



Exemplars

A Level Religious Studies: Paper 2 – Religion and Ethics

A Level Religious Studies Exemplars: Paper 2 – Religion and Ethics

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Introduction

- The purpose of this pack is to provide teachers and students with some examples of responses to A Level 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 A Level specimen papers on the website and the Summer 2018 papers 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

Question 1

Question and Mark Scheme

- 1 Explore the contribution made by Situation Ethics to moral decision making.

Question number	Indicative content
1	<p>8 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • Situation Ethics is a Christian response to cultural and social changes in the mid to late 20th century. • Situation Ethics provides an opportunity to make connections between contemporary Christian decision making and the ministry and example of Jesus. • The role of <i>agape</i> is a hallmark of the theory focusing moral decision making on what is the most loving thing to do in a situation. • The guiding principles are personalism, positivism, relativism and pragmatism, which propose a rejection of absolutes and legalism. • Joseph Fletcher based Situation Ethics on real life, extreme situations, offering a way of assessing moral situations that cannot be resolved by use of everyday moral rules.

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

Candidate A:

1 Explore the contribution made by Situation Ethics to moral decision making.

Situation ethics has contributed to moral decision making. In situation ethics, right and wrong acts depend upon the situation and its out-come. It teaches that ethical decisions should follow flexible guidelines rather than absolute rules, and can be taken on a case by case basis.

Situation Ethics is personal and sensitive to circumstances, context, and cultural traditions, for every moral decisions shows respect for individuals for the things they regard as valuable.

Situation Ethics that right acts are those motivated by the wish to promote the well-being of people.

Because moral decisions are treated on a case-by-case basis, the decision is therefore always tailored to particular situations.

(Total for Question 1 = 8 marks)

Examiner comment:

The candidate uses a range of knowledge and terminology, but there is some repetition and no clear understanding of the wide circumstances of influence of the theory.

Level 2 – 4 marks

Level 2	3-5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
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Candidate B:

1 Explore the contribution made by Situation Ethics to moral decision making.

Situation ethics was a consequentialist way of moral decision making. It was based on the idea that decisions should be made on the basis of finding the most loving outcome. It provided an alternative to deontological decision making based on a strict set of rules, as it was a much more flexible way of making decisions, meaning you could adapt your approach to the situation. The elements of situation ethics were described by Joseph Fletcher, who believed we should seek the well-being of people rather than love principles. It provided a non-religious way of moral decision making, which could also be accepted by religious people as it is based on the principle of love which most religions are based on. It also provided for some people a version of the Utilitarian approach which they could accept as being more moral, as it puts others above yourself and well-being above pleasure. It allowed people to make their own decisions based on conscience, but has led to disagreements where people may not always agree on the right thing to do in a moral situation. (Total for Question 1 = 8 marks)

Some might say it provides the opportunity for some people to justify their immoral acts as it is too flexible.

Examiner comment:

The candidate uses relevant terminology and understanding but limits themselves by comparison with other theories which tend to dominate this answer.

Level 2 – 5 marks

Level 2	3-5	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1). • Develops key religious ideas and beliefs to show a depth of understanding (AO1).
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Candidate C:

1 Explore the contribution made by Situation Ethics to moral decision making.

Situation Ethics made people the centre of decision making, not rules. Situation Ethics is the mid point between Legalism and anarchy. Situation Ethics teaches we make decisions based on what is the most loving thing to do. In this instance, Agape Love is what must influence us, unbiased love. Situation Ethics has no set rules which must be followed in every scenario. It does have four principles: pragmatism, practicality, relativism and personalism. These four describe the outcome of each situation: It should work well, it should not be over complicated to execute, it should be relative to the situation, it should suit the people involved.

Examiner comment:

The candidate shows a competent range of knowledge with key terms and the main concept is understood. This response could move up the mark range by more detailed explanation of background and intentions and with specific reference to Fletcher.

