



*Rewarding Learning*

**ADVANCED**  
**General Certificate of Education**  
**2025**

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

**TUESDAY 17 JUNE, AFTERNOON**

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**MARK**  
**SCHEME**

## **General Marking Instructions**

### ***Introduction***

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

### ***Assessment objectives***

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

Candidates should be able to:

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

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

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

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

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

### ***Positive marking***

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

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

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

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

### **Levels of response**

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

The following guidance is provided to assist examiners.

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

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

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

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

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

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

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

### **Quality of written communication**

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

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

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

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

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

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

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

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

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

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

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

## Section A

AVAILABLE  
MARKS

Answer **two** questions from this section

- 1 (a) Outline the origins and application of Virtue Ethics in the work of Aristotle.

Answers may include:

- Specific reference to the work of Aristotle on Virtue Ethics (Nicomachean Ethics).
- How Aristotle believed the supreme good of human existence to be eudaimonia, or flourishing.
- How this theory is about the quality of the individual character and good actions are those that embody virtuous character traits.
- How virtues must be developed by employing human reason alongside lived experience, to achieve eudaimonia.
- How Aristotle divided the virtues into two groups: moral and intellectual.
- How the 12 moral virtues, e.g. generosity and honesty are developed through habit and practice.
- How the intellectual virtues, such as scientific knowledge or practical wisdom require instruction.
- The Doctrine of the Mean being vital to a virtuous life: behaving between extremes of excess and deficiency, which are vices.
- Examples relating to the application of the Mean, e.g. the virtue of courage in excess, leads to rash behaviour, while cowardice exemplifies a deficiency of the virtue. The virtue of modesty in excess would be shamelessness or in deficiency, shyness.
- The virtues are not a list of rules and Aristotle argued that a truly virtuous person would naturally incline towards appropriate behaviour, with no need of rules.
- How there has been a resurgence of Aristotle's work on Virtue Ethics evident in the work of modern contributors.

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) “A virtue-based approach is the best guide for making moral decisions in today’s society for everyone.”  
With particular reference to the views of modern virtue ethicists, critically assess this claim.

Answers may include:

- How modern virtue ethicists have championed the theory as the most suitable approach to ethical decision making.
- How Elizabeth Anscombe took issue with Kantianism and Utilitarianism, advocating a move from duty-based approach to a virtue-based approach, which takes into account human nature and the character of the person.
- How Philippa Foot believed a virtue-based approach was the most suitable way for guiding human disposition, which would ultimately contribute to societal flourishing.
- How Alasdair MacIntyre was critical of consequentialism and deontological approaches, which had created a “moral vacuum” and were unable to solve problems in society. He suggested that a virtue-based approach offers a way to work towards the good for society and that cultivation of virtues would bind people together.
- How Stanley Hauerwas hails a virtue-based approach from a Christian perspective, with the way of Jesus providing a sense of the virtues that the Christian community should reflect. Living in the imitation of Christ and cultivating character accordingly is the most suitable guide for living.
- How a virtue-based approach has influenced Christian Ethics, e.g. Vatican rulings on contraception in light of HIV/AIDS and in response to the Zika Virus.
- How a virtue-based approach has benefitted the global community and in particular, women, e.g. Nussbaum’s condemnation of FGM as preventing bodily health and therefore human flourishing.
- How a virtue-based approach can maintain high moral standards, benefitting not only the individual but the whole community, religious and non-religious.
- How in the increasingly secular age, where individualism is on the rise, this approach can provide an objective moral standard, which upholds moral integrity and promotes cohesion.
- How the theory was set in the context of Greek aristocracy and cannot therefore be universalised to suit the demands of modern living.
- How the relativist nature of the theory, which has no fixed rules can compromise justice as not all will agree on what is virtuous.
- How the Doctrine of the Mean is difficult to discern and therefore apply due to the subjectivist nature of the theory.
- Possible reference to the merits of other alternative ethical approaches, e.g. Natural Moral Law, Utilitarianism, Situation Ethics.
- The continued importance for Christians of biblical teaching in providing important principles and imperatives.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

AVAILABLE  
MARKS

- 2 (a) "It is wrong to give preference to humans over other species."  
Explain why this position is held in the animal rights debate.

AVAILABLE  
MARKS

Answers may include:

- The view that all species have intrinsic value and should be given equal rights.
- How animals are as deserving of moral status as humans and not giving equal preference to animals is regarded as 'speciesist'.
- How Darwinism points to the fact that we share common ancestry with some species simply more highly evolved than others.
- Singer's perspective that humans and non-human animals should be given 'equal consideration of interests' as non-human animals can display the characteristics of personhood.
- Tom Regan's argument that animals are "subjects of a life" with inherent value and should be treated with equal respect.
- The Christian perspective of Andrew Linzey who suggests that animals as weaker and defenceless should have a moral priority. As "fellow creatures" they should share in dignity and rights.
- The principle of universal benevolence extending concern to all sentient beings, as supported by St Francis of Assisi.
- How Martha Nussbaum has suggested extending her capabilities approach to other species, giving each species a list of its core entitlements.
- How groups such as the Nonhuman Rights Project fight for legal personhood rights of animals such as elephants and chimpanzees, based on their intelligence.
- How Christine Korsgaard has sought to apply Kant's Practical Imperative to animals, suggesting that they are ends in themselves and should be treated as such.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) To what extent does cultural relativism undermine the idea that human rights can ever be universalised?

