

GCE AS/A LEVEL



WJEC GCE AS/A LEVEL in RELIGIOUS STUDIES

APPROVED BY QUALIFICATIONS WALES

SAMPLE ASSESSMENT MATERIALS

Teaching from 2016

Version 3 January 2025



SUMMARY OF AMENDMENTS

Version	Description	Page number
2	Minor amendments to the indicative content in the marking schemes for Unit 4, Religion and Ethics, Question 4.	196
3	Minor amendments to the indicative content in the marking schemes for Unit 3B, Islam, Questions 1 and 3.	133 & 135

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UNIT 3: A Study of Religion

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AS LEVEL RELIGIOUS STUDIES

UNIT 1: Option A An Introduction to the Study of Christianity

SAMPLE ASSESSMENT MATERIALS

1 hour 15 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need an 8 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **two** questions.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding of religion and belief.

Part (b) of each question tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Part (a) of each question tests your knowledge and understanding of religion and belief.

Part (b) of each question tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one question** from this section.

Either

1. (a) Explain why it is difficult to harmonise the events in the birth narratives in Matthew and in Luke. [15]
- (b) 'The birth narratives have nothing to do with the doctrine of the incarnation.' Evaluate this view. [15]

Or

2. (a) Explain the ways in which the Bible could be considered a source of moral advice. [15]
- (b) 'The Psalms offer the best guide to living for Christians.' Evaluate this view. [15]

Section B

Please answer **one question** from this section.

3. (a) Explain **two** theories of the Atonement that you have studied. [15]
- (b) 'The belief that God would sacrifice Jesus for human sin shows that God is cruel.' Evaluate this view. [15]
4. (a) Examine Luther's arguments for justification by faith alone. [15]
- (b) 'Good deeds are necessary for salvation.' Evaluate this view. [15]
5. (a) Compare the ways in which the Eastern Orthodox and Western Christian churches celebrate Easter. [15]
- (b) 'Eastern Orthodox Christmas and Western Christian Christmas have very little in common.' Evaluate this view. [15]

Unit 1 - Option A: An Introduction to the Study of Christianity

Mark Scheme

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 15 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p style="text-align: center;">Assessment Objective AO2- Part (b) questions 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Unit 1 - Option A: An Introduction to the Study of Christianity

Mark Scheme

To be read in conjunction with the generic level descriptors provided.

Section A

- 1 (a) **Explain why it is difficult to harmonise the events in the birth narratives in Matthew and in Luke.** [AO1 15]

Candidates could include some or all of the following, but other relevant responses will be credited.

- The texts have some important and seemingly irreconcilable differences, which could be due to the different traditions being used in both accounts.
- These differences include the time scales; in Matthew, the visit of the Magi is apparently nearly two years after the birth of Jesus (based on Matthew 2:16); Luke has the return to Nazareth little more than 40 days afterwards.
- Different locations - Matthew assumes the family home is in Bethlehem, that they journey to Egypt, and settle in Nazareth (Matthew 2:1; 2:13-14; 2:23); Luke assumes the family home is in Nazareth, that they journey to Bethlehem for the census, that they visit Jerusalem and then return to Nazareth (Luke 1:26; 2:4-5; 2:39).
- Focus on different characters - Matthew's account involves Herod and the Magi; Luke's has Elizabeth, Zechariah, shepherds, Simeon, and Anna.
- Different perspectives - Matthew is focused on Joseph; Luke on Mary.
- Intended audiences – Matthew appears to have been written for a Jewish audience, whereas Luke for a Gentile one.
- Critical scholarship is largely unconvinced by harmonisations as they often ignore inconsistencies and involve speculative assumptions about the texts in question.

This is not a checklist, please remember to credit any valid alternatives.

1. (b) **‘The birth narratives have nothing to do with the doctrine of the incarnation.’**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- Even if the Christian doctrine of the incarnation is based on the biblical texts, it is anachronistic to use the term in relation to the birth narratives.
- Neither Matthew’s gospel nor Luke’s call Jesus of Nazareth ‘God’. Although Luke uses the term ‘son of God’ (Luke 1:35), this title was used broadly at the time for great (political) leaders without implying divinity.
- Both Matthew and Luke emphasise the (lowly) humanity of Jesus – his birth is natural (as opposed to supernatural), he was relatively poor, etc.
- Both birth narratives are clear that Jesus is conceived through the power of the Holy Spirit, but neither suggest that Jesus was not also the product of Mary. However, a half-human, half-divine Jesus is incompatible with the doctrine of the incarnation, which stresses that Jesus was not a mixture of divine and human, but was fully both.
- Matthew 1:23 calls Jesus ‘Immanuel’, meaning ‘God with us’. Even at this early stage, it is arguably clear that readers are to understand Jesus as God in human form.
- In Matthew’s account, the wise men express a desire to worship Jesus, and do so (Matthew 2:2; 2:11). This implies that Jesus’ divinity was understood from the outset, even by non-Jews.
- The promises made to/about Jesus make good sense if he was believed to be divine: for example, Luke 1:33 says that Jesus’ “kingdom will have no end” and Matthew 1:21 says that “he will save his people from their sins”.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

2. (a) Explain the ways in which the Bible could be considered a source of moral advice. [AO1 15]

Candidates could include some or all of the following, but other relevant responses will be credited.

- The Bible offers clear moral advice for a variety of situations, including (but not limited to) responses to injustice, war, poverty, etc.
- The Bible itself discusses the benefits of following God's commandments (see, for example, Ecclesiastes 12:13-14).
- The Bible can be interpreted as giving very general moral advice based on both God's moral behaviour and how the reader/hearer would want to be treated (e.g. Luke 6:36-37).
- Although the Bible contains stories and teachings from different periods of time, and from long ago, they can be understood to contain universal, moral instructions, which can be used in various situations in the daily lives of Christians.
- As well as the commandments and teachings given in the Bible, various stories in the Old and New Testaments can act as moral examples (e.g. the life and works of Jesus).
- Answers may explain some diversity within the Christian traditions: for example, while some Reformed Protestant churches teach the Bible alone should be considered the source of authority, and thereby morality, in Christians' daily lives (*sola scriptura*), the Roman Catholic church argues that the principle of *sola scriptura* is unbiblical, and that the Bible is one of many sources of authority in daily life.

This is not a checklist, please remember to credit any valid alternatives.

2. (b) **‘The Psalms offer the best guide to living for Christians.’**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- Psalm 46:1-3 teaches that God is a source of refuge and strength and is willing and able to help those in need – it could be argued that this provides Christians with a clear guide to living and information about the nature of God that can affect life decisions. (This psalm is also especially relevant to those living through natural disasters.)
- Psalm 119 stresses the importance of adherence to God’s commandments and provides a model of a religious life (e.g. Psalm 119:15-16).
- Although the content of the Psalms may not always have clear relevance to modern Christian life, they provide a model for worshipful living: Christians will often sing hymns or songs based on the Psalms, and the Psalms demonstrate a range of ways for Christians to approach God in their lives.
- On the other hand, the Psalms do not offer any clear guidance on a range of important moral and ethical issues, such as abortion. The Psalms by themselves are of limited value.
- It could also be argued that the genre and form of the Psalms (as poems/songs on thanksgiving, lament, etc.) mean that they cannot provide as much of a guide to living as the explicitly legal and moral teaching of the Bible.
- In particular, Psalm 46 is about God’s leadership and Psalm 119 is primarily concerned with the wisdom of following *torah* – these are therefore only of limited value as a guide to living.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

3. (a) Explain two theories of the Atonement that you have studied. [AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited.

Note that only two of the following theories should be covered in the candidate's answer.

- All theories of the atonement aim to explain how humans can be reconciled to God through the death of Jesus.
- **The death of Jesus as Christus Victor:**
 - This theory suggests that Jesus' death and resurrection defeated the powers of evil, liberating humanity from hostile powers.
 - Those hostile powers can be understood in a number of ways: the devil, sin, the law, death, etc. (or a combination thereof).
 - Some modern liberal Christians understand this as a subversion of worldly powers, and view the resurrection as a triumph over them.
- **The death of Jesus as a substitution:**
 - This covers two related beliefs: (a) that Jesus died in place of the people to free humanity from sin – God put the sins of humanity onto the sinless Jesus, who took the punishment that humanity deserved (penal substitution theory); and (b) that, since the debt of sin is owed to the divine (God) by the people (human), only Jesus (both divine and human) could act as sacrifice by God for the sake of humanity.
 - The penal substitution theory emphasises God's justice – God has to uphold God's laws and teachings, which means that justice must be served, and sin must be punished.
 - However, some argue that substitution theories also emphasise God's love for humans: rather than punish people for their sin, God gave God's self in the form of Jesus.
- **The death of Jesus as a moral example:**
 - This theory (also called the "moral influence theory" or "moral exemplar theory") suggests that the life and works of Jesus were given to humanity as a moral example of how to live and die.
 - This moral example inspires humans to overcome sin in their lives and grow closer to God.
 - The focus in this theory is wider than just the death of Jesus (especially when compared to other theories of the atonement), as it also entails Jesus' teachings, the movement founded in his name, and God's redemptive love in Jesus. Jesus' death is understood as a martyrdom because of these teachings.

This is not a checklist, please remember to credit any valid alternatives.

3. (b) **'The belief that God would sacrifice Jesus for human sin shows that God is cruel.'**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- Logically, the theories of the Atonement suggest that God is either cruel or limited in power. If God could restore right relationship without torturing and killing Jesus, then God should have done so. If God is only able to forgive sin (and it must be forgiven) through sacrifice and death, then God cannot be all-powerful.
- Penal substitution theory suggests that God is not willing and/or able to simply forgive human sin, but must instead ensure someone is punished. This does not fit well with the image of a loving God.
- The theory that Jesus' life and death was a moral example does not strictly require Jesus to die to have been a sufficient example to restore humanity, as death is only part of the story – the fact he was martyred shows God is unnecessarily cruel.
- Although the result is death, the theories of atonement actually emphasise God's love when taken in the context of Christian teaching. According to the Trinitarian model, Jesus is God, so we can understand the Atonement as God sacrificing God's self rather than punishing humans. This is ultimately a loving action, not a cruel one.
- The implication that death is the punishment for sin may seem unjust and even cruel to humans, but humans are not able to understand the bigger picture in the same way that God can.
- Just because God requires death as the recompense for sin does not mean that God is indifferent to suffering, or takes pleasure in it (which is what the label 'cruel' would imply).

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. (a) **Examine Luther's arguments for justification by faith alone. [AO1 15]**

Candidates could include some or all of the following, but other relevant points should be credited.

- Luther's monastic background and sense of spiritual failure, despite his diligence in devotion and prayer, study, and performance of good works, led him to reject the possibility that salvation can be attained through piety, sacraments, charity, or any other good works.
- Luther originally understood Romans 1:17 to mean that God righteously condemns people by the gospel as well as the law, but came to understand it as referring to God's righteousness in justifying the sinner.
- Justification (the action of declaring or making something righteous before God) cannot be earned through actions – for Luther, it is a human duty to obey God. Once a sin has been committed, it cannot be compensated for. All humans have sinned.
- However, God has given the remedy for sin in Jesus's death and resurrection, and has done for humanity (through grace) what humanity could not do for itself.
- To receive forgiveness for sin, and thereby become 'justified', a person only needs to throw themselves on God's mercy in faith.
- This justification is enduring – it anticipated God's final judgement on human lives, thus opening the pathway to salvation even for sinners.

This is not a checklist, please remember to credit any valid alternatives

4. (b) **‘Good deeds are necessary for salvation.’**
Evaluate this view.

[AO2 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- The Bible contains many divine commandments to confess sins, do penance, etc. – these are ‘works’ which cannot be ignored.
- It can be argued that a person may believe and claim to have faith, but still commit sinful acts. It is hard to see how that person can have true faith.
- It would be unjust of God to reward lifelong sinners more highly than people who did good deeds – if justification (and thereby salvation) are based on faith alone, then God must be unjust.
- The Council of Trent demonstrated that several biblical texts focus on action as even more important than belief. For example, the parable of the sheep and the goats teaches that those who do good actions will enter the kingdom.
- Good works can only be pleasing to God if they are done by someone already justified by faith, so the works themselves do not lead to justification. Moreover, good works are arguably only really ‘good’ if they are done for the right reasons: are actions really good if they’re only done to secure salvation?
- The epistle of James meant that true faith is expressed in good works, rather than that works without faith are sufficient for salvation.
- Candidates may draw attention to the differences in the teachings of Paul and James: these are contradictory but have been harmonised by some who state that faith begins a process that must then be followed through in a life of good works.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. (a) **Compare the ways in which the Eastern Orthodox and Western Christian churches celebrate Easter.** [AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- Christians who celebrate Easter in the Eastern Orthodox and Western Christian churches have special church services focusing on the events in the life of Jesus leading up to and including the resurrection. Easter (sometimes including Good Friday) is the fundamental celebration in all Christian churches, even where differences in practice and theology exist.
- Christians in both streams of tradition who observe Easter normally also observe Lent/Great Lent/the Great Fast – a roughly 40-day period of preparation for Easter involving abstinence of some kind.
- However, the date of Easter usually differs, since it is calculated using the Julian calendar in Eastern Orthodox churches and the Gregorian calendar in Western Christian churches. The Eastern Orthodox churches also ensure that Easter is after Passover, since Jesus' crucifixion and resurrection took place after he entered Jerusalem to celebrate Passover.
- Celebrations have more in common across Eastern Orthodox churches than across Western Christian churches, where there is lots of diversity according to denomination and local practice. For example, Orthodox celebrations often involve a Paschal Vigil; procession in darkness three times around the outside of the church to represent searching for the body of Christ; opening the doors to represent the opening of the tomb; and a night time meal to break the Lenten fast.
- There are some differences as to when services take place; for example, Eastern Orthodox services will not include a daytime divine liturgy at Easter, whereas Western Christian churches may have sunrise services and/or an Easter morning service.
- Some Western churches engage in ecumenical sunrise services in a public place. In Wales, traditionally, some congregations on Easter Monday have celebrated Easter by processing to the top of a mountain or a hill before sunrise to watch the sun rise.

This is not a checklist, please remember to credit any valid alternatives.

5. (b) **‘Eastern Orthodox Christmas and Western Christian Christmas have very little in common.’**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- The different focus of the period before Christmas/the Feast of the Nativity in each stream of tradition means that the celebration of Christmas takes on a different meaning: in Eastern Orthodox churches, the Nativity Fast is a time for fasting, doing charitable deeds, and repenting in order to draw closer to God.
- In Western Christian churches, Advent is often a time of joyful preparation, with carol services and the lighting of candles (though Roman Catholics may also focus on penitence during this time).
- Christmas/Feast of the Nativity celebrations normally involve attendance at only one or two services around Christmas Day in Western Christian traditions, and some Western denominations do not hold Christmas services unless Christmas happens to fall on a Sunday, meaning that Christmas in the two traditions has little in common.
- Eastern Orthodox churches hold a communion service on Christmas Eve morning, followed by fasting before the Holy Night Supper, then a service on the Feast of the Nativity, then a service the day after to commemorate honouring the Virgin Mary for her role in the story. This arguably gives the celebration a different meaning to believers, as the Eastern Orthodox churches focus on the Nativity as a whole story and the behaviour of believers, as well as the person of Jesus.
- In contrast, the meaning of Christmas/the Feast of the Nativity is broadly the same in both Western Christian and Eastern Orthodox churches – both celebrate Jesus’ birth and consider it a focal point of the liturgical year.
- Both streams of tradition commemorate and celebrate the incarnation during Christmas and read and apply Old Testament prophecies to the coming of Jesus, which are significant things to have in common.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.



AS LEVEL RELIGIOUS STUDIES

UNIT 1: Option B An Introduction to the Study of Islam

SAMPLE ASSESSMENT MATERIALS

1 hour 15 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need an 8 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

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- use spelling, punctuation and grammar appropriately.

Part (a) of each question tests your knowledge and understanding of religion and belief.

Part (b) of each question tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one question** from this section.

Either

1. (a) Explain the religious and moral benefits Muslims receive by observing Ramadan. [15]
- (b) 'Id-ul-Fitr is more of a social occasion than a religious festival.'
Evaluate this view. [15]

Or

2. (a) Explain how the masjid (mosque) in Islam provides religious, social and educational support for Muslims. [15]
- (b) 'The masjid is more important for Muslim men than for Muslim women.'
Evaluate this view. [15]

Section B

Please answer **one question** from this section.

3. (a) Explain the purpose of salah and other different types of prayer within Islam. [15]
- (b) 'Niyat (intention) is the most important aspect of prayer for Muslims.'
Evaluate this view. [15]
4. (a) Explain Muslim beliefs about the role of prophets within Islam before the time of Muhammad. [15]
- (b) 'Muhammad was nothing more than a messenger.'
Evaluate this view. [15]
5. (a) Explain the different reasons for the persecution faced by Muhammad and his followers in Makkah. [15]
- (b) 'The Hijrah was the main reason for the early success of Islam.'
Evaluate this view. [15]

Unit 1 - Option B: An Introduction to the Study of Islam

Mark Scheme

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 15 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p style="text-align: center;">Assessment Objective AO2- Part (b) questions 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Unit 1 - Option B: An Introduction to the Study of Islam

Mark Scheme

To be read in conjunction with the generic level descriptors provided.

