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# **AS Religious Studies Exemplars: Paper 2 – Religion and Ethics**

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## Introduction

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- The purpose of this pack is to provide teachers and students with some examples of responses to AS Religious Studies Paper 2: Religion and Ethics.
- The sample assessment materials which these responses are based on can be found on the Pearson website
- In this pack, you will find a small sample of responses, an examiner commentary and the mark scheme for each question.
- The responses are all from students and we have retained their original responses where possible. In some cases, the student scripts have been typed to ensure that they are clear to read.
- In some cases, the students have used more space than was originally provided in the sample assessment booklets. In light of this feedback, the AS papers in 2017 will have additional pages.
- We will add to these exemplar packs throughout the year
- If you have any enquiries regarding these materials or have any other questions about the course, please contact our subject advisor team on [teachingreligiousstudies@pearson.com](mailto:teachingreligiousstudies@pearson.com)

## Question 1

### Question and Mark Scheme

- 1 Explore secular ethical perspectives on conservation.

Question number	Indicative content
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Conservation of the environment is urgently needed because of the threat from modern technology and industry that has failed to take into account its effect on the environment.</li> <li>• The present generation has a responsibility to conserve the environment in order to protect future generations from suffering.</li> <li>• Conservation of the planet is necessary to protect the diversity of habitats because the eco-system is being compromised by climate change and pollution.</li> <li>• Conservation of the environment must move away from an anthropocentric instrumental ideology towards a holistic intrinsic-based perspective if natural resources are not to be decisively depleted and non-human animals driven to extinction.</li> <li>• Keeping non-human animals in captivity can rarely be justified on conservation grounds since many would not be able to be released into the wild.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

**Candidate A:**

1 Explore secular ethical perspectives on conservation.

Many people believe that as human beings, we have a responsibility to conserve animals and plants. Should we ~~take~~ <sup>balance</sup> the interests of animals and plants to make a moral decision? ~~The shallow ecologist~~

There are two positions that influence matters of conservation; Shallow Ecologists and Deep Ecologists.

A Shallow ~~Ecologist~~ <sup>Ecologist</sup> would be concerned about the welfare of animals and plants but ~~they~~ <sup>they believe</sup> ~~recognise~~ that human dependence on the natural world is undeniable. A Christian would believe that humans ~~were~~ <sup>were</sup> created ~~first~~ <sup>last</sup> as ~~they~~ <sup>we</sup> were we are the pinnacle of God's creation placing us above animals but we have accepted the responsibility of the stewardship of the Earth so there must be some concern for animals and plants.

Deep Ecologists deny the status of being superior. Some religions, such as Sikhism and Hinduism, believe that they go through many lives including in the form of an animal. They also believe that less negative choices can be made.

**Examiner comment:**

The candidate makes some reference to deep and shallow ecology, but unfortunately, the candidate has misread the question and answered on religious, rather than secular, perspectives. The short introduction does not add credit to the overall answer.

**Level 1 – 2 marks.**

Level 1	1-2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
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**Candidate B:**

1 Explore secular ethical perspectives on conservation.

The Deep Ecology platform and the concept has 8 principles, all created by Arne Naess and George Sessions (1984). They believed that "the well-being and flourishing of human and nonhuman life on Earth have value in themselves". Essentially, Naess and Sessions proposed the idea that all beings - human or not - have inherent worth merely because of their existence. Another key idea is that, "The flourishing of human life and culture is compatible with a substantial decrease of the human population. The flourishing of non-human life needs such a decrease." They try to infer that people do, and should, die often. Therefore, the Earth and nature will control population naturally. In the most basic sense, deep ecology refers to the idea that humans and the environment are equal, both with an intrinsic and inherent value. One cannot be sacrificed over the other. It also states that we, ~~and~~ the human race, must do whatever it takes to protect the environment, no matter what.

**Examiner comment:**

The candidate has written a clear, well-organised, articulate and accurate response but it is a little brief for top marks to be awarded.