AVAILABLE  
MARKS

Answers may include:

- Relativism calls into question that there can be any objective standards of truth therefore asserting that human rights cannot be universalised.
- How cultural relativists like Boas would deny the possibility of applying one framework of human rights to all people universally as rights will be dependent on social environment.
- How the current model of universal human rights was devised by western nations and these societies should not be able to impose their ideas and concepts of rights onto other nations.
- The current model of universal rights (UDHR) has been criticised for its emphasis on the rights of individuals at the expense of community values, which remain a priority for other cultures.
- How Heather Widdows raises the 'non-Western critique of human rights' in which she highlights the communal values that are promoted by Asian and African culture but are often overlooked when trying to universalise rights.
- How non-western traditions need to be appreciated in their own right (Edward Said).
- How the promotion of universalised rights which uphold gender equality may be contested by particular cultures, e.g. those that uphold practices such as female circumcision, which may be condemned as a rights violation by some.
- How the UDHR sought to deal with the problem of pluralism by establishing norms of dignity and equality that overrode such local practices.
- How human rights standards may be universalised, but local people are needed to "vernacularize"/root them in sovereign states as "all human rights politics are local" (Michael Ignatieff, National Humanities Centre 2013).
- How others advocate for the necessity of a universalised framework of rights to ensure that individuals will be protected, and their basic needs met.
- How giving way to cultural relativism can permit a nation to evade its duty to uphold human rights (Stott).
- Since most societies cling to common norms and values, e.g. respect for innocent life and care of children (James Rachels), the universalisation of human rights should work for the common good of all.
- The magnitude of the UDHR in setting an international standard of human rights, which calls for accountability of global leaders.
- How western countries have spoken of universal human rights but not practiced them, e.g. in colonialism and imperialism and more recently in the war on terror, e.g. torture.
- Possible reference to the critique of rights, e.g. Marx, Bentham.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

- 3 (a) "Punishment that takes diminished responsibility into account is in keeping with religious teaching."  
Present a case for this statement.

Answers may include:

- Clear links between the consideration of diminished responsibility and religious teaching.
- How the concept of diminished responsibility suggests that there are factors which limit the blame that can be assigned to an individual, e.g. the freedom of an offender being diminished by coercion, mental illness, childhood trauma, or other factors.
- How establishing the extent to which an offender is morally responsible for a crime is paramount to the punishment being fair/just.
- How the Old Testament principle of *lex talionis* was to ensure equal and direct retributive punishment, and retributive theory suggests that individuals do not deserve to be punished for their actions if they did not freely choose how to act.
- How compassion and mercy are clear themes in biblical teaching, particularly evident in the life of Jesus and New Testament teachings, e.g. The Lord's Prayer; Matthew 18:21; The Parable of the Unmerciful Servant; Parables of the Lost; Jesus on the cross; Matthew 5:7; Jesus' response to the woman caught in adultery.
- How such teachings demand those who have done wrong are shown grace as forgiveness has no limits and mercy is central to the Christian approach to punishment, giving credible weight to diminished responsibility.
- How the consideration of diminished responsibility will minimise the chance of a defendant receiving the death penalty, which is in line with Christian teaching that emphasises repentance and reform.
- How punishment which considers the context in which a crime was committed will allow individuals who need rehabilitation to receive it, which is fitting with the love ethic presented in Jesus' teaching.
- How mercy and forgiveness features in Qur'anic teachings, e.g. Surah 5:39. Muslims are expected to follow Allah's example of justice, mercy and forgiveness in how they deal with others.
- How the Muslim Chaplain Association (MCA) practice pastoral care for those in the prison system in order to assist resettlement and prevent reoffence. This will involve looking to the catalyst for criminality in the first place.
- Possible reference may be made to cases where diminished responsibility was granted to demonstrate understanding.
- Possible reference to other relevant religious teachings.

Accept valid alternatives

Mark in levels

(AO1)

[20]

AVAILABLE  
MARKS

- (b) Critically evaluate the view that capital punishment can never be justified as it is both wrong and barbaric.

