



ADVANCED
General Certificate of Education
2019

Religious Studies

Assessment Unit A2 7
assessing
Global Ethics

[ARE71]
MONDAY 17 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.

A2 Bands

Total Marks: [20]

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]

A2 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. 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)** Examine the contribution of Aristotle to Virtue Ethics.

Answers may include:

- Specific reference to the contribution of Aristotle.
- The concept of eudaimonia, the supreme good (human flourishing/ fulfilment).
- The development of qualities (virtues) that will contribute to human flourishing.
- How the virtues are central to his ethical theory.
- The cardinal virtues that form the basis of the moral life – courage, temperance, prudence, justice (origins in Plato).
- How Aristotle divided the virtues into two groups – moral, e.g. courage, generosity, self-control (developed by practice and habit) and intellectual, e.g. intelligence, wisdom (developed by instruction).
- The Doctrine of the Mean (central to Virtue Ethics).
- How the virtues can be cultivated through habit.
- How Virtue Ethics is concerned with the qualities of virtues that must be developed to become a better person, more concerned with being rather than doing.
- How Aristotle inspired many modern ethicists to embrace a virtue based approach to morality.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) "Virtue Ethics fails to provide rules on how people should live their lives." With reference to this quotation, consider how far Virtue Ethics is unsuitable as a system of ethics for today.

AVAILABLE MARKS

Answers may include:

- How Virtue Ethics is essentially a contextual approach and hence a relativist approach to moral decision making.
- How as a relativist approach it is prone to the same weaknesses as other relativistic approaches in Ethics, e.g. the subjectivist nature of morality, abandonment of set moral rules, compromising justice.
- How in deontological approaches to moral decision-making moral actions are either intrinsically right or wrong, how there are some acts that are absolutely prohibited.
- The possible ignoring of Biblical rules and Church teaching.
- How Virtue Ethics cannot give clear guidance in situations of moral complexity.
- How as a relativist approach it could be guilty of moral vagueness.
- The capacity for human error, how the Doctrine of the Mean is difficult to apply.
- The difficulty of knowing if people's inner motives are virtuous.
- The difficulty of reconciling "cultivating virtue" against the Christian gospel of sheer grace, virtue only comes from God.
- How the concept of virtue is fundamental to morality.
- How Virtue Ethics demands high expectations and allows people to be true to their integrity.
- Where moral virtues are cultivated through habit, human reactions are dependable.
- How Virtue Ethics can help formulate rules to act charitably, kindly and honestly.
- How Virtue Ethics avoids the problems of consequentialism but holds onto the benefits of bringing about a better society.
- How it is closely linked to Natural Moral Law in that both approaches are interested in the fundamental nature of things.
- How Virtue Ethics can accommodate both secular and religious groups.
- How Virtue Ethics has influenced Christian Ethics, e.g. how the Christian Church is called to be a "community of character", its positive influence in medical ethics, its apparent influence in Vatican rulings on condomising in sub Saharan Africa against the backdrop of HIV/AIDS and the Zika virus.
- How Virtue Ethics can also set high standards in morality especially in a post-modern age.
- The views of various contributors, e.g. Elizabeth Anscombe, Alasdair MacIntyre, Stanley Hauerwas.
- The absolute nature of Aristotle's virtues, the providing of an objective standard for all humanity (Martha Nussbaum).
- The merits of other approaches, e.g. Natural Moral Law, Utilitarianism. Situation Ethics, Narrative Ethics.
- Diverse views on the merits of Virtue Ethics, e.g. Rosalind Hursthouse and Robert Louden.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

2 (a) "The idea of natural rights is problematic."
Present a case for this view.

AVAILABLE
MARKS

Answers may include:

- Specific reference to a case for the statement.
- Clarification of what is understood by "natural rights" – rights which all human beings are entitled to by virtue of being human, rights as being inherent not acquired.
- How for the Christian the origin of rights lies in God and creation.
- The influence of the tradition of Natural Moral Law in the understanding of rights.
- How such thinking is problematic for some thinkers, e.g. Bentham, Singer, Marx.
- Bentham – how natural rights are "nonsense on stilts", how they have no foundation, while humankind may want the conditions that rights supposedly prescribe, e.g. protection from harm, it is "nonsense" to move to the claim there are such rights.
- Contemporary utilitarian thinking that human rights could be supported if they serve to promote or lead to the best consequences.
- Singer – how rights are not automatic, may have to qualify for them, how some higher order animals could be more deserving of "rights" than some human beings.
- The rejection by secularists of any link of rights with religion yet the secular tradition still values dignity, equality and responsibility in any discussion about rights.
- Marx – critical of natural rights as they could be used to protect the interests of the bourgeoisie.
- Intrinsic views of rights (e.g. Thomas Nagel) as against instrumentalist views (e.g. Allen Buchanan).
- The views of Cultural Relativism, e.g. the human rights will vary for different people depending on their cultural context.
- How natural rights are not universally upheld, e.g. too many examples of mistreatment of people by others.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) Critically assess the claim that the practice of female genital cutting does not contribute to the “greatest happiness of the greatest number.”