**Level 3 – 7 marks**

Level 3	6-8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
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**Candidate C:**

1 Explore secular ethical perspectives on conservation.

"The idea that Recycling and using "better for the environment" Resources just isn't good enough and we as Deep ecologists must try to fully commit to saving the environment and do absolutely nothing that damages it. You must not sacrifice one thing for another to put the environment at risk. As stated by Arne Naess and George Sessions (1984), 'The well-being and flourishing of human and non-human life on earth have values in themselves'. Furthermore, humans have no right to reduce this richness and diversity except so satisfy vital needs such as ; food, water and shelter. Present human interference with the non-human world is excessive and the situation is rapidly worsening. Therefore stating that more humans will need to die naturally because we keep taking resources and won't be able to sustain a reliable human and non-human life. The human population is too high due to better health care and longer lives from technology, electricity and money, damaging the environment. Policies therefore must be changed. The changes in policies after affect basic economic, technological and ideological structures. Humans need nature, therefore they consequently need to preserve and the ecological and cultural diversity of natural systems. This need to be a recognition of the fact that nature comes before industrialism (Total for Question 1 = 8 marks) as it was created by God, therefore we mustn't take it for granted.

**Examiner comment:**

The candidate has produced a full and comprehensive response.

**Level 3 – 8 marks**

Level 3	6-8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
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## Question 2

### Question and Mark Scheme

2 Assess the work of a significant figure in the campaign for racial equality.

Question number	Indicative content
2	<p>3 marks AO1, 6 marks AO2</p> <p>The question requires reference to <b>one</b> significant figure. The specification refers to a range of significant figures such as Martin Luther King and Malcolm X, although others may be used.</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Martin Luther King led the 1955 Montgomery Bus Boycott and helped found the Southern Christian Leadership Conference in 1957.</li> <li>• Martin Luther King helped to organise the 1963 March on Washington, where he delivered his famous ‘I have a dream’ speech.</li> <li>• Malcolm X, originally a member of the Nation of Islam, under Elijah Muhammad, later turned his back on them and founded the Organisation of African-American Unity.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Malcolm X is widely regarded as the second most influential leader of the Nation of Islam, after Elijah Muhammad, because he was largely credited with the group’s dramatic increase in membership between the early 1950s and early 1960s.</li> <li>• The work of Malcolm X was instrumental because many African Americans, especially those who lived in cities in the Northern and Western United States, felt that Malcolm X articulated their complaints concerning inequality better than the mainstream civil rights movement did.</li> <li>• Martin Luther King acknowledged that violence was sometimes necessary, therefore his pacifist stance was ambiguous at times.</li> <li>• The Montgomery Bus Boycott was a success, therefore turning Martin Luther King into a national hero and the spokesman of the Civil Rights movement.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>



## AS Religious Studies Exemplars – Paper 2

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"><li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li><li>• Information/issues are identified (AO2).</li><li>• Judgements are supported by generalised arguments (AO2).</li></ul>
Level 2	4–6	<ul style="list-style-type: none"><li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li><li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li><li>• Judgements of a limited range of elements in the question are made (AO2).</li></ul>
Level 3	7–9	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li><li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li></ul>

**Candidate A:**

2 Assess the work of a significant figure in the campaign for racial equality.

Martin Luther King was an American Baptist minister and activist who was a leader in the African-American Civil Rights Movement. His actions were based on and reflected his Christian beliefs.

He became a civil rights activist early on in his career, and in 1955 he led the ~~Montgomery~~ Montgomery Bus Boycott, and ~~he~~ founded the SCLC in 1957. He then led a successful march on Washington in 1963 where he delivered his famous 'I have a dream' speech. ~~There~~ There, he established his reputation as one of the greatest orators in American history.

On the 14<sup>th</sup> of October, King received the Nobel Peace Prize, and he had great success in ending segregation and by combatting racial inequality through nonviolent resistance. He is now the only African-American to have a US National holiday dedicated to him. (Total for Question 2 = 9 marks)

**Examiner comment:**

The candidate provides relevant factual detail but the only evidence of an assessment of the work of Martin Luther King is in the last paragraph.