Answers may include:

- Consideration of the associated criticisms and potential issues arising from state sanctioned killing as punishment as against the arguments in support of it.
- How state sanctioned killing for those who commit murder, in order to deter murder, can be seen as absurd (Beccaria).
- How the ends can never justify the means as evidenced by crime rates that are no lower in areas with state sanctioned killing as punishment than those without it.
- How utilitarians like Singer have conceded that there is no evidence to support capital punishment on the ethical basis of deterrence.
- Possible reference to evidence of how capital punishment is not applied consistently and fairly, often accused of being discriminatory in nature and the possibility of killing innocents.
- How capital punishment is accused of being inhumane and a denial of human rights (Amnesty International), e.g. contravening Article 3 of the UDHR, the right to life and Article 5, which pertains to the right not to be subjected to cruel, inhumane or degrading treatment. This is particularly evident in examples of botched executions.
- How all of the main Christian Churches support a moratorium on capital punishment by the state.
- How Christian abolitionists such as Sister Helen Prejean and Shane Claiborne emphasise flaws in the legal system pertaining to capital cases and reiterate their interpretation of the Gospel message that no one is beyond redemption.
- How such views are supported by Christian Virtue Ethicist and pacifist, Stanley Hauerwas who would advocate that no form of state sanctioned killing can ever be justified.
- The merits of forward-looking, restorative approaches as opposed to punitive approaches to punishment and the resulting benefit to society.
- By contrast other views argue that retributive punishment provides the ultimate form of justice as supported by the arguments of Kant and J.S. Mill.
- How for some the state is working for the common good in protecting citizens and maintaining an ordered society.
- Religious teachings on justice can legitimise capital punishment, e.g. the biblical principle of *lex talionis*, Genesis 9:6, Qur'an 6:151.
- The view that while capital punishment may be permissible (e.g. justice has to be served), barbaric type execution is not.
- Possible reference to various case studies which support lines of enquiry.

Accept valid alternatives

Mark in levels

(AO2)

[30]

**Section A**

**AVAILABLE  
MARKS**

50

**100**

**Synoptic Bands**
**Total Marks: [20]**

<b>Band</b>	<b>AO1 Performance Descriptors</b>	<b>Marks</b>
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.

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

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

Section B

AVAILABLE  
MARKS

Synoptic Assessment

Theme: Conscience, Freedom and Tolerance

You **must** answer this question

- 4 (a) “Everyone has the right to freedom of conscience and personal liberty.” Clarify this statement with reference to **one** example of a prisoner of conscience. You must support your answer with reference to at least **one** other unit of study.

Answers may include:

- Specific reference to one example drawn from non-taught course material.
- How prisoners of conscience have had their personal liberty removed by the state, usually due to holding religious, political or ethical ideologies or opinions, that are deemed unacceptable by a government.
- Many prisoners of conscience have been imprisoned because of their nonviolent expression of their consciously held beliefs.
- How Peter Benenson coined the phrase ‘prisoner of conscience’ in the article ‘The Forgotten Prisoners’ (1961). This context would be the catalyst for the formation of Amnesty International, a human rights organisation that advocate in favour of the statement. Holding a prisoner of conscience is deemed a violation of human rights.
- How holding prisoners of conscience directly contravenes the right to freedom of conscience and personal liberty as ascribed in the Universal Declaration of Human Rights, e.g. Article 18 and 19.
- Possible examples may include: Bertrand Russell (anti-war activist), Mahatma Gandhi (non-violent resistance), Nelson Mandela (anti-Apartheid activist), Mordechai Vanunu (Israeli nuclear technician), Paval Sevyarynets (anti-corruption activist), Nasrin Sotoudeh (human rights activist).

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) “For the state, the protection of the common good is more important than the rights of individuals.”  
 Consider critically this view.  
 You must refer to other aspects of human experience in your answer.

Answers may include:

- An open-ended response engaging with other aspects of human experience citing historical and/or contemporary examples.
- Possible awareness of the views surrounding the duty of the state, e.g. classic liberalism promoted by J.S. Mill and Locke with a reliance on the state to guarantee individual liberty; Aristotle’s view of the state as a community of persons which should work towards security and welfare of all; Hobbes’ emphasis on the role of the state to assure social order.
- How tension can arise between common good and personal liberty, e.g. Covid-19 restrictions and lockdowns or military conscription may be viewed as the state protecting the common good but also be accused of impinging on personal liberty.
- How there may be disparity of opinions around what constitutes protection of the common good as well as consideration of what may be viewed as an ‘apparent good’, e.g. Hitler believed his Nazi regime was working for the common good of the Germanic people but disregarded the personal liberty of many.
- Possible examples of how the state has failed in its duty to uphold the common good and liberty of its citizens, e.g. Apartheid in South Africa; dictatorship of Kim Jong Un in North Korea; President Assad in Syria.
- Possible examples of ways in which the state works to promote the common good and at the same time protect the personal liberty of its citizens, e.g. the outworking of modern Western democracy; reference to laws which secure human rights that in turn uphold the freedom of individuals.
- The responsibility of the state to act in the interests of its citizens, e.g. when confronted with terrorism.
- The understanding of the common good within religion, for example, Catholic and Reformed perspectives.

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**