



Rewarding Learning

ADVANCED
General Certificate of Education
2024

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

THURSDAY 20 JUNE, MORNING

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"> • 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]

Section A

AVAILABLE
MARKS

Answer **two** questions from this section

- 1 (a) “Free will is the capacity to distinguish what is morally good, and to act on it.”
In light of this statement, clarify the understanding of free will.

Answers may include:

- Specific focus on the understanding of free will within the realm of philosophical and ethical discussion.
- Free will as the innate capacity to discern and choose between different courses of action, the ability to choose that which is morally good and to act on it.
- Acknowledgement that this is of central importance in ethical discourse 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 or blame.
- How free will is important in both religious and secular thinking.
- Its roots in Greek philosophy, developed in Christian philosophy in stating that “the will is free”.
- The contribution of Aquinas – human beings as pre-programmed to seek certain goals but able to choose between different routes to achieve these goals, human beings as governed by “intellect, will and passions”.
- How Aquinas influenced the Catholic view which sees 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 or incompatibilists.
- How libertarians argue that when we choose a course of action, nothing causes us to choose as we do, while the choices may be influenced by desires and reasons these are not causes.
- Awareness of one’s own freedom is important; nothing forces us to choose one way or the other.
- The influence of Paul – in Galatians he implies that people possess the freedom to make moral judgements.
- Awareness that in secular thinking the notion of free will is supported, e.g. Sartre and free will as the most central and defining feature of what it means to be human; its importance in Kant’s thought, where a good will is a will whose decisions are wholly determined by moral demands (the Moral Law) – if people are not autonomous and free, they cannot make free moral choices.
- Possible acknowledgement that in the Christian tradition generally, moral freedom is the capacity to discern and pursue that which is morally good, instead of being driven by appetites and desires.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) To what extent is the hard determinist position more convincing than that of the soft determinist position?

AVAILABLE
MARKS

Answers may include:

- Specific focus on the appraisal of hard determinism v. soft determinism.
- Awareness of the hard determinism position as incompatibilist, the view that everything is determined including moral choice, that everything is determined by pre-existing causes (e.g. psychological, genetic, environmental) and that any notion of free will is illusory as the individual has no autonomy.
- The contribution of various writers to this position, e.g. B.F. Skinner (behaviourism – people as simply products of their environment, free will as an illusion); Ted Honderich (everything is determined both internally and externally, no choice can be exercised); John Hospers (the rejection of premeditation as a factor for moral responsibility for one's action, the suggestion that a person is not morally responsible for their behaviour if it is the result of "unconscious forces", e.g. as in the consequences of upbringing); Sam Harris (there is no such thing as free will and that we would be better off without it, human behaviour as arising from neurophysiology, how psychopaths are unfortunate as they didn't pick their genes, determinism as distinct from fatalism, how morality is better served by science than religion).
- Possible consideration of case studies to illustrate the hard determinism 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 possibly undermined as a determined action cannot be worthy of praise or blame; possible implications for the criminal justice system here, the issue of diminished responsibility.
- Possible mention of theological determinism as found in some strands of Christianity.
- Possible acknowledgement of the merits of the hard determinist position in drawing attention to the range of various causal factors (both internal and external) that impact on human behaviour and how these factors could mitigate moral accountability to some extent.
- Possible acknowledgement of the problematic issue with hard determinism – that if its position can be verified and accepted, then moral choice is essentially meaningless.
- Consideration of the rejection of the hard determinist position by the soft determinist who takes the view that the moral agent, despite being subject to various influencing factors, is still free to choose what to do and thus, can be held morally accountable for their actions; awareness of the soft determinist position being described as compatibilist.
- The recognition that there is widespread acceptance (including within religious belief) of the soft determinist position, that people are essentially free in their actions and choices even if various causal factors (both internal and external) play a part.
- How if the soft determinist position is accepted, people must accept responsibility for their actions and choices.
- How at the Nuremberg trials, at the conclusion of World War Two, the defence of "following orders" was not accepted, e.g. the rejection of Adolf Eichmann's defence that he was personally blameless for his part in the Final Solution as he was acting under orders.
- Awareness of the views of compatibilists, e.g. David Hume (free will and determinism are a feature of moral living); Daniel Dennett (people as having the capacity to be free despite living in a deterministic universe,