Level 2 – 5 marks

Level 2	3-5	<ul style="list-style-type: none">• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).• Develops key religious ideas and beliefs to show a depth of understanding (AO1).
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Candidate D:

1 Explore the contribution made by Situation Ethics to moral decision making.

Situation ethics devised by Fletcher has made a significant contribution to moral decision making. Situation ethics are in line with Jesus' teachings and emphasise the importance of doing 'the most loving thing.' Furthermore, situation ethics illustrates the importance of living by the spirit of the law rather than by the letter of the law.

Situation ethics succeeds in striking a balance between legalism and antinomianism. Through doing so issues of right and wrong are able to remain relative and situationist. Hence, something that is considered morally right in one circumstance may not be justifiable in another circumstance. However, it is important to recognise that situation ethics is not a rejection of laws but rather the view that laws are useful tools not absolutes. Situation ethics is positivist and focuses on love and surely that is the better motive to act on. Furthermore, situation ethics focuses on Jesus' teaching that we should 'love thy neighbour.' Therefore, we can potentially decide how to act in a situation through asking the question: what would Jesus do.

(Total for Question 1 = 8 marks)

Examiner comment:

The candidate shows good use of terminology and understanding of the distinctive approach made by Situation Ethics, including consistency with the teaching of Jesus and key focus on Joseph Fletcher. One of Fletcher's case studies would enhance a good answer.

Level 3 – 7 marks

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

- 1) Situation Ethics has contributed to moral decision making in a number of ways. In the mid to late 20th century there was large cultural and social changes, in all parts of society. After these changes many peoples moral stand point and ideals adapted and changed, this lead many of the Christian teachings being outdated and less relevant in modern society. Situation Ethics provided an opportunity to make connections between the decision making of contemporary Christians and the mystery and example of Jesus. Agape love is central to this theory, with the basic principle for decision making being to do the most loving thing in that particular situation. Situation Ethics has four guiding principles, personalism, positivism, relativism and pragmatism, which demonstrate the ideals of how a loving decision should be made. They all reject the idea of absolute rules and legalism, taking a situationist approach. Joseph Fletcher based situation ethics on Jesus's example. For example when he broke the strict absolute rules of the Pharisees in order to heal a man claiming, 'the Sabbath was made for man, not man for the Sabbath'. Situation ethics contribution to moral decision making was that it created a new a way for a modern Christian to make moral decisions, that suited there new ideals, but also followed the example of Jesus.

Examiner comment:

The candidate has written a strong response showing awareness of cultural background as well roots in Jesus' teaching and practice and the guiding principles offered by Fletcher. There is clear understanding of the focus of the theory.

Level 3 – 8 marks

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

Question and Mark Scheme

- 2 Assess the claim that religious approaches to same-sex relationships have been influenced by social and cultural changes.

(12)

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p>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.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • There have been changes in approaches to same-sex relationships such as decriminalisation of homosexuality, civil partnerships, same-sex marriages. • Since World War II, there have been social and cultural changes in family structures and moral perspectives, as well as advances in biology and psychology. • There have also been changes in religious approaches, such as blessing of same-sex marriages or employment of openly homosexual clergy. <p>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.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • The 1967 decriminalisation of homosexuality did not lead to immediate change in religious thinking, which suggests that not all religious approaches change in tandem with social and cultural changes. • Many religious approaches continue to be based on teaching of sacred texts, which are deemed immutable, which may be thought to prevent religious approaches from keeping pace with social and cultural changes. • Religious teaching in sacred texts has great authority, however it has always been influenced by social and cultural factors, so it is not just a modern phenomenon. • There has been religious re-evaluation of the teaching on same-sex relationships, which suggests religions believe it is essential for the emotional and spiritual wellbeing of individuals and communities and not simply paying lip service to social trends. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

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Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are identified (AO2). • Judgements are supported by generalised arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2). • Judgements of a limited range of elements in the question are made (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).

