



ADVANCED
General Certificate of Education

Religious Studies
Assessment Unit A2 7
assessing
Global Ethics
[ARE71]

Assessment

**MARK
SCHEME**

General Marking Instructions

Introduction

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

Assessment objectives

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

Students 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 students' responses

In marking the assessments, assessors 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 students 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 students may produce. In the event of unanticipated answers, assessors are expected to use their professional judgement to assess the validity of answers.

Positive marking

Assessors are encouraged to be positive in their marking, giving appropriate credit for what students know, understand and can do rather than penalising students for errors or omissions. Assessors 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 students 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, assessors 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, assessors are expected to use their professional judgement. The following guidance is provided to assist assessors.

- **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 students. Having identified, for each assessment objective, the band in which the student has performed, the assessor should then decide on the appropriate mark within the range for the band.

Other Aspects of Human Experience at AS Level

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

Synoptic Assessment at A2 Level

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

Students 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 students' 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, assessors should refer to the more detailed guidance provided below:

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

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

Additional Marking Guidance

Overview

- Additional Marking Guidance has been drawn up for all the AS and A2 units.
- The purpose of this Marking Guidance is to scaffold the application of the Mark Scheme for each unit by offering specific information on applying the Performance Descriptors for each of the two Assessment Objectives (AO1 and AO2).
- The Marking Guidance recognises that there are levels of response to any task and assists the process of deciding which mark within a band is to be awarded to the response.
- The approach leans on the guidance offered in the **General Marking Instructions** at the beginning of the Mark Scheme where Threshold, Intermediate and High performance levels are identified within a band.
- All assessors for GCE Religious Studies are asked to use this guidance in deciding on the appropriate mark within a band.
- Assessors are also asked to look for the “best fit” bearing in mind that weakness in one area may be compensated for by strength in another.
- For most of this guidance the levels are starting at Band 3 as most of the responses normally start here.
- The description “limited” would be the defining characteristic of Band 2 answers.
- All AO2 questions are open-ended tasks with the quality of critical assessment offered determining the mark to be awarded.
- AS Section B AO2 tasks – here students must engage with other aspects of human experience to access Bands 3–5.
- A2 Synoptic Assessment AO2 – here students must engage with other aspects of human experience to access Bands 3–5 and offer real and meaningful critical assessment.
- Double Credit rule – students cannot be awarded double credit for the same material if used between AO1 and AO2 unless it is in an entirely different context.

Guide to abbreviations used

- Abbreviations are used throughout to give the Marking Guidance material a user-friendly character for assessors.
- Examples of generic abbreviations used are – B (Band), HB4 (High Band 4), MB3 (Mid Band 3), KU (Knowledge and Understanding), CA (Critical Assessment), TC (Taught Course), NTC (Non Taught Course), SA (Synoptic Assessment).

A2 7 AO1 Marking Guidance S2021

Q1a (Remember, students have only 15 minutes for their AO1)

B3 Possible broad response on determinism with some awareness of its main types though not specifically dealing with differences.

B4 Very good grasp of determinism with a clear attempt to distinguish between hard and soft types.

HB4 Clear focus on the **differences** between hard and soft determinism – the central thrust of the task.

B5 Comprehensive and well-informed response with awareness of hard determinism as an incompatibilist position and soft determinism as a compatibilist position.

HB5 A highly sophisticated answer reflected in the language, terminology and evidence used, e.g., the views of various determinists.

Q2a

B1 Answer on Animal Rights/B2 Possibly just on UDHR or generalised and limited overview.

B3 Broad answer on human rights maybe referring to Christian views but not executed well.

B4 Clear focus on the Christian view of human rights with a very good attempt to delineate what is **distinctive**.

B5 Comprehensive and well-informed response on the distinctive character of the Christian understanding with recognition of the biblical underpinning and ethical basis.

HB5 A highly sophisticated answer reflected in the language, terminology and evidence used, e.g., how human rights are innate.

Q3a

B3 Possible broad response on the variety of arguments encountered in the debate on punishment though not necessarily directly on religious arguments relevant to retribution.

B4 Focussing on arguments pertaining to the justification based on retribution.

HB4 Clear focus on **religious** arguments used to justify punishment based on **retribution**.

B5 Comprehensive and well-informed response with awareness of the variety of arguments used, both biblical and ethical, possibly with reference to particular faith views.

HB5 A highly sophisticated answer reflected in the language, terminology and evidence used, e.g., the idea of natural justice.

Q4a (B2 – if only TC and no LINK)

B3 NTC material but **no** LINK.