- human behaviour as not pre-determined); Richard Dawkins (that while genetics can influence human behaviour, they do not determine it).
- Possible acknowledgement of the merits of the soft determinist position, e.g. its cogency and generally widespread acceptance; the irrelevancy of a choice being causally determined with the important point being that the choice was not coerced or contrary to the wishes of the individual.
 - Possible awareness of problems pertaining to the unpredictable nature of moral choices.
 - Possible reference to Quantum Theory and how it could support the notion of free will, though if actions and choices are at some profound level random then this appears to be no less damaging to moral responsibility than determinism.

Accept valid alternatives

Mark in levels

(AO2)

[30]

AVAILABLE
MARKS

50

2 (a) Outline the religious contribution to the development of human rights.

AVAILABLE
MARKS

Answers may include:

- Specific focus on the religious contribution, acknowledging the seminal influence of the Christian tradition.
- The Christian understanding that human rights have their origin in belief in God and creation as evident in the Genesis narratives.
- The understanding of the human person as having a transcendent dimension, the person as “imago dei”.
- The importance of dignity, equality and responsibility in the Christian understanding of human rights, how these themes are rooted in the Genesis narratives.
- The influence of the Decalogue which is seen as a statement of rights, of both God and the human person.
- The Christian view that every person is entitled to the human rights as laid out in the UDHR.
- The recognition of natural rights, how human rights are inherent, not acquired (the influence and contribution of Natural Moral Law).
- The Christian view that human rights are universal.
- The contribution of Roman Catholic social teaching in the late 19th century that allowed Christians to press actively for social justice, the influence of the encyclical Rerum Novarum.
- The powerful contribution and inspiration of Martin Luther King, Helder Camera and Oscar Romero.
- The particular contribution of Thomas Paine in recognising that human rights can be traced back to creation.
- Possible acknowledgement that the three Abrahamic world faiths have all contributed to the understanding of human rights.
- Possible awareness that in Islam an understanding of human rights has to be consistent with Islamic religious beliefs, otherwise it can't be universal.

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) Critically assess the claim that virtue ethics offers more to feminists than other ethical theories in addressing issues of gender justice.

Answers may include:

- Specific reference to the appeal of virtue ethics for feminists as against other ethical theories.
- Possible profiling of relevant gender justice issues, e.g. access to education, reproductive rights and access to birth control, forced marriage, female genital cutting, economic equality, domestic abuse, rape, honour killings, female infanticide, patriarchy and access to power, misogyny, the right to vote.
- How these issues and their impact are experienced most severely by women and girls.
- The appeal of virtue ethics for feminists, e.g. its interest in human flourishing; a holistic approach with its interest in the person's whole character with what would be considered characteristically feminine traits such as emotions and sensitivities included; its focus on virtues, e.g. care, compassion and mercy which would be broadly seen as feminine; the interest in virtues as a healthier approach psychologically; virtue ethics as a more personal and morally sensitive approach as against more traditional ethical approaches emphasising obligation and impersonal rules of action; traditional approaches such as Natural Moral Law, utilitarianism and Kantian ethics seen as patriarchal, legalistic, reductionist and mechanical; how the virtues have contributed immensely to the development of the care ethic and awareness of responsibilities.
- Possible reference to Aristotelean thinkers such as Martha Nussbaum, who seek to tackle issues of gender justice on the grounds that individuals should have the capability to flourish.
- Possible exemplification illustrating how Virtue Ethics could be used to address a gender justice issue:
e.g. female genital cutting – how such a practice does not contribute to human flourishing as the practice is barbaric interfering with the natural functioning of the female body, the absence of care and compassion, how the autonomy of the individual is violated, how the interests of the community are imposed on the individual, how a woman is not entitled to the same sexual freedom and pleasure as men, how the practice is symptomatic of patriarchy,
e.g. birth control – how access to birth control can help to liberate women enabling them to live in dignity and freedom, thus contributing to human flourishing; the importance of enhancing a woman's health and well-being, ensuring she is not seen instrumentally as a "breeder".
- Possible mention of how traditional ethical theories might approach these issues:
e.g. utilitarianism and female genital cutting – accommodating the practice within a culture as it serves the greatest happiness of the greatest number.
e.g. Natural Moral Law (NML) and birth control – the condemnation of contraception within Roman Catholicism through the application of the principles of NML with contraception seen as separating the unitive and procreative aspects of the conjugal act, the efficient cause as separate from the final cause.
- Possible reservations about the merits of Virtue Ethics e.g., its relativist character, guilty of moral vagueness, how it does not provide clear