Section A

1. (a) **Explain the religious and moral benefits Muslims receive by observing Ramadan.** [AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- The Muslim practice of fasting for the whole month of Ramadan and keeping the fast is a religious duty for Muslims. The act of obedience and submission involved helps a Muslim to feel spiritually fulfilled.
- Fasting is probably the most universal practice because it is something everyone does together. It therefore brings the religious benefit of unifying and strengthening the Ummah.
- Muhammad received the Qur'an during the month of Ramadan and this significant event is remembered and celebrated by Muslims through a more intense focus on reading it, reciting it and studying it.
- Fasting brings Muslims closer to Allah as it provides Muslims with a religious goal as opposed to physical matters. It develops a personal spiritual relationship with Allah through time dedicated to individual prayer and spiritual reflection.
- Morally, Ramadan gives Muslims an opportunity to identify with the poor, as while fasting, Muslims empathise with the needy in society. Fasting evokes feelings for the plight of the starving.
- Ramadan is more than just fasting, it encourages self-control for Muslims. It encourages self-control of bad thoughts, deeds etc. and thoughts that need to be banished. It leads to a renewal of moral obligations within Islam. There are also specific moral goals such as a deliberate focus on not speaking ill of anyone, not lying or swearing and these shift focus away from the 'self' towards a consideration of others.
- Some may argue that there are also other directly related benefits from Muslims observing Ramadan. For example, Cardiff and Vale Public Health Team, Stop Smoking Wales and Communities First recently worked together to urge Muslim smokers to use Ramadan as a chance to quit smoking. Ramadan provides an ideal opportunity to quit as Muslims are forbidden from using any type of tobacco during daylight hours at this time.

This is not a checklist, please remember to credit any valid alternatives.

1. (b) **'Id-ul-Fitr is more of a social occasion than a religious festival.'**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- Some may agree because it is a very joyous social occasion with cards, gifts, decorations, etc. and a great deal of focus and attention is paid to celebrations for everyone in the Muslim community.
- It is a public holiday in many countries simply because it allows the Muslim community time to socialise and celebrate. It is celebrated with a special meal - eating their first midday meal for over a month.
- There is no doubt that families meet up socially and that this strengthens family ties, but also friendships are celebrated and renewed as a recognition of the wider Muslim community (Ummah). A conscious effort is made to make sure all Muslims are involved.
- The collective celebrations are a mark that everyone individually has pulled together in the spiritual and moral struggle during Ramadan to improve themselves and the lives of others.
- There is special emphasis on the strengthening of the Ummah. Zakah-ul-Fitr is collected for the poor and charity given as an act of purification for the giver. This symbolic gesture of purification through giving transcends the social sphere and transforms the social act into a pure moral and religious event.
- During prayers the Imam will speak about the mercy of Allah, Allah's pardon and the rewards of heaven but also the punishment of hell.
- The completion of the fast is viewed as a great religious achievement which brings many blessings for both the individual Muslim and the community. It is often perceived that the complete fulfilment of Ramadan ensures Allah's forgiveness.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

2. (a) **Explain how the masjid (mosque) in Islam provides religious, social and educational support for Muslims.** [AO1 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- Masjid literally means a 'place of prostration' and this is first and foremost the nature of immediate support for a Muslim as a religious portal of communication through submission to Allah.
- Whilst the mosque is often seen as a house of salah (prayer) and worship, both communal and individual, its subsidiary functions are also seen as invaluable support for Muslims.
- In its further social role the mosque is often the centre of Islam social/community life, e.g. providing nursery facilities, counselling, etc. and many mosques are registered charities.
- In its further religious role each mosque is led by an Imam – he gives general advice and religious instruction, especially during the Friday sermon. He will often also discuss political and social issues with the community.
- The mosque is used as a central hub for the celebration of festivals such as Id-ul-Fitr. The mosque is used for important rites of passage ceremonies e.g. weddings.
- Muslim law is often discussed and disputes are often settled in the mosque.
- In terms of educational support the madrassah (school) is usually based at the mosque for study of the Arabic language and the Qur'an. The mosque is also used as a library – a place for lectures, study or Sunday schools. For example, some mosques offer GCSE Arabic tuition or teach English.
- Where there is no mosque, an Islamic centre usually fulfils many of the same duties as a mosque e.g. the Islamic Centre in Rhyl holds the daily prayers as well as regular seminars, cultural activities including study circles and a weekend Islamic school.

This is not a checklist, please remember to credit any valid alternatives.

2. (b) **‘The masjid is more important for Muslim men than for Muslim women. Evaluate this view. [AO2 15]**

Candidates could include some or all of the following, but other relevant points will be credited.

- An argument may be put forward that offers a context for this debate recognising the patriarchal bias in the role of men taking control of the hub of the mosque as a social and religious institution.
- It is true that men are encouraged to attend mosque for prayer more than women. It can be argued that men appear to take precedence in matters of prayer within the mosque. There is also a tradition of women being encouraged to pray at home.
- Indeed, there are many other factors such as festivals, rites of passage and religious legal concerns wherein the mosque appears to have a more important role for men than for women. However, it may be suggested that this is not exclusively Islamic but mainly cultural.
- An alternative argument could also suggest that the true teachings of Islam supersede all issues of gender when it comes to the universality of the mosque, whilst at the same time recognising the influences of culture and other factors.
- For instance, the issues of alleged inequality tend to refer to prayer. Prostration during prayer in the mosque is both a physical and spiritual submission to the total will of Allah and is the central event of worship at the mosque. Prayer is one of the Five Pillars and so is a duty for all Muslims, both men and women, which further reinforces equality of gender in Islam. However, there is a clear disparity with Jumma prayer that suggests the mosque has greater value for men than for women in Islam.
- In terms of the educational role of the mosque there has been a clear increase in female attendance at madrassas (pre 1980 5% to 47% today). This suggested the increasing role of women within the masjid.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

3. (a) **Explain the purpose of salah and other different types of prayer within Islam.** [AO1 15]

Candidates could include some or all of the following but other relevant points will be credited.

- The purpose of salah is to reinforce an awareness of the fundamentals of the Muslim faith – submission and obedience (in the actions, etc.), peace and unity with fellow Muslims and communication with Allah through praise and worship that creates a spiritual bond and feeling of closeness to Allah.
- Salah encourages a deliberate preparation or intention to contact Allah, it is not just spontaneous. Regular prayer times are observed so that a Muslim is in frequent contact with Allah. The Qur'an emphasises how Muslims should pray, prepare themselves and experience the benefits of fulfilling a duty (Qur'an 4v103).
- In addition to salah, there are other types of prayer that have their own distinctive features and purpose. Muslims may offer personal prayers (du'a) as extra voluntary prayers in addition to salah. The term literally means 'cry (of the heart)' and its purpose is to further reinforce the emotional bond established through salah.
- Many Muslims will carry and use a tasbeeh to remind themselves of the importance of prayer. They recite the 99 names of Allah whilst using the tasbeeh to reinforce God consciousness constantly.
- Some Muslims also make nafilah (extra voluntary prayers) such as the voluntary night prayer tahajjud. Their purpose is to confer extra benefit on the person performing them as they not only draw a person closer to God, but also helps them to attain better success in the afterlife.
- Jummah prayer on Friday is considered special and has the extra purpose of uniting the Muslim community.
- For Sufi Muslims, 'wird' is an approach to prayer through meditation and reciting of the Qur'an with the purpose of becoming closer spiritually to Allah.

This is not a checklist, please remember to credit any valid alternatives.

3. (b) **‘Niyat (intention) is the most important aspect of prayer for Muslims.’**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following but other relevant points will be credited.

- Without the correct intention it is argued that a prayer has no value as the intention to worship Allah and submit to Allah alone must be unequivocal and there must be absolute focus on the Oneness of Allah.
- There is no single moment for intention; however, it is so important that every aspect of prayer should maintain focus from start to finish. It could even be argued that prayer begins with the ritual preparations that initiate this focus and hence underline all aspects of Muslim prayer and not just the ritual act.
- In this sense, some see intention as a public statement of prayer, and hence, obedience. In this way it moves beyond the actual act of prayer and incorporates a statement and declaration of faith.
- It is only true that intention is the most important aspect of prayer if it is ‘intention to focus solely on Allah’ and not merely the intention to pray. There is a difference between a public declaration of intent to pray and a deeper level of intent to focus on all that prayer actually involves spiritually.
- In addition to this it could be argued that there are many levels to prayer and there are concepts that are of equal importance as one of focus of intent such as purity, obedience and the personal will to worship Allah. Prayer is also an act of obedience and any intention must reflect this aspect of submission and personal understanding.
- The public action of declaring intention also reveals a more personal and intimately spiritual aspect of the prayer experience that is of great importance. Public prayer could be seen as a public declaration or reaffirmation of faith and this could be considered to be the most important aspect of prayer.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. (a) **Explain Muslim beliefs about the role of prophets within Islam before the time of Muhammad.** [AO1 15]

Candidates could include some or all of the following but other relevant points will be credited.

- Islamic teaching distinguishes between the nabi (prophet) and a rasul (messenger). Traditionally the two terms are interchangeable and can refer to all prophets in Islam; however, there is a perceived difference that is sometimes made. Technically a rasul is a prophet that actually brings with him a written message with a particular mission. In this understanding all nabi are not rasul, but all rasul are nabi.
- A belief in risalah (the message) is an essential feature of Muslim life. It is through risalah the will of Allah is revealed to humans and has been done since the beginning of time. The unity and greatness of Allah means that he cannot communicate directly with humans. Messengers, however, allow humans to receive instructions on how to fulfil Allah's will.
- Rasul (messengers) have relevance throughout Islamic history as nadir (warners) according to Qur'an 4:9 due to the nature of the message brought.
- The beliefs in Islam surrounding the prophets before Muhammad are that they are very important figures. In particular, Isa is considered only second to Muhammad and it is a grave sin to disrespect Isa.
- Of these there are five key rasul that brought the most important scriptures to humanity, (the last of whom being Muhammad and the Qur'an). Each messenger was given Allah's words for each generation in order to guide humanity in the way of Islam, but these messages were often forgotten, distorted or ignored. In the case of the Sahifa it has been lost to humanity forever.

The other four rasul were:

- Sahifa – the Scrolls associated with Ibrahim (Abraham)
- Torah – the Torah associated with Musa (Moses)
- Zabur – the Psalms associated with Dawud (David)
- Injil – the Gospel associated with Jesus (Isa).

This is not a checklist, please remember to credit any valid alternatives.

4. (b) 'Muhammad was no more than a messenger.' Evaluate this view.

[AO2 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- Muhammad brought the Qur'an - the only complete source for the knowledge of Allah and his way. The words of Allah were revealed to Muhammad in Arabic and there are no translations. So the divine message associated with Muhammad is unique. In this way Muhammad was much more than just a messenger in that he was unique and inspirational because he gave Allah's final words to humanity. He is the 'Seal of the Prophets'. The revelation received through Muhammad to humanity was not distorted unlike other revelations.
- Muhammad gave Muslims the perfect example of how to live (Qur'an 33:21) unlike previous attempts by other prophets.
- It is also argued that Muslims can only know Allah through Muhammad's teachings, revealed to him on the Night of Power, so he is both unique and an inspirational messenger of faith.
- Another reason that Muhammad is more than just a messenger is that Muhammad is seen as an inspirational leader in battle, fighting for his beliefs against polytheism and did more to achieve this than any other messenger through establishing Islam. Muhammad's close relationship with Allah and his response to Allah's call makes him unique amongst all messengers.
- However, candidates can argue that Muhammad can be seen as no different from earlier prophets – he was not an angel or the son of God – simply a messenger (Qur'an 3:144, 46:9).
- Muhammad lived a fairly ordinary life. He had a difficult upbringing and died an ordinary death and was buried. Muhammad was a humble vehicle of Allah in delivering a message to humanity.
- One argument that supports the idea that Muhammad was just a messenger is that Muslims believe in the 'oneness' of Allah, it is a sin to associate partners with Allah. Muhammad must not be elevated to special status so as to encourage any form of worship. There are no pictures of Muhammad anywhere and although he was special amongst the messengers, he was still just a messenger.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. (a) **Explain the different reasons for the persecution faced by Muhammad and his followers in Makkah.** [AO1 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- There was a general feeling of resentment and jealousy towards Muhammad in Makkah. Underlying most acts of discrimination and persecution were social, religious or economic factors. The Makkans felt that Muhammad threatened their heritage to the extent that they physically threatened his followers.
- Muhammad's message challenged the social traditions of the time, especially the moral behaviour and feudal issues associated with tribal life.
- His rejection of all Gods but Allah and a clear monotheistic message, challenged the polytheistic and animistic practices of the time.
- In addition to this there was the element of Muhammad as a warner. His message involving the threat of judgement and the idea of reward or punishment in an afterlife challenged the concept of ancestor worship, a frequent practice of the time.
- By issuing a call to worship one God, Muhammad and his followers challenged the trade associated with idol worship - rituals and sacrifices. A total rejection of these practices would mean severe economic hardships for some traders.
- There was also the mocking disbelief of Muhammad's reiteration of events surrounding the Night of Power and revelation from Allah. The idea that Muhammad was a vehicle of Allah was not taken seriously by many in Makkah. The Makkans also insulted Muhammad's character, questioning his personal qualities and his lowly, illiterate status for someone who has been chosen by Allah.

This is not a checklist, please remember to credit any valid alternatives.

5. (b) **‘The Hijrah was the main reason for the early success of Islam.’**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- It could be argued that Muhammad’s move from Makkah to Madinah brought instant success for his teaching as his message was accepted and Islam flourished. If Muhammad and his followers had remained in Makkah then it could be argued that it is highly likely that Islam would have ceased to exist.
- In Madinah, there was a general rejection of corruption and immorality and paganism and idol worship, this helped Islam to spread.
- The Hijrah meant that there were many more conversions and an acceptance of the power and supremacy of Allah. These both led to the growth of Islam.
- However, it could be argued that the Hijrah was only one of a number of factors that helped Islam to grow. Many of the other reasons are actually to do with the leadership skills that Muhammad developed. For example, Muhammad’s abilities as a military leader led to many victories in battle and persuaded many to convert to Islam.
- Muhammad also possessed great organisational skills. The fact that he quickly established the basic tenets of Islam was a contributing factor as the principles of charity, equality, etc. were popular ideals. This led to the formation of the broader Ummah, a religious community that embraced social and economic unity in order to strengthen Islam as a way of life.
- Muhammad’s vision and leadership qualities also attracted many followers. In fact, it was his leadership and reputation in Madinah as an arbitrator that was one of the reasons for Muhammad being welcomed in Madinah.
- The fact that the people of Madinah generally accepted Muhammad’s claim to be a messenger sent by Allah was another contributing factor to the early success of Islam.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.



AS LEVEL RELIGIOUS STUDIES

UNIT 1: Option C An Introduction to the Study of Judaism

SAMPLE ASSESSMENT MATERIALS

1 hour 15 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need an 8 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **two** questions.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding of religion and belief.

Part (b) of each question tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Part (a) of each question tests your knowledge and understanding of religion and belief.

Part (b) of each question tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one** question from this **section**.

Either

1. (a) Explain how Pesach celebrates Jewish teachings about redemption and hope. [15]
- (b) 'Pesach is the most important festival in Judaism.'
Evaluate this view. [15]

Or

2. (a) Explain how for Jews the synagogue has become a substitute for the Temple. [15]
- (b) 'It is the synagogue that continues to ensure the survival of Judaism.'
Evaluate this view. [15]

Section B

Please answer **one** question from this **section**

3. (a) Explain Abraham's role as 'Father of the Jewish people'. [15]
- (b) 'The covenant is more a responsibility than a privilege.'
Evaluate this view. [15]
4. (a) Examine Jewish beliefs about the Messiah and establishment of a new world order. [15]
- (b) 'Jewish beliefs about the afterlife are too vague to be relevant today.'
Evaluate this view. [15]
5. (a) Examine different views about the importance of mitzvot found in Orthodox and Hasidic Judaism. [15]
- (b) 'Reform Judaism distorts Jewish understanding of mitzvot.'
Evaluate this view. [15]

Unit 1 - Option C: An Introduction to the Study of Judaism

Mark Scheme

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

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1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 15 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p style="text-align: center;">Assessment Objective AO2- Part (b) questions 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • Partially accurate response, with some signs of coherence, clarity and organisation. • A limited number of issues raised by the question set are identified and partially addressed. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Unit 1 - Option C: An Introduction to the Study of Judaism

Mark Scheme

To be read in conjunction with the generic level descriptors provided.

