



GCE MARKING SCHEME

SUMMER 2016

RELIGIOUS STUDIES

RS1/2 ETH

INTRODUCTION TO RELIGIONS AND ETHICS

1342/01

INTRODUCTION

This marking scheme was used by WJEC for the 2016 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.

AS RELIGIOUS STUDIES

MARKING INSTRUCTIONS

ASSESSMENT

1. Each question is to be marked according to the stated level descriptors. In such marking, it is essential that the whole response to a part-question is read and then allocated to the level it best fits. Examiners may wish to underline significant features or make a brief comment to justify the level allocated.
2. Where a band of marks is allocated to a level, discrimination will be made with reference to the development of the response.
3. Quality of written communication is assessed as an integral part of the level descriptors; no additional weighting should be given to this factor when determining the level of response of a candidate's piece of work.
4. The standard of subject content and quality of language to be expected is that of a student midway through an A Level course. In other words, the AS standard is above GCSE but below A Level.
5. All part-answers on the examination paper should be treated equally in terms of demand and attribution of marks.
6. Where a **single** relevant statement has been made in an AO1 response, Level 1 should be awarded. However, a single relevant statement would not justify the top mark of the Level being awarded.
7. Aim to use the full mark range. Do not hesitate to award maximum marks to responses that meet the criteria of the relevant level descriptor. Equally, responses which are completely irrelevant should be awarded no marks.
8. It is a feature of levels of response marking that examiners are prepared to reward fully responses which are valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary **occasionally** and where this occurs examiners must indicate by a brief written explanation why their assessment does not conform to the levels of response descriptors laid down in the mark scheme.
9. Apply the principle of salvage between the two parts of a question so that due credit is given for relevant knowledge, understanding and evaluation, even if the material is misplaced.

METHODS OF MARKING

10. The assessed level of response to each part of each question should be indicated in the left-hand margin (L1, L2 etc), leaving the right-hand margin for the numerical award.
11. No half marks or bonus marks are to be awarded under any circumstances.
12. A ringed total, indicating the total marks gained in responses to both parts of a question, should be shown at the end of each complete answer.
13. Any written comments on scripts should be factual, preferably using the terminology found in the level descriptors. It is important that such terminology is only from the descriptor of the level awarded (e.g. *bare outline* is only applicable to AO1, Level 2). No reference should be made to the possible grade achieved and no derogatory comments should be made.
14. Every page containing a candidate's writing should have an appropriate mark in red to indicate that it has been read and assessed.
15. It is permitted for Welsh candidates to write specialist terms, key concepts and scholarly quotations in English.
16. The key to fair marking is consistency. Do not change your marking pattern once scripts have been despatched to the WJEC.

SAMPLE SCRIPTS

17. Send ten scripts to the Principal Examiner (with a **stamped self-addressed envelope** for their return to you) by first-class letter post within 60 hours of the standardisation meeting of examiners. Please ensure that the correct postage is put on the envelopes.
18. All **three** parts of the Initial Sample record sheet should be sent to the Principal Examiner with the scripts. **Keep a record of your original marks.**
19. Write a large **S** on the front cover of each of the ten scripts you send **and** check the 'S' box on the electronic marking form by the mark awarded to each of these scripts (regardless of whether or not the mark was changed by the Principal Examiner).
20. Do not send any marked scripts to the WJEC until the Principal Examiner contacts you by phone, letter or e-mail.

EXAMINER'S REPORT

21. A written question-by-question report on the performance of candidates, as evidenced in the scripts you have marked, should be sent to the Principal Examiner **within five days** of the stated date for completion of marking. This is **essential**, not optional. Your report is most helpful if it contains comments on frequent misunderstandings, weaknesses, common errors and questions which caused difficulties, as well as positive qualities, good practice and encouraging features. A comment that a particular question is answered well or badly is of no value unless accompanied by some specific explanation.