guidance in situations of moral complexity, how there are some acts that are intrinsically wrong, the ignoring of biblical commands and church teaching, the difficulty of knowing if people's inner motives are virtuous.

- Possible defence of traditional ethical theories and what they could offer feminists, e.g. given that virtue theory can leave an individual alienated and conflicted, there could still be a place for a duty ethic which sees acts as either right or wrong (Sarah Conly – Why Feminists Should Oppose Feminist Virtue Ethics).

Accept valid alternatives

Mark in levels

(AO2)

[30]

AVAILABLE
MARKS

50

- 3 (a) Present a case for how weapons of mass destruction (WMD) make Just War theory meaningless.

AVAILABLE
MARKS

Answers may include:

- Specific focus on how WMD violate Just War theory.
- Awareness of what WMD constitutes i.e. weapons that have the potential to cause horrendous destruction including the possible annihilation of human civilisation.
- How such weapons can threaten human existence on both sides – mutually assured destruction (MAD), the likelihood of mass destruction of human society on both sides including the instant meltdown of social structures.
- Awareness of the military arsenal that makes up WMD – nuclear, biological and chemical weapons (the ABC weapons) with nuclear armaments having the most terrifying and devastating effects as their impact is immediate.
- Specific reference to how WMD contravenes the principles of Jus ad Bellum and Jus in Bello associated with Just War theory.
- Jus ad Bellum principles – Just Cause, Legitimate authority, Right Intention, Likelihood of Success, Proportionality, Last Resort, Comparison of Success.
- Exemplification: Right Intention – the intention should be good, the establishment of peace and justice yet WMD renders this impossible with the enemy responding in kind; Likelihood of Success – while this cannot be ruled out there is every chance there will be no winners with mutual destruction happening.
- Jus in Bello principles – Proportionality, Discrimination and Non-Combatant Immunity.
- Exemplification: Proportionality – the use of violence should be proportional to the threat of the enemy with minimum force to be used yet WMD nullifies this; Discrimination – there must be discrimination between those involved in executing the war and those not involved with non-combatant immunity paramount yet WMD do not necessarily discriminate; how both of these principles are wilfully violated by WMD especially in the case of nuclear war.
- How nuclear warfare uniquely causes the two elements of Just War theory to be merged into one.
- Possible acknowledgment that WMD appear to make a nonsense of Just War theory.
- Possible reference to Jus post Bellum principles seeming meaningless in light of the devastation caused by WMDs.

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) Critically evaluate the view that to use war and capital punishment to protect society is ethical.

Answers may include:

- Specific focus on the use of war and capital punishment ethically for the protection of society.
- Awareness that a similar rationale lies behind both war and capital punishment here – namely, the principle of self-defence.
- Awareness that absolute pacifists would deem war and capital punishment immoral, regardless of the proposed justification.