Section A

- 1 (a) Explain how Pesach celebrates Jewish teachings about redemption and hope. [AO1 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- The festival celebrates Jewish teachings about redemption and hope because it reminds them that their freedom was given to them by God and came about as a result of God's intervention in history. (Exodus 12-15).
- Pesach commemorates and celebrates the historical exodus of the Jewish people from Egyptian slavery. Moses was able to deliver God's message to the Jewish people and to offer the Jewish slaves hope of freedom and the promise of redemption.
- Pesach celebrates Jewish teachings about redemption and hope because it reflects the theme of redemption. (1) The historical redemption of the Israelites from Egypt. (2) The ultimate redemption of the world under the rule of God.
- The significance of the Haggadah - the text which explains the story of Pesach and outlines the rituals performed during the Seder meal. It enables Jews to remember the fourteen steps of the story of the Jewish experience in Egypt and of the Exodus and revelation of God. This is a significant story in the history and identity of the Jewish people. The retelling of the story celebrates Jewish teachings about redemption and hope.
- The major observance of Pesach is the seder meal. The importance of the symbolism and ritual of objects and food used during the seder meal celebrates Jewish teachings about redemption and hope. Pesach offers Jewish people hope and reminds them of their belief that God is always with them and will not forsake them in times of need.
- The festival celebrates Jewish teachings about redemption and hope in that it reflects hope for the future 'next year in Jerusalem' – the coming of Elijah during Pesach to announce the coming of the Messiah.

This is not a checklist, please remember to credit any valid alternatives.

1. (b) **‘Pesach is the most important festival in Judaism.’** [AO2 15]
Evaluate this view.

Candidates could include some or all of the following, but other relevant points will be credited.

- Some may agree because Pesach acknowledges God as the protector of the people of Israel. Pesach is important because it celebrates the past, present and future. Its message is central to Judaism because of its focus on the specific relationship between God and Jews.
- For Jews, the remembrance of the time of slavery and then the miraculous freedom is an essential part of their identity today, therefore making Pesach the most important festival in Judaism.
- Pesach unites the Jewish people and draws out the importance of the family and community. This idea is central to Judaism and so makes Pesach the most important festival in Judaism. By asking the Jewish people to turn their homes into places of family worship at a Seder, this ensures that their home is where children will discover more about their religious identity and discover their values.
- Pesach is the most important festival as it reminds the Jewish people of their history as slaves and of the need for them to have empathy with, and also for, those who are similarly oppressed.
- However, other festivals in Judaism can be seen just as important or more important. For example, Yom Kippur – the importance of forgiveness and direct contact with God. This is also central to Jewish ideas about relationship with God.
- Yom Kippur also stresses the importance of reconciliation before the Day of Judgement – the scapegoat carrying away the sins of Judaism. This could be seen to be just as important as the teachings of redemption and hope found in Pesach.
- Some would argue that Rosh Hashanah (New Year) could also be considered to be the most important as Jews experience a deeper understanding of the nature of humanity. Rosh Hashanah is the beginning of a ten day period of repentance, self-evaluation and seeking forgiveness.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

2. (a) **Explain how for Jews the synagogue has become a substitute for the Temple.** [AO1 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- The word synagogue means 'a place of assembly/meeting/gathering'; this was the purpose of the original Temple within Judaism for worship.
- Synagogues originated in Babylon where the Jews had nowhere to pray, so they met in each other's homes to pray and study the Torah; this reflects how the synagogue has grown out of the need for a substitute for the Temple.
- The synagogue is the central communal institution of Jewish life – the space where the central public activities such as aspects of festivals and rites of passage of Jewish life take place just as it was with the original Temple.
- Synagogues are a physical reminder of the Temple that was in Jerusalem. They are always built facing Jerusalem and the contents, such as the ark, remind Jews of the original Temple in Jerusalem and the importance of their history.
- As a meeting place, the synagogue is the visible side of the Jewish community – Bet k'nesset – house of assembly. It plays a vital role as a social centre, just like the original Temple.
- The synagogue is a place of gathering and is an iconic symbol of the Jewish religion within the community.
- In addition, the contents of the synagogue such as Sefer Torah scrolls re-create the concept of the Temple and the Ark of the Covenant.

This is not a checklist, please remember to credit any valid alternatives.

2. (b) **'It is the synagogue that continues to ensure the survival of Judaism.'**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- Some would agree because of the importance of central meeting places when Judaism had no temple, such as Babylonian exile, when the synagogues became focal points for Judaism.
- Both traditionally and historically, the synagogue has ensured a meeting place exists for Jews and ensured the survival of Jewish practice.
- In times of persecution, the communal aspect of the synagogue has been central to the survival of the religion. This can be seen throughout the history of Judaism in the diaspora period.
- When synagogues were destroyed, there were 'alternative synagogues' – less formal groups that emerged to ensure the survival of Jewish practice.
- However, another alternative argument could be that it has been the observance of Shabbat that ensured the survival of Judaism when synagogues were destroyed.
- Without the synagogue, Shabbat was regularly observed in Jewish homes to continue the faith. In this sense, the Jewish home has been just as important and will be, if not more so, in ensuring the survival of Judaism.
- Others may argue that Jewish home life continues to be central to the education of children and was more important to the continuation of the faith than the synagogue.
- The study of the Torah has always been the basis for the continuity of Judaism and this can take place anywhere. Indeed, it could be argued that as Judaism assimilates further into the world then the role of the home and central beliefs will become more important for the survival of Judaism than the synagogue. In this way, belief in God and the covenant agreement, obeying mitzvot etc. continue to ensure the survival of Judaism.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

3. (a) Explain Abraham's role as 'Father of the Jewish people'. [AO1 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- Abraham can be regarded as the 'Father of the Jewish People' because his dialogue with God established what Jews believe is a unique covenant of faith. As an act of faith Abraham was asked by God to sacrifice his son Isaac. Abraham obeyed, he was prepared to slay his son. At the last minute, God intervened. Abraham's willingness to perform the ultimate sacrifice of killing his son is one of the most strikingly dramatic examples of faith and trust in God (Genesis 22).
- In the polytheistic ancient world, primarily pagan, Abraham as 'father' of the Jewish people, revolutionised the concept of religion (1800 BC) because it gave clear lineage and identity to people of a particular faith.
- He introduced the idea of a new deity, by proclaiming the belief in one God, the sole creator and ruler of the universe. Abraham's declaration marked the beginning of the religion that would come to be called Judaism and so he is clearly 'Father of the Jewish people'.
- Abraham was spoken to by God and promised a dynasty of both descendants (so literally a 'father of the nation') and a promised land (which Jews believe to be the state of Israel) - Genesis 12:1-3.
- God states to Abraham that he and his descendants—the Jews—will be under God's protection. God sees Abraham's role as the person to lead his descendants in a different direction both literally and spiritually, just as a father would.
- Abraham also instigated the covenant of circumcision (brit milah). This was an outward sign of the Jewish covenant with God as his 'chosen people' (Genesis 17) and heralds his title as 'Father of the Jewish people'.

This is not a checklist, please remember to credit any valid alternatives.

3. (b) **‘The covenant is more a responsibility than a privilege.’** [AO2 15]
Evaluate this view.

Candidates could include some or all of the following, but other relevant points will be credited.

- Generally speaking, Jews regarded the covenant as a responsibility. Jews understand their relationship with God in terms of a two-way covenant - if they obey God’s will then they remain God’s Chosen People.
- Jews believe that being selected by God to be an example to other nations is a great privilege, but brings with it an accompanying responsibility to obey and observe the conditions of that election.
- They would say that the encounter between Abraham and God established the covenant of faith and the responsibility to keep the covenant. This responsibility is a spiritual covenant sealed by a physical covenant (circumcision).
- Some Jews might argue that the physical sign of the covenant (circumcision) introduced by Abraham is a responsibility which is no longer relevant today and that the whole idea of Judaism is based upon the concept of the privilege of election.
- Some may argue that it is a balance of the privilege of selection and the responsibility of setting an example to others.
- For Jews, it is the covenant relationship with God that gives life a purpose and drives Judaism forward. So in this sense it can be considered to be a privilege.
- The covenant is a privilege because with it comes a promise of a future where the Messiah will return and that the Jews will have both their freedom and a promised land (the state of Israel).

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. (a) **Examine Jewish beliefs about the Messiah and establishment of a new world order.** [AO1 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- One of Judaism's great hopes is for the coming of the Messiah. The Messiah will bring both personal and communal reward not only for Jews but all humankind.
- The Messiah is the "Anointed One" and judge. The role of the Jewish Messiah was twofold; (1) Messiah will bring peace and goodwill throughout humanity; (2) promise of a new world order where life on earth merits eternal reward (Isaiah 2:1-4). All the evils of the world will be gone – replaced by complete peace and perfection.
- The Messiah will have great political influence in rise within a new world order where the interest of the Jewish people will be championed.
- Intergal to the concept of a new world order will be the role of the Messiah as a military figure who will lead Israel into many successful battles to establish peace and restore the kingdom.
- He will establish a government in Israel that will be the centre of all world government, both for Jews and gentiles.
- In the new world order the Messiah will rebuild the original temple and re-establish its worship.
- He will restore the religious court system of Israel and establish Jewish law as the law of the land.
- Alongside this belief is the following idea that this will be a time of judgement where the dead will be resurrected and receive final judgement (Daniel 12:2). This is also closely tied to the belief in "Olam Ha Ba", or "the World to Come".

This is not a checklist, please remember to credit any valid alternatives.

4. (b) **‘Jewish beliefs about the afterlife are too vague to be relevant today.’**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- Some may disagree because mourning the reality of death and asserting belief in the afterlife are inextricably linked in Judaism otherwise there would be no funeral rites at all.
- Ideas about physical resurrection and a return to the city of Jerusalem give Judaism some assurance and belief for the future and therefore are relevant today.
- The concept of an afterlife in a perfect world kept Jewish people convinced of their faith. This comforting Jewish belief strengthens their faith and gives hope for the future and is therefore relevant today.
- However, some may agree with the statement because in early Judaism, there were differing views on the afterlife and resurrection. If the afterlife is something to look forward to, it is very vague. Few descriptions of its precise nature are pure speculation. Not all Jews take the idea of bodily resurrection literally. Some would even take the above line of argument further, for example, The Pittsburgh Platform 7. This sees the concept of the afterlife as mostly irrelevant.
- Others, such as Maimonides, have attempted to clarify and make more relevant Jewish beliefs by stressing the immortality of the soul rather than resurrection.
- For the most part Judaism encourages concentration on this life rather than the next – Judaism is essentially a religion of this world.
- Living a life for God based on the Torah and mitzvot does not need any incentive and is more relevant today than vague beliefs in an afterlife.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. (a) **Examine different views about the importance of mitzvot found in Orthodox and Hasidic Judaism.** [AO1 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- In its primary meaning, the Hebrew word 'mitzvot' means "commandments". The term refers to precepts and commandments as given by God. Although mitzvot are important to both Orthodox and Hasidic Judaism, each form has a slightly different understanding of mitzvot in terms of relative importance within the whole of Judaism.
- The Torah contains 613 mitzvot based on the commands given by God on Mt Sinai. According to Orthodox Judaism these are all that is required for the Jewish life and do not need adding to, but can be elaborated upon.
- Orthodox Judaism interprets and applies the mitzvot literally – the commands of God. All the mitzvot are considered important and should be observed literally. Orthodox Judaism insists on being 'Torah true' and observing all the 613 mitzvot. This means they believe that following all of the 613 commandments found in the Torah is still possible today.
- Observing the mitzvot is a lifetime commitment for Orthodox Jews. Responses may include practical examples e.g. Shabbat observance, etc.
- Hasidic Judaism shares much of the above; however, the importance of the mitzvot is clearly set within the parameters of other aspects of their particular tradition. For example, there has been greater emphasis on religious experience in Hasidism in worship which is seen as equally important as observing mitzvot.
- In addition, the role of the rebbe is given paramount importance within the tradition in that the most important function of the rebbe/tzaddik is to teach the Torah and render decisions in Jewish law which involves interpretation and understanding of the mitzvot.

This is not a checklist, please remember to credit any valid alternatives.

5. (b) **‘Reform Judaism distorts Jewish understanding of mitzvot.’** [AO2 15]
Evaluate this view.

Candidates could include some or all of the following, but other relevant points will be credited.

- If absolute obedience is central to the covenant agreement because it is the basis of the covenant, then this total obedience stresses the ‘Torah true’ idea. As this emphasis is not present in Reform Judaism it can be seen to ‘distort’ Jewish understanding of mitzvot.
- Judaism emphasises the importance of remembering, reflecting and acting upon one’s faith. This could be seen to be undermined by Reform Judaism’s insistence that the mitzvot do not have to be taken literally, although there is great variety and difference within Reform Judaism as a whole as to how much, and just how far, the mitzvot are applied and followed in daily life.
- Religious respect is given to Jews who try to obey all mitzvot. They are seen as an example to emulate within the community. This view is only true of non-Reform Jews. Such an argument proposes that what one does defines oneself, so without obedience to the mitzvot one would not be Jewish.
- However, in Judaism, lineage passes through the mother – one is born Jewish so it could be argued that simply obeying the mitzvot does not make you Jewish.
- Jewishness is more than this and so it can be argued that Reform Judaism has a ‘holistic’ understanding of the role of mitzvot within the Jewish tradition. In the same way, Hasidic Judaism see mitzvot as part and parcel of something greater in expressing Judaism. This line of argument would argue that both Reform and Hasidic Judaism clarify the role and importance of mitzvot and not distort them.
- Some would argue that not all mitzvot can be relevant in the 21st Century – they were given to a different people at a different time in history. Therefore, this does not distort Judaism, but simply reinterprets it for the 21st century.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.



AS LEVEL RELIGIOUS STUDIES

UNIT 1: Option D An Introduction to the Study of Buddhism

SAMPLE ASSESSMENT MATERIALS

1 hour 15 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need an 8 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **two** questions.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding of religion and belief.

Part (b) of each question tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Part (a) of each question tests your knowledge and understanding of religion and belief.

Part (b) of each question tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one question** from this section.

Either

1. (a) Examine Buddhist teachings about anicca and dukkha. [15]
- (b) 'The three lakshanas are negative.'
Evaluate this view. [15]

Or

2. (a) Examine the Buddhist notion of rebirth. [15]
- (b) 'Karma is an irrelevant concept for Buddhists today.'
Evaluate this view. [15]

Section B

Please answer **one question** from this section.

3. (a) Explain what the Eightfold Path teaches about wisdom. [15]
- (b) 'Meditation cannot be practised in isolation from wisdom and morality.'
Evaluate this view. [15]
4. (a) Examine the Buddhist practice of going for refuge. [15]
- (b) 'The practice of going for refuge in the sangha means more for a heritage Buddhist than a convert Buddhist.'
Evaluate this view. [15]
5. (a) Explain the impact of the episode of the Four Sights on the life of the Buddha. [15]
- (b) Evaluate the view that knowing the historical Buddha's biography is essential to understanding Buddhism. [15]

Unit 1 - Option D: An Introduction to the Study of Buddhism

Mark Scheme

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
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Banded mark schemes stage 1 – deciding on the band

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AS Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 15 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p style="text-align: center;">Assessment Objective AO2- Part (b) questions 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Unit 1 - Option D: An Introduction to the Study of Buddhism

Mark Scheme

To be read in conjunction with the marking guidance for examiners and the generic band descriptors provided.

Section A

1. (a) **Examine Buddhist teachings about anicca and dukkha.** [AO1 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- Anicca and dukkha are two of the three lakshanas, marks or characteristics of existence.
- Anicca means impermanence and insubstantiality and applies to all that is conditioned. It means that everything is in a constant state of flux; cause and effect; nothing lasts forever.
- Buddhists see all things (people, objects, states of mind, relationships, qualities, everything) as being dependent on causes and conditions, and are therefore constantly changing.
- Dukkha is the first of the Four Noble Truths and is one of the three marks of existence. Expect candidates to focus on the difficulty with the translation of 'dukkha' into English. It means more than suffering. It is a diagnosis of the human condition and involves a general dissatisfaction with life. Dukkha means a spectrum of experiences from unsatisfactoriness through to suffering.
- Dukkha is not only about good things coming to an end. It is about everything being fundamentally imperfect, even if only slightly.
- Candidates may develop the idea of dukkha into three types: dukkha arising from suffering, dukkha arising from mental/emotional pain and dukkha arising from impermanence.
- Buddhists believe that ignorance arises from the failure to appreciate the truth of anicca and dukkha and their universal application.
- Anicca and dukkha are taught so that Buddhists can seek and find enlightenment. They offer diagnoses of the human condition.

This is not a checklist, please remember to credit any valid alternatives.

1. (b) **'The three lakshanas are negative.'**
Evaluate this view.

[AO2 15]

Candidates could include some or all of the following, but other relevant points will be credited

- Candidates may argue that not everything in life is negative or associated with suffering or unsatisfactoriness. There are happy and pleasant events. The Buddha said that pleasant and happy events were real, but temporary and insubstantial.
- Candidates may argue there are enduring features of life such as human love, inspiring presence of nature, the nature of great art or the desire to do good. The Buddha argued that though enduring, these features were not eternal.
- The idea that Buddhism is negative derives from the problematic mistranslation of the term dukkha as suffering.
- Candidates may argue that it is not negative, just realistic. They may argue that a failure to appreciate the three lakshanas is the cause of a great deal of greed, delusion and suffering.
- Buddhism is realistic in its diagnosis of the human condition; Buddhism is highly positive because it teaches a way out of suffering.
- They may argue that from a Buddhist perspective, seeing the truth of the lakshanas is a significant part of the journey to enlightenment, so rather than being negative it is soteriologically positive.
- A positive feature of anicca (impermanence) for Buddhists is that nobody is fixed as they are, and all have the ability to change and grow.