B4 **Meets SA AO1 requirements** – attempting to respond to the question, drawing on NTC with LINK identified.

HB4 Beginning to deal with the **case for** with LINK both meaningful and developed.

B5 Degree of sophistication reflected in the language, terminology and evidence used.

HB5 Comprehensive response with some sophistication with real synopticity, maybe some degree of synthesis.

NOTE – *It is the LINK that makes the difference at the top end.*

AO1 B1 **Minimal** relevant KU, serious disconnect with the TC, **basic** sense of the question.

AO1 B2 **Limited** KU, **limited** range of evidence/examples, **limited** coherence, **limited** terminology and vocabulary.

A2 7 AO2 Marking Guidance S2021

B1 **Minimal** relevant CA – serious disconnect with the CA skill.

B2 Modest attempt at CA – **limited** use of evidence, **limited** reasoning, **limited** evidence of structure and coherence.

B3 **Reasonable**/good attempt at CA – clearly responds to the set task producing a **reasonably** well sustained line of enquiry attempting to employ relevant evidence though could be imbalanced with some awareness of competing views though not necessarily well developed.

B4 **Very good** attempt at CA with clear engagement with the set task with an attempt to employ evidence and reasoning to construct an informed and balanced response though could be stronger on one side of the debate.

HB4 Line of enquiry relatively easy to follow enhanced by the quality of debate offered with an attempt to provide a range of perspectives.

B5 **High quality** attempt to provide **well informed** debate with clarity and coherence of a high order.

HB5 **Comprehensive** response characterised by **consistently high-quality** CA with sophistication evident.

Students must engage with other aspects of human experience in their **Synoptic Assessment AO2** response to access Bands 3–5.

The **Synoptic AO2** should be driven by real and meaningful Critical Assessment.

NB Always look for the best fit bearing in mind weakness in one area may be compensated by strength in another.

Section A

AVAILABLE
MARKS

Answer **two** questions from this section

- 1 (a) Clarify the main differences between hard and soft determinism.

Answers may include:

- Hard determinism as stating that every event/action has pre-existing causes, e.g. genetic, environmental.
- How the network of causes and conditions that exist at any one time is sufficient to determine events/actions.
- How Hard determinism would generally take the view that free will is an illusion and there is no such thing as personal autonomy.
- Hard determinism as an incompatibilist position.
- The views of relevant hard determinists, e.g. Locke, Spinoza, Freud, Skinner, Honderich, Harris.
- Soft determinism as stating that although events/actions are subject to a range of causal factors, individuals still have the capacity to freely choose their choices – moral decisions as reflecting elements of both.
- Soft determinism as a compatibilist position.
- The views of relevant soft determinists, e.g. Hume, Ayer, Dennett, Dawkins.
- The distinction between these two types of determinism originally by William James.

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) “The determinist view, if true, makes moral choice absolutely meaningless.” Critically assess this claim.

AVAILABLE
MARKS

Answers may include:

- How if the determinist view is true and free will is rejected, the notion of moral choice is then rendered meaningless.
- How if this is the case, the concept of moral responsibility is impugned as a determined action cannot be worthy of praise or blame.
- The views of Ted Honderich, e.g. everything is determined, both internally and externally, so there is no choice and no personal responsibility.
- The views of John Hospers, e.g. rejects the absence 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).
- Possible exemplification to support the determinist view, e.g. the Bulger case, that of Mary Bell, the Peter Sutcliffe story, the case of Leopold and Loeb, the Ana Kriegal case.
- How if it can be demonstrated that the determinist view is valid, then there are implications for the criminal justice system.
- How the concept of diminished responsibility is accepted legally.
- The rejection of the hard determinist view – how 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 there is universal acceptance of the view that we are essentially free in our actions and choices even if we also accept that a range of factors influence such.
- How if this is accepted we must also accept that we are responsible for our actions and choices.
- 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?
- How moral responsibility involves acceptance of free will, the capacity to make a free choice.
- How in religious belief there is widespread acceptance of free will.
- The 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.
- The ideas of Sartre, e.g. the fact we are free is the fundamental truth about being human, how we can act on freedom at will.
- The link between conscience and moral choice.
- How it is possible to make a moral choice within a common moral framework.
- Problems pertaining to the unpredictable nature of moral choices.
- The views of Tetsuro Watsuji (Japanese philosopher) – the individual’s only true moral choice is through self-sacrifice for the community, ethics is a matter not of individual action but of the forgetting of sacrifice of one’s self for the wider community (the ethics of community).
- The suggestion that everyday morality is not immune to luck (Thomas Nagel).

