

New  
Specification



**ADVANCED**  
**General Certificate of Education**  
**2018**

---

**Religious Studies**  
**Assessment Unit A2 7**  
*assessing*  
**Global Ethics**  
**[ARE71]**  
**MONDAY 18 JUNE, AFTERNOON**

---

**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.

| 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

### 1 (a) Examine how Free Will is incompatible with Determinism.

Answers may include:

- Free Will as the ability to choose between different courses of action, the ability to make choices including moral ones
- Of central importance in ethical discussion as the concept of freedom is crucial to moral choice and hence accountability, as only actions that are freely willed are seen as deserving of credit/blame
- Roots in Greek philosophy, developed in Christian philosophy in stating that “the will is free”
- Contribution of Aquinas: humans pre-programmed to seek certain goals but able to choose between routes to achieve these goals. Human beings are governed by “intellect, will and passions”
- How Aquinas influenced the Roman Catholic view which defines Free Will as “the power to act or not to act, to do this or that, and so to perform deliberate actions on one’s own responsibility”
- How those who accept Free Will and reject determinism are referred to as Libertarians (also referred to as incompatibilists)
- How Libertarians argue that when we choose, nothing causes us to choose as we do, while our choices may be influenced by desires and reasons these are not causes
- The fact that we are aware of our own freedom is important in this view – we feel we could choose this or that, we could act or not act – nothing forces us to choose one way or another
- The influence of Paul in the development of Christian thought – in Galatians he implies that people possess the freedom to make moral judgements
- How some Protestant denominations reject the idea of Free Will and subscribe to predestination, which is incompatible with the notion of Free Will and a form of theological determinism
- How some secular philosophers support the idea of Free Will, e.g. JP Sartre – Free Will is the most central and defining feature of human experience
- How human freedom underpins Kantian Ethics – if people are not free, they cannot make moral choices
- How the Libertarian position is the opposite of Hard Determinism (Free Will and Determinism are not compatible and cannot co-exist, all human actions have causal factors, human freedom is illusory)
- How the Libertarian position could be reconciled with that of Soft Determinism, how both outlooks are compatible and that moral decisions reflect elements of both – while human beings may be subject to influencing factors, individuals still have the capacity to make a free choice

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) With particular reference to the Determinist view, critically assess the claim that the issue of moral responsibility cannot be ignored.

AVAILABLE  
MARKS

Answers may include:

- The Determinist view that everything is subject to causal factors impugning the role of Free Will in moral decision making
- How if the Determinist view is accepted and Free Will is undermined then so is the concept of moral responsibility, as a determined action cannot be worthy of praise or blame
- The impact of different strands of Determinist thinking on the debate – philosophical, economic, genetic, biological, psychological, social, theological
- The impact of behaviourism, e.g. the views of BF Skinner – people are simply products of their environment, free will is an illusion, implications for the penal system and punishment
- The views of John Hospers (modern hard determinist) – rejects the absence or presence of premeditation as a factor for moral responsibility for one’s action, suggests that a person is not morally responsible for their action if it is the “result of unconscious forces” (external/unconscious/consequences of upbringing)
- The views of Ted Honderich – everything is determined, both internally and externally, so there is no choice and no personal responsibility
- The legacy of Clarence Darrow in the case of Leopold and Loeb
- Possible cases for discussion – Jamie Bulger, Mary Bell, Peter Sutcliffe
- The rejection of the Hard Determinist purview; the recognition of the moral agent who despite being subject to influencing factors is still free to choose what to do and thus, can be held morally responsible for their actions
- How if Determinism is true, moral choice is essentially meaningless
- The views of Kant – 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
- The significance of Christian teaching on sin and judgement
- The validity of the concept of diminished responsibility
- The suggestion that everyday morality is not immune to luck (Thomas Nagel)
- If humans lack responsibility, then the question of what to do both legally and morally in criminal cases
- The issue of creeping Determinism in explaining behaviours, e.g. psychopathy or dysfunctional family background

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

- 2 (a) “Access to birth control is essential for human well-being and progress.”  
Present a case for this view.