AVAILABLE MARKS

Answers may include:

- The practice of female genital cutting (FGC, also commonly referred to as FGM) as universally considered to be a barbaric practice that violates the rights of females.
- How the practice contravenes the Universal Declaration of Human Rights, e.g. Articles 3 (right to life and liberty) and 5 (not to be subject to torture).
- How the practice interferes with the natural functioning of the female body, the consequent suppression of libido, the medical complications that can arise, possibility of premature death; how the practice is illegal in many countries; how in light of all of this it does not contribute to the “greatest happiness of the greatest number”, how a utilitarian justification would be seriously problematic.
- How the practice is defended by some cultures, e.g. it is a rite of passage, how it prepares a young woman for marriage, how it protects a girl’s integrity, how it is a tradition in African/Asian cultures, how it protects marriage within a culture as the risk of marital unfaithfulness is reduced.
- How proponents of the practice are zealous in their defence of the tradition accusing outsiders of failing to understand the inherent traditions of different cultures, that the practice respects women but in a different way.
- The argument that values are culturally dependent, nothing more than the customs and norms of a particular society, there is no one objective set of values in the world independent of those endorsed by particular societies or communities and so the practice of FGC is culturally dependent.
- How for feminists the practice is symptomatic of patriarchy in society, how the practice is reflective of societies with long standing patriarchal structures in which women are demeaned, how women are not entitled to the same sexual freedom as men and how ironically, the practice is perpetuated by women.
- How Virtue Ethicists could see the practice as not contributing to human flourishing, e.g. performed in unhygienic conditions with disastrous effects, performed on those too young for consent, an irreversible loss of the capability for a certain type of sexual functioning (Martha Nussbaum).
- How Virtue Ethicists and Utilitarianisms can hold competing positions in relation to FGC, e.g. Virtue Ethics – how for some it does not lend itself to human flourishing yet for others there could be virtues manifest in the practice; Utilitarianism – how for some it can work for the happiness of the greatest number within a given culture yet for others to do so would be to condone actions that have widespread moral disapproval, how it causes more pain than pleasure.
- How there are not the same issues surrounding the issue of male circumcision though moves to ban it in certain countries have met with controversy.
- How the Christian while wishing to respect the practices of indigenous cultures, is called to challenge practices that clearly impinge on human well-being.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

3 (a) Clarify the distinction between *jus ad bellum* and *jus in bello*.

AVAILABLE
MARKS

Answers may include:

- Specific focus on the distinction between *jus ad bellum* and *jus in bello*.
- *Jus ad bellum* – when it is right to go to war – addressed to political leaders.
- Relevant conditions for *jus ad bellum*, e.g. just cause, legitimate authority, comparison of justice, right intention, last resort, likelihood of success, proportionality.
- *Jus in bello* – moral conduct in war – addressed to participants in war.
- Relevant conditions for *jus in bello*, e.g. discrimination, proportionality.
- The contribution of the Roman Catholic Bishops in America (1983) in the formulation of Just War theory as we now know it with the clear distinction between *jus ad bellum* and *jus in bello*.
- Just War theory as rooted in the tradition of Natural Moral Law.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) To what extent is Just War theory still the most satisfactory argument in relation to global conflict?

AVAILABLE MARKS

Answers may include:

- The widespread acceptance of the theory.
- How Just War theory provides a rational justification for declaring war and enforcing constraints on what can be done in war, of ensuring justice and protection of non-combatants.
- The need for moral conventions to be observed in war and how Just War theory can facilitate this.
- How 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.
- How the criterion of proportionality forces protagonists to uphold morality even in times of war.
- How the theory can permit the Christian to engage in war provided it is morally just.
- The context in which the theory emerged in the earlier centuries, e.g. Ambrose of Milan (4th century) and the need to formulate a Christian ethic of war, Augustine (5th century) and emergence of key criteria – legitimate authority and just cause.
- Modern defenders of the theory, e.g. Paul Ramsey and Oliver O'Donovan.
- The recent questioning of the theory, e.g. Vatican peace conference (2016) where some eighty participants called for a rethink on the theory as too often the theory has been used to endorse rather than prevent or limit war.
- How some see the theory as inconsistent with the Gospel imperative of non-violence.
- The advocacy of a Just Peace position in line with the Gospel teaching, that the Catholic Church should abandon the theory as it is just out of date as any war is destructive and there is no justice in destruction.
- The problems for the theory considering the indiscriminate nature of modern weaponry, e.g. weapons of mass destruction, biological and chemical warfare.
- The legacy of historical actions, e.g. the bombing of Hamburg, Dresden, Hiroshima and Nagasaki; the use of carpet bombing and napalm in the Vietnam War (possible utilitarian justification behind these actions).
- Criticisms of these actions, e.g. Bishop George Bell saw the German bombings as breaching the condition of discrimination; Elizabeth Anscombe saw the atomic bombing of the Japanese cities as tantamount to war crimes.
- The challenges presented by modern terrorism which some see as resistant to moral evaluation.
- How modern terrorism drew inspiration from these actions as the state was in effect sanctioning obliteration bombing as a tool of war thus contravening the key criterion of distinguishing between combatant and non-combatant immunity.
- How the development of modern weaponry could facilitate the delivery of Just War theory, e.g. laser guided weaponry and that “smart bombs” provide capacity for target discrimination.
- Revisionist Just War theory, e.g. Jeff McMahan.
- Other views of war, e.g. the Realist view (how the observance of normal