Candidate A:

- 2 Assess the claim that religious approaches to same-sex relationships have been influenced by social and cultural changes.

(12)

Modern society is generally more open and accepting with regards to homosexuality and same-sex relations. Contrasting to this ~~open and are~~ ^{have always} the religious approaches which ~~still remain quite~~ ^{is it} been quite rigid in their ~~their~~ understanding of same sex-relationships, however ~~the~~ one could argue the extent to which modern society has influenced the traditional religious approaches.

In Western society, there is a growing opinion that there is no ~~more~~ moral issue regarding same-sex relationships, yet, there is still a stigma attached to homosexuality within the Christian and religious communities. ~~The~~ Christianity, for example, ~~the Bible~~ Catholicism, is clear in its attitude towards homosexual acts. ~~The~~ Bible states 'you shall not lie with a man as a woman'; that is an abomination". This language is straight forward ~~that~~ many Christians interpret ~~it~~ directly and so many will disagree with same-sex relationships completely.

~~However, in contrast to the strong Catholic~~
Furthermore, Catholic church teachings lean towards the natural law theory, which suggests that sex that doesn't allow for procreation is

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wrong and unnatural. Same-sex does not allow for procreation and thus could be considered wrong.

Contrastingly, liberal churches have shown support for homosexuality and that the quality of the relationship is what determines the ~~the~~ moral value.

In conclusion, despite the more relaxed liberal church approach, the more strict religions have barely been influenced by modern society.

Examiner comment:

The candidate shows clear understanding of three characteristic Christian approaches to same sex relationships, but reference to social and cultural change is limited to 'more open and accepting'. They draw the simple conclusion that Liberal Christians are typically therefore more influenced by this change. This response could move up the levels with reference to particular examples of how society is more open and accepting and whether there is specific evidence of religious approaches to responding to these changes.

Level 2 – 7 marks.

Level 2	5-8	<ul style="list-style-type: none">• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).• Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2).• Judgements of a limited range of elements in the question are made (AO2).
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Candidate B:

- 2 Assess the claim that religious approaches to same-sex relationships have been influenced by social and cultural changes.

(12)

The main reason that Christian belief has always been against same sex marriages is that Christians have always believed that sex should be linked to reproduction, which is impossible in a same sex marriage. St Aquinas for example believed sex had to be connected to reproduction. Other religious reasons against same-sex relationships include the belief that children should have a mother and father, and that homosexuality is a temptation that should be avoided.

Some would say that Christian approaches have not changed, as most churches still hold that homosexual sex is sinful, and will not marry a same-sex couple. There is still, especially with religious people, a stigma attached to homosexuality and strongly held views that it is immoral.

There has been a clear change over time in society's acceptance of same-sex relationships, as in most areas homosexual sex is legal, and same-sex marriages are legally recognised in many countries as well.

Church denominations differ a lot on their views on homosexuality. An example of churches that have changed their approach is in 2003 in the USA the New Hampshire diocese chose as bishop an openly gay man.

The Roman Catholic church now looks more favourably on ~~people~~ ~~to people~~ ~~in some~~ homosexual people, and made a point to state that they should be treated with respect. It has also now accepted that being homosexual is not a choice,

however it still holds against same sex relationships by saying that homosexual acts are still wrong.

Within liberal Christianity, there is much more support for homosexuality, which shows change with the times, as before all churches would have been against same-sex relationships.

There is a lot of pressure in modern times on Religions to be more accepting towards people in same-sex marriages, as many people regard this as a civil rights issue, yet fundamental views of Christianity and Islam, that homosexual sex is wrong, have not changed.

I would say religious approaches have been caused to change by social changes, as otherwise they would have no reason to change their belief.

Examiner comment:

The candidate has a slow start, with the first paragraph not directly relevant to the question, although the connection is eventually made and the answer then offers some useful examples and illustrations. A conclusion is drawn which relates directly to the question.