AVAILABLE  
MARKS

Answers may include:

- Reference to the quotation
- How gender justice refers to a world where everybody (women and men, boys and girls) are valued equally and are able to share equitably in the distribution of power, knowledge and resources
- How gender inequality is primarily an issue of unequal power relations between men and women
- How the impacts of gender injustice are experienced most severely by women and girls
- How the issue of gender justice is intimately linked to the issue of human flourishing
- How the issue of gender justice is seen as a human right, how every woman and girl is entitled to live in dignity and in freedom
- How the issue of birth control is linked to this entitlement to live in dignity and in freedom
- How access to means of birth control can help to liberate women in developing countries from a purely child-bearing role
- How birth control could help to alleviate the numbers dying from starvation and disease
- Feminist perspectives, e.g. women entitled to the same reproductive freedom as men and because child-bearing affects women more, contraception is needed to promote gender equality
- Views of ethicists, e.g. Peter Singer – his claim that use of birth control can bring demographic benefits and assist the plight of those suffering in poverty
- Religious views, e.g. Roman Catholic – how the use of artificial means of birth control are morally unacceptable; how contraception is really contra-conception; how in certain circumstances, as in sub-Saharan Africa, birth control could be advocated as a prophylactic to counter HIV/AIDS
- Other religious views, e.g. Liberal Christians – more accepting of the use of contraception as long as it is not used to encourage promiscuous behaviour
- How ethical theory can inform the issue, e.g. Natural Moral Law, Utilitarianism, Virtue Ethics

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) How far is it true to say that the current human rights model no longer works in a multi-cultural world?

AVAILABLE  
MARKS

Answers may include:

- The idea of human rights is seen by some as a product of western values and liberal thinking
- The influence and legacy of the Enlightenment in Western Europe
- How some believe that the model emphasises the individual, autonomy, freedom and choice at the expense of community
- How some, e.g. the Asian values movement sees the model as contributing to the erosion of respect for marriage, family values, elders and important traditions, the model as nothing else other than the promotion of western styled rights
- How some feminists, e.g. Sarah Ruddick see the current model as too concerned primarily with individual rights, neglecting content and relationships
- How some see the model as too closely associated with Christianity and Capitalism
- The secular, individualistic and rationalist character of the model
- How the issue of gender equality is disputed by a range of African and Islamic societies
- How some believe that western society does not have the moral right to establish its values and rights into universal standards by which others must abide
- How 'non-western' traditions need to be appreciated in their own right as counterpoints to western ones (Edward Said)
- How there is no specific mention of the rights of peoples or minorities (other than the general terminology of non-discrimination)
- The monumental impact and significance of the Universal Declaration of Human Rights in terms of international standard – setting in human rights
- How 170 countries reaffirmed their commitment to the Declaration in Vienna (1993)
- The primary importance and absolutist nature of the right to life and existence, of affirming and reinforcing human dignity
- How the Declaration promotes important notions to do with inherent worth and value
- How the Declaration presents all people and all governments with a guide to acceptable standards of existence which can be applied to all people
- The responsibilities facing individual nation states to ensure all citizens can live according to the basic standards set out in the Declaration
- The influence of Christian teaching in the debate – the promotion of dignity, equality and responsibility
- Competing views of rights, e.g. Bentham (nonsense), Marx (fictitious and bourgeois)

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

3 (a) Explain how Utilitarianism could defend the use of capital punishment by the State.

AVAILABLE  
MARKS

Answers may include:

- The view of the State as being tasked with looking after the common good and protecting its citizens, how a utilitarian approach can assist this
- The guiding maxim “the greatest happiness of the greatest number”
- The utilitarian argument based on the notion of retribution, e.g. JS Mill, James Rachels
  - JS Mill
  - “he who violates that right of another forfeits it for himself”
  - capital punishment serves to maintain respect for the law
  - serves to reward the good and leads to greater efficiency in the application of law, ultimately increasing society’s welfare and happiness
- James Rachels
  - the application of the Principle of Desert, grievances require satisfactions
- The utilitarian argument based on the notion of deterrence, e.g. J Bentham
- J Bentham
  - punishment is unnecessary if the offence will not occur
  - punishment is only appropriate to dissuade others from behaving in the same way
  - punishment is, therefore, to protect society for the future
- How the argument from deterrence is the lynch pin of the utilitarian position, the desire to prevent others from committing crime
- Using the death penalty as deterrence to save innocent lives rather than preserving the lives of those who are guilty
- How some utilitarians do not support the retributivist position as they do not accept that there is any intrinsic or natural basis for just deserts
- How preference utilitarians could support capital punishment – they might argue that the death penalty for certain heinous crimes can only be satisfied if the criminal receives back what pain he/she has inflicted on society

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) “Supporters of the Just War argument cannot condemn the use of the death penalty by the State.”  
Critically assess this claim.