**Level 2 – 5 marks**

Level 2	4-6	<ul style="list-style-type: none"> <li>A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
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**Candidate B:**

2) One specific figure in the campaign for racial equality was Martin Luther King, a civil rights activist who campaigned for civil rights for African-American people in the 1950s and 60s. His most famous demonstration was the 1963 March on Washington, where he delivered his iconic 'I have a dream' speech. However he was also involved in other significant events such as when he led the 1955 Montgomery Bus Boycott. Martin Luther's King was successful as a campaigner as he was a nationally recognized spokesperson for a massive movement. He took a peaceful stance to protesting, with many of his demonstrations being 'peaceful protests'. This allowed him to stay on the right side of the law, this furthered his campaign as the government had no grounds to stop him, and also made him a respectable figure. However Martin Luther King also sometimes recognized the necessity for violence, in order to create massive, positive change, thus making his pacifist stance slightly ambiguous at times. Overall I think Martin Luther King was a successful figure in the campaign for black civil rights in America, as he provided an active and respectable spokesperson for the campaign.

**Examiner comment:**

The candidate provides some detail about the work of Martin Luther King, but the assessment of his work could be developed further, for example, in terms of how successful his work was in the longer term.

**Level 2 – 6 marks**

Level 2	4-6	<ul style="list-style-type: none"><li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li><li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li><li>• Judgements of a limited range of elements in the question are made (AO2).</li></ul>
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**Candidate C:**

2 Assess the work of a significant figure in the campaign for racial equality.

Martin Luther King Jr. was a civil rights advocate whose campaign got global coverage. He was a talented and gifted man who led the black people of his time to the fight for freedom. He organised the first ever protest, which was a bus boycott that lasted 382 days. He wanted non-violent protests and believed that all men are equal according to God. In one of his speeches he says that "it is time to make justice a reality for all of God's children". Through this, we see that MLK's goal and vision was for all people to be equal. He goes on to say that "all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing." He again uses "God's children" as which reinforces the biblical religious aspect of his view on equality. He goes on to list groups of people who he believes aren't equal and then tells his audience that he thinks they should be. Some people, with traditional and set views on society and equality, strongly disagreed with him; including the man who shot him dead. On the other hand, many people believed in him and his word, supporting him on his journey to equality and justice.

**Examiner comment:**

The candidate produces a clear and articulate response with some detail, quotations and assessment of the material. In order to move further up the mark scheme, further assessment of the work of Martin Luther King would be required.

**Level 3 – 7 marks**

Level 3	7-9	<ul style="list-style-type: none"> <li>A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>
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Candidate D:

2 Assess the work of a significant figure in the campaign for racial equality.

Martin Luther King fought for the civil rights of Black Americans and received a Nobel Peace Prize at the age of 35. King 'had a dream' that there would be racial equality and that 'black men as well as white would be guaranteed the unalienable right of life liberty and happiness'. This explains that we should all be equal to one another, just like we are in the eyes of God and symbolises that the colour of our skin should not make us more superior than another race and therefore have different rights and rules. Although many people will disagree with King because of the social conventions that white people dominated the UK first and that they were not slaves; cannot justify poor treatment of individuals in the 21<sup>st</sup> century based on teachings of God to 'love thy neighbour' in Luke, because we all made in his own image and likeness' Genesis. King also states that 'It is now time to make justice a reality for all of God's children,' suggesting that children shouldn't grow up in a racist society to believe that they are worthless or less important than another race. However, some people may disagree with King because equality isn't possible all over the world and in society due to cultural expectations. Although we are told that God loves us equally we can't all have equality due to factors of economy, social classes and other factors. This highlights the key issue of inequality

and although 'we must not allow our creative protests to degenerate into physical violence'; it mustn't mean that superior races are allowed to control others and that both black and white people are allowed to speak their mind respectfully. King also emphasises that 'we should not be judged by the colour of our skin, but by the content of our character', which will enable both black and white people to see that each one of us are unique and made for a vocation to fulfil spiritual life and celebrate the one God has chosen for us. Some people still do disagree with the campaign for racial equality because it isn't sustained all around the world as slavery still happens. This symbolises that is there any point if it doesn't apply to everyone? and also that many people will still share racist & negative thoughts. King was the baseline for the law against racist abuse on the other hand.