Level 3 – 9 marks.

Level 3	9-12	<ul style="list-style-type: none">• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).
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Question 3a

Question and Mark Scheme

If I think of hypothetical imperative in general, then I do not know beforehand what it will contain until the condition is given to me. But if I think of a categorical imperative, then I know directly what it contains. For since besides the law, the imperative contains only the necessity of the maxim, that it should accord with this law, but the law contains no condition to which it is limited, there remains nothing left over with which the maxim of this action is to be in accord, and this accordance alone is what the imperative really represents necessarily. The categorical imperative is thus only a single one, and specifically this. Act only in accordance with that maxim through which you can at the same time will that it becomes universal law.

(Source: Quote from Immanuel Kant – Groundwork for the Metaphysics of Morals (1785) Yale University Press edition trans. Allen W Wood (2002) page 37)

- 3 (a) Clarify the ideas illustrated in this passage about Kant’s idea of the categorical imperative.

You must refer to the passage in your response.

(10)

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</p> <p>Candidates may refer to the following.</p> <ul style="list-style-type: none"> • The categorical imperative is the foundation for all moral decision making and moral action: <i>‘Act only in accordance with that maxim through which you can at the same time will that it becomes a universal law.’</i> • It is based on the principle of universalisability or the formula of the law of nature – an action is morally permissible if it could always be performed without contradiction. • A categorical imperative must be an action that could be a law in a Kingdom of Ends, in which the moral agent does not consider themselves an exception to the moral law. • The categorical imperative requires that a moral agent treats others as ends in themselves and not as a means to an end. • The categorical imperative requires that a moral agent acts autonomously for it to be morally good. • Categorical imperatives contrast with hypothetical imperatives, which are motivated by potential outcomes and thus cannot be universalised: <i>‘If I think of hypothetical imperative in general, then I do not know beforehand what it will contain until the condition is given to me.’</i>

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Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding of key religious ideas and beliefs is superficial (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).
Level 2	4-6	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).
Level 3	7-10	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1). • Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).

Candidate A:

3 (a) Clarify the ideas illustrated in this passage about Kant's idea of the categorical imperative.

You must refer to the passage in your response.

(10)

Kant sought an objective criterion for morality, some logical way of determining right and wrong. He wanted to understand the principles upon which the pure practical reason operated. The Categorical Imperative refers to an absolute moral obligation. Kant says, "I do not know beforehand what it will contain until the condition is given to me. But if I think of a categorical imperative, then I know directly what it contains," when discussing hypothetical imperatives. Kant shows that the use of the categorical imperative is not decided on the results/circumstances of a decision. But purely the decision itself.

Examiner comment:

The candidate displays a narrow range of knowledge in this very brief answer (which does not go beyond the first half page of lined answer space) of which three lines constitute a quotation from the extract.

Level 1 -3 marks

Level 1	1-3	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Knowledge and understanding of key religious ideas and beliefs is superficial (AO1). • Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).
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Candidate B:

- 3 (a) Clarify the ideas illustrated in this passage about Kant's idea of the categorical imperative.

You must refer to the passage in your response.

(10)

Kant believes that society should move away from hypothetical imperatives and instead only use categorical imperatives. He believes categorical imperatives are better as they are clearer, so we can know much more absolutely which actions are obligatory and which are forbidden. As he says, "I know directly what it contains". Kant defined hypothetical imperatives as conditional, and therefore these are not moral imperatives. He believes moral imperatives should make no reference to desires or needs.

Examiner comment:

This is another brief response which makes a simple reference to the passage. Although this is shorter than the exemplar above, the use of technical language is sharper and less dependent on the extract.

Level 2 – 4 marks

Level 2	4-6	<ul style="list-style-type: none">• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).
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Question 3b

Question and Mark Scheme

- (b) Analyse the extent to which the categorical imperative serves as a reliable foundation for moral decision making.