Overall, candidates are expected to engage with the debate and come to a substantiated evaluation regarding the issue.

2. (a) **Examine the Buddhist notion of rebirth.** [AO1 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- Rebirth is distinguished from reincarnation. Candidates are likely to draw on Buddhist ideas of the self as a process rather than an essence in order to explain it.
- The notion of rebirth contains within it both the idea of constant change and the idea of connectedness through causation.
- All volitional actions have consequences which are played out in the life or future lives of the person, especially in terms of the developing propensity to act in certain ways.
- Distinctive to Buddhist ideas about rebirth are karma and intention. A bad intention will result in bad karma. This means that what we do or say, or even think now, will affect our future. Our lives at this moment are the effect of our actions in the past. Positive actions create positive effects, and negative actions create negative effects.
- Metaphors are used to explain the relationship between anatta and rebirth, for example the metaphor of milk and yoghurt.
- Candidates may argue that the Buddha tended to remain silent when asked about life after death.
- Some forms of Buddhism focus more on afterlife than others (e.g. Tibetan and Pure Land traditions).

This is not a checklist, please remember to credit any valid alternatives.

2. (b) **'Karma is an irrelevant concept for Buddhists today.'** [AO2 15]
Evaluate this view.

Candidates could include some or all of the following, but other relevant points will be credited.

- The concept is still relevant because karma means that each human being is responsible for his or her own situation. Karma is a natural law.
- However, karma could be considered to be irrelevant because Buddhists do not give great prominence to beliefs about future lives.
- Buddhists are guided and motivated by other beliefs such as the Four Noble Truths.
- In some circumstances it is important to act without getting too distracted with working out the consequences. Buddhists follow the Noble Eightfold Path in their quest for enlightenment and not for a better rebirth.
- Teachings about karma are relevant because they derive from pratyasamutpada, the notion that all phenomena are causally connected in a morally neutral way.
- They may also argue that teachings about karma are designed to enable the Buddhists to realise the wider consequences for themselves and others of acting, thinking or speaking from a position of greed, hatred or ignorance. It is not so much from the negative perspective of 'punishment', but from recognition that actions have inevitable consequences.
- Karma is relevant because it teaches that actions and intentions have consequences for the individual and for others. There is no way to escape this. However bad karma can be offset, by living virtuously.

Overall, candidates are expected to engage with the debate and come to a substantiated evaluation regarding the issue.

Section B

3. (a) **Explain what the Eightfold Path teaches about wisdom. [AO1 15]**

Candidates could include some or all of the following, but other relevant points will be credited.

- Wisdom is one of the 'three trainings' of the Eightfold Path and refers to Right View and Right Intention.
- Right View is about seeing things as they really are, namely impermanent and insubstantial.
- It is about seeing the relationship between greed, attachment and suffering and not attaching to fixed views about the world, such as those promoted by religions or ritual specialists.
- Right View means understanding karma and rebirth, creating responsibility for our actions. It also includes the understanding of the possibility of spiritual progress linked to karma and rebirth.
- Right View also means an understanding and awareness of the Four Noble Truths.
- Right Intention is about having the resolve to practise meditation and the virtue and commitment to keep the precepts.
- A person must think about the kind of life they lead and make a commitment to live in a kind and unselfish way.
- Wisdom in general is a key feature of Buddhism, but in the context of the Eightfold Path it is practised alongside meditation and ethics.
- Not all Buddhists practise the Eightfold Path in an explicit way as it is not highlighted in all traditions. However, the notion of wisdom remains central.

This is not a checklist, please remember to credit any valid alternatives.

3. (b) **‘Meditation cannot be practised in isolation from wisdom and morality.’**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- The Eightfold Path is a coherent whole as a Buddhist teaching and all three trainings should be practised simultaneously.
- Without the grounding of wisdom and morality, meditation becomes a means of mere self-improvement at best, or even self-interested stress-reduction.
- Meditation is practised in Buddhism in order to develop Right View, so it makes no sense at all to see it functioning in isolation.
- When Right View is established, principles of compassion, loving kindness, non-violence and non-harm automatically become part of the practice. Therefore, meditation cannot function in isolation.
- Many people, especially in the West, do practise meditation as non-Buddhists. Therefore, they do not necessarily practise the precepts or the other two trainings in the Eightfold Path. They perform meditation for the well documented and scientifically proven benefits it brings both physically and mentally.
- Meditation is not ‘owned’ by Buddhism and is practised in other religions, as well as by people who do not identify as religious at all.

Overall, candidates are expected to engage with the debate and come to a substantiated evaluation regarding the issue.

4. (a) **Examine the Buddhist practice of going for refuge.** [AO1 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- The Three Jewels are also known as the Three Refuges. The word 'refuge' has many meanings relating to the idea of a place of trust and safety, where it is possible to develop and get support.
- The aim of Buddhism is enlightenment for the sake of all beings. Traditionally, Buddhists express this aspiration by 'going for refuge' to the Buddha, his Dharma (teaching) and the Sangha (spiritual community), or the Three Jewels, as they are called. The Three Jewels interrelate and support each other.
- Buddhists think of the world as full of the perils of ignorance, attachment and suffering, and Buddhism is a refuge from all this.
- The practice of going for refuge in the Three Jewels or treasures is often thought to define who is a Buddhist. A Buddhist performs the 'act' of taking refuge as the first step on the path to enlightenment.
- He/she expresses their intention of taking the Buddha, Dharma and Sangha as their refuge by saying the words of the Threefold Refuge. The words can be recited by the person alone before the image of a Buddha or repeated line by line following a monk or nun.
- A Buddhist may repeat this Threefold Refuge daily to remind themselves that they have made a commitment to attain enlightenment through the guidance and inspiration of the Three Jewels.
- Thereafter, through good conduct and mental development, Buddhists cultivate equanimity, self-control, a calm and clear mind and wisdom.

This is not a checklist, please remember to credit any valid alternatives.

4. (b) **‘The practice of going for refuge in the sangha means more for a heritage Buddhist than a convert Buddhist.’**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- Going for refuge in the sangha could mean different things for Buddhists in different traditions.
- For someone ordained as a monk or nun, it would mean something very specific about their attitude and relationship to their fellow monastics, superiors and the monastery.
- For a lay person in a Buddhist country it may signify a commitment to practising the five precepts and Eightfold Path with the guidance of the monastic sangha.
- For a lay person in a Buddhist country it may signify a commitment to being an example and a help to other lay people, and to support the fourfold sangha in general.
- Some convert Buddhists do take monastic ordination and live in the same way as heritage monastic sangha members. Many convert Buddhists, however, practice in traditions which do not make a distinction between monastic and lay.
- Some convert Buddhists practice Buddhism alone, without a sangha.
- In a convert context, the surrounding community itself may not be Buddhist.
- Triratna Buddhists, for example, may live in a community with other sangha members despite not being ordained.
- For Buddhists in general the sangha is significant because it was instituted by the Buddha. It is also significant because it has preserved the teachings and practices of Buddhism.
- Both heritage and convert Buddhists are likely to see the sangha as offering a valuable refuge in the modern world which is orientated to capitalist values and individualism. For example, there will be a Going for Refuge retreat planned for women, due to take place in Tiratanaloka Buddhist Retreat Centre in Brecon in June 2016.

Overall, candidates are expected to engage with the debate and come to a substantiated evaluation regarding the issue.

5. (a) **Explain the impact of the episode of the Four Sights on the life of the Buddha.** [AO1 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- Reference should be made to the Four Sights, (sickness, old age, death and sadhu) and set them in the narrative context of the Buddha's biography, drawn from a range of later sources.
- An understanding of the mythic and hagiographical and didactic nature of the Buddha's biography could legitimately be demonstrated.
- The Four Sights induced Siddhartha to ask searching questions about the meaning of life and inspired the Buddha's quest for enlightenment.
- The sight of the old man gave the Buddha the concept of anicca – nothing stays unchanged. An exemplification of the fundamentally impermanent aspects of the human condition.
- The sick man gave the Buddha the impression that all life is dukkha – suffering and unsatisfactoriness.
- The sight of the corpse made him question the purpose of life.
- The fourth sight of the wandering holy man led the Buddha to leave the palace and ultimately find the 'middle way'.
- It also indicated the path of homelessness, which became central in the Buddha's life and in the notion of the early monastic sangha.
- The Four Sights provide the context for the Four Noble Truths. The first three sights combine in the first two truths and the fourth offers the hope contained in the second two truths.

This is not a checklist, please remember to credit any valid alternatives

5. (b) **Evaluate the view that knowing the historical Buddha's biography is essential to understanding Buddhism.** [AO2 15]

Candidates could include some or all of the following, but other relevant points will be credited.

- Candidates may argue that the Buddha's biography is known and loved by many Buddhists and offers an exposition in narrative form of the quest for enlightenment. As such, it is a very accessible way of understanding potentially abstract and difficult teachings.
- The Buddha is one of the Three Jewels/Refuges so his life story is central to understanding Buddhism.
- The Buddha was a human being who found the path to truth. Thus, his life story is an inspiration for others.
- Candidates may argue that it is not essential, but still important or they may even argue that it is not important at all. This is because the historical Buddha is only one example of an enlightened being, and not special.
- Many traditions of Buddhism (for example Zen, Nichiren, Pure Land, Tibetan schools) either focus very little or even not at all on the life story of the Buddha. Whilst the Buddha might be named in a list of patriarchs, other teachers or Buddhas have been more important in the history of these schools.
- The Buddha is just one enlightened being amongst many, so his particular life story is not overly significant. What does matter is the individual's own cultivation of wisdom/compassion/precepts and not the account of someone successful from the past.
- In some traditions of Buddhism, the Buddha is a cosmic figure. This makes him important, but the details of his human biography are not really relevant.

Overall, candidates are expected to engage with the debate and come to a substantiated evaluation regarding the issue.



AS LEVEL RELIGIOUS STUDIES

UNIT 1: Option E An Introduction to the Study of Hinduism

SAMPLE ASSESSMENT MATERIALS

1 hour 15 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need an 8 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **two** questions.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding of religion and belief.

Part (b) of each question tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Part (a) of each question tests your knowledge and understanding of religion and belief.
Part (b) of each question tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one question** from this section.

Either

1. (a) Compare puja in the home and mandir within Hinduism. [15]
- (b) 'The most important aspect of puja is the relationship between devotee and deity.'
Evaluate this view. [15]

Or

2. (a) Explain how the celebration of Durga Puja helps shape religious identity. [15]
- (b) 'Festivals are not an essential part of Hinduism.'
Evaluate this view. [15]

Section B

Please answer **one question** from this section.

3. (a) Explain the importance of the Trimurti to the Hindu understanding of God. [15]
- (b) 'Hinduism cannot be regarded as one religion.'
Evaluate this view. [15]
4. (a) Explain the reasons why it is difficult to determine how Hinduism began. [15]
- (b) 'Modern Hinduism is completely different from Vedic religion.'
Evaluate this view. [15]
5. (a) Examine the concept of ahimsa in Hinduism and how it is practised in the personal life of Hindus. [15]
- (b) 'Ahimsa is an impossible ideal for communities in the modern world.'
Evaluate this view. [15]

Unit 1 - Option E: An Introduction to the Study of Hinduism

Mark Scheme

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 15 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p style="text-align: center;">Assessment Objective AO2- Part (b) questions 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Unit 1 – Option E: An Introduction to the Study of Hinduism

Mark Scheme

To be read in conjunction with the marking guidance for examiners and the generic band descriptors provided.

Section A

1. (a) Compare puja in the home and mandir within Hinduism. [AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited.

Candidates may wish to refer to mandirs within Wales such as the temples of Skanda Vale (Carmarthen) or the Radha Krishna Temple (Govinda's), Swansea.

Common elements include:

- Murtis, which represent the characteristics of Brahman in the home and temple, will be decorated and a bell rung to awaken the deity. Hindus believe that God is omnipresent and therefore in the idol. Images or murtis used both in the home and the temple help people to focus their minds on God and to become aware of its presence. Brightly coloured flowers are laid before the murtis. The flowers represent worldly desires and the offering of flowers shows willingness to get rid of one's desires and express love and devotion for the deity.
- A mantra will be chanted and Arti will be performed. Devotees accept the light of the arti lamp which symbolically represents the light and blessing of God. It also represents the wish to destroy the darkness of ignorance and receive the light of knowledge.
- Prashad (a gift of food) will then be taken as a gift from God to the household. Offerings will then be made, representing the five senses and five elements, giving thanks for the gift of life.

Differences include:

- Hindus often use different murtis within their homes to those found in the mandir as they prefer to focus on one or more aspects of God's nature or a particular murti has traditionally been used by a family. The immense faith that a devotee pours into an idol turns that idol into God for him/her.
- Mandir puja takes place in the presence of a priest, which for some Hindus is an important feature, as not all Hindus have the necessary expertise to perform puja.
- The Darshan (meaning a sight or vision) is the most important part of temple worship. At the moment of Darshan, the entire focus of the devotee is absorbed in the murti of the deity. The object viewed becomes the Hindu god or goddess.
- Many temples are consecrated to specific deities and have shrines to the consort or vehicle of that particular deity – Nandi the bull for Shiva and a Rama temple would almost certainly include shrines to Sita and Hanuman.

This is not a checklist, please remember to credit any valid alternatives.

1. (b) **'The most important aspect of puja is the relationship between devotee and deity.'**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- Puja helps the devotee to develop and maintain a personal relationship with their chosen deity. It is also a reminder of how they should live their lives according to the virtues personified by their chosen deity.
- Puja in essence is a practice which facilitates the meeting between the divine and humankind. Without this, puja cannot be regarded as worship.
- Purpose of temple worship is to help the worshipper withdraw from the outside world and look into the inner self and the divine nature within.
- Bhakti marga, the way of loving devotion is based on the personal relationship between devotee and deity.
- It could be argued that other aspects of puja are as important if not more important. For example, the congregational nature of temple puja could be argued to give the Hindu community a sense of identity.
- Some could argue that pilgrimage is a form of puja and that yatras involving a great deal of hardship are considered to be especially efficacious at removing karma. Therefore, some Hindus could argue that the self-sacrifice required makes this the most important aspect of puja.
- Prashad could be seen to be the most important aspect of puja as food offered to God becomes God's food and is divine sustenance for the devotee.
- Shaivites might argue that yoga and meditation are the most important aspects of puja. These are the main features of Shaivite puja and bhakti is regarded as a Vaishnavite practice.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

2. (a) **Explain how the celebration of Durga Puja helps shape religious identity.**
[AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- Durga Puja is also known as Navaratri. It is the festival of worship and dance and is celebrated twice each year. The festival is dedicated to Durga, the mother goddess who also represents power. It is very much a women's festival as it links to the idea that Durga is the mother of the world. These events are an important part of a Hindu's cultural and religious heritage and therefore an integral part of Hindu identity.
- It also reminds Hindus of important beliefs in their faith, the faith that is an integral part of their identity. Durga is seen as the divine mother, she reminds them of the importance of avatars and of the Hindu belief in incarnation, the descent of God in any form to planet earth in times of need.
- The festival is part of Hindu culture and the traditions associated with the celebrating of the festival are part of a Hindu's identity. Maintaining those traditions are a Hindu's duty. This is part of the householder ashrama – teaching the children and passing on the religion from generation to generation.
- The Ramayana forms the background to the festival. The festival celebrates the triumph of good over evil. Celebrating together helps Hindus deepen their sense of identity by confirming and strengthening the basic tenet of their faith. The festival reminds Hindus of some of the spiritual values that shape their identity, such as the duty to oppose evil, thanksgiving and the need to help others.
- It also reminds Hindus of the importance of following a Hindu lifestyle – a life free from impurity, sin and weakness since Durga has the power to destroy all vices and shortcomings.
- Celebrating the festival brings Hindu community together and deepens sense of identity and belonging. Hindus from all backgrounds come together to celebrate a shared belief by following shared practices. This creates a sense of unity and a celebration of a shared identity.

This is not a checklist, please remember to credit any valid alternatives.

2. (b) **'Festivals are not an essential part of Hinduism.'**
Evaluate this view.