(Total for Question 2 = 9 marks)

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**Examiner comment:**

The candidate produces a very detail response with substantial factual information and extended assessment. The candidate has gone beyond what is necessary to achieve full marks and has used more than the answer space. The AS papers from 2017 onwards will have extra answer space for students.

**Level 3 – 9 marks**

Level 3	7–9	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li><li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li></ul>
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Candidate E:

2 Assess the work of a significant figure in the campaign for racial equality.

Martin Luther King was a campaigner and ~~ed~~ protester against the segregation and discrimination imbedded in American society. Beginning in the USA adopted the Jim Crowe laws which separated people based upon race, Martin Luther King recognised the need for a non-violent campaign and movement against the poor treatment of his race. In 1955 Martin Luther King was the voice in the Montgomery Bus Boycott, which saw a boycott of the entire bus system and subsequently led to a change in laws made by the supreme court. He then took charge of the Southern Christian Leadership Conference (SCLC) in 1957. He ~~had~~ put strong emphasis upon having a non-violent campaign. His inspiration was ~~Chandhi~~ Gandhi and his basis Christianity. As a pastor and Christian man much of his reasoning was based off of

(Total for Question 2 = 9 marks)

'loving thy neighbour' and ensuring future relations between all races were positive.

\* The success of this can be seen in the 1963 'I had a dream' speech at the march on Washington; it is said this march was so peaceful not even Hitler was left behind. Further on in his fight for change his non-violent, peaceful stance may have lessened but this may be put down to the horrific treatment and response by police to non-violent marches, such as Selma 1965 or the Freedom Riders. Overall his campaign brought about changes to law - civil rights act - and placed him as a liaison for go Government and Presidential interaction with uniting the racist nation. He became and continues to be worldwide and national hero, even naming his own national day for his legacy.

**Examiner comment:**

The candidate has produced a response with a wide range of knowledge and a clear assessment of the work of Martin Luther King. An attainable goal is exemplified by this essay.

**Level 3 – 9 marks**

Level 3	7-9	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>
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## Question 3

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### Question and Mark Scheme

3 Assess the strengths of religious approaches to gender equality.

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Question number	Indicative content
3	<p>3 marks AO1, 6 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Religious understanding of creation place equal value on men and women as God’s creation.</li> <li>• Religious approaches to gender equality may identify distinct roles for men and women.</li> <li>• Religious contributions to gender equality may either promote or reject a hierarchical understanding of male and female roles.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Religious approaches to gender equality may appear to be anachronistic and therefore fail to take into account ideological changes such as feminism.</li> <li>• Religious approaches draw on sacred texts, however some feel these need to be interpreted relevantly in the modern world, in the light of changing cultural differences.</li> <li>• Religious approaches may be based on the presentation of key religious figures, such as Jesus, which therefore promote good examples of compassionate and humanitarian treatment of all genders.</li> <li>• Religious models of gender equality may recognise the distinct and valuable contributions of different genders, therefore enabling them to build on inherent strengths and talents.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 3	7–9	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

**Candidate A:**

Religious approaches do have some strengths to promote gender equality. For example, when men and women were created, equal value was put on both, as both being God’s creation. However after Eve fed Adam the apple she was then condemned to following him. Also religious approaches often promote distinct gender roles for men and women, which are outdated. Many religious approaches to gender equality often appear to be old fashioned and anachronistic, and fail to take into account more modern ideologies and movements, like feminism. All religious approaches come from scared texts that many may take as being literal, and thus often the views do not support gender equality. However many religious people argue that in a modern world these texts should be interpreted relevantly in the light of changing cultural differences, if this is done then a religious approach could support the ideals of gender equality.

**Examiner comment:**

The candidate does use some technical terms in this response but this is a generic, rather imprecise answer with little scholarship or precise references, which does not specify which religion the views cited represent.