Regarding **war**:

- Engagement in war is laudable providing its primary purpose is for the protection of society and not for other ulterior motives.
- How the state has a duty to protect its land and its citizens from aggressors.
- The universal acceptance of the Just War argument permitting states to engage in war.
- Possible reference to the conditions associated with Just War theory that help to inform the decision to participate in conflict, e.g. declaration by a legitimate authority, just cause, right intention, last resort, likelihood of success – all principles relevant to Jus ad Bellum and thus, providing a rational justification for going to war.
- Possible reference to the principles relevant to Jus in Bello (i.e., proportionality, discrimination) which apply to how the war should be fought and thus, enforcing constraints on what can be done in war, e.g. how the criterion of proportionality forces protagonists to uphold morality even in terms of war.
- Acknowledgement that the theory does not promote the idea of war but is intended to limit the reasons for going to war, encouraging states to explore other ways of resolving conflict as the primary aim is to achieve peace.
- Consideration of the difficulty of making the distinction between a defensive war and an offensive war (Just War theory only permits the former), how even an apparent defensive war can be interpreted by others as offensive.
- The problem that the Just War theory effectively legitimises the use of violence, the recent appraisal of the theory by religious figures who see it as simply sanctioning war and that involvement in war just brings destruction.

Regarding **capital punishment**:

- Possible reference to the various justifications for the retention of and the use of capital punishment, e.g. protection/retribution/deterrence/vindication.
- Possible reference to supporting ethical justifications, e.g. biblical, natural justice, utilitarian, Kantian and exemplification, e.g. regarding protection – members of society have a right to be protected thus the utilitarian argument that the exercising of the capital sentence can be justified for the greater good, how the utilitarian position rests largely on the argument from deterrence – the desire to prevent others from committing crime though is the death penalty ever proportionate for the greatest happiness of the greatest number.
- Possible reference to the competing ethical justification of retribution,

underpinned by the principles of “lex talionis” and “just desserts” and what many people feel should be the rationale for punishment in order to protect society though is revenge an appropriate motive for punishment.

- Consideration of how the death penalty is a sign that society has failed in some way (e.g. the process of socialisation); how it could be counterproductive – despite being in place the culture of death still prevails in society.

Possible **summative comment**, e.g.

- How while going to war in defence of the state with the motive of protecting its citizens has widespread support yet the use of capital punishment for the same reasons generates much more dissent.
- How with the capital sentence the state has other options other than the death penalty.
- How engagement in war and the use of the death penalty transmit a subliminal message – that violence and barbarism are permissible.
- Particular challenges facing Christians when confronted with the use of war and capital punishment, e.g. the prohibition on killing in the Commandments; the Sanctity of Life principle; the problem of innocent suffering; how the end does not justify the means; the tradition of pacifism; the application of mercy, compassion and forgiveness.

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]

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"> • 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]

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) “Religious intolerance is a major cause of prejudice and division.”
Outline the evidence to support this claim. You must support your answer with reference to at least **one** other unit of study.

Answers may include:

- Specific reference to evidence that supports the claim.
- The recognition that religion can be used to promote animosity and intolerance.
- Evidence from historical events, e.g. the treatment of the Mennonites by state churches in Europe; the persecution of the Cathars in France in the 13th century; anti-Semitism in the German churches in Nazi Germany; the Dutch Reformed Church and the theological justification of Apartheid in South Africa; institutionalised anti-Catholicism in Britain and Ireland; involvement in and justification of the slave trade.
- Other evidence, e.g. the treatment of the Bahai by Islamic groups; the treatment of the Yazidis by Islamic militants; the treatment of the Rohingya Muslims; the “white church” in the southern states of America and its link with racism; the views of the Westboro Baptist Church; the treatment and oppression of women (e.g. the Magdalene laundries and the treatment of “fallen women”); discrimination against the homosexual community, e.g. actively opposing social acceptance of LGBT identities; sectarianism in Northern Ireland with its insidious form of prejudice that is a hybrid of religion and politics.
- Possible reasons for such intolerance, e.g. errant and possibly warped theological thinking; holding to the view all people are not equal; all people not deserving of due dignity; ideas about racial purity; extreme fundamentalism; the intertwining of religious and political beliefs; ignorance.
- Possible reference to the views of contemporary atheistic writers who accuse religion of being associated with intolerance, e.g. Richard Dawkins (his particular views on Islamic fundamentalism, how he sees religion like a computer virus), Christopher Hitchens (religion as the main source of hatred in the world), Stephen Fry (religion as cruel and loveless), Sam Harris (his issues with Islam, his view that science is of greater benefit to morality than religion).
- Possible comment that the same accusation of intolerance could also be applied to Dawkins, Hitchens, Fry and Harris.