[AO2 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- They are not essential, because they do not demonstrate any commitment to a religion as they have become more social/cultural events than religious ones.
- Many Hindus identify with the cultural aspects of the festivals, but do not necessarily follow the teachings associated with them.
- They are not really part of a Hindu's varnashramadharm. There are no specific requirements to celebrate festivals as part of belonging to a certain varna, or in a specific stage of life. They are also not an integral part of a Hindu's dharma and therefore do not necessarily create good karma.
- However, there are many festivals in Hinduism which suggest they are essential religious occasions. They are religious festivals based on religious teachings which provide the opportunity to express religious devotion and renew commitment to the faith. They are a way of strengthening religious identity and are a way of remembering important events in Hinduism.
- They are times when families and communities gather together to enjoy each other's company and celebrate the values and beliefs they hold in common.
- They help people to concentrate on spiritual matters. The symbols and practices used remind Hindus of important moral and spiritual values that need to be developed in their lives.
- They are also celebratory events which raise people's spirits. The religious devotion and enthusiasm of the celebrations confirm and support people's faith and helps them fulfil their daily duties.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

3. (a) **Explain the importance of the Trimurti to the Hindu understanding of God.** [AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- The specific features of each deity within the Trimurti are important as they express different aspects of Brahman and the concept of God in Hinduism.
- Beliefs about the gods of the Trimurti form the basis of Vaishnavism and Shaivism. Vaishnavism is based on beliefs about Vishnu as the Supreme God of the Trimurti and Shaivism on the beliefs about Shiva as the Supreme God of the Trimurti.
- Hindus see God in the impersonal neuter form which they call Brahman and in the personalities of all their gods and goddesses. Brahman has made itself manifest in the forms of different gods and goddesses in a much more personal way. The Trimurti expresses the concept of Saguna Brahman - Brahman that can be characterised.
- The Trimurti also represent the Hindu cyclic view of life and human existence – all life is created by Brahman and Brahman is in all life, Brahman sustains all life and Brahman is responsible for death and reincarnation. The path of liberation from the cycle of samsara leads to Brahman.
- This represents the Hindu view of time as cyclic and that Brahman pervades the whole universe. Brahman is responsible for the innermost essence/being of all things in existence.
- Brahma expresses that all the manifestations of the cosmos from the life giving elements, sun, oceans etc., all creatures have their origin in Brahman. It is the concept of a creator God.
- Vishnu expresses the concept that Brahman is maintainer and preserver of cosmic harmony, order and the forces of goodness on earth. He represents the concept of divine incarnation, God in human form, through his avatars.
- Shiva expresses the concept of Brahman as both destroyer and creator.

This is not a checklist, please remember to credit any valid alternatives.

3. (b) **‘Hinduism cannot be regarded as one religion.’**
Evaluate this view.

[AO2 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- Hinduism is very diverse in nature – some would argue that it is not a religion as such, but more a way of life.
- Some would argue that it is three succinct religions – Hinduism, Vaishnavism and Shaivism.
- Others would argue that Hinduism is four different religions – a monotheistic version, a monist version, a henotheist version and a polytheistic version.
- Followers of Vishnu and Shiva are known by the name of their respective god. They are dedicated to their one god. They have specific rituals and practices. They have their own temples. Many do not recognise any other gods. These are the basic features of individual religious traditions.
- Others would argue that the cultural and regional influences on Hinduism have led to differences in beliefs and practices that make it impossible to regard it as one religion. For example, there are many differences in practices and rituals and in the reasons why festivals are celebrated.
- Many would argue that Hinduism is one religion with many different paths and that all paths, however different, lead to Brahman.
- However, the core beliefs and practices are the same in all the different paths. There are regional differences but only in practice not meaning.
- Hindus share one identity which is celebrated by Hindus worldwide.
- Hindus believe in one supreme god – Brahman. Vishnu and Shiva are manifestations of Brahman. This is the meaning of the concept of the Trimurti. All followers of Vishna and Shiva regard themselves as Hindus. Vaishnavism and Shaivism are different paths to Brahman.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. (a) **Explain the reasons why it is difficult to determine how Hinduism began.**
[AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- The term Hinduism derives from a Persian word that refers to the Sindhu (or Indus) river in northwest India.
- 'Hinduism' was adopted by the British colonial administration in India to describe the various religious beliefs and practices of the majority of India's population, so in a sense Hinduism is a colonial construction.
- Hinduism claims to have no beginning - to be timeless.
- The Indus Valley period may be best understood as a pre-Hindu period, although some features may be considered to remain in modern Hinduism. For example, possible evidence of the worship of goddesses / fertility, and ritual bathing, and a possible prototype form of Shiva. However, the Indus Valley script has not yet been deciphered.
- Some say Hinduism was brought by the Aryans, from central Asia. Whether this was an invasion, an incursion or whether it happened at all has become a matter of some dispute, and invasion theorists are accused of imperialist motives (saying the Hinduism really came from the West).
- The Aryan religion was a sacrifice-based one, that was centred on the purifying qualities of fire, and about influencing the devas through ritual sacrifice. The Aryans used Sanskrit and brought the Vedas.
- Features of both Indus Valley and Aryan civilizations persist in contemporary Hinduism, but it is impossible to speak about its origins with any certainty.

This is not a checklist, please remember to credit any valid alternatives.

4. (b) **‘Modern Hinduism is completely different from Vedic religion.’**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- The Sanskrit Epics and Puranas and development of Bhakti are post-Vedic. Modern Hinduism has many aspects which do not come from Vedic origins - Vishnu was a minor deity in the Rig Veda but many Hindus worship him today as the supreme God.
- There have been many Hindu reform movements which have influenced the development of Hinduism making it very different to Vedic religion.
- Rudra, who was another minor deity in the Rig Veda, transformed into Shiva of modern Hinduism.
- Yajna, the fire sacrifice, is still important for many Hindus today although the ways of practising it have changed.
- The varna system is still significant today in the way it influences the structure of Hindu society.
- The practice of mantra is derived from the Vedic idea of powerful utterances.
- Modern Hinduism gives too much emphasis on the Upanishads, ignoring the fact that without the Vedas there can be no Upanishads.
- Key Vedic ideas are brought together in the concept of Brahman - the Vedic rishis worshipped both Saguna Brahman and the Nirguna Brahman simultaneously and treated them equally.
- The early Vedic religion was centred round the worship of devas and numerous early Vedic devas are still worshipped by Hindus today.
- The religion of the Vedic Aryans has some consonance with modern Hinduism - a pantheon of gods, sacrifice, a canon of scriptures, the Sanskrit language.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. (a) **Examine the concept of ahimsa in Hinduism and how it is practised in the personal life of Hindus.** [AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- Ahimsa literally means non-violence - a term that originates in the Jain religion and means radical non-violence founded on the belief that all living beings are worthy of respect. Ahimsa for Hindus, however, is not just non-violence, it means that one should avoid harming any living thing (whether physical, mental or emotional). Ahimsa is also one of the ideals of Hinduism (see Manu 5:38).
- In modern times, the strongest proponent of ahimsa was the Indian leader Gandhi who believed that ahimsa was the highest duty of a human being – “Ahimsa, non-violence, comes from strength, and the strength is from God, not man. Ahimsa always comes from within.”
- Gandhi did not equate ahimsa with non-killing. He accepted killing was necessary for some individuals because it was a person's duty, and doing so in a detached way without anger or selfish motives, would be compatible with ahimsa.
- The concept of ahimsa influences the personal morality of Hindus and their views on issues such as abortion and euthanasia. The concept influences Hindus in matters of lifestyle. It encourages respect towards people of all races and encourages social, ethnic and national mixing.
- Closely associated with the concept of ahimsa is Gandhi's teaching of satyagraha – literally meaning 'truth force'. It is a complex concept that states that truth has an inherent force. Those who speak the truth or act with truth have a particular strength and authority because they are being truthful. Truth is the fundamental quality of Brahman.
- There is an evident relationship between ahimsa and satyagraha since truth force would lose its moral coherence if it degenerated into violence and would no longer be true.

This is not a checklist, please remember to credit any valid alternatives.

5. (b) **'Ahimsa is an impossible ideal for communities in the modern world.'**
Evaluate this view. [AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- Gandhi's example is a strong argument that ahimsa is a practical concept for communities in the modern world, not only in religious terms, but also in the political context. He believed pacifists not only held on to the moral high ground, but could actually overcome their enemies. His ultimately successful campaign for Indian independence was based on this belief.
- Many Hindu communities have successfully combined the principle of ahimsa with life in the modern world. They have done this by ensuring that industrial change goes hand in hand with village development, without destroying the natural environment.
- Gandhi's teaching on satyagraha - truth force - gives the concept of ahimsa a new dimension which makes it more compatible with community life in the modern world. It is not limited to not using violence, but seeking the truth.
- It could be argued that ahimsa is a concept which comes into conflict with other major beliefs and principles for communities within Hinduism, especially dharma, in issues concerning war. Krishna gives Arjuna in the Bhagavad Gita the advice that it is sometimes necessary for nations/communities to fight a just war to overcome evil forces.
- Some would argue that there are complex issues in modern society where it is difficult for communities to follow such an absolutist principle – e.g. if the community had to authorise the killing of someone in order to protect the community from harm, such as a terrorist who was about to detonate a bomb. Ahimsa is an ideal and not a practical way of life for communities - sometimes force is needed to maintain law and order.
- Others would argue that communities are too diverse in nature to follow a single guiding principle - there are always those within a community who will follow their own instincts.
- Some would argue that it depends on the interpretation of ahimsa – whether it applies to human life or all life. Some Hindus would argue for respecting all human life, but that there is a need for killing animals and plant life for food in order to feed the community.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.



AS LEVEL RELIGIOUS STUDIES

UNIT 1: Option F An Introduction to the Study of Sikhism

SAMPLE ASSESSMENT MATERIALS

1 hour 15 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need an 8 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **two** questions.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding of religion and belief.

Part (b) of each question tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Part (a) of each question tests your knowledge and understanding of religion and belief.

Part (b) of each question tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one question** from this section.

Either

1. (a) Explain how Guru Nanak's background influenced his teaching. [15]
- (b) 'The most important event in Guru Nanak's life was his experience of God's court.'
Evaluate this view. [15]

Or

2. (a) Explain the status and role in Sikhism of the Guru Granth Sahib. [15]
- (b) 'An understanding of the Guru Granth Sahib is all that is needed to be a Sikh.'
Evaluate this view. [15]

Section B

Please answer **one question** from this section.

3. (a) Explain the relationship between sewa and the principles of Sarbat da bhalla. [15]
- (b) 'Sewa has more material value than spiritual value.'
Evaluate this view. [15]
4. (a) Explain how the festival of Vaisakhi helps Sikhs focus on spiritual matters. [15]
- (b) 'Sikh festivals are just social occasions for most Sikhs today.'
Evaluate this view. [15]
5. (a) Examine the Sikh understanding of God as the one, the only one and personal. [15]
- (b) 'Belief in God is the most important Sikh belief.'
Evaluate this view. [15]

Unit 1 - Option F: An Introduction to the Study of Sikhism

Mark Scheme

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 15 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 1 mark should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p style="text-align: center;">Assessment Objective AO2- Part (b) questions 15 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p style="text-align: center;">13-15 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">10-12 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">7-9 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">4-6 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-3 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Unit 1 - Option F: An Introduction to the Study of Sikhism

Mark Scheme

To be read in conjunction with the marking guidance for examiners and the generic band descriptors provided.

Section A

1. (a) Explain how Guru Nanak's background influenced his teaching. [AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- The religious situation at the time of Guru Nanak - the influence and rivalry of Hinduism and Islam – influencing his decision to challenge aspects of both religions.
- The social disunity and religious segregation – influencing his teaching on equality and the role and status of women.
- The concept of ritual pollution – influencing his belief that God did not favour any group above another. The influence of Guru Nanak's teaching on the divisiveness of Hinduism and the unity of human kind. No one is beyond God's grace. He rejected the perceived Hindu reliance and emphasis on rituals.
- The invasion of the Mughal army under Babur and Mughal persecution influenced his teaching on the importance of unity and community within Sikhism in order to safeguard Sikh belief and practice.
- Another influence was the prominence of sectarian Hinduism. This had an influence on his teaching on equality.
- There was also the influence of bhakti and personal devotion to Krishna on Guru Nanak's belief in a personal God.
- The Hindu concept of Guru was yet another influence on his teaching and his interpretation of Guru as a guide from darkness to light.
- There was the influence of Sufism on the mystical aspects of Nanak's teaching on the immanence of God.
- The north-Indian sant tradition – influenced Nanak's teaching about the possibility of unity with God; that all caste and sectarian distinctions should be condemned; idol worship being opposed.

This is not a checklist, please remember to credit any valid alternatives.

1. (b) **‘The most important event in Guru Nanak’s life was his experience of God’s court.’**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- The experience in God’s court was an experience of enlightenment and led to his emergence as a Guru.
- It was this experience that led to his innovative teaching that God is neither Hindu nor Muslim and that he would follow God’s path.
- It was his experience of God’s court that led to his belief in a personal God.
- It was this experience that led to his belief that he had been called by God to teach others, to reveal the message of God’s name to the world.
- It was this experience that led to the composition of the Mul Mantra which is a description of his experience of the divine.
- It could be argued that other events are equally or more important. For example, his visits to the main centres of Hinduism and Islam as well as to Sri Lanka and Tibet were important in his life because of the impact they had on his teachings.
- His meetings with the various people he encountered developed his teaching further and were more important e.g. Lalo where immortality is reposed.
- Guru Nanak’s visit to Makkah reinforced his teaching that God is in all things.
- The founding of the Sikh community at Kartarpur, making Sikhism a distinctive community and separate religion was also important as it set the principle of Sikhism as a community religion.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

2. (a) **Explain the status and role in Sikhism of the Guru Granth Sahib.** [AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- The status of the Guru Granth Sahib lies not in the dogmatic assertions of doctrine, but more in its attitude of respect and devotion to the insights of living Gurus into the nature of God and the importance of complete faith in God.
- Guru Gobind Singh declared it to be a living Guru and his successor. It is the supreme authority of the Sikhs as it is considered a living Guru. There is often a special place or room set aside for it in Sikh homes, a place to read and study its teachings.
- It has the same status as any of the other Gurus and their teachings. As a result of this, it is treated with the same detailed devotion as a living Guru, e.g. chauri waved over it and laid to rest at night.
- Any decisions taken by an assembly are also made in the presence of the Guru Granth Sahib.
- The status of the Guru Granth Sahib can be seen in the authority of its message that salvation does not depend on caste, ritual or asceticism, but on constant meditation of God's name and immersion in his being.
- It is a source of authority with regards to understanding the nature of God and the importance of having faith in God.
- The importance of the role of the Guru Granth Sahib can be seen in the fact that no Sikh ceremony is regarded as complete unless it is performed in the presence of the Guru Granth Sahib.
- It also has a role as a source of teaching for sermons.
- It plays a prominent role in the lives of Sikhs as they consult the Guru Granth Sahib daily for advice. This process is referred to as vak lao.
- The role of the Guru Granth Sahib can be seen in its use in rites of passage - marriage and naming ceremonies. All must be completed in the Guru Granth Sahib's presence.

This is not a checklist, please remember to credit any valid alternatives.

2. (b) **‘An understanding of the Guru Granth Sahib is all that is needed to be a Sikh.’**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- The Guru Granth Sahib is central to all members of the Sikh faith as it is the main source of the faith, the teachings and inspiration.
- Since the nature and purpose of the Guru Granth Sahib is to have complete faith and devotion to God and the saving power of God, then this is all that is needed to be a good Sikh.
- It helps Sikhs understand the word of God and that is the basis of Sikh life. Nothing else is needed to be a Sikh.
- The main principles of selflessness, overcoming evil tendencies and developing divine nature are the teachings in the Guru Granth Sahib, so understanding these will ensure life will be lived as a good Sikh.
- However, many Sikhs do not understand the words of Guru Granth Sahib, but can still feel the devotion for God, so it is not essential.
- Some would say that being a good Sikh should be more practical based, living a life founded on the principle of selflessness. Devotion to God is shown through service to others.
- Being a good Sikh requires other actions, such as wearing 5Ks, becoming initiated and being committed to service in the community.
- Arguably, there needs to be more guidance on what is needed to be a good Sikh in contemporary society. Sikhs need other sources of authority such as the Rahit Maryada.
- Only devout Sikhs are fully aware of and understand all the teachings and hymns in the Guru Granth Sahib. Most other Sikhs just listen to the chanting of verses, but do not analyse its meaning. This doesn't necessarily mean they are not true Sikhs.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B

3. (a) **Explain the relationship between sewa and the principles of Sarbat da bhala.** [AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- Sewa is based on the teachings found within the Guru Granth Sahib that Sikhs should strive to be less self-centred and more God-centred. They should live their lives in the selfless service of others (sewa). Through sewa, a Sikh destroys any egoistic tendencies and develops humility and compassion for others.
- Sewa expresses, in practical terms, the relationship between Sikh belief and practice. For example, Amerpreet Singh Khalsa from Cardiff, feeds the city's homeless every Saturday. He says his Sikh religion demands followers devote their efforts and earnings to those less fortunate than themselves. (Western Mail, 13th October 2015).
- Sikh participation in life must be morally based, of which sewa is an expression. It is the inseparable link between belief and conduct. Sewa is an expression of the principle of no ill will against any person including adversaries.
- It includes the principle of working towards the common good for all. It is also an expression of devotion to God. Sewa recognises no barriers of religion, caste or race.
- Sewa reflects the principle of Sarbat da bhala – working for the prosperity of everyone. Sarbat da bhala is a Sikh religious and social goal of which sewa is an expression.
- It expresses Sikh beliefs in the oneness of humanity which is basic to the Sikh world-view. This can only be created by selfless service to others, with honour and devotion. It represents Sikh belief that serving other people whoever they are is a way of serving God.
- It is a service that is undertaken to improve the community which encompasses the principle of Sarbhat and is completed without any thought of personal reward or benefit.

This is not a checklist, please remember to credit any valid alternatives.

3. (b) **‘Sewa has more material value than spiritual value.’** [AO2 15]
Evaluate this view.

Candidates could include some or all of the following, but other relevant points should be credited.