**Level 2 – 4 marks**

Level 2	4–6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
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**Candidate B:**

3 Assess the strengths of religious approaches to gender equality.

Christianity teaches that we are all equal as we are made 'in the image of God'. However, ~~the~~ the Bible also identifies distinct roles for men and women, and ~~the~~ promotes a hierarchical approach to ~~the~~ male and female roles. For example it was only in 2014 when women were allowed to become bishops in the Church of England, and even then many opposed this, saying that scripture requires male headship in the church. This is taken from Jesus being a man, and indeed all of his disciples ~~were~~ <sup>having been</sup> male.

~~This~~ This could ~~show~~ show that Christianity may fail to take into account ideological changes such as feminism, and identify equality within the church.

There may be some points that stress gender equality, however in practice ~~we do~~ ~~not see~~ religious approaches

(Total for Question 3 = 9 marks)

may be seen to not value both genders equally.

TOTAL FOR SECTION A = 26 MARKS

**Examiner comment:**

The candidate uses some technical language and references in this response. In order to move into the next level, this response requires more detailed assessment of the strengths of religious approaches to gender equality.

**Level 2 – 6 marks**

Level 2	4–6	<ul style="list-style-type: none"><li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li><li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li><li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li></ul>
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**Candidate C:**

3 Assess the strengths of religious approaches to gender equality.

Christianity teaches that all people were made "in the image of God" as it says in Genesis: "So God created human beings, making them to be like himself". Similarly in Galatians the inspired word of God is to say that "there is no difference between Jews and Gentiles between men and women; you are all one in union with Christ Jesus". This coheres with modern day views that men and women should be equal; it ~~adv~~ advocates equality in the name of God therefore to discriminate would be to ~~go~~ <sup>defy</sup> ~~oppose~~ the wishes and creation of God. This is furthered by God's desire for us to "Love thy Neighbour. These opinions are in line with feminism and equalitarianism; ~~since~~ such that ~~is~~ <sup>was</sup> in the Church ~~was~~ since ~~2011~~ <sup>2014</sup> women are able to become Bishops. The neiges approach is a strength as it gives historic backing to a

(Total for Question 3 = 9 marks)

3. fair and just opinion. Although the numerous contradictions found in the Bible can decrease the worth or infallibility of these claims. For some non-religious people the Bible is not a justification. Contradictions such as apostolic succession and the differing roles of women. "Christianity does not recognise the worth of both men and women, but often the roles of women are lesser or second to those of men, such as in Ephesians it is said "wives, submit yourselves to your husbands... as a husband has authority over his wife". Eve, herself, committed original sin immediately putting her as weaker.

Although the religious perspectives on equality coher with a positive, equalitarian mindset the ambiguity of the sacred text as well as its age rendering it out of ~~date~~ date, I do not believe it is a strong approach to gender equality.

**Examiner comment:**

This lengthy response shows a good range of references and strong assessment of the strengths of religious approaches to gender equality. The student has written at length on extra paper. The AS papers from 2017 onwards will have extra answer space for students.

**Level 3 – 9 marks**

Level 3	7-9	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>
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## Question 4a

### Question and Mark Scheme

4 (a) Explore the key concepts of Act Utilitarianism.

(8)

Question number	Indicative content
4(a)	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• It is an ethical theory developed against the social, economic and cultural background of the Industrial Revolution and the Enlightenment.</li> <li>• It is a theory developed by Jeremy Bentham, based on the observation that humans seek happiness and avoid pain.</li> <li>• Act Utilitarianism is a teleological (consequentialist) approach to ethical decision making, based on predicted outcomes.</li> <li>• This is an approach to moral decision making based on actions and ends, rather than on inherent moral principles, such as duty.</li> <li>• It is based on the principle of utility, which determines the usefulness of the action so far as it is likely to bring about its desired outcome.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

**Candidate A:**

4 a) The industrial revolution made many people move from the countryside to towns and cities, however upon their arrival they found that the streets were not 'paved with gold' as they were lead to believe, and that had exchanged the rural tyranny of landowners for the urban oppression of the factory owners. Act utilitarianism was Jeremy Bentham's reflection on the injustice. Bentham observed that humans naturally seek happiness and avoid pain, and created a theory that tried to maximize this in society. Utilitarianism is the idea of making decisions to do the greatest good for the greatest number of people, Act Utilitarianism uses a calculation to decide what this is, the hedonic calculus, which contains seven key factors. Act utilitarianism is a consequentialist approach that bases decisions on a predicted outcome. This ethical theory is based on actions and ends, rather than things having inherent moral goodness, like duty. Act utilitarianism is based on the principle of utility, this means that by looking at how an action has effected people in the past, you can probably tell how the action will affect people in the present.