(20)

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p>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.</p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"> • The categorical imperative is based on reason and does not rely on outcomes or situations. • The categorical imperative places intrinsic value on moral agents rather than the actions they perform or which affect them. • The categorical imperative recognises human capacity to make autonomous moral decisions without reliance on divine authority. <p>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.</p> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"> • Kant’s claim that every rational being exists as an end in itself, places intrinsic value on the individual and therefore individuals and society benefit from this view, making it a reliable foundation. • A categorical imperative is one that you can will to become a universal law, therefore they are more reliable than hypothetical imperatives, which relate only to a particular situation or time. <i>‘But if I think of a categorical imperative, then I know directly what it contains.’</i> • Categorical imperatives are the product of a good will acting in accordance with duty, therefore they are reliable because the good will is intrinsically good and duty the only reliable moral reason for actions – recognising what we must and ought to do in a moral kingdom of ends. • Categorical imperatives derive from human reason that is accessible to all irrespective of experience, therefore they are more reliable because they can be used to lay the groundwork of morality, which is coherent to everyone <i>‘The imperative contains only the necessity of the maxim.’</i> • Prima facie duties may be taken into account, however that does permit some flexibility in the categorical imperative and therefore may make it more reasonable in the modern world. • Kant states that a rational being should always be treated as an end in itself, however human agents are able to act in the performance of certain roles as a means to an end by way of agreement or contract, say, in professional or service roles, which suggests it can be interpreted in a number of ways. <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

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Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> • A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1). • Information/issues are selected (AO2). • Makes basic connections between a limited range of elements in the question (AO2). • Judgements are supported by generic arguments (AO2).
Level 2	5–8	<ul style="list-style-type: none"> • A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues (AO2). • Makes connections between a limited range of elements in the question (AO2). • Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).
Level 3	9–12	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
Level 4	13–16	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1). • Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between a wide range of elements in the question (AO2). • Constructs coherent and reasoned judgements of many but not all of the elements in the question, which are supported by the appraisal of some evidence (AO2).
Level 5	17–20	<ul style="list-style-type: none"> • A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1). • Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2). • Makes connections between the full range of elements in the question (AO2). • 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).

Candidate A:

(b) Analyse the extent to which the categorical imperative serves as a reliable foundation for moral decision making.

(20)

The categorical imperative was devised by Kant and is a deontology theory. It helps us to know what actions are obligatory and also which is forbidden and it tells us what we ought to do. The three maxims of the categorical imperative are that: we should treat humans as ends in themselves, follow the universal law and to act as though you live in a kingdom of ends.

Some could say that the categorical imperative serves as a reliable foundation for moral decision making as the categorical imperative is a powerful set of moral principles that prohibit acts that would be commonly considered wrong such as theft, murder, fraud, violence and sexual abuse. The categorical imperative binds us to set rules that apply to everyone and that command respect for all of human life.

Also, the categorical imperative has everyone treated as equals through the Maxim 'Treat humans as ends in themselves'. It demands that everyone be treated as equals and no one be put above anyone else in any situation. Because of this it not only stops exploitation but it also stops discrimination making it serve as a reliable foundation for moral

decision making

However a ~~weakness~~ weakness of the categorical imperative is that the universalisability comes with the problem of similar moral dilemmas. The universalisability generalises different but similar moral dilemmas. No two situations are the same any yet the universalisability treats them like they are. It is this lack of variation that could be seen as a Major weakness.

Examiner comment:

This potentially strong answer is undermined by its brevity. The answer begins in an interesting way although a reference to the categorical imperative in the first paragraph would be reassuring. Use of exemplars in a scholarly manner is encouraging (no elderly ladies being helped across the road...!) but overall clear reference to the wording of the question and a much extended discussion would raise this response up the mark scheme.

Level 3 – 9 marks

Level 3	9-12	<ul style="list-style-type: none"> • A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1). • Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2). • Makes connections between many but not all of the elements in the question (AO2). • Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).
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