- Sewa is the basis and expression of the Sikh belief in equality and, as such, has material value in its implications for the community.
- There are three different parts of sewa, all of which have material or practical value:
 - physical service, e.g. working in the langar
 - mental service, e.g. studying the Guru Granth Sahib
 - material service to other people, e.g. giving money to charities.
- Sewa gives Sikhism its strength in faith and community life. It is the glue that binds the Sikh community together and makes it very valuable in a material sense.
- Sewa is still the essence today as there is even more need for sewa in today’s materialistic society.
- However, it could be argued that sewa is a vital part of a Sikh’s spiritual life and leads to spiritual liberation. It is a way of showing spiritual devotion to God.
- It could be argued that Sewa fulfils spiritual and material needs within the Sikh community - Bhai Gurdas, Varan 6:12.
- It is a fundamental part of Sikh worship as sewa is practised in the gurdwara and as such has spiritual value.
- Sewa is the means of eliminating ego, selfish tendencies and overcoming pride, all of which are spiritual goals for Sikhs.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. (a) **Explain how the festival of Vaisakhi helps Sikhs focus on spiritual matters.** [AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- It celebrates a very important event in the history of Sikhism, the founding of the Khalsa by Guru Gobind Singh.
- It focuses attention on spiritual matters. The five loved ones who were willing to sacrifice their lives for their faith remind Sikhs of the selfless devotion which is an integral part of their religious identity. It reminds Sikhs of their spiritual beliefs as expressed in the symbolism of the Khalsa.
- The festival reminds Sikhs of some of the spiritual values that shape their identity such as the duty to oppose evil and the need to help others.
- It also reminds Sikhs of important beliefs in their faith, devotion to God, protecting the truth, helping the oppressed. Their faith in God is an integral part of their identity.
- Celebrating together helps Sikhs deepen their sense of identity by confirming and strengthening basic tenets of their faith, such as the relationship between spiritual values and the use of force.
- The festival gives Sikhs the opportunity to express outward signs of their identity – the wearing of the 5Ks and to relate them to spiritual values.
- It also gives Sikhs a spiritual sense of belonging through the ceremony of Amrit. The Khalsa embodies the spiritual strengths of belonging to a community.

This is not a checklist, please remember to credit any valid alternatives.

4. (b) **‘Sikh festivals are just social occasions for most Sikhs today.’**
Evaluate this view. [AO2 15]

Candidates could include some or all of the following, but other relevant points should be credited.

- Strong religious beliefs are not necessary to take part in festivals – people like the social aspects of the festivals - to sing, dance and act but the words and actions of the festival are not important. Non–Sikhs can take part without any problems.
- Taking part in Sikh festivals does not necessarily show any religious commitment and therefore cannot be argued to be an effective way of showing identity.
- Many of the events and their historical context are irrelevant today - some Sikhs do not understand their religious significance and use them simply as a time to celebrate with their family and the local community.
- Others would argue that they are more than social occasions and reinforce Sikh values and the teachings of the Gurus which give Sikhs their way of life and religious identity.
- They also educate the younger generations in the stories of the Gurus and therefore create a link with their history and heritage which is an important part of identity. They preserve the traditions of Sikhism.
- They are opportunities for the Sikh community to strengthen their commitment to each other and their faith – to celebrate their sense of belonging to Sikhism.
- They strengthen and unify the Sikh community especially in diaspora, again creating a sense of belonging and identity for Sikhs everywhere.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raise.

5. (a) **Examine the Sikh understanding of God as the one, the only one and personal.** [AO1 15]

Candidates could include some or all of the following, but other relevant points should be credited

- Sikhism is a monotheistic religion. So rigorously is the oneness of God affirmed it could be argued that it is monistic. 'God is the one, the only one', 'the one without a second'. This means that he has no partner or agent through whom creation, the sustaining of the world or liberation was effected. The world derives from God and will be reabsorbed in him.
- Sikhism preaches a God who is nameless and formless and the entire human existence is explained as the creation of that one God.
- The symbol of 'Ik Onkar' means there is one God and is found on the canopy above the Adi Granth in the gurdwara. It represents the one primal reality – AG 929.
- Guru Nanak believed in a personal God who could be worshipped and loved. This was derived from his experience in God's court where he became aware of God as one, as personal and as pervading the universe – AG 1190.
- Sikhs believe in a God who is loving, who insists on social justice and high moral living. However, they do not believe he is personal in an anthropomorphic way.
- Sikhs believe that the absolute Lord is formless or without qualities - nirguna. They also believe that he is with form and with qualities – saguna. As the 'being beyond time', God is nirguna, but being present in creation, God also takes on form, so is saguna.
- God is also immanent and transcendent; the presence of God is in every experience and object. The world is the image of God. God is self-revealing and when he discloses himself man discovers his immanence – AG 684. He also exists in everything – AG 25.

This is not a checklist, please remember to credit any valid alternatives.

5. (b) **‘Belief in God is the most important Sikh belief.’
Evaluate this view.**

[AO2 15]

- It is the most important belief because it defines Sikhism as a monotheistic religion. The Sikh belief in God is the foundation for all Sikh beliefs.
- It is the belief that defines a Sikh’s relationship with God, i.e. God is personal – Adi Granth 784, 1190.
- The devotion to God is the basis of sewa. The belief influences Sikh lifestyle as Sikhs live a life of devotion to God. This devotion is manifested in selfless service to others.
- Sikh belief in God as immanent influences Sikh attitudes towards other people and creation in general. It influences tolerance towards people and attitudes towards environmental issues. It is this belief therefore that has the greatest influence on how Sikhs live their lives.
- It is the belief that sets Sikhism apart from Hinduism and gives it its unique religious identity. The concept of God in Sikhism is strictly monotheistic as there are no incarnations as in Hinduism.
- Others would argue that there are other important Sikh beliefs, such as the belief in the soul and karma. For example, a belief in karma could be argued to be the most important belief as it influences Sikh behaviour.
- Others would argue that the Sikh belief in equality is the most important belief as it is this that gives Sikhism a unique religious identity. It is this belief that sets it apart from Hinduism and Islam – rejection of varna and the equality of women.
- Many would argue that it is impossible to separate one belief from another in terms of importance. Religion is a system of beliefs that are equally important. It is impossible to argue that a belief about the soul is the most important in Sikhism, as that depends on the belief in God.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue.



AS LEVEL RELIGIOUS STUDIES

UNIT 2: An Introduction to Religion and Ethics and the Philosophy of Religion

SAMPLE ASSESSMENT MATERIALS

1 hour 45 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **two** questions.

One question from **Section A**

AND

One question from **Section B**

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 60 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding of religion and belief.

Part (b) of each question tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Answer **one question** from **Section A**

Section A: An Introduction to Religion and Ethics

Either

1. (a) Apply Aquinas' Natural Law to the ethical issue of voluntary euthanasia. [30]
(b) 'Aquinas' Natural Law offers a practical basis for moral decision making.'
Evaluate this view. [30]

Or

2. (a) Explain the six fundamental principles of Situation Ethics. [30]
(b) 'Situation Ethics ensures justice is served in all ethical situations.'
Evaluate this view. [30]
-

Answer **one question** from **Section B**

Section B: An Introduction to the Philosophy of Religion

Either

3. (a) Explain the teleological arguments for God's existence. [30]
(b) Evaluate the view that 'there is no need for a designer God'
with reference to the scientific views on the teleological
arguments. [30]

Or

4. (a) Explain how Augustinian type theodicies attempt to deal with the
problem of evil. [30]
(b) 'Irenaean type theodicies have never been successful in responding
to the problem of evil.'
Evaluate this view. [30]

Unit 2: An Introduction to Religion and Ethics and the Philosophy of Religion

Mark Scheme

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

AS Generic Band Descriptors

Band	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 30 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5	<p style="text-align: center;">25-30 marks</p> <ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Thorough and accurate use of specialist language /vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">19-24 marks</p> <ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">13-18 marks</p> <ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">7-12 marks</p> <ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-6 marks</p> <ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Some grasp of basic specialist language and vocabulary • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p style="text-align: center;">Assessment Objective AO2- Part (b) questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
5	<p style="text-align: center;">25-30 marks</p> <ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4	<p style="text-align: center;">19-24 marks</p> <ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The response shows a very good standard of coherence, clarity and organisation. • The views given are clearly supported by detailed reasoning and/or evidence. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3	<p style="text-align: center;">13-18 marks</p> <ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2	<p style="text-align: center;">7-12 marks</p> <ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1	<p style="text-align: center;">1-6 marks</p> <ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • Very limited accuracy within the response, with little coherence, clarity and organisation. • An attempt has been made to identify and address the issues raised by the question set. • Little attempt to justify a view with reasoning or evidence. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Unit 2: An Introduction to the Philosophy of Religion and Religion and Ethics

Mark Scheme

Section A - Religion and Ethics

1. (a) Apply Aquinas' Natural Law to the ethical issue of voluntary euthanasia. [AO1 30]

Candidates could include some or all of the following, but other relevant points will be credited.

- Candidates may legitimately provide a definition of what 'voluntary euthanasia' is in order to address the question. The act of ending a life, usually in a painless manner, at the request of the person who dies.
- Aquinas' Natural Law uses right reason (recta ratio) to make ethical judgements with the precepts (primary and secondary). Aquinas identifies five primary precepts which he believed God wanted humans to uphold. They can discover these through the use of reason.
- Voluntary euthanasia would break the primary precept of 'preservation of life'. This precept would lead to a secondary precept or Natural Law rule of 'voluntary euthanasia is wrong'. This is because this rule would help uphold the primary precept of 'preservation of life.'
- Candidates could also legitimately demonstrate how voluntary euthanasia breaks other precepts such as "living in an ordered society" or "worshipping God." For example, if everyone who wanted to end their own life could do so, it would have an impact on an ordered society.
- We can also be guided in ethical judgements on voluntary euthanasia in Aquinas' Natural Law with reference to the virtues. The virtues represent the human qualities that reason suggests help us to live a moral life. For example, voluntary euthanasia would be against the virtue of fortitude because you may need courage to confront the fear and uncertainty of serious or even terminal illness.
- Aquinas' Natural Law also states that even if the interior act (motive) for an action is morally right, if the exterior act is wrong, then the act overall is still wrong. For example, if the intention (interior act) behind voluntary euthanasia is good, but the actual act performed (exterior act) is bad then overall the act is a bad one.

This is not a checklist, please remember to credit any valid alternatives.

1. (b) **‘Aquinas’ Natural Law offers a practical basis for moral decision making.’**

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points will be credited.

- Aquinas’ Natural Law has a clear set of ethical rules, which means any actions can be morally judged clearly.
- The primary precepts, together with rational thought, allow a person to make a practical decision.
- Natural Law is practical because it is universal and therefore treats everybody the same. It is also objective and not dependent on changing thoughts and desires. This makes it easier to apply as you don't have to think about what is right or wrong as Natural Law guides you.
- Natural Law could be seen as practical because it is not reliant on judging unpredictable consequences.
- It offers a practical basis for moral decision making because the principle of 'double effect' solves the problem of conflicting secondary precepts.
- However, Natural Law’s universal approach means that it does not take into account unique circumstances. Some would argue that as a result of this it can never be truly practical.
- Natural Law lacks practicality in a secular society as it is based on an inherent belief in God. Many people in today’s society do not share this belief.
- It also fails to work in a post-modern society as it has fixed moral laws and people nowadays prefer moral autonomy. Some people prefer to adopt a more relativistic approach which allows them to make moral decisions based on the unique situation they find themselves in.
- Natural Law does not offer a practical basis for moral decision making because it can lead to intolerance e.g. homophobia, etc. This is due to the fact that anything goes against the primary precepts is considered to be wrong.
- It is not practical as it fails to consider the consequences a particular action may have. This is often an important consideration for people when making a moral decision.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

2. (a) **Explain the six fundamental principles of Situation Ethics.** [AO1 30]

Candidates could include some or all of the following, but other relevant points will be credited.

- Candidates may legitimately start by providing an overview of the purpose of the six fundamental principles, i.e. they are designed to help us understand why the use of love/agape is the best principle for ethics and to help us determine what the most loving action in any given situation would be.
- The six fundamental principles are:
 - Love is the only good: only one thing in the world is truly good and that is love. Therefore, love is the only 'intrinsic good' i.e. the only thing that is truly good in itself. Actions can only be good if they promote the most loving outcome.
 - Love is the ruling norm of Christianity - according to Fletcher; Jesus replaced Ten Commandments with love (agape).
 - Love equals justice: love and justice are the same thing - justice means protecting/caring for those who are suffering/weaker than ourselves. Justice is showing selfless love on a wider community scale.
 - Love for all: we should act in a loving way to everyone, even our enemies - love is unconditional, i.e. love everyone and expect nothing in return. This is the altruistic love Jesus refers to in his teachings.
 - Loving ends justify the means: - loving consequences (ends) can justify bad actions (the means), i.e. one can perform any action if it achieves a loving outcome.
 - Love decides situationally - there are no rules about what should and shouldn't be done in a particular situation, i.e. we are not ruled over by any ethical or human law. Humans have moral autonomy (freedom) and the responsibility to 'do the most loving thing' in every situation. Therefore, in practical terms, we must decide 'there and then' what action will create the most loving outcome in that unique situation and not base our decisions on absolutist rules.

This is not a checklist, please remember to credit any valid alternatives.

2. (b) **‘Situation Ethics ensures justice is served in all ethical situations.’**
Evaluate this view. [AO2 30]

Candidates could include some or all of the following, but other relevant points will be credited.

- Situation Ethics ensures justice because it is a compassionate approach. This is because agape, as Fletcher states, is the only intrinsically good approach to ethics.
- Agape is an innate and therefore universal concept and it is a just approach to ethics because everyone has an understanding of love.
- Situation Ethics is just because love and justice, according to Fletcher, are the same thing. Therefore, agape is a fair approach to ethics because it promotes justice.
- Situation Ethics is just because it gives people autonomy to decide which actions are ‘good’ based on love. This point is supported by Fletcher in his fundamental principle ‘Love decides there and then’. This states that in each situation you decide there and then what the most loving thing to do is.
- Situation Ethics is a just approach as it allows people the opportunity to consider whether the consequences of their actions will be just.
- Agape is not a just approach to ethics because it could lead to moral vagueness/chaos. People do not have sufficient guidance to make a clear moral decision e.g. two people could quite easily differ about what they see as the most loving outcome of a particular situation.
- People interpret situations according to their own subjective point of view because they do not really understand what selfless love actually is. Humans are not always in touch with what ‘agape’ is and so this approach cannot ensure that justice is served.
- Agape is not a just approach to ethics because it asks us to consider unpredictable consequences. The loving consequences of an action can never be guaranteed.
- Agape is not a just approach because people can be claiming to be acting out of love, when really they are acting out of selfish intentions. For example, killing an elderly relative because they claim they were seriously ill when in fact, they killed them to gain their inheritance.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

Section B - Philosophy of Religion

3. (a) Explain the teleological arguments for God's existence. [AO1 30]

Candidates are likely to include some or all of the following, but other relevant responses will be credited.

- Aquinas' Fifth way 'From the governance of the world' – the idea that beings that lack intelligence are incapable of moving with any purpose on their own. However, the observations of natural bodies seem to suggest that this is exactly what happens. Therefore, Aquinas posits that an unseen guiding intelligence is responsible for moving these natural bodies to achieve their end.
- The analogy of the archer and arrow explains this further and candidates would be expected to be familiar with this. Aquinas demonstrates the above in his archer and the arrow analogy. The arrow can only be directed to its goal and used for its purpose by archer. It needs an external intelligent thing to direct it to its goal. The universe (unintelligent on its own) only reaches its purpose thanks to the direction given to it by God (the intelligent designer).
- Paley's Watch analogy – the idea that a mechanism with intricate and complex parts is put together in order to achieve a purpose, which in itself is complex and analogous to the workings of the universe. This suggests that just as the watch needs a watchmaker, so the universe likewise needs a designing creator.
- Observation of natural phenomena – the structure of human eye (Paley) as pieces of evidence are further proof that the universe is not the result of chance, but of deliberate and careful, intelligent thought.
- Anthropic principle – the cosmos developed for intelligent life. The identification, through Tennant, of the three principles that underline deliberate design (structure of natural world, the fact that the workings of the world can be discovered and the fact that the universe led to the development of intelligent life).
- Aesthetic argument – Tennant's assertion that the beauty in the world and in humankind's natural inclination to enjoy art, music and literature are the result of a deliberate designer God. The designer wanted humankind not only to exist, but to appreciate their existence.

This is not a checklist, please remember to credit any valid alternatives.

3. (b) Evaluate the view that ‘there is no need for a designer God’ with reference to the scientific views on the teleological arguments. [AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited:

- Arguments against design from science – including reference to Darwin who suggests that the alternative explanation of evolutionary natural selection is far more convincing than positing the existence of a divine designer.
- Natural selection explains the problem of evil, (i.e. random suffering, animal suffering, etc.) therefore it is a more acceptable alternative to the divine ‘intelligent’ design theories included in teleological arguments.
- Other suggestions deriving from Hume, et al. include the criticism that the design seen in the universe is only apparent order and not the result or evidence of intention.
- Proposing a theory of a ‘God of gaps’ (in which gaps in scientific knowledge are taken to be evidence or proof of God’s existence) rather than empirical evidential claims is nonsensical in the scientific age, but may explain why the argument was accepted in pre-scientific times.
- Some might suggest that teleological arguments are in fact based on observation of apparent design, order and purpose in the universe (‘a posteriori’ – therefore uses a scientific method) and are rational arguments that fit into a ‘scientific’ framework.
- Scientific theories are often in need of updating or are proved false, therefore scientific evidence against the teleological argument does not mean that the arguments are necessarily caused to fail. A scientific argument which is claimed as valid now, might not be considered to be valid in 20 years time.
- Intelligent design arguments that are popular in the 21st Century are based on science and they do not remove the need for a designer God per se.
- Some contemporary scientists support the design concept, etc. and use science to support the teleological argument – there appears to be evidence of a designer if you look at the world from a scientific viewpoint.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. (a) **Explain how Augustinian type theodicies attempt to deal with the problem of evil.** [AO1 30]

Candidates could include some or all of the following, but other relevant points will be credited.