**Examiner comment:**

The candidate produces a clear and efficient response exploring the key concepts of Act Utilitarianism. More detail and range is required for this response to move up in the mark scheme.

**Level 3 – 6 marks**

Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
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## Candidate B:

4 (a) Explore the key concepts of Act Utilitarianism.

(8)

Act Utilitarianism is a teleological, consequentialist approach to ethical decision making. Jeremy Bentham developed his ideas surrounding this ethical system by deciding that the most moral acts are those which maximise pleasure and minimise pain. He also provided a way of measuring the goodness and utility of an action, which he called the Hedonic Calculus. Act Utilitarianism does have strengths, for example it is based on the principle of utility, which determines the usefulness of the action, and it has very <sup>practical</sup> ~~practical~~ goals. However, it is difficult to predict ~~over~~ the consequences of our actions, and the equation 'happiness = pleasure minus pain' has the potential to justify any act. Act Utilitarianism was developed against the social, economic and cultural background of the Industrial Revolution, which in which thousands of working families moved into towns from the country and faced appalling living conditions. Act Utilitarianism met the needs of the workinging classes.

**Examiner comment:**

The candidate includes some useful and relevant material within this response. As this question assesses AO1, a top mark might have been gained by exploring another concept rather than beginning to assess and/or evaluate the material.

**Level 3 – 7 marks**

Level 3	6–8	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li><li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li></ul>
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## Candidate C:

4 (a) Explore the key concepts of Act Utilitarianism.

(8)

Act Utilitarianism is a teleological, consequentialist ethical theory developed by Jeremy Bentham. The creation of the theory ~~was~~ happened during a time of social change due to the industrial revolution; Bentham was concerned with social and legal reform. The theory focuses on the utility of an action, or usefulness to the greatest number of people. Bentham places a morally right action as an action which ~~is~~ does the greatest good for the greatest number. The ~~maximisation~~ theory judges an action based on outcomes and consequences, therefore it has no rules ~~of~~ or views on actions that are ~~are~~ judged to be inherently good, like ~~honesty~~ or justice or duty, or inherently bad.

Bentham's act utilitarianism comes with the hedonic calculus, this recognize seven elements that assess an action and the pleasure it would generate. It is a quantitative way to decide a moral action. Bentham did focus on pleasure as ~~the~~ to strive for pleasure, a lack of pain, is human nature and can be observed.

**Examiner comment:**

The candidate produces a strong response which just falls short of the top mark. The addition of another key idea or discussion of a concept, as well as the nature of happiness or pleasure, would enhance this response.

**Level 3 – 7 marks**

Level 3	6–8	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li><li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li></ul>
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## Question 4b

### Question and Mark Scheme

- (b) Analyse the weaknesses of Act and Rule Utilitarianism as methods of resolving moral dilemmas.

(20)

Question number	Indicative content
4(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Act Utilitarianism fails to recognise the need to respect inherently valuable moral principles.</li> <li>• Rule Utilitarianism compromises the principle of utility by allowing rules to play a part in moral decision making.</li> <li>• Utilitarianism may be guilty of allowing the will of the majority to prevail even if it is intuitively unsound.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Act Utilitarianism may fail to recognise the need to respect inherently valuable moral principles because it values outcomes above and beyond principles.</li> <li>• Acts are judged according to a predetermined outcome, however this may not be universally desirable.</li> <li>• Rule Utilitarianism places rules at the heart of decision making and therefore is in effect a form of deontology, which focuses on the motive rather than the action.</li> <li>• Distinguishing between strong and weak rules may be arbitrary, therefore these theories are not useful in resolving moral dilemmas.</li> <li>• The will of the majority is not a reliable judge of what is good because minority groups may suffer for no other reason than the majority wills it.</li> <li>• Justice may not be served by Act and Rule Utilitarianism because of the insignificant value placed on the minority, therefore these theories are limited in their ability to resolve moral dilemmas.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–5	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues may be selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question.</li> <li>• Judgements are supported by generic arguments (AO2).</li> <li>• Judgements are made with no attempt to appraise evidence (AO2).</li> </ul>
Level 2	6–10	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made.</li> <li>• Judgements made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	11–15	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made.</li> <li>• Judgements are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	16–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question.</li> <li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