Answers may include:

- How a similar rationale underpins the Just War argument and capital punishment through maintaining the principle of self defence
- The duty of the State to protect society and the victim
- The Just War argument as providing a rational justification for declaring war and enforcing constraints on what can be done in war, of ensuring justice and the protection of non-combatants
- How the Just War argument is rooted in Natural Moral Law which could also condone the use of the death penalty by the State, e.g. ordered society
- How Christians historically have seen the State – as divinely ordained and the subsequent duty of the citizen to obey the State
- How the Roman Catholic church historically has supported Just War (Church advises, State decides) and has also accepted the authority of the State on the capital sentence (judges and juries decide) – the use of prudential judgement
- How the Just War argument has widespread support though the issue of the death penalty is much more contentious
- How the Just War theory sets out strict guidelines and limits excesses in war
- How with the issue of the capital sentence the State has other options other than the death penalty
- How the death penalty is indiscriminately and inconsistently applied
- The barbaric nature of the death penalty especially in a civilised society, e.g. the botched execution of Clayton Lockett (Oklahoma State, 2014) which showed that lethal injection is not necessarily humane
- How the death penalty is counterproductive, how despite being in place a ‘culture of death’ still prevails in contemporary society
- The importance of reformation and rehabilitation
- The problem of innocent suffering
- How the Just War argument effectively legitimises the use of violence
- Recent questioning of support for the argument by religious figures who see it as simply sanctioning war
- Pacifist views
- Challenges facing Christians, e.g. the prohibition on killing in the Commandments; the Sanctity of Life argument; the application of mercy, compassion and forgiveness
- Consideration of the unique nature of each position – one deals with individual cases whereas the other with a state

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

- 4 (a) With reference to **one** religious or secular view, discuss how conscience is understood.  
Examine this statement. You must support your answer with deference to at least one other unit of study.

Answers may include:

- Aquinas – conscience as a faculty of human reason to discern right from wrong, not something innate, the Conscientia Rule, the Synderesis Rule, by no means fallible, 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 duty to inform and educate conscience
- Fletcher – conscience as a function rather than a faculty, a thinking process
- The Christian view of conscience as the ‘voice of God’
- Kant – conscience as informing our duty to act morally, one that is sensitive to the fulfilment of duty and the moral law, the categorical and practical imperatives
- Freud – conscience as acquired, the product of upbringing, link to the super-ego, a ‘moral policeman’, the connection with guilt, his contempt for religion
- Utilitarian – advocacy of the principle of utility, a teleological approach
- Consideration of the importance of conscience in both religious and secular traditions
- Consideration of conscience as dependent on knowledge of the good and personal freedom
- Consideration of the link between conscience and religious belief – how they are seen by some as inseparable, e.g. Dostoyevsky
- Possible reference to examples in moral decision making

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) Consider critically the view that conscience should always be obeyed. You must refer to other aspects of human experience in your answer.

Answers may include:

- Assessment of the view in relation to other aspects of human experience using a range of historical and/or contemporary examples
- The tension between conscience and moral absolutes, conflict between religious teaching and conscience, law and conscience
- The duty to instruct conscience
- The authority of conscience
- Different reasons for following/ignoring conscience
- The use of conscience to justify actions including horrendous acts
- How conscience is questioned by some and that there is no substance to it
- How a more developed conscience is better than an underdeveloped one
- How conscience is viewed as not being a reliable guide to moral decision making, not an infallible guide but a relative measuring tool
- The dangers of conscience being linked to religion (the views of Richard Dawkins)
- The influence of upbringing and external environment on the formation of conscience
- Problems pertaining to the psychopathic conscience
- The Proletarian conscience, e.g. it is permissible to lie, to steal, to kill if it can help achieve a desired outcome
- The views of Eric Fromm – how conscience should always be obeyed; the Authoritarian conscience as against the Humanistic conscience
- Scientific reasons for obeying conscience – avoiding premature death/reducing risk of disease/reducing stress levels/reducing marital problems
- How conscience is crucial to morality (views of Thomas Nagel)
- Duty to the State especially if it is understood to be divinely ordained
- Possible exemplification – suicide bombers, acts of terrorism, conscientious objectors, torture, poverty, contraception, cohabitation, issues pertaining to divorce
- Particular views on the role of conscience, e.g. Thomas More, Martin Luther King, William Wilberforce
- Examples pertaining to Nazi Germany

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access Bands 3–5

(AO2)

[30]

50

**Section B**

**50**

**Total**

**150**

**AVAILABLE  
MARKS**