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) "Duty is the best motive to act morally."

Critically assess this claim. 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.
- Specific focus on the claim with consideration of a range of various views on the notion of moral duty, e.g. religious and secular.
- Consideration of deontological and teleological viewpoints, e.g. Deontological – how if moral obligation is not linked to duty then it could be arbitrary; the role of Divine Commands within religion providing objective directives on moral decision making; the need for moral absolutes that transcend culture and provide certainty; concerns with any form of consequentialism whereby outcomes dictate morality: Teleological – how deontological forms are legalistic; the contextual and relativistic character of morality, the demise of religion in an increasingly secular and pluralistic age; the need to accommodate personal preference; the subjective nature of morality; the possibility that there is no fixed moral truth.
- Consideration of religious viewpoints, e.g. the view that Christians have a moral duty to speak out when their neighbour or government act immorally; the views of Pope Benedict XVI – how it is moral obligation that constitutes human dignity, morality as the divine element in the human person, his particular thoughts on the "dictatorship of modern relativism".
- The moral example of prominent Christians who believed they were duty bound to act, e.g. Pastor Dietrich Bonhoeffer when confronted with Nazi tyranny; Rev Martin Luther King Jr. and racially motivated injustice; Archbishop Oscar Romero when confronted with state injustice; Archbishop Desmond Tutu and the evils of Apartheid; Archbishop Vincent Nichols and state welfare reform (2014); Archbishop Justin Welby in response to austerity (2018) and symbols of white supremacy (2020).
- The particular views of Immanuel Kant, a deontologist who sought to offer a theory of morality independent of religion, morality as to do with the fulfilment of duty, his rejection of morality based on inclination and consequences, the importance of the application of pure practical reason, his formulation of the categorical imperative, the role of conscience in informing the duty to act morally.
- The views of the modern secular utilitarian moral philosopher Peter Singer who believed that moral obligation could not be escaped when confronted with the issue of absolute poverty – his use of the analogy of the drowning child to argue that as there is a moral obligation to save the child, then there is equally an obligation to save people dying from absolute poverty.
- The problem of conflicting duties, e.g. the duty to care for one's children yet the duty not to steal; where two Kantian imperatives collide, e.g. do not lie and protect the innocent as illustrated by "the Jews in the attic dilemma".
- Possible reference to the notion of prima facie duties where there is possible conflict – with one's duty then being self-evident (through intuition) (W.D. Ross), e.g. the duty to be fair (justice), to resist the unjust distribution of goods (moral judgements then are self-evident).

- Possible reference to the case of Adolf Eichmann and his invocation of Kant's duty based ethical theory and the categorical imperative, his defence that he was personally blameless as he was acting under orders.
- Possible reference to other aspects of the debate, e.g. is there a duty to the planet? Is there a duty towards the common good (could reference the Covid 19 pandemic)? Is there a duty to one's conscience?
- Possible consideration of examples of where religion has failed in its duty to act morally, e.g. the protection of minors.
- Possible reference to secular atheistic states that failed in their duty to act morally, e.g. Stalin's Russia.
- Possible reference to Dostoyevsky's statement that "if God is rejected, all is permitted" inferring that if God does not exist, then there is no ultimate meaning and subsequently no ultimate purpose to morality, thus the possibility of moral anarchy if there are no moral rules.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access

Bands 3–5

(AO2)

[30]

**AVAILABLE
MARKS**

50

Section B

50

Total

150