- God is not responsible for the creation of evil. It is the free will of humans and angels that caused suffering. The deliberate turning away from divine commands, as explained in the Biblical account of the Fall, resulted in the consequential destruction of the perfect order.
- All humans are 'seminally present' in Adam and therefore, according to the inheritance of guilt doctrines, all descendants of Adam (i.e. all human beings) are deserving of punishment as they have inherited his sin.
- A 'just' God must (necessarily) punish wrong doing. The introduction of natural evil (caused by the actions of fallen angels, who wreak havoc and our rebellion affecting all of creation and distorting it) is therefore a deserved punishment.
- Evil is the result of the deliberate intentions and actions of a malevolent entity.
- This is a 'soul deciding' theodicy. The structure of the world allows individuals to make active free will choices to work towards a restorative relationship with God or to reject Him. If God had created a world without free will then this could not happen.
- Consideration of the 'possible worlds' concept – a philosophical idea that the world as it is, is the optimum condition for free will to meaningfully exist and for a relationship with the creator God to be formed.
- God demonstrates his mercy as he makes provision for a way of redemption through Christ. This led to the Fall being referred to as the 'Felix Culpa' (happy mistake).
- God demonstrates his love for humans and overcomes evil by sacrificing his Son for humans on the Cross.

This is not a checklist, please remember to credit any valid alternatives.

4. (b) **'Irenaean type theodicies have never been successful in responding to the problem of evil.'**
Evaluate this view. [AO2 30]

Candidates could include some or all of the following, but other relevant points will be credited.

- The Irenaean type theodicy, if accepted, could cause observers to question the omni-benevolence of God if the purpose of life is to grow through suffering. Surely such a God would find a more compassionate mechanism to allow His creation to grow and develop towards Him?
- Idea of suffering leading to moral/spiritual development is not a universal experience. It is possible for some individuals to develop and others not to. Some suffering causes death rather than development. Others develop moral virtues and spiritual maturity without excessive suffering.
- The theodicy fails to account for the excessive extent of evil/suffering that some experience; animal suffering is unresolved; it also fails to explain the uneven distribution of suffering.
- The concept of universal salvation is morally inconsistent - if all eventually go to heaven, there is no incentive to do good rather than evil.
- However, some observers may consider that the Irenaean type theodicy provides a purpose for suffering. The theodicy promotes human growth/development in achieving moral virtue as a key aim in life and encourages positive behaviour of individuals within society.
- Unlike Augustine, Irenaeus' concept of development is compatible with a scientific view of evolution.
- The theodicy also involves genuine human responsibility, which is therefore respecting of the doctrine of genuine human free will.
- The theodicy also maintains a belief in and purpose for life after death.
- The theodicy is also in accordance with the Buddhist attitude of the acceptance of suffering.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.



A LEVEL RELIGIOUS STUDIES

UNIT 3 - Option A: Christianity

SAMPLE ASSESSMENT MATERIALS

1 hour 30 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **three** questions.

One question from Section A
Two questions from Section B

Write your answers in the separate answer book provided.
Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- account for the influence of social, religious and historical factors on the developments in the study of religions and belief
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component, including the views of scholars and academics
- identify and analyse the nature of connections between the units you have studied
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Section (A) questions test your knowledge and understanding of religion and belief.

Section (B) questions tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one question** from this section.

Either

1. Explain the basis of, and reasons for, the development of South American liberation theology. [30]

Or

2. Explain the arguments for and against the ordination of women. [30]

Section B

Please answer **two questions** from this section.

3. 'The Ecumenical Movement has failed in its objectives.'
Evaluate this view. [30]

4. 'The kerygmata still has value for Christians today.'
Evaluate this view. [30]

5. Evaluate the view that Christians see financial wealth as a sign of God's blessing. [30]

6. 'The Charismatic Movement has had a positive impact on Christianity.'
Evaluate this view. [30]

UNIT 3 – Option A: Christianity - Mark Scheme

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band	Assessment Objective AO1 – Section A questions 30 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i>
(marks)	<ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p style="text-align: center;">Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
<p style="text-align: center;">5</p> <p style="text-align: center;">(25-30 marks)</p>	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p style="text-align: center;">4</p> <p style="text-align: center;">(19-24 marks)</p>	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p style="text-align: center;">3</p> <p style="text-align: center;">(13-18 marks)</p>	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p style="text-align: center;">2</p> <p style="text-align: center;">(7-12 marks)</p>	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p style="text-align: center;">1</p> <p style="text-align: center;">(1-6 marks)</p>	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

MARK SCHEME UNIT 3 - Option A: Christianity

To be read in conjunction with the marking guidance for examiners and the generic band descriptors provided.

Candidates should be credited for making appropriate, relevant and accurate connections to knowledge and understanding previously learned in Units 1 and 2 (AS) and/or to knowledge and understanding gained from the other A level units they have studied. Examples are contained within this mark scheme, though they are neither prescriptive nor exhaustive.

Section A

1. Explain the basis of, and reasons for, the development of South American liberation theology. **[AO1 30]**

Candidates could include some or all of the following, but other relevant points should be credited.

- Liberation theology is a radical movement that originated in South America in the 1950s. The movement is encapsulated in Leonardo Boff's statement that "we can be followers of Jesus and true Christians only by making common cause with the poor and working out the gospel of liberation."
- Boff is an influential advocate for liberation theology, Boff criticises the hierarchical and authoritarian nature of the Catholic Church, calling it "fundamentalist" and proposes new models of community and co-operation for the church.
- Boff teaches that, while the church must pay attention to the historical and the factual elements of the Christian/Catholic faith, it must also apply that history to the present and meet the needs of contemporary Christians (many of whom live in poverty). Links could legitimately be made here to the approaches of both Situation Ethics and Proportionalism, which involve acting in a loving way to others (Religion and Ethics).
- The emphasis is on the reinterpretation of biblical texts (particularly the gospels) to demonstrate Jesus' particular concerns for the poor – as well as being poor himself, the gospels portray Jesus as defending the poor and outcast.
- Gustavo Gutiérrez Merino is also credited as one of the founders of liberation theology – for him, true 'liberation' encompasses political and social liberation (i.e. the elimination of the causes of injustice and poverty); the freeing of the poor, oppressed, and marginalised from "those things that limit their capacity to develop themselves freely and in dignity"; and freedom from sin – a renewal of relationship with God and fellow humans. He argues that the Bible, and particularly the gospels, demonstrate a "preferential option for the poor."
- Another reason for its development was that some radical priests became involved in politics and trade unions; they aligned themselves with violent revolutionary movements; some showed their solidarity with the poor by moving from religious houses into poverty stricken areas.
- Another reason for its development was that it was based on the idea that the poor should take the example of Jesus and use it to bring about a just society. Most controversially, the church should ally itself with the most disadvantaged in society to bring about social change.
- As a response to the problem of suffering, Liberation theology empowers individuals to respond to the societal evils that cause suffering to the poor. (Philosophy of Religion)

This is not a checklist, please remember to credit any valid alternatives.

2. Explain the arguments for and against the ordination of women. [AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The New Testament describes that, “all are one in Christ Jesus”, regardless of sex, social status, or heritage – the implication is that all should be viewed equally, and there should therefore be no discrimination on the grounds of gender.
- Since taking on the role of priest or bishop is a job, as well as a vocation, it could be considered unethical to discriminate against women in the recruiting process.
- Women played an important role in Jesus’ ministry (such as being the first to witness Jesus after the resurrection) and took leadership roles in the early church.
- Biblical arguments against women speaking during worship and/or teaching men were written for a specific group of people in a particular time period, and are not meant to be taken as universal rules.
- Refusing to ordain women is at odds with mainstream societal views on gender equality, and the church may appear old-fashioned and could risk losing members.
- The New Testament suggests that women are not permitted to teach or have authority over men. Some Christians believe that women have a complementary role to play in the church, which does not involve ordination.
- Since the Bible teaches that God became incarnate in the male sex, and one of the roles of the priest is to represent Christ to the congregation, it could be considered inappropriate for women to be ordained.
- Movements towards ordaining women as priests and bishops has led to a lack of unity: for example, it has resulted in the formation of breakaway groups and the loss of ordained Anglican ministers to the Roman Catholic Church.
- Furthermore, churches and denominations around the world now have radically different approaches to the ordination of women: some will not ordain women at all; some will ordain women only as deacons; some as deacons and priests; and some as deacons, priests, and bishops. This variety can cause rifts within the Christian church.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. 'The Ecumenical Movement has failed in its objectives.'
Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The objectives of the Ecumenical Movement include (but are not limited to) advancing visible unity of Christianity as one faith and in one eucharistic fellowship, and to express that faith and fellowship through worship, witness, and service "in order that the world may believe". There were two key formulations of these objectives developed in meetings in Nairobi (1975) and Harare (1998).
- Faith and order issues (some of them minor) still separate churches from one another and impede their mission.
- In its existence the WCC has failed to develop a common ecumenical theology and ecclesiology. Real unitive progress is impossible unless these issues can be resolved. Meanwhile, the fragmented Christian Church is often marginalised in society.
- The fact that the Roman Catholic Church remains outside the WCC (despite involvement in some events) could be understood as a failing of the Ecumenical Movement – since Catholicism is the largest Christian denomination, the Ecumenical Movement has not achieved true unity. Some evangelical churches also choose to remain outside the WCC.
- The Centre for the Study of Global Christianity estimated that there were 43,000 Christian denominations worldwide in 2012, compared to 1,600 in 1900. This increase, which is roughly during the lifetime of the modern Ecumenical Movement, could show that there is greater diversity among Christians.
- The WCC has successfully initiated conversations between a wide range of Christian denominations. In an increasingly secular society where doctrinal divisions are meaningless to the majority of people, it has had some success in presenting a coherent Christian message on global issues such as peace, poverty, fair trade, gender equality, etc.
- Cytûn (Churches Together in Wales) has operated successfully within Wales since 1990 to promote ecumenism. It works to promote the renewal of ecumenism in Wales; enable shared Christian witness in Wales and promote conversation between Welsh churches.
- Although there is an increasing number of Christian denominations, these simply reflect different organisations, rather than different beliefs – many Christian denominations share views on major doctrines (e.g. the nature of Jesus, belief in an afterlife and the possibility of 'salvation').
- Despite the number of practicing Christians declining in certain Western countries (e.g. the USA), it is growing worldwide, which could demonstrate the success of the Ecumenical Movement in terms of mission and witness.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. **'The kerygmata still has value for Christians today.'**
Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Most of the key developed theological concepts in Christianity can be traced back to one or more of the kerygmata. To understand and accept these doctrines, it is important for Christians to understand their origins.
- The kerygmata focus on the person of Jesus and his status and reminds Christians of the origins of their tradition. The focus of the kerygmata on action and expectation (Christ will come again soon; there is a need to repent and be baptised) give a sense of urgency to the Christian message – this could have value in refreshing Christian communities.
- Rudolf Bultmann argued that the kerygmata were the expression of the meaning that Christ had for the early Christians, rather than an expression of historical truths. As such, they need to be 'demythologised' to recover their existential meaning. Since so little can be known about the Jesus of history, belief should be concerned with the Christ of faith. Josphph Fletcher believed that essentially Jesus message was agape – love your neighbour, and Bultmann agreed with Fletcher on this. (Religion and Ethics).
- Bultmann's work depends on an interpretation of such language (symbolic and mythical use of language – Philosophy of Religion) to understand how the person and work of Jesus was portrayed in the Early Church.
- If Christians today are able to demythologise the kerygmata to reach the kernels of meaning, they may have lasting value for Christianity. Alternatively, it suggests that the traditional understanding of the kerygmata as truth statements about Jesus, God, and the Christian community does not have value for Christians today.
- On the other hand, the kerygmata don't have a lot to do with modern practice – even though they provide a basis for many key theological concepts, they are not all immediately obvious to a practicing Christian. This suggests their value is limited, since it is possible to be a Christian without strictly adhering to (or even knowing about) all of the kerygmata.
- Moreover, strict focus on the kerygmata potentially devalues more recent divine revelation and action in the world. This may mean that the kerygmata are of limited value to those Christian groups that teach that God is still revealing God's self (for example, the "God is still speaking" campaign by the United Church of Christ). For some evangelical Christians, the suggestion that some biblical verses are of more value than others (or than the New Testament messages as a whole) is problematic.
- If the kerygmata alone were sufficient for Christian communities, then there was/is no need for the whole New Testament. Although the kerygmata may have value for Christians today, they need to be understood in context and alongside other forms of teaching in the New Testament (e.g., didache).
- Finally, the kerygmata could be considered of very limited value since a key element has not come true: the early Christian community appear to have expected the imminent return of Christ, but this still has not happened yet (at least in the manner suggested in the New Testament). As such, the value of the rest of the kerygmata are called into question.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. Evaluate the view that Christians see financial wealth as a sign of God's blessing. [AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Jesus' teachings stress that material wealth is not important to God. Jesus told the rich young ruler to give up his wealth and put God first (Mark 10:17-15).
- Jesus stresses that materialism is not important and that God will provide for those who have faith (Matthew 6:15-34).
- He also taught that the good deeds in this life will lead to spiritual treasure in heaven and it is important to give to those in need (Luke 12:32-34). Aquinas in his Natural Law theory, which includes the precept of preservation of life and the virtues of justice and charity, seem to support this idea. Being wealthy is not in itself a sin, but not using your wealth to help others could be considered sinful (Religion and Ethics).
- 1 Timothy 6:10 describes the love of money as the root of all evil.
- Some Christians may argue that being wealthy may be a blessing from God, but only if that wealth is used to help those less fortunate. They may regard this as true fulfilment of God's call to be stewards of the earth.
- Some Christians would argue that financial wealth might not be a sign of God's blessing, but that it is not a sin to have a large income and be financially prosperous in this world. The Bible condemns selfish spending, selfish accumulation, and hoarding earthly luxuries and treasures for ourselves
- The Word-Faith teaching states that God wants his people to be financially prosperous. They based this belief on the idea that Jesus and the apostles were financially wealthy. From the evidence in the Bible, the following arguments have been offered for this claim: Jesus' ability to travel without apparently having to earn a living for three years, references by Jesus and the apostles to owning homes and Jesus having an appointed treasurer (Judas Iscariot).
- The Word-Faith movement promotes a 'prosperity gospel' - that financial blessing is the will of God for Christians, and that faith, positive speech, and donations will increase a person's material wealth. This is based on non-traditional interpretations of the Bible, such as the Book of Malachi. This doctrine views the Bible as a contract between God and humans and that if humans have faith in God, then he will deliver his promises of security and prosperity. 'Confession' of these promises is seen as an act of faith, which God will reward.
- Many church leaders maintain that this doctrine is irresponsible, promotes materialism and is contrary to the words of the Bible.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. 'The Charismatic Movement has had a positive impact on Christianity.'
Evaluate this view. [AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- It has focussed on the expression of spiritual gifts and religious experience, which resembles the focus of the Early Church. It has gone 'back to basics' and attempted to validate the claim that the apostolic gifts are in some way still valid for the church today.
- It encourages fellowship and it has also contributed greatly to a biblical egalitarianism in terms of the distribution of spiritual gifts and the breaking down of socio-economic and educational barriers that tended to reinforce the older distinctions between clergy and laity.
- Its worship is fun and appealing to young people, compared with the more traditional liturgical services.
- The movement expresses the immediacy of God in the lives of his people, primarily as expressed in signs, wonders, and prophetic revelation. The emphasis on 'miracles' as reinforcing the credibility of the movement – e.g. faith healings, etc. However, the doubt that can be cast on these events could undermine the credibility of both the movement and the religion (Philosophy of Religion)
- The movement insists that spiritual gifts are still present in the world today and that it is still possible to experience prophecy and the reality that God speaks through individuals.
- The movement encourages the type of worship that develops an emotional motivation for its participants. This emotional motivation ignites a passion for Jesus' cause and reminds the individual of the powerful nature of God
- However, others would say that it has had a negative impact on Christianity. It has led the restructure of local church leadership on a foundation other than that of the Elder / Deacon. This is a pattern which appears to go against the one endorsed in the New Testament.
- The movement appears to have elevated the spoken word of God over the written word of canonical Scripture, which for centuries has been considered as a source of divine authority.
- Worship within the movement lacks structure and has abandoned hundreds of years of tradition and liturgy. It appears to many to be undisciplined and goes against the tradition of an ordered service. Too much emphasis is placed within the movement on the personality and charisma of its leaders. It appears to focus more on the leader than on Christ.
- Some would claim that the movement is more concerned with the belief in spiritual gifts than on the resurrection of Jesus.
- The movement has, to some extent, been hijacked by televangelists who draw large sums of money from believers.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.