## Candidate A:

(b) Analyse the weaknesses of Act and Rule Utilitarianism as methods of resolving moral dilemmas.

(20)

~~Act~~ Utilitarianism, ~~which~~ is a teleological consequentialist theory, which focuses on the greatest amount of good for the greatest number of people. Act Utilitarianism, developed by Jeremy Bentham, has been ~~exist~~ criticised as it fails to recognise the needs to respect inherently valuable moral principles, as it values consequences beyond principles. This is not universally desirable, and there is no defense for the minorities in moral decision making.

These flaws led John Stuart Mill to develop his approach, Rule Utilitarianism, in which happiness is stressed rather than pleasure, and the importance of the greatest amount of happiness for the greatest number of people. He said that some pleasures are more desirable and more valuable than others, and so separated pleasure into higher and lower. However this could raise controversy, as ~~who~~ to what pleasures fit into which categories.

Moreover, like Act Utilitarianism, it is difficult for us to predict the consequences

of our actions. Invoking rules on moral decision making may make Rule Utilitarianism deontological not teleological, and due to rules, followers of the theory may become irrational, disregarding others and placing insignificant value on the minority.

The will of the majority is not a reliable judge of what is good, and many evil acts could be justified, but that does not necessarily make the action good.

Ultimately, utilitarianism is an admirable idea, however these theories are not useful in resolving moral dilemmas, as it is difficult to predict the consequences of our actions, and indeed what constitutes pleasure and happiness.

**Examiner comment:**

The candidate employs some useful analysis and there is an attempt at a conclusion. The essay is relatively brief and promises more than it delivers in terms of the range of content and knowledge.

**Level 3 – 12 marks**

Level 3	11–15	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made.</li> <li>• Judgements are supported by an attempt to appraise evidence (AO2).</li> </ul>
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## Candidate B:

(b) Analyse the weaknesses of Act and Rule Utilitarianism as methods of resolving moral dilemmas.

(20)

<sup>Act</sup> Both act and rule utilitarianism are ethical theories behind justifications for the greater good. This is the principle of utility and is of utmost centrality to both Act and Rule utilitarianism. Both theories have strengths but so too fundamental weaknesses. Act Utilitarianism was first developed by Jeremy Bentham. However, ~~criticised~~ due to evident imperfections John Stuart Mill devised a new form of utilitarianism. Thus, begging the question of whether utilitarianism is inherently flawed and consequently unfixable. This certainly prompts doubt as to how effective both Act and Rule utilitarianism are as methods of resolving moral dilemmas.

Bentham's Act Utilitarianism, focuses on the single principle of minimising pain and maximising pleasure and happiness. Bentham's theory looks at whether something is good or bad based on its benefit for the ~~greatest~~ majority of people. This is the "principle of utility," the greatest good for the greatest number. Bentham stated that 'an act is right if it delivers more pleasure than pain and wrong if it brings about more pain than pleasure. However, in order to determine this Bentham uses a quantitative approach of adding up the amounts of pleasure and pain for each possible act. The hedonic calculus of adding up

one seven measures of pleasure, is hardly practical to use on a day to day basis. Calculating the morality of each choice is time consuming. Other complications also arise in that it is difficult to predict the consequences of an act. Additionally, there is a potential to justify an act if you believed that it would result in the highest amount of pleasure. Furthermore, it is hard to define pleasure and <sup>thus</sup> hence, if pleasure cannot be accurately defined how accurate would the Hedonic calculus be? Therefore, Act utilitarianism many weaknesses meant it was deemed as fairly unhelpful method of resolving moral dilemmas.