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

2 (a) Outline what is distinctive about the Christian view of human rights.

AVAILABLE
MARKS

Answers may include:

- The origin of human rights in belief in God and creation.
- The view of the human person as having a transcendent dimension, the person as “imago dei”.
- The Christian view that every person is entitled to the human rights as laid out in the UNDHR.
- The view that human rights belong to human beings because they are persons.
- The recognition of natural rights, the influence of Natural Moral Law.
- How human rights are inherent, not acquired.
- How Christians see human rights as universal.
- The importance of dignity, equality and responsibility in the Christian understanding of human rights, how these themes are rooted in the Genesis narratives.
- The contribution of Thomas Paine in recognising that human rights can be traced back to the creation of humankind.
- The influence of the Decalogue which is seen as a statement of rights.

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) “Animals are as deserving of rights as human beings, yet the species attitudes of humans have hindered this.”

Critically evaluate this statement.

Answers may include:

- The view that animals should be included in the same moral sphere as human beings.
- The view that humans are simply advanced animals, the impact of Darwinian theory.
- The accusation of “Speciesism”, how it is wrong to give preference to one species against another.
- Animals as having intrinsic value as against instrumental value.
- How some animals, e.g. higher order animals such as apes could display characteristics of personhood.
- The views of Tom Regan who argues forcefully for the rights of animals (having the same rights as human beings).
- The views of Peter Singer who argues for “human animals” and “non-human animals” being treated with equality, how in certain contexts the life of an animal could be more valuable than that of a human being, how it is morally wrong to put a minor interest before a major interest.
- The views of Andrew Linzey (theologian) who sees animals as “fellow creatures” deserving of protection.
- The recent ruling in Argentina that a chimpanzee has rights under the law (the case of Cecilia the chimpanzee, 2016).
- Animals as God’s creatures deserving of dignity and respect.
- The counter view that animals have no ethical significance and are not part of the moral circle (the absolute dismissal argument), how this view led to speciesism.
- The “difference” argument – how there is something qualitatively different about human beings.
- How this thinking has been influenced and shaped historically, e.g. the thinking in Greek philosophy; the views of Christian writers such as Augustine and Aquinas; the views of Kant.
- Animals as having instrumental value which evidences species attitudes.
- Ethics as non-existent in the animal kingdom.
- The views of Roger Scruton, e.g. how animals have no potential for membership of the moral community, how human beings are morally justified in discriminating as they do.
- How the UNDHR assumes a clear distinction between humans and non-animals.
- Possible reference to the pragmatic dismissal argument as a ‘middle ground’.
- The view that while the rights of animals may be acknowledged to a certain point, human need takes priority on all occasions.
- The principle of universal benevolence, the legacy of St Francis of Assisi.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

AVAILABLE
MARKS

3 (a) Explain the religious arguments used to justify punishment based on retribution.

AVAILABLE
MARKS

Answers may include:

- Wrong doing as a universal feature of human experience and punishment as a necessary response.
- Punishment as reinforcing the moral order and vindicating the victim.
- How retribution most clearly expresses what many feel should be the basis of punishment.
- How retribution acts psychologically as a form of vindication that the law has been applied and acted upon.
- Relevant religious justification, e.g. Biblical teaching (e.g. Genesis 9:6, the OT Mosaic Law and the citing of capital offences, Paul's letter to the Romans), the principles of "lex talionis" and "just desserts".
- Relevant ethical arguments, e.g. Natural Moral Law and the idea of natural justice.
- Relevant church views, e.g. Roman Catholic and Reformed.
- Possible focus on arguments for the use of the death penalty.
- Possible reference to the views of contemporary retributivists, e.g. restorative retributivism which permits punishment to be in proportion to the suffering caused to society and the victim.

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) “Virtue ethics offers a more convincing case against capital punishment than any other ethical teaching.”
Critically assess this claim.

Answers may include:

