle way between legalism and antinomianism
- Legalism being the approach that has fixed moral rules and laws, and antinomianism being the view that there should be no moral rules or laws at all.
- Fletcher believed that legalistic approaches were too rigid and could not accurately reflect the changing world, often leading to injustice.
- On the other hand, he did not support the ‘anti-law’ approach of antinomianism, which was valued by the Existentialists, as this could lead to unprincipled moral chaos.
- Instead he argued for a situational approach in which the Christian principle of agape (selfless love) is used as the basis for moral decision-making.
- A Situationalist will not make rules which cover every situation, but rather will apply the demands of selfless love in each individual case.
- Fletcher bases his approach on the teachings of Jesus in Luke 10:25-37 where he places love for God and neighbour at the heart of morality.
- This is echoed by Augustine who stated, ‘Love and do what you will,’ meaning that Fletcher’s approach fits in with traditional Christian thinking about decision-making.
- Fletcher was also influenced by various modern Christian thinkers including Bonhoeffer and Bultmann, who claimed that Jesus’ only ethical theory was ‘love thy neighbour.’
- Agape is a practical form of love rather than an emotional approach, and this is illustrated by St Paul in 1 Corinthians 13.
- Fletcher defined love as something that is a ‘doing thing’ and ‘not something that we have or are’; he argued that ‘love is a way of relating to persons, and of using things’.
- Agape, therefore, was for Fletcher a form of kenosis or ‘self-emptying’; agape is proactive ‘giving love’.
- Fletcher uses agape rather than any of the other types of love as this accurately reflects Christian teaching and mirrors the approach of Jesus seen in the Gospels.

This is not a checklist, please remember to credit any valid alternatives.

(b) 'Situation Ethics offers a useful guide in dealing with ethical issues.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant responses should be credited.

- Situation Ethics could be seen as a useful guide as it requires humans to consider the consequences of their actions, and this is a normal approach to decision making. Consequences have a real effect on human well-being and so it is useful to consider these in every moral decision
- However, it is difficult to accurately predict the consequences of an action and so working out what will give the most pragmatic, loving decision is not as straightforward as it sounds.
- Situation ethics can also be seen as useful as it allows individuals freedom to make decisions for themselves, which is a far more attractive approach in the modern world than a legalistic approach which may appear very dated.
- However, candidates may argue that many people prefer to have clear-cut moral guidelines. The relativist approach of Situation Ethics could mean that some actions which are clearly condemned in religious scriptures may be seen as moral.
- Another line of argument would be to consider the religious basis of Situation Ethics and to argue that it must be useful as it mirrors the moral approach of Jesus.
- However, candidates may argue that human beings find it difficult to apply agape in an unselfish way and may end up making decisions which suit themselves rather than acting in a genuinely agapeistic way.
- Candidates may consider the approach taken by Vardy and Grosch that Situation Ethics is a theory designed to be used by Christians who are acting sincerely within their faith and aiming to love as God loves to the best of their ability. Outside this religious framework, the rationale for using Situation Ethics is less clear as people may not have a clear enough understanding of agape to use it effectively.
- On the other hand, the principles of Situation Ethics makes it clear how the theory is to be applied and offer a useful practical method to make decisions in tough situations when, from a legalistic perspective, all actions seem wrong.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.