moral standards in war could jeopardise winning the war), the Pacifist view (self-defeating nature of war, violence only begets violence).
Accept valid alternatives
Mark in levels
(AO2)

[30] 50

Section A 100

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**You **must** answer this question

4 (a) “The central function of the state is to protect personal liberty.”

Present a case for this statement. You must support your answer with reference to at least one other unit of study.

Answers may include:

- Specific reference to a case for the statement.
- Possible consideration of various views of the role of the state, e.g. the state as a community of persons (Aristotle), the state as divinely ordained (St Paul), the protection of civil liberties under the law (the classical liberal view), the state as oppressor (Marx), the views of Hobbes and Locke.
- Rawls – that the state must provide conditions that are “equally to everyone’s advantage” and in doing so promote the common good, which includes personal liberty.
- Specific focus on the role of the state to protect personal liberty.
- The responsibility on the state to act in the interests of its citizens, to ensure their personal liberty and security, to promote the common good.
- Possible examples of how states can achieve this, e.g. the Human Rights Act (UK), for example, the right to life, protection against slavery, right to liberty and freedom, right to a fair trial, right to an education, freedom of thought, religion and belief; the Equality Commission (NI) – oversees equality and discrimination law; the Mental Capacity Act (NI) – providing guidance on when a person’s autonomy and decision making is compromised on health grounds (a person cannot be sectioned without good reason and following appropriate guidelines), the Brown ruling (USA) in the 1950s that overturned racial segregation in schools.
- The problems that terrorism presents for the state, especially for modern western liberal democracies – how does the state ensure protection of the personal liberty of its citizens when confronted with the apparent irrationality of terrorism?
- The particular problems for the state when dealing with prisoners of conscience.

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) "It is religion rather than the state that protects the rights of people." To what extent is this statement true? You must refer to other aspects of human experience in your answer.

AVAILABLE MARKS

Answers may include:

- Possible examples of where the state has failed to protect its citizens, e.g. Nazi Germany, the military dictatorship in Chile under Pinochet (1973 – 1990), the Apartheid regime in South Africa, San Salvador during the 1970s.
- How religious figures emerged to speak out against the wrong doings of the state, e.g. Dietrich Bonhoeffer (Nazi Germany), Bishop Trevor Huddleston and Bishop Desmond Tutu (South Africa), Bishop Oscar Romero (San Salvador).
- The particular responsibility placed on religion to ensure that issues of injustice are addressed as all people are part of a common brotherhood (in the Christian view, all are children of God) deserving of dignity, equality and justice.
- The role of prophetic calling in religion, the moral responsibility placed on the religious believer to draw attention to issues of injustice and wrong doing, e.g. as seen in the lives and witness of Jesus, Martin Luther King, Oscar Romero.
- How religion has failed in its duty to protect the rights of peoples, e.g. aligning itself with vested interests in society such as those in power, e.g. San Salvador, the abuse of children as revealed through recent scandals in the Catholic Church in Ireland and elsewhere, complicity in the subjugation of indigenous peoples in Africa and the Americas.
- The example of the Dutch Reformed Church in South Africa which conspired to justify the Apartheid system by creating a theological justification which it admitted to and later sought to redress.
- How where religion has failed its adherents and where people have looked to the state for justice, e.g. the sex abuse scandals.
- Issues where religion and state have come into conflict, e.g. same sex marriage, state managed fertility proposals, welfare reform, poverty, environmental ethics, the status of religious law, religious fundamentalism.
- The role of the state in liberal secular societies, how where the influence of religion has been side-lined the state is now seen as having ultimate authority and acts as the moral custodian for people.
- Examples where religion and state exist as a partnership, e.g. Britain.
- Examples where religion and state are clearly separate such as France and USA.
- How in France there appears to be a form of aggressive secularism at work.
- Examples where religion and state are inseparable (theocracy) and where state law is religious law, e.g. Iran.

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