GENERIC LEVEL DESCRIPTORS

| Level | Units 1 and 2 AS AO1 Descriptor | Marks |
|----------|---|--------------|
| 7 | A thorough answer in the time available; an accurate and relevant treatment of the topic, showing thorough knowledge and understanding. Effective use is made of well-chosen evidence and examples where appropriate. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation. | 30-28 |
| 6 | A fairly full answer in the time available, including key facts and ideas, presented with accuracy and relevance, along with evidence of clear understanding. Apt use is made of evidence and examples where appropriate. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation. | 27-25 |
| 5 | Addresses the question; mainly accurate and largely relevant knowledge; demonstrates understanding of main ideas. Some use is made of evidence or examples where appropriate. Form and style of writing are suitable. Most of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation. | 24-20 |
| 4 | A partially adequate treatment of the topic; mainly accurate and largely relevant knowledge; basic or patchy understanding; little use made of relevant evidence and examples. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation. | 19-15 |
| 3 | Outline answer. Knowledge limited to basics, or low level of accuracy and or/relevance. Limited understanding. Evidence and examples lacking or barely relevant. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate. | 14-10 |
| 2 | A bare outline with elements of relevant accurate information showing a glimmer of understanding, or an informed answer missing the point of the question. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate. | 9-5 |
| 1 | Isolated elements of approximately accurate information loosely related to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear. | 4-1 |
| 0 | No accurate, relevant knowledge or understanding demonstrated. | 0 |

| Level | Units 1 and 2 AS AO2 Descriptor | Marks |
|--------------|---|--------------|
| 7 | A thorough response to issue(s) raised in the time available. Different views are analysed and evaluated. The argument is strongly supported by reasoning and/or evidence, with an appropriate conclusion being drawn. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation. | 15-14 |
| 6 | A fairly full response to issue(s) raised in the time available. Different views are considered, with some critical analysis or comment. The argument is adequately supported by reasoning and/or evidence. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation. | 13-12 |
| 5 | Addresses the main issue(s). More than one view is mentioned (though not necessarily in a balanced way), with limited analysis or comment. The argument is partially supported by reasoning and/or evidence. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation. | 11-10 |
| 4 | Some grasp of the main issue(s) is shown; analysis or comment is limited. An attempt is made to construct an argument, partially supported by some reasoning and/or evidence. Little or no recognition of more than one view. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation. | 9-7 |
| 3 | Issue(s) only partly understood and appreciated. Some limited attempt made at analysis or comment. Reasoning is simplistic and basic. Evidence is minimal. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate. | 6-5 |
| 2 | Some brief attempt made to address the question in a very simple way, with little understanding, analysis or reasoning. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate. | 4-3 |
| 1 | Some isolated points relevant to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear. | 2-1 |
| 0 | No valid relevant reasoning. | 0 |

GCE RELIGIOUS STUDIES (AS)

SUMMER 2016 MARK SCHEME

RS1/2 ETH INTRODUCTION TO RELIGION AND ETHICS MARK SCHEME

- Q.1 (a) Explain the features of Aquinas' version of Natural Law that make it deontological. [AO1 30]**

Candidates may include some of the following, but credit any valid and relevant material.

Aquinas' Natural law has a number of deontological principles. These are universal moral norms which apply in all situations and at all times to all people; the view that certain actions are right or wrong in themselves, regardless of the context or situation in which the act is performed or the consequences of that action. Natural law can provide us with absolute rules based on actions themselves and not on consequences. Candidates should refer to appropriate features of Aquinas' Natural Law in their answer for example, primary and secondary precepts, the four types/levels of law, interior/exterior acts etc.

- (b) 'Natural Law gives religious believers a perfect way to make moral decisions.' Assess this view. [AO2 15]**

Candidates may include some of the following points, but credit any valid and relevant material.

Agree

- It is based on the conviction that God created a purposeful world - a view held by the majority of the world religions.
- It is compatible with religious absolute morality - the 'divine' laws found within most major world religions.
- By fulfilling natural law humans are fulfilling God's will according to many sacred texts, e.g. purpose of sex is procreation as stated in the Bible and Qur'an.
- It gives due place to God-given conscience and reason in ethical decision making etc.

Disagree

- It conflicts with specific religious moral injunctions, e.g. Jesus said in Matthew Chapter 5v39, 'if someone strikes you on the right cheek, turn to him the other also' which contradicts Natural Law's view that humans have the right to defend themselves.
- It is based on reason and not love/compassion, yet love/compassion feature strongly in many world religions.
- Many religions or denominations within a religion oppose an absolutist approach to morality, e.g. Buddhism or the Quakers. They would consider the situation the person finds themselves in.

- In the New Testament, Jesus appears to oppose legalistic (law-based) morality. He appears to have adopted a form of personalism. He says that people are more important than rules, e.g. the healing on the Sabbath (Matthew Chapter 12v9-13).
- It appears to override 'free will' which is an important feature of many of the major world religions. Natural Law prescribes how people should act and leaves little room for autonomy etc.
- Religions have their own ethical systems and authorities, to which believers look; they do not need Natural Law and are likely to consider it less than perfect.

Q. 2 (a) Examine the teachings of Jesus and St Paul that may be used to support Situation Ethics as an ethical theory. [AO1 30]

Candidates may include some of the following, but credit any valid and relevant material.

Teachings may include St Paul's teachings on love in 1 Corinthians 13; loving one's neighbour as the fulfilment of the law (Romans 13); exhortation to love as Jesus loved humanity (Ephesians 5); the Parable of the Good Samaritan (Luke 10); Jesus' two greatest commandments (Mark 12); 'Greater love has no man than this' (John 15); Jesus healing on the Sabbath (John 5); Jesus' response to the adulterous woman (John 8); the way Jesus responded to the Pharisees who adhered strictly to Jewish law (Matthew 23) etc. n.b. detailed knowledge of the texts is not expected, credit reference to broad understanding of the key ideas expressed by Jesus and St Paul.

Credit reference to the principles of Situation Ethics where they are shown to be based on the teachings.

(b) 'The relativism of Situation Ethics makes it an ideal ethical system for today's society.' Assess this view. [AO2 15]

Candidates may include some of the following points, but credit any valid and relevant material.

Agree

- People consider the likely consequences of their actions before they take them and it is only the consequences that have a real effect on human wellbeing in today's society.
- Situation Ethics allows people and the individual freedom to make decisions for themselves which suits modern society better than the prescriptive/legalistic approach.
- Situation Ethics is flexible and practical as it takes into account the complexities of today's society and can take tough decisions where, from a legalistic perspective, all actions seem wrong.
- As a relativist theory, Situation Ethics allows one to perform certain actions which others regard as being wrong for the better outcome, for example lying to save a person's life etc.

Disagree

- People cannot accurately predict the consequences of their actions in the complex modern world.
- Today's society offers so many choices that people need greater guidance/a set of rules to live by.
- Many religious believers would claim that the moral standards within society have declined since people have rejected religious principles in favour of Situation Ethics.
- Some people would argue that certain actions are 'right' or 'wrong' in themselves and you cannot use relativism to argue against this. Christians would, for example, say that the Ten Commandments teach people that 'murder is always wrong'.
- Relativism gives too much freedom to the individual to decide what action to take. Humans in today's society are prone to make mistakes or be influenced by personal gain rather than love.
- Religious believers would argue that all should follow divine law as God is the ultimate source of moral authority etc.

Q.3 (a) Explain how Mill's version of Utilitarianism may be used to make moral decisions. [AO1 30]

Candidates may include some of the following, but credit any valid and relevant material

Mill's version of Utilitarianism focuses on the quality of pleasure rather than the quantity. He identifies moral actions more closely with 'higher' forms of pleasure which are intellectual rather than physical, for example reading a good book is a higher form of pleasure. Therefore, higher forms of pleasure should be prioritised when making moral decisions. Mill is considered by many scholars to be a Rule Utilitarian – he aims to fulfil the principle of utility by formulating general rules by which to judge actions. For example, the rule 'do not murder' would create greatest overall happiness, even if murder might create greater happiness in specific individual cases. Reference should be made to strong and weak forms of Rule Utilitarianism (most scholars identify Mill as a weak Rule Utilitarian), and how these differ in approach to moral decision making.

(b) 'Utilitarianism cannot work in the modern world.' Assess this view. [AO2 15]

Candidates may include some of the following points, but credit any valid and relevant material.

Agree

- Difficulty of quantifying happiness (despite hedonic calculus and higher/lower pleasures).
- Difficulty of determining all consequences in the complex and unpredictable modern world.
- Unequal distribution of happiness/injustice to minority unacceptable in a global community.

- Selfless actions encouraged by religious teachings, unhappiness sometimes has beneficial consequences on human development as many problems in modern society relate to selfish pursuit of happiness.
- Other criteria may be more beneficial in the modern world, e.g. will of God; motives etc.

Disagree

- Aiming to achieve happiness for the majority is a reasonable goal in modern life.
- It is realistic and is a widely accepted and practised basis of morality, e.g. democracy and use of hospital finances.
- Permits a modern, flexible approach to ethical decision-making, considers situation and the consequences, allows for personal autonomy, etc.

Q.4 (a) Examine the teachings of one major world religion about the nature and purpose of marriage. [AO1 30]

Answers will depend on the religion chosen. Credit any ONE major world religion. Candidates are likely to include some or all of the following but credit any relevant points.

Marriage for many world religions is seen as part of God’s intended design, with a divinely ordained purpose. It is a unique and exclusive bond by which a man and a woman unite themselves in love. It also creates a new social unit in which children may be nurtured. Many believers claim that the relationship between a married couple also gives us a clear insight into God’s relationship with humanity.

For example:

Christianity

Nature of marriage is traditionally seen to relate to heterosexual, monogamous, lifelong union, but modern debate questions whether this is the true nature of marriage and raises the possibility of same-sex marriage. Difference within the religion about whether marriage is a sacrament or contractual in nature leading to debate over civil marriage. Jesus states that it was God’s intention that people should leave their mother and father to become joined with their spouse. He also stated that the couple were joined by God, that the purpose of marriage was to create a lifelong union and that it was within this setting that the couple should become “one flesh” (Matthew 19v4-6) (have sexual intercourse). Christian marriage stresses the importance of mutuality –each spouse’s body belongs to the other spouse and to them both jointly (1 Corinthians 7v4) and a key purpose is to give a legitimate place in which to express sexual love. Generally Christians believe that purpose of marriage is to create love and support for each other (including through sex) which in turn reflects God’s love for humanity, to create children and to bring them up in a stable environment. This then fulfils a social purpose as it provides society with family units of mutual support.

Islam

Marriage is regarded as the natural status for humans, every Muslim is encouraged to marry and have a family. "Whoever gets married has completed half of his faith; therefore let him be conscious of Allah in the other half of his faith" (Hadith). Muslim marriage brings rights and obligations to both parties, and can only be successful when these are mutually respected and cherished. Marriage also begins the relationship between two extended families. The purpose is to express faith and obedience by following the example of the Prophet Muhammad and to allow humans to fulfil their natural need for love and companionship.

Another purpose of marriage is to provide the right environment for sexual activity in order to create children and to bring them up with a good understanding of their faith.

Judaism

Monogamous marriage is part of the natural order of creation and is seen as a blessing from G-d rather than as legal contract. It was created at the beginning as part of the natural order of human society and therefore all humans are destined for marriage. One purpose of marriage is companionship and friendship: 'it is not good for man to be alone.' (Genesis 2:18) Man or woman alone is only half of the natural unit created by G-d. Another purpose is for the personal spiritual growth of the marriage partners. The marriage covenant reflects the original covenant and is the basis for the future of the Jewish people, therefore one purpose of marriage is to create a strong family.

Must address both nature **and** purpose to gain more than level 5.

- (b) 'The move away from traditional religious approaches to marriage has been bad for society.'**

Assess this view.

[AO2 15]

Candidates may include some of the following points, but credit any valid and relevant material.

Agree

- Many religions would state that marriage publically affirms the importance of love and provides the best option for couples to grow together in mutual support, thus creating a stable building block for society.
- The decreasing popularity of marriage demonstrates a lack of lifetime commitment by partners which has a destabilising effect on society.
- The Centre for Policy Studies claims that there are strong links between marriage and family stability (2010) and that, although cohabitation is increasingly common, it is often short-lived. This leads to more family break ups, which is bad for children and society.
- Allowing same-sex marriages could lead to a lower population as they do not allow for the creation of new life.
- Changing the definition of marriage to include same-sex partnerships could cause conflict between the state and religious groups etc.

Disagree

- The greater freedom to either cohabit or to live a single lifestyle rather than conform to the traditional 'norm' of heterosexual marriage leads to greater happiness in society.
- The move away from traditional religious attitudes towards marriage has also allowed for the introduction of marriage and civil partnerships for gay and lesbian couples leading to greater equality in society.
- Many of the population now feel that there is little difference or benefit socially or financially between living together and being married.
- Some may argue that there is little evidence to suggest that cohabitation or a single lifestyle is damaging to society.
- Many people in the modern world are not religious and it is good for society to reflect the diverse beliefs of its members.
- Allowing gay/lesbian couples to make a public lifelong commitment to a monogamous relationship is good for social stability etc.

Assessment Grid (Cumulative)
RS1/2 ETH: Introduction to Religion and Ethics (AS)

| 1 = AO1 question set | 2009 | | 2010 | | 2011 | | 2012 | | 2013 | | 2014 | | 2015 | 2016 |
|---|------|-----|------|-----|------|-----|------|-----|------|-----|------|-----|------|------|
| | Jan | Jun | Jan | Jun | Jan | Jun | Jan | Jun | Jan | Jun | Jan | Jun | Jun | Jun |
| 2 = AO2 question set | | | | | | | | | | | | | | |
| 1. Aquinas Natural Law general | | | | 1 | | | | 1 | | | | | | |
| Absolutist: deontological; 4 types of law | | 1 | | | | | | 1 | | | 1 | | | 1 |
| Highest good | | | 1 | | | | | | | 1 | | | | |
| Primary, secondary precepts | | | | | 1 | | | | | 1 | 1 | | 1 | |
| Virtues; acts; goods | | | | | 1 | | | | | 1 | 1 | | 1 | |
| Compatibility with religion | 1 | | | | | 1 | | | | | | 1 | | |
| <i>Adequate basis for decisions</i> | | 2 | | | | 2 | | | | | | 2 | | |
| <i>Could NL promote injustice</i> | 2 | | | | | | | 2 | | | | 2 | | |
| <i>Can it work today</i> | | | | 2 | | | | 2 | | | | | 2 | |
| <i>Compatibility with religion</i> | | | | | 2 | | | | | | 2 | | | 2 |
| <i>Strengths and weaknesses</i> | | | 2 | | | | | | | 2 | | | | |
| 2. Situation Ethics; general | | 1 | | | | | | 1 | | | | | 1 | |
| Relativist; teleological, rationale | 1 | | 1 | | | | | 1 | 1 | | | | | |
| Principles | | | | | 1 | | | | | 1 | | 1 | | 1 |
| Biblical basis | | | | 1 | | | | | | | 1 | | | 1 |
| Compatibility with religion | | | | | | 1 | | | | | 1 | | 1 | |
| <i>Adequate basis for decisions</i> | 2 | | | | | | | 2 | | | | | 2 | |
| <i>Could SE promote injustice</i> | | | 2 | | | | | 2 | | | 2 | | | |
| <i>Can it work today</i> | | | | | | 2 | | | | | 2 | | | 2 |
| <i>Compatibility with religion</i> | | 2 | | 2 | | | | | | 2 | | | | |
| <i>Strengths and weaknesses</i> | | | | | 2 | | | | | | | | 2 | |
| 3. Utilitarianism; general | 1 | | | | | | | | | | | | | |
| Bentham's Act Ut. general | | 1 | | 1 | | 1 | 1 | 1 | | | 1 | 1 | | |
| Relativist/teleological | | 1 | | | | 1 | 1 | | | | | | | |
| Utility: hedonic calculus | | 1 | 1 | | | 1 | 1 | | | | | 1 | 1 | |
| Mill's Rule Ut. general | | | | 1 | | | 1 | 1 | | | | 1 | | 1 |
| Higher/lower pleasures | | | 1 | | 1 | | | | | | | | | |
| Rules; weak or strong form | | | | | 1 | | 1 | | | | | | | |
| Compatibility with religion | | | | 1 | | | | | | 1 | | | | |

| | | | | | | | | | | | | | |
|---------------------------------------|---|---|---|---|---|---|---|---|---|---|---|---|---|
| <i>Adequate basis for decisions</i> | | | | | 2 | | | | 2 | | 2 | | |
| <i>Could Ut promote injustice</i> | | 2 | | 2 | | | | | | | | | 2 |
| <i>Can it work today</i> | | | 2 | | | | | 2 | | | | | 2 |
| <i>Compatibility with religion</i> | 2 | | | | | | 2 | | | | | 2 | |
| <i>Strengths and weaknesses</i> | | | | | | 2 | | | | 2 | | | |
| 4. Applied ethics | | | | | | | | | | | | | |
| Sexual orientation | | | | | 1 | | | | 1 | | | | |
| Sex outside marriage: premarital sex | | | 1 | | | 1 | | | | | | 1 | |
| Sex outside marriage: gay/lesbian sex | | | 1 | | 1 | | | | 1 | | | 1 | |
| Sex outside marriage: adultery | | 1 | 1 | | | | | 1 | | | | 1 | 1 |
| Marriage: purposes, sex within | 1 | | | | | | 1 | | | | 1 | | 1 |
| Gay/lesbian marriage/partnerships | | | | 1 | | | | | | 1 | | | |
| Adequacy of religious responses | 2 | | | | | 2 | | | | | | 2 | |
| Relativistic approach more relevant | | 2 | | 2 | | | | | 2 | | | | 2 |
| Move from religion beneficial/harmful | | | 2 | | | | 2 | | | 2 | | | 2 |
| Traditional attitudes unfair | | | | | 2 | | | 2 | | | 2 | | |