- How for the Virtue ethicist the death penalty contravenes the virtues of compassion and mercy, how the practice of execution is essentially barbaric in a society that considers itself civilised.
- How the capital sentence appears vindictive and seems to approve of the very vices it condemns.
- How it is bad practice and sends out wrong signals about behaviour in a community, e.g. that to enact revenge is permissible, how for Stanley Hauerwas any form of retaliation is wrong.
- How the death penalty is a sign that society has failed in some way, e.g. the protection of the community, the process of socialisation within society has failed.
- How for the Christian Virtue ethicist the three cardinal virtues of faith, hope and charity cannot be applied if the death penalty is carried out.
- How Virtue ethics would appear to align with the reform view of punishment.
- The Virtue ethics position as being ambiguous, how Virtue ethicists could identify with “just desserts” for those whose actions undermine the welfare of the community, how Virtue ethics does not really answer conflicts about what actions are virtuous – is the practice of the death penalty justice or revenge?
- Consideration of utilitarian arguments against capital punishment, e.g. the alternative of life imprisonment offers security and satisfaction, how the death penalty is not necessarily maximising happiness – the undesirable side effects of execution and their effects on others, possibly transmitting a message to society that barbarism is permissible in certain situations.
- Consideration of Christian arguments against the death penalty, e.g. the prohibition on killing in the Commandments, the Sanctity of Life principle, the importance of mercy, compassion and forgiveness.
- Consideration of shared religious and non-religious ethical concerns, e.g. the problem of possible innocent suffering, how the death penalty is indiscriminately and inconsistently applied, issues pertaining to human rights, how the death penalty is counterproductive (despite being in place a culture of death still prevails in society), the importance of reformation and rehabilitation, the issue of diminished responsibility.
- How even in utilitarian and Christian teaching there are those who support capital punishment, e.g. utilitarians and conservative Christians who align with the retributivist position.
- How the Roman Catholic church has moved under Pope Francis to oppose the death penalty in all cases on the basis that it is “an attack on the inviolability and dignity of the person”, how it is contrary to the gospel message (2018).
- Consideration of other ethical perspectives, which are relevant to the debate, e.g. Natural Moral Law, Kantian Ethics.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

Section A

100

**AVAILABLE
MARKS**

Synoptic Bands

Total Marks: [20]

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

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

Students 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, present a case for the religious basis of intolerance.
You must support your answer with reference to at least one other unit of study.

Answers may include:

- Specific reference to one example.
- Specific reference to a case for how religion can be used to reinforce intolerance in a systematic way.
- Possible examples (historical or contemporary) such as the Dutch Reformed Church and the theological justification of apartheid; the “white church” in the southern states of America and its link with racism; the views of the Westboro Baptist Church; the oppression of women; the justification of slavery; discrimination against the homosexual community; anti-Semitism in the German churches in Nazi Germany; the treatment of the Bahai by Islamic groups; the treatment of the Yazidis by Islamic militants; the treatment of the Mennonites by state churches in Europe, the treatment of the Rohingya Muslims.
- Possible reasons for such intolerance, e.g. all people are not equal, all people are not deserving of due dignity, extreme fundamentalism, theological differences, the intertwining of religion and political beliefs, ignorance.
- The recognition that religion can be used to promote hatred, animosity, intolerance; how the particular interpretation of religious teaching and biblical texts can contribute to this.
- The difference between religious fundamentalism and religious extremism.

Accept valid alternatives

Mark in levels

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

(AO1)

[20]

- (b) “The religious believer cannot escape the importance of carrying out their moral duty in any situation.”
Critically evaluate this view. 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.
- An open-ended response citing relevant historical and/or contemporary examples.
- The importance of fidelity to religious beliefs and adherence to moral imperatives, e.g. not to kill, not to steal, not to lie.
- Possible consideration of the Categorical Imperative in Kantian Ethics.
- Different types of duties, e.g. duties to self, duties to others, duties to rules.
- The idea there is a moral duty to be virtuous, e.g. emulating the example of Jesus.
- How absolute duties could conflict with one another, e.g. the duty to care for one’s children, yet the duty not to steal.
- The notion of prima facie duties (W.D. Ross), e.g. the duty to be fair (justice) – to resist the unjust distribution of goods.
- How absolute duties may only come in the form of general principles, e.g. love your neighbour.
- The views of Paul Ramsey (Christian deontologist) who sees Christian ethics as a deontological ethic, e.g. love your neighbour.
- The principle that the end can never justify the means.
- Challenges presented by relativistic approaches to morality.
- Proletarian morality, e.g. it is permissible to lie, to steal, to kill if it can help to achieve a desired outcome.
- The role and place of conscience in moral decision making.
- The dilemmas facing religious believers in certain situations, e.g. Dietrich Bonhoeffer when confronted with Nazi tyranny, Oscar Romero when confronted with the injustices of the state against the poor in San Salvador, Martin Luther King when confronted with the iniquity of racism in the USA, the religious believer when confronted with the iniquity of poverty.
- How for the Christian the ultimate moral duty is to love and this duty trumps all others.
- Moral duty/obedience as having eschatological significance for many religious believers.

Accept valid alternatives

Mark in levels

Students must engage with other aspects of human experience to access

Bands 3–5

(AO2)

[30]

50

Section B

50

Total

150

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MARKS**