A LEVEL RELIGIOUS STUDIES

UNIT 3 - Option B: Islam

SAMPLE ASSESSMENT MATERIALS

1 hour 30 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **three** questions.

One question from **Section A**

Two questions from **Section B**

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- account for the influence of social, religious and historical factors on the developments in the study of religions and belief
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component, including the views of scholars and academics
- identify and analyse the nature of connections between the components you have studied
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Section (A) questions test your knowledge and understanding of religion and belief.

Section (B) questions tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one question** from this section.

Either

1. Examine Islamic teachings about crime and punishment. [30]

Or

2. Examine Muslim attitudes towards pluralism. [30]

Section B

Please answer **two questions** from this section.

3. 'The shari'a can be no more than a religious and moral guide for Muslims today.'
Evaluate this view. [30]
4. 'The Western media's portrayal of Islam is unfair to both the religion and its believers.'
Evaluate this view. [30]
5. Evaluate the view that it is the role of the family and the Muslim home, above all else, that are the most important factors in maintaining Islamic principles. [30]
6. 'The specific demands of Islam make assimilation into secular society impossible for Muslim communities and individuals today.'
Evaluate this view. [30]

UNIT 3 – Option B: Islam - Mark Scheme

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band (marks)	<p style="text-align: center;">Assessment Objective AO1 – Section A questions 30 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
<p style="text-align: center;">5</p> <p style="text-align: center;">(25-30 marks)</p>	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p style="text-align: center;">4</p> <p style="text-align: center;">(19-24 marks)</p>	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p style="text-align: center;">3</p> <p style="text-align: center;">(13-18 marks)</p>	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p style="text-align: center;">2</p> <p style="text-align: center;">(7-12 marks)</p>	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p style="text-align: center;">1</p> <p style="text-align: center;">(1-6 marks)</p>	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant information.

Band	<p style="text-align: center;">Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
<p style="text-align: center;">5</p> <p style="text-align: center;">(25-30 marks)</p>	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p style="text-align: center;">4</p> <p style="text-align: center;">(19-24 marks)</p>	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p style="text-align: center;">3</p> <p style="text-align: center;">(13-18 marks)</p>	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p style="text-align: center;">2</p> <p style="text-align: center;">(7-12 marks)</p>	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p style="text-align: center;">1</p> <p style="text-align: center;">(1-6 marks)</p>	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

MARK SCHEME UNIT 3 - Option B: Islam

To be read in conjunction with the marking guidance for examiners and the generic band descriptors provided.

Candidates should be credited for making appropriate, relevant and accurate connections to knowledge and understanding previously learned in Units 1 and 2 (AS) and/or to knowledge and understanding gained from the other A level units they have studied. Examples are contained within this mark scheme, though they are neither prescriptive nor exhaustive.

Section A**1. Examine Islamic teachings about crime and punishment. [AO1 30]**

Candidates could include some or all of the following, but other relevant points should be credited.

- Hadd is the term for a divinely ordained punishment as outlined in the Qur'an and Hadith. It is seen specifically as the punishment apportioned for crimes against Allah. Links could be made here to the Divine Command Theory – what God wills is good (Religion and Ethics).
- The punishments are severe and so it is crucial that accurate evidence for a hadd offence is presented that cannot be challenged. Usually this involves eyewitness accounts by competent adult male Muslims; non-Muslims can only testify against non-Muslims that have committed a hadd offence. In the light of this, a hadd punishment is rarely given.
- Hudud (the plural of hadd) include: amputation of the hand for theft; eighty lashes of the whip for drinking alcohol but also for false accusations of voluntary and unlawful intercourse (zina); death by stoning or one hundred lashes for voluntary unlawful sexual acts (zina); death for highway robbery and apostasy or alternatively banishment may be administered for apostasy. Punishments are not Qur'anic, but were administered by the first Caliphs. Most hudud offences must be brought against the accused within one month of the offence.
- Qisas means "legal retaliation" and follows the principle of 'an eye for an eye'. It is a type of punishment where the perpetrator of a crime is punished with the same injury that he/she caused to the victim. If a criminal killed a victim, then a criminal could be executed or a payment of 'blood money' may be made.
- Non fixed corporal punishments are referred to as 'tazir' and left to the discretion of a judge.
- Naima Asif, a Barrister, challenges the use of the death penalty, arguing that coerced confessions violate both international and shari'a law. She highlights that shari'a law allows the death penalty only under strict conditions, emphasizing justice, mercy, and repentance. The Quran prioritizes forgiveness, and the penalty was meant originally as a deterrent, and not intended for frequent use. She also points out that the death penalty disproportionately affects religious minorities in some Muslim countries and is often misused for political purpose.
- Sheikh Ahmad Ash-Sharabasi supports the death penalty as a legitimate form of self-defence by the state and as ordained in the Qur'an.
- Some kind of understanding of the socio-historical context and its relevance today, together with teachings on mercy and forgiveness in Islam, may be used to gain a more holistic approach towards these particular teachings.

This is not a checklist, please remember to credit any valid alternatives.

2. Examine Muslim attitudes towards pluralism.

[AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The special nature and relationship of Muslims with the 'People of the Book', Judaism and Christianity are monotheistic religions which share a common heritage with Islam.
- Muslims recognise all Jewish prophets from the Old Testament. Muslims also recognise Christian prophets from the New Testament (Sura 42:13).
- Many Muslims recognise the religiosity of other people sincerely following a different religious faith.
- There is a diversity within Islam towards attitudes to other religions. Some Muslims are committed to the conversion of people from other faiths to Islam.
- One viewpoint in the Qur'an is that there should be no compulsion to make people become followers of Islam. Sura 2:156 states that religious belief in Allah should not be a compulsion, but a choice.
- The importance of freedom in the history of the religion is one characteristic of Islam.
- However, conversion to Islam was an important aspect of the development and spread of Islam.
- Many Muslims participate in national events in conjunction with other faith communities, such as November 11th Act of Remembrance in London.
- The Muslim Council of Britain works to establish links with other faith communities. Muslims are involved in inter-faith dialogue.
- Some Muslims have difficulties with polytheistic faiths because of Muslim belief in the oneness of Allah.
- Some Muslims regard secularisation and humanism as a threat to human society. In a pluralist society Muslims prefer to integrate with people of faith rather than a society where religion is considered irrelevant. There is a danger that theories like Ethical Egoism (which calls for promotion of the 'self') contradict the need for Muslims to submit to the will of Allah (Religion and Ethics).
- Reference could also be made here to Muslim responses to the rise of New Atheism – ranging from engaging in intellectual debate to strong rejection of New Atheist views by Muslim communities (Philosophy of Religion).

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. 'The shari'a can be no more than a religious and moral guide for Muslims today.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The word 'shari'a' can have different understandings. Often the term 'law' is added so that it encompasses civil aspects of society. Shari'a is a system based upon the Qur'an, is inspired and leads to a fully operational Islamic State where shari'a incorporates religious, moral, family and civil law. It therefore involves more than just religion and morality.
- The 'fiqh' is also important to consider here. A definition of fiqh as human understanding of the path of Islam as found in the Qur'an. It is the human attempt to make sense of God's will on earth. It broadly relates to the purposes of the Pillars of Islam and the exposition of the Qur'an and Sunna. It is classed as a 'science', a serious discipline to establish principles for living. The most important type of fiqh deals with the five main purposes of understanding God's will in relation to: preservation of religion, life, lineage, intellect and property. Therefore, it is much more than a religious and moral 'guide'; it is specific and precise.
- Examples from various countries could be given where shari'a law is operational to its fullest extent.
- To counteract this the debate surrounding the interpretation and application of shari'a could also be referred to here. Links could be made here to the issues relating to religious language – is interpretation of the Qur'an meant to be literal, symbolic/analogical, etc? (Philosophy of Religion).
- It could be argued that the Qur'an contains contextual materials specific to that time (e.g. inheritance, perceived immoralities and principles of trading) therefore it is often argued by reformers that the Qur'an does not contain everything that is relevant for all times. Principles need interpreting and applying through fiqh.
- Abdullahi Ahmed An-Na'im emphasises the importance of justice and freedom of religion in society. He argues that shari'a-based law reform should be inclusive and democratic, and that the community should be actively involved in determining laws and policies. He also argues that the state should not enforce shari'a, and that shari'a should be freed from state control.
- The teachings extrapolated from shari'a can integrate culturally and create distinctive forms and expressions of Islam and expand the boundaries of shari'a.
- Examples where there is a clear separation of religion and state to support a contrary line of argument may be used by candidates, for example, with reference to France or in an abstract way, arguing that since 80% of the shari'a is family law, its focus is primarily on religion and morality.
- The question could be approached in a more abstract sense in asking whether or not the terms 'religious' and 'moral' cover all aspects of life for a Muslim. If so, the separation of religion and state is artificial and one could argue that the terms 'religion' and 'moral' encompass all aspects of life in society both personal and communal.
- In the same way it could be argued that there are different implications of the statement for Muslims as a collective unity (ummah) and to a Muslim on a more personal level.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. "The Western media's portrayal of Islam is unfair to both the religion and its believers."

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Examples can be drawn from political views and media sources (news, films, and online media) within Wales, Britain and throughout the Western world to support their line of reasoning and argument.
- One line of argument could be that there is always a skewed focus on Shari'a Law in relation to sensationalism and shock tactics, often using some countries with extreme examples of the application of Shari'a law such as punishments, etc. This obviously leads to gross misrepresentation.
- Another line of argument could be that the topics for reporting and debate concerning Islam may be driven by ignorance, for example, in matters of education and treatment of women, e.g. such as the use of the veil and hijab.
- It does not help when terrorist groups are portrayed as representative of 'Islam' and that more should be done by media sources to make it clear that acts of terrorism are non-Islamic.
- The same could be argued of the ideal of jihad that is often represented inaccurately. Lesser jihad is extremely strict in application and has great parity to the well-respected theories of 'just war' advocated throughout the centuries.
- There have been some historical events (e.g. Bradford riots, disturbances in Oldham) that the media attempted to associate with Muslim identity rather than with issues of social deprivation and community cohesion.
- There are, however, many ways in which a positive approach is taken to promote correct understanding of Islam through the media such as the work and research done in the academies. Influential books on understanding Islam in contemporary society have been written by both Muslim and non-Muslim scholars.
- The Muslim Council of Britain may be used as evidence of tolerance and inter-faith dialogue as well as the teaching of RE in schools through text books, audio-visual and online resources.
- There are various examples where Islam is represented accurately in the media. Examples include - the open condemnation of violence and promotion of Islam as the way of peace; the positive portrayal of the Muslim ummah as a world-wide community; charitable acts; a respect for family values and Muslims within the West as being integral to our social system e.g. police, teachers, doctors, nurses, politicians.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. **Evaluate the view that it is the role of the family and the Muslim home, above all else, that are the most important factors in maintaining Islamic principles.**
[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- In Islam the idea of family and keeping a Muslim home are the cornerstone of the social system. The Muslim home is not a casual, spontaneous organisation of people, but is a divinely ordained institution established by God and supported by the life of the Prophet.
- Developing from this argument, the ideal of a Muslim home is noble and sacred. It is based in marriage - a social contract that confers mutual rights and obligations on the couple under divine authority. Also, it is responsible for protecting the morals of society and individuals by providing the only legitimate avenue for the satisfaction of the sexual urge. The importance of the Muslim home in Islam comes from its allocated function in preserving the human race by procreation. Links could be made here to the fact that the Muslim family provides the basis of essential Islamic ethics, which protects Muslims against the evils of Utilitarian and egoistic approaches to life (Religion and Ethics).
- The concept of an 'extended family' is common. Islamic family law establishes minimum basic rights to guarantee the interests of each family member. The idea of looking after one's family is once again grounded in the Sunna of the Prophet.
- It is a Muslim belief that the well-being of society is directly related to the strength and unity of the Muslim home. For example, the creation of a family unit motivates individuals to work hard, sacrifice their own welfare and become beneficent for the sake of others. A link could be made here to Natural Law's primary precept of "living in an ordered society" and how Muslims view the family as essential to achieving a sense of community (Religion and Ethics). The Muslim home is a microcosm of the wider ummah
- On the other hand, the Muslim home is only a microcosm of the ummah, and it could be argued that the ultimate model for Islamic principles is the absolute unity of the ummah. In order to maintain Islamic principles in society we need to look beyond the family to the wider community.
- In addition, it could be argued that the principles of Islam are lived out through interaction with others both Muslim and non-Muslim. There is great importance given to social propriety within the Sunna of the Prophet and many examples could be given to support the idea of being a role model for others.
- One could also argue that the practices associated with the masjid are more crucial to maintaining Muslim principles than that of the Muslim home; for example, prayer; Ramadan; fasting; charity; education; the masjid as a community hall and the role of Friday prayers.
- The influence of the Qur'an cannot be underestimated as the main guide in maintaining Islamic principles and in its impact upon Muslim life through the establishment of Shari'a.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. **‘The specific demands of Islam make assimilation into secular society impossible for Muslim communities and individuals today.’**
Evaluate this view. [AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Religious self-discipline as a personal challenge: following the Islamic path in the face of western values. Prayer and fasting in particular are not features of secular society. The practice of Ramadan is very challenging in a society that does not fast. There are difficulties in observing prayer at work, especially Friday prayers, for example, Muslims may have to take time out from work to participate. It is difficult for secular society to accommodate everything as well and so one could argue that compromise is inevitable.
- There is also incompatibility with some ethical values, for example, not drinking especially difficult for younger Muslims which could exclude them from integrating into social networks and from what many see as a culture of binge drinking.
- There are also clear disparities in understanding between Islamic family life, laws and traditions and that of accepted family life in Britain. Clearly pertinent to this issue is the different understanding of what the ‘family’ is. Social housing does not cater for ‘extended family’ units and the traditional view of marriage and sexuality creates awkwardness in terms of issues of acceptance and tolerance.
- The clear codes of modesty, dress and religious expression create ‘identity’ which some argue is lost with assimilation into Western culture.
- The challenge of applying shari’a law (higher law) to life that is governed by British civil and criminal law can be very testing and a major cause of conflict, as assimilation means that acceptance of secular laws are not always in line with Islamic principles.
- Nonetheless, there are many Muslim individuals and communities that have successfully integrated into British society, some individuals becoming leaders within all circles of British life. Mosques and accompanying Muslim communities have been successfully established in Wales since the 1940s and now there are over 40 across Wales from Wrexham to Newport. There are over 46,000 Muslims living in Wales, where Islam is the largest non-Christian faith (according to the 2011 census data).
- The idea of a multi-cultural society does not mean complete assimilation, leaving behind all elements of Muslim identity, but some would argue that it is to weave traditional values into modern-day life and its demands. For such Muslims, assimilation is not problematic and certainly not impossible. Compromise does not mean a betrayal of Islamic principles.
- There are many examples of how the above difficulties Muslims may have experienced in secular society have been overcome. Examples could be drawn from all areas of life including education, religious practice, halal food, politics and religious dress.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.



A LEVEL RELIGIOUS STUDIES

UNIT 3 - Option C: Judaism

SAMPLE ASSESSMENT MATERIALS

1 hour 30 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **three** questions.

One question from **Section A**
Two questions from **Section B**

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

The number of marks is given in brackets at the end of each part-question.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- account for the influence of social, religious and historical factors on the developments in the study of religions and belief
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component, including the views of scholars and academics
- identify and analyse the nature of connections between the components you have studied
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Section (A) questions test your knowledge and understanding of religion and belief.

Section (B) questions tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

*Please answer **one question** from this section.*

Either

1. Explain the key factors that led to the emergence of the Zionist movement. [30]
Or
2. Explain the reasons for the growth of Hasidism in the time of Baal Shem Tov. [30]

Section B

*Please answer **two questions** from this section.*

3. Evaluate the view that Holocaust theology has been more of a failure than a success. [30]
4. Evaluate the view that it is the Jewish family and the Jewish home, above all else, that are the most important factors in maintaining Jewish principles. [30]
5. 'The specific demands of Judaism make assimilation into secular society impossible for Jewish communities and individuals today.'
Evaluate this view. [30]
6. 'Personal mystical union with God is not possible in Judaism.'
Evaluate this view. [30]

UNIT 3 – Option C: Judaism - Mark Scheme

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band	Assessment Objective AO1 – Section A questions 30 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i>
(marks)	<ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p style="text-align: center;">Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
<p style="text-align: center;">5</p> <p style="text-align: center;">(25-30 marks)</p>	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p style="text-align: center;">4</p> <p style="text-align: center;">(19-24 marks)</p>	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p style="text-align: center;">3</p> <p style="text-align: center;">(13-18 marks)</p>	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p style="text-align: center;">2</p> <p style="text-align: center;">(7-12 marks)</p>	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p style="text-align: center;">1</p> <p style="text-align: center;">(1-6 marks)</p>	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

MARK SCHEME UNIT 3 - Option C: Judaism

To be read in conjunction with the marking guidance for examiners and the generic band descriptors provided.

Candidates should be credited for making appropriate, relevant and accurate connections to knowledge and understanding previously learