



*Rewarding Learning*

**ADVANCED  
General Certificate of Education  
2022 RESERVE SERIES**

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**Religious Studies**  
**Assessment Unit A2 7**  
*assessing*  
**Global Ethics**  
**[ARE71]**  
**FRIDAY 1 JULY, MORNING**

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**MARK  
SCHEME**

## **General Marking Instructions**

### ***Introduction***

The main purpose of a mark scheme is to ensure that examinations are marked accurately, consistently and fairly. The mark scheme provides examiners with an indication of the nature and range of candidates' responses likely to be worthy of credit. It also sets out the criteria which they should apply in allocating marks to candidates' responses.

### ***Assessment objectives***

Below are the assessment objectives for **GCE Religious Studies**

Candidates should be able to:

- demonstrate knowledge and understanding of religion, including:
  - religious, philosophical and/or ethical thought and teaching;
  - influence of beliefs, teachings and practices on individuals, communities and societies;
  - cause and significance of similarities and differences in belief, teaching and practice; and
  - approaches to the study of religion and belief (AO1); and
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study (AO2).

### ***Quality of candidates' responses***

In marking the examination papers, examiners should be looking for a quality of response reflecting the level of maturity which may reasonably be expected of a 17 or 18-year-old which is the age at which the majority of candidates sit their GCE examinations.

### ***Flexibility in marking***

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

### ***Positive marking***

Examiners are encouraged to be positive in their marking, giving appropriate credit for what candidates know, understand and can do rather than penalising candidates for errors or omissions. Examiners should make use of the whole of the available mark range for any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 17 or 18-year-old GCE candidate.

### ***Awarding zero marks***

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Mark schemes for tasks or questions which require candidates to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

### **Levels of response**

In deciding which level of response to award, examiners should look for the 'best fit' bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, examiners are expected to use their professional judgement.

The following guidance is provided to assist examiners.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion in the level and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Each of the two assessment objectives have been categorised into five levels of performance relating to the respective abilities of the candidates. Having identified, for each assessment objective, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

### **Other Aspects of Human Experience at AS Level**

Candidates must engage with other aspects of human experience, when required, to access Bands 3–5.

### **Synoptic Assessment at A2 Level**

Candidates must support their answer with reference to at least one other unit of study to access Bands 4–5.

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

### **Quality of written communication**

Quality of written communication is taken into account in assessing candidates' responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication.

For conciseness, quality of written communication is distinguished within levels of response as follows:

- Level 1: Quality of written communication is basic.
- Level 2: Quality of written communication is limited.
- Level 3: Quality of written communication is good.
- Level 4: Quality of written communication is very good.
- Level 5: Quality of written communication is excellent.

In interpreting these level descriptions, examiners should refer to the more detailed guidance provided below:

**Level 1 (Basic):** The candidate makes only a basic selection and use of an appropriate form and style of writing. The organisation of material lacks clarity and coherence. There is little or no use of specialist vocabulary. Presentation, spelling, punctuation and grammar are basic and the intended meaning is not clear.

**Level 2 (Limited):** The candidate makes a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is limited use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

**Level 3 (Good):** The candidate makes a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

**Level 4 (Very Good):** The candidate makes a very good selection and use of an appropriate form and style of writing. Relevant material is organised with clarity and coherence. There is very good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a very good standard to make meaning clear.

**Level 5 (Excellent):** The candidate successfully selects and uses the most appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread and accurate use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a sufficiently high standard to make meaning clear.

### **COVID-19 Context**

Given the unprecedented circumstances presented by the COVID-19 public health crisis, senior examiners, under the instruction of CCEA awarding organisation, are required to train assistant examiners to apply the mark scheme in case of disrupted learning and lost teaching time. The interpretation and intended application of the mark scheme for this examination series will be communicated through the standardising meeting by the Chief or Principal Examiner and will be monitored through the supervision period. This paragraph will apply to examination series in 2021–2022 only.