Therefore, ~~the~~ John Stuart Mill devised Rule Utilitarianism in the hope that it would strengthen Utilitarianism as a method of resolving moral dilemmas. Rule Utilitarianism accepts that happiness is of the greatest importance rather than pleasure. Unfortunately whilst many of the issues in Bentham's act utilitarianism have been addressed there are still many flaws. Firstly, it is difficult to predict the consequences which was also a problem of act utilitarianism. Additionally, those who believe in Rule Utilitarianism can either be strict rule followers or modifiers. Those who are strict rule followers are at times inflexible and are too reluctant to diverge from rules in circumstances. On the other hand rule modifiers can end up being very similar to act utilitarianism.

## AS Religious Studies Exemplars – Paper 2

### Examiner comment:

The candidate displays a good range of analysis using technical language and following a clear structure. This final question in the examination must show significant depth and/or breadth to access the top level. Whilst this is a solid response and gains 13 marks, it is not sufficiently comprehensive to move into level 4.

### Level 3 – 13 marks

Level 3	11–15	<ul style="list-style-type: none"><li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li><li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li><li>• Makes connections between many but not all of the elements in the question (AO2).</li><li>• Judgements of a limited range of elements in the question are made.</li><li>• Judgements are supported by an attempt to appraise evidence (AO2).</li></ul>
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## Candidate C:

(b) Analyse the weaknesses of Act and Rule Utilitarianism as methods of resolving moral dilemmas.

(20)

Act Utilitarianism is teleological ethical theory that ~~assesses~~ assesses the utility and usefulness of an action. Otherwise ~~is~~ described as doing 'the greatest good for the greatest number'. This theory uses the hedonic calculus, a quantitative way of assessing the morality of a dilemma. Rule Utilitarianism, in contrast, establishes certain rules that all actions must agree with and be followed in similar circumstances. These rules promote the happiness of humanity and should evoke happiness for the greatest number. The two versions of the theories are similar as they both judge actions based ~~off~~ on consequences for the majority. ~~Both theories have their weaknesses.~~ Both theories have ~~their~~ their weaknesses.

Act Utilitarianism poses many issues due to both its basis and its execution. The theory of Utilitarianism focuses on happiness and pleasure but this could potentially cause humanity to focus and seek personal, selfish happiness. Similarly, the focus

on the majority may advocate injustice for the minority as it will ignore their needs and desires. This may lead to the already down trodden become more disadvantaged, in terms of education, ~~but many~~ the hedonic calculus may be made redundant by its emphasis upon future consequences, due to human inability to see ~~the~~ foresee the future. To accurately assess all possible outcomes a great deal of time is needed that is not always available when making a decision. ~~The~~ Act Utilitarianism also does not recognise that any action is inherently wrong, many actions feel morally incorrect and ~~to~~ <sup>to</sup> condone them may seem unjustifiable by any outcome they produce.

Rule Utilitarianism does offer a solution to that in that it does recognise certain actions as morally wrong, but it also gives concrete rules (strong utilitarianism) that should be followed. ~~This is a problem~~  
 The theory presents many of the same weaknesses as Act Utilitarianism as

we still can't predict the future. ~~and~~  
 It is difficult to define what constitutes happiness, so may open ~~up~~ up the ~~theory~~ theory for questioning and variations. The theory made by Mill does again fail to defend minorities. ~~and~~  
 Finally the different interpretations of weak and strong rule mean that ~~neither~~ neither may be satisfactory.

The theories both ~~focus~~ focus on happiness and pleasure, holding positive outlooks on the future, but neither protect the minorities wholly or allow for easy, accessible assessment ~~of~~ of a decision.

**Examiner comment:**

The candidate maintains a range of details which moves this essay comfortably into level 4. It is possible that the essay is unfinished, but there is a good use of language in this well organised response.

**Level 4 – 17 marks**

Level 4	16–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question.</li> <li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>
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## AS Religious Studies Exemplars – Paper 2

Level 4	16–20	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li><li>• Makes connections between the full range of elements in the question (AO2).</li><li>• Constructs coherent and reasoned judgements of the full range of elements in the question.</li><li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li></ul>
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