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• An excellent response to the question asked.</li> <li>• Demonstrates comprehensive understanding and knowledge.</li> <li>• Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A very high degree of relevant evidence, examples and scholarship.</li> <li>• A sophisticated answer with a clear and coherent structure.</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.</li> </ul>	[17]–[20]
4	<ul style="list-style-type: none"> <li>• A very good response to the question asked.</li> <li>• Demonstrates a high degree of understanding and almost totally accurate knowledge.</li> <li>• Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A very good range of relevant evidence, examples and scholarship.</li> <li>• A mature answer with a mainly clear and coherent structure.</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	[13]–[16]
3	<ul style="list-style-type: none"> <li>• A good response to the question asked.</li> <li>• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.</li> <li>• Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A good range of relevant evidence, examples and scholarship.</li> <li>• A reasonably mature answer with some evidence of structure and coherence.</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	[9]–[12]
2	<ul style="list-style-type: none"> <li>• A limited response to the question asked.</li> <li>• Demonstrates limited knowledge and understanding.</li> <li>• Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A limited range of evidence, examples and scholarship.</li> <li>• A limited answer with limited evidence of structure and coherence.</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.</li> </ul>	[5]–[8]
1	<ul style="list-style-type: none"> <li>• A basic response to the question asked.</li> <li>• Demonstrates minimal knowledge and understanding.</li> <li>• Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• Little, if any, use of evidence, examples and scholarship.</li> <li>• A basic answer with basic structure and coherence.</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.</li> </ul>	[1]–[4]

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis.</li> <li>• An excellent attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• An excellent attempt at providing personal insight and independent thought.</li> <li>• A sophisticated answer with a clear and coherent structure.</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.</li> </ul>	[25]–[30]
4	<ul style="list-style-type: none"> <li>• A very good response demonstrating a very good attempt at critical analysis.</li> <li>• A very good attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A very good attempt at providing personal insight and independent thought.</li> <li>• A mature answer with a mainly clear and coherent structure.</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	[19]–[24]
3	<ul style="list-style-type: none"> <li>• A reasonable response demonstrating a good attempt at critical analysis.</li> <li>• A good attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A good attempt at providing personal insight and independent thought.</li> <li>• A reasonably mature answer with some evidence of structure and coherence.</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	[13]–[18]
2	<ul style="list-style-type: none"> <li>• A limited response demonstrating a modest attempt at critical analysis.</li> <li>• A limited attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A limited attempt at providing personal insight and independent thought.</li> <li>• A limited answer with limited evidence of structure and coherence.</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.</li> </ul>	[7]–[12]
1	<ul style="list-style-type: none"> <li>• A basic response demonstrating little attempt at critical analysis.</li> <li>• A basic attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A basic attempt at providing personal insight and independent thought.</li> <li>• A basic answer with basic structure and coherence.</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.</li> </ul>	[1]–[6]

## Section A

AVAILABLE  
MARKS

Answer **two** questions from this section

- 1 (a) Outline some of the reasons why relativism has been successful as a system of ethics.

Answers may include:

- Clarification of what is understood by relativism in ethics – how morality is essentially seen as contextual in character.
- Features of ethical relativism, e.g. no fixed moral truth, the subjectivist nature of morality, the importance of personal autonomy, promotion of tolerance, allowing for evolutionary development.
- The appeal of ethical relativism, e.g. the acknowledgement that ethics can be ambiguous; the lack of certainty; the rejection of legalism in ethics (e.g. how obligation to duty can be at the expense of compassion); the value of flexibility which lets people deal with situations as they arise; the recognition given to the autonomy of the individual; the acknowledgement of the complexity of many modern ethical scenarios; ethical relativism as offering the best explanation for variability in modern religious belief; the view that moral truths, if they exist at all, exist only as relative truths; ethical relativism as the best way of explaining how ethics fits into a modern world dominated by science and technology; how morality has to come to terms with an evolving society; traditional ethics as being overtly masculine in character.
- The appeal of relativistic theories for Christians, e.g. Situation Ethics with its insistence on the love ethic and emulating the example of Jesus; Virtue Ethics and its concern with the cultivation of qualities or virtues in order to become a better person, its appeal to Christian feminists.
- How Virtue Ethics has influenced Christian Ethics, e.g. how the Christian Church is called to be a community of character, its positive influence in medical ethics, its apparent influence in Vatican rulings on condomising in sub-Saharan Africa against the backdrop of HIV/AIDS and the Zika virus.
- Possible acknowledgement that not all, especially Christians, find relativism appealing as, e.g. how differing moral judgements can be equally valid, the need for moral absolutes and certainty, how there are some acts that are either intrinsically right or wrong.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) Critically evaluate the view that moral choice is both determined and free.

AVAILABLE  
MARKS

Answers may include:

- The view that the moral agent despite being subject to influencing factors (e.g. environmental, psychological, genetic) is still free to choose what to do.
- How this view is supported by compatibilists, who hold that free will and deterministic influences are compatible and that moral decisions reflect elements of both.
- How this thinking aligns with the views of compatibilists such as David Hume, Daniel Dennett, Harry Frankfurt.
- How if this view is accepted, individuals must accept responsibility for their choices and actions as moral responsibility involves acceptance of free will, the capacity to make a free choice.
- The hard determinist view (incompatibilism) which takes the opposite stance and contends that everything is determined including moral choice, that everything is determined by pre-existing causes (e.g. environmental, psychological, genetic) and that any notion of free will is illusory as the individual has no autonomy.
- The contribution of thinkers to this view, e.g. B.F. Skinner, Ted Honderich, John Hospers, Sam Harris.
- Possible exemplification to support the hard determinist position, e.g. the Bulger case, that of Mary Bell, Peter Sutcliffe, the case of Leopold and Loeb.
- How if the hard determinist view prevails, then the concept of moral responsibility is impugned as a determined action cannot be worthy of praise.
- How if this view is valid, there are implications for the criminal justice system.
- The libertarian view that free will and determinism are not compatible, and so the individual can make a free moral choice.
- How this is seen in the views of Sartre – the fact that individuals are free is the fundamental truth about being human (“man is condemned to be free”), how the person can act on freedom at will, the awesome responsibility that accompanies this freedom.
- The particular views of Kant, e.g. morality starts with that feeling of freedom, it is the experience of the moral law that leads to an awareness of freedom – I only experience freedom when I reflect on the ability I have to make a moral choice; freedom then as intrinsic to moral choice.
- How at the Nuremberg trials at the end of World War Two the defence of “following orders” was not accepted.
- How in the publication of the Nuremberg Principles that emerged after the war it was stated that it was not only the right but also the duty of individuals to make moral and legal judgements concerning wars in which they are asked to fight – yet, is the soldier free to disobey?
- Possible consideration of problems pertaining to the unpredictable nature of moral choices.
- The range of views within religious thinking, e.g. theological determinism (predestination) as seen in the views of John Calvin to the acceptance of free will as espoused by Aquinas with the acknowledgement by many Christians that there are factors (e.g. psychological, social) which can impinge on human actions and hence, human responsibility.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

- 2 (a) Explain the moral issues involved in **either** honour killings **or** female genital cutting.

AVAILABLE  
MARKS

Answers may include:

- The recognition that both honour killings (mainly girls and women) and female genital cutting (FGC) are considered by many to be human rights violations.
- How either practice contravenes the Universal Declaration of Human Rights, e.g. Articles 1 (born free and equal in dignity), 3 (right to life and liberty), 5 (not to be subject to torture) and 16 (right to marry and found a family).
- How either practice compromises the well-being and human flourishing of the individual, e.g. **Honour Killings** – victim of aggression and death, lack of compassion, accusation of shame, anti-female, coercion, female suicide; **FGC** – interference with the natural functioning of the female body, consequent suppression of libido, other medical complications, possibility of premature death, too young to consent.
- Possible reference to case studies, e.g. Banaz Mahmud – victim of an honour killing in Surrey carried out by her father and uncle (2006); that of Mona Heydari, Iranian (2022); Fatima Siad – Somali model and victim of FGC (1993).
- How for feminists either practice is symptomatic of patriarchy in society, how these practices are reflective of societies with long standing patriarchal and tribal structures in which women are seemingly demeaned, how women are not entitled to the same sexual freedom as men and how ironically, the practice of FGC is carried out by women.
- How for female Virtue Ethicists, both practices are barbaric and clearly not contributing to human flourishing – how the autonomy of the individual is violated, how the interests of the community are imposed on the individual.
- Both practices as infringements of Kant's Practical Imperative.
- The advocating work of Emily Dyer, Research Fellow at the Henry Jackson Society specialising in women's rights issues and "honour"-based abuse; Leyla Hussein, Somali-born British social activist and campaigner against FGC and global leader on gender rights; the work of Carol Ballantine (Ireland) on violence against women and girls (VAWG).
- Possible acknowledgement that various societies, including women, are prepared to defend these practices as they are inherent to the cultural traditions of these societies, protecting girls, women and family.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) “Religious views on same-sex relationships lack compassion and are outdated.”

Critically assess this claim.

Answers may include:

- Recognition of the range of religious views that exist pertaining to same-sex relationships, from traditional and very conservative views to those that are very liberal.
- Consideration of those traditional and conservative views that see same-sex relationships as unbiblical and unnatural, a perversion and sinful, how heterosexual relationships and heterosexual married love are seen as the norm with children as the fruit of a procreative and unitive union of husband and wife.
- How these views are underpinned by the interpretation of Sacred Scripture (e.g. teaching from Genesis, Leviticus, Paul) and/or the teaching of Natural Moral Law.
- Awareness of how various Christian denominational views would align with this teaching.
- Acknowledgement that traditional and conservative views can vary from outright condemnation of both the person and their actions to those that distinguish between the person and their actions in which the person is not judged but their actions are, e.g. as intrinsically disordered and immoral; how in Roman Catholic teaching homosexual persons are called to live a chaste life.
- How these traditional and conservative views are questioned by others – both other Christians and those of no religious faith, who tend to see such views as archaic, intolerant and devoid of compassion.
- The questioning of what can be considered “natural” especially in light of the understanding of modern science and its interest in the biological factors in the development of sexual orientation; how heterosexuality need not necessarily be seen as the norm; the impact of developments in psychology, e.g. the intrinsic connection between sex and psychological well-being.
- Consideration of more liberal Christian views which would see both biblical teaching and the understanding of Natural Moral Law as being historically and culturally bound.
- How these liberal views have been influenced by Jesus’ love ethic; Jesus’ rejection of legalism; emulating the example of Jesus’ promotion of compassion; how Jesus did not mention homosexuality (though affirmed heterosexual union in his teaching on marriage); the influence and impact of Situation Ethics; the importance of human well-being; the importance of individual autonomy, freedom and personal happiness; thus, generally the liberal Christian view is one of open acceptance.
- How liberal Christian views are seen by traditional and conservative Christians, especially the contention that such views are a betrayal of biblical teaching and the promotion of sodomy.
- Possible consideration of relevant issues, e.g. same-sex marriage, right to children, adoption, involvement in religious ministry; how these aspects have led to bitter divisions between Christians.
- The controversy surrounding Gay Conversion Therapy.
- How while there may be discord among religious figures in their views, the view that compassion should be paramount as “wherever compassion and love are present, there God is found”.
- The challenge for the Christian to emulate the example of Jesus, e.g.

AVAILABLE  
MARKS

- his inclusivity, his open identification with the marginalised.
- Possible consideration of other religious faiths and their struggles with same-sex relationships, e.g. Islam which generally does not tolerate such because of Quranic teaching which stipulates it is unnatural and against the will of Allah.
  - Acknowledgement that in the contemporary age the issue of Human Rights cannot be ignored.

Accept valid alternatives

Mark in levels

(AO2)

[30]

AVAILABLE  
MARKS

50

3 (a) Outline the problems pacifism has with Just War theory.

AVAILABLE  
MARKS

Answers may include:

- Pacifism as essentially being opposed to all war and violence, how resorting to war is unjustifiable, the need to settle all disputes by peaceful means.
- The particular problems that Just War theory presents for Pacifism, e.g. issues from a religious perspective (see below) e.g. the sanctity of human life with all life being seen as intrinsically valuable, how personal standards of morality cannot be ignored at a global level; the problem of just cause (conflicting causes), difficulties surrounding the defensive/offensive distinction in war, the issue of legitimate authority (who/what counts as a legitimate authority?), assessing the genuineness of good intention; Is the likelihood of success guaranteed? Have all other means of settling the dispute been exhausted? Problems with ensuring proportionality, target discrimination and non-combatant immunity.
- How Pacifism has been influenced by religious teaching, e.g. the prohibition on killing in the Commandments, the teaching and example of Jesus, e.g. “love your neighbour as yourself” (the law of agape), “Blessed are the peacemakers, for they shall be called children of God” (to be active peacemakers), “turn the other cheek” (no retaliation), “love your enemy” (unique to Jesus), Jesus’ forgiveness of those who carried out his execution.
- The influence of Pauline teaching, e.g. “overcome evil with good”, alignment with non-violence.
- The influence of teaching from the early Church, e.g. the opposition of Tertullian to violence – “the Lord has abolished the sword”.
- The influence of Buddhism in the promotion of non-violence, the precept “avoid killing, or harming any living thing”, how Buddhism permits self-defence but forbids killing, even in self-defence.
- The contribution and inspiration of seminal figures such as Gandhi – a Hindu who advocated the principle of *ahimsa* (doing no harm) and turning it into a non-violent tool for mass action; the doctrine of satyagraha (truth force) which admits of no violence under any circumstances whatever and its insistence always on the truth; Martin Luther King Jr. – Christian political activist who promoted non-violence, “the courageous confrontation of evil by the power of love”, how the Christian doctrine of love operating through the Gandhian method of non-violence was a potent weapon for the oppressed; the Dalai Lama – Buddhist promotor of non-violence, “hatred will not cease by hatred, but by love alone”, non-violence as compassion in action, non-violent action as the most effective way to confront conflict, non-violence as not equating with passivity.
- How Just War theory appears to be at odds with this religious and moral teaching.
- The example and influence of religious communities such as the Anabaptists, the Mennonites, the Quakers.
- The recent advocacy of non-violence as a way to overcome armed conflict by Pope Francis, the force of right rather than the right of force; how the Just War argument ultimately sanctions the use of violence.
- How pacifism is more than a stand against war, it is a demand for justice.

- Possible reference to various types of pacifism, e.g. absolute, contingent, active.

Accept valid alternatives

Mark in levels

(AO1)

[20]

AVAILABLE  
MARKS

(b) “The deaths of both combatants and non-combatants in war are morally justifiable.”

To what extent is this statement true?

Answers may include:

- The view that war is essentially about self-preservation and winning and thus normal standards of morality need not apply.
- The difficulty of distinguishing between combatant and non-combatant in war.
- How everyone is guilty by association, e.g. civilians working in munitions factories; the population and their support for the government who make decisions on their behalf; how the civil apparatus supports the state; how even procreation and parenting can be seen as contributing to the war effort (e.g. begetting children who will later support the war, become active participants); senior members of the population (those in “grey suits”) who are decision makers in the conduct of the war.
- The view that the end can justify the means; the reality that utilitarian led decisions are often made, e.g. use of obliteration bombing strategy to negatively affect civilian morale and thus impact on their support for the state (e.g. Ukraine 2022); the fire bombing of Dresden and Hamburg during the 2nd World War which is now widely acknowledged as the deliberate targeting of civilians with a view to weaken German morale; the apparent calculated utilitarian justification of the atomic bombing of Hiroshima and Nagasaki in order to bring about a speedy end to the war with Japan, which appeared to compromise the principle of non-combatant immunity.
- The widely held importance of the principle of non-combatant immunity and of the need to uphold it amidst war and violence.
- How the principle specifically features in Just War theory which views the intentional targeting of non-combatants in war as contravening *jus in bello* and so, morally reprehensible.
- The use of Just War theory to enforce constraints in war, e.g. protection of innocents.
- The recognition in International Humanitarian Law of who constitutes a legitimate target.
- The influence of religious teaching especially the principle of the sanctity of human life and the view that innocent human life should be protected at all costs.
- How those who adhere to a Pacifist position have a right to be protected.
- How the development of modern weaponry could assist the capacity for target discrimination and so afford protection for non-combatants, the potential afforded by drones to identify targets.
- The indiscriminate nature of modern weaponry, e.g. impact of collateral damage.
- The particular problems presented by terrorism and weapons of mass destruction.
- How for some the end can never justify the means due to the loss of innocent life, e.g. Dostoyevsky.
- Growing disillusionment with Just War theory, e.g. its inference that war can be deemed morally acceptable; how the theory is guilty of gender bias and how female virtues would differ; the role that can be played by the ethics of care in promoting compassion and empathy; the particular challenge presented by religious teaching, e.g. the directive from Jesus

AVAILABLE  
MARKS

- to “love your enemy”; recent revisionist views, e.g. Jeff McMahan.
- How if the distinction between combatant and non-combatant is very vague, then it makes it difficult for the Just War concept to work properly.

Accept valid alternatives

Mark in levels

(AO2)

[30]

**Section A**

**AVAILABLE  
MARKS**

50

**100**

**Synoptic Bands**

**Total Marks: [20]**

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• An excellent attempt at analysis with a full and highly informed response to the question.</li> <li>• Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A very high degree of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A sophisticated answer with a clear and coherent structure.</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.</li> </ul>	[17]–[20]
4	<ul style="list-style-type: none"> <li>• A very good attempt at analysis with a well informed response to the question.</li> <li>• Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A very good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A mature answer with a mainly clear and coherent structure.</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	[13]–[16]
3	<ul style="list-style-type: none"> <li>• A good attempt at analysis with a reasonably well informed response to the question.</li> <li>• Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A reasonably mature answer with some evidence of structure and coherence.</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	[9]–[12]
2	<ul style="list-style-type: none"> <li>• A limited attempt at analysis with a limited response to the question.</li> <li>• Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A limited range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A limited answer with limited evidence of structure and coherence.</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.</li> </ul>	[5]–[8]
1	<ul style="list-style-type: none"> <li>• A basic attempt at analysis with a basic response to the question.</li> <li>• Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A basic range of evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A basic answer with basic structure and coherence.</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.</li> </ul>	[1]–[4]

Candidates must refer to at least one other unit of study in their AO1 response to access Bands 4–5.

**Synoptic Bands**

**Total Marks: [30]**

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience.</li> <li>• An excellent attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• An excellent attempt at providing personal insight and independent thought.</li> <li>• A sophisticated answer with a clear and coherent structure.</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.</li> </ul>	[25]–[30]
4	<ul style="list-style-type: none"> <li>• A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience.</li> <li>• A very good attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A very good attempt at providing personal insight and independent thought.</li> <li>• A mature answer with a mainly clear and coherent structure.</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	[19]–[24]
3	<ul style="list-style-type: none"> <li>• A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience.</li> <li>• A good attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A good attempt at providing personal insight and independent thought.</li> <li>• A reasonably mature answer with some evidence of structure and coherence.</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	[13]–[18]
2	<ul style="list-style-type: none"> <li>• A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience.</li> <li>• A limited attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A limited attempt at providing personal insight and independent thought.</li> <li>• A limited answer with limited evidence of structure and coherence.</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.</li> </ul>	[7]–[12]
1	<ul style="list-style-type: none"> <li>• A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience.</li> <li>• A basic attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A basic attempt at providing personal insight and independent thought.</li> <li>• A basic answer with basic structure and coherence.</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.</li> </ul>	[1]–[6]

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

Section B

AVAILABLE  
MARKS

Synoptic Assessment

Theme: Conscience, Freedom and Tolerance

You **must** answer this question

- 4 (a) With reference to **one** example, clarify how conscience has been influenced by religious teaching. You must support your answer with reference to at least **one** other unit of study.

Answers may include:

- Specific reference to one example, possibly from theoretical or applied ethics.
- Specific reference to how an understanding of conscience has been influenced by religious teaching.
- Religious theories of conscience, e.g. Paul – *synderessi*, knowing the will of God, the universality of conscience, conscience as directing human behaviour in a manner pleasing to God, “putting on the mind of Christ”; Aquinas – conscience as a faculty of human reason to discern right from wrong, not something innate, the Conscientia Rule, the Synderesis Rule, the responsibility to train and inform conscience, the authority of conscience; Butler – its intuitive nature, the role of conscience in directing people towards benevolent actions, the authority of conscience; Newman – conscience as the voice of God, the primacy of conscience (“I toast the Pope but I toast conscience first.”), the duty to inform and educate conscience.
- Examples from applied ethics such as sex, contraception, divorce, abortion, euthanasia, environment, poverty with the focus being on how religious teaching influences an individual’s conscience in their moral decision making.
- Possible consideration of key religious figures who acknowledged the ultimate authority of conscience and how it influenced their stance, e.g. Dietrich Bonhoeffer and his staunch resistance to Nazism including opposition to the euthanasia programme and genocidal persecution; Oscar Romero who as an advocate for the poor, was very vocal about social justice articulating how the law of God applies to all.
- The authority of conscience in the religious view, how it is seen as the voice of God.
- The primacy of conscience in the Christian tradition.
- How conscience and religious belief were seen as inseparable by Dostoyevsky.

Accept valid alternatives

Mark in levels

Candidates must support their answer with reference to at least one other unit of study to access Bands 4–5

(AO1)

[20]

- (b) Critically assess the view that duty to one's conscience should always come before obedience to state law. You must refer to other aspects of human experience in your answer.

AVAILABLE  
MARKS

Answers may include:

- An open-ended response engaging with other aspects of human experience citing historical and/or contemporary examples.
- The primacy of conscience in both the religious and humanistic traditions.
- How in the religious tradition conscience is seen as the voice of God, how therefore conscience is seen as having moral authority, the duty to educate and train conscience, how a more developed conscience is better than an undeveloped one.
- How for religious groupings such as the Anabaptists and the Mennonites, duty to conscience and the supremacy of the law of God supersedes obedience to the law of the state.
- The example of religious figures who have challenged state law based on their religious conviction, e.g. William Wilberforce and the slave trade; Dietrich Bonhoeffer and Nazi tyranny; Martin Luther King Jr., prominent civil rights activist and advocating change through non-violent protest; Oscar Romero and state injustice; Archbishop Desmond Tutu and Apartheid; Victoria Gillick and state rulings on contraception (1985); Archbishop Kevin Nicholls on state welfare reform (2014).
- How in the secular and humanistic traditions conscience is paramount, e.g. Peter Singer and his views on poverty and the environment; Eric Fromm and the merits of the humanistic conscience, conscience as disobedience, how conscience should always be obeyed, the influence of his experience of Nazism.
- The example of prisoners of conscience who put personal conviction before loyalty to the state, e.g. William Penn (Quaker) 1668; Bertrand Russell (1872–1970) a utilitarian pacifist who saw war as contrary to the interests of society and imprisoned in 1961 for anti-nuclear arms protests; Mordechai Vanunu (Israeli nuclear technician) 1986; Tal al-Mallouhi (Syrian teenager) 2011 – all imprisoned for their convictions.
- The example of Malala Yousafzai, Pakistan activist for female education and her protestations to the Taliban regime.
- Possible consideration of the case of Adolf Eichmann and his defence that he was personally blameless for his part in Nazi tyranny, his invocation of Kant's duty based ethical theory and the categorical imperative.
- Martin Luther's views on obedience to the state as it is ordained by God; his particular views on conscience – how all of one's life is lived by conscience and judged before God, "coram deo" (in the presence of God), how conscience does not exist as an autonomous substance.
- The views of Thomas Hobbes who despised chaos and believed that to have order people should be compelled to obey the law and punished if they did not – "just" behaviour as obeying the law.
- The state as errant and not acting in the common good, e.g. Nazi Germany, Pinochet's Chile, Pol Pot's Cambodia.
- The struggle to protect both individual rights and the common good; the state as the protector of individual rights and the common good; the role of the state as moral custodian in an age of diminishing religious influence; how state law cannot go unchecked.
- How the role of conscience is disparaged if it is linked with religion, e.g.

how for some it could be used to justify immoral behaviour, possible consideration of the views of Richard Dawkins.

- The issue of the reliability of conscience.
- Issues pertaining to the personal freedom and the subjectivity of the individual, conscience as not simply the “apotheosis of subjectivity”, the duty to have conscience properly formed.
- Issues pertaining to Covid management during the recent pandemic – the tension between individual rights and the common good.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access

Bands 3–5

(AO2)

[30]

**Section B**

**Total**

**AVAILABLE  
MARKS**

50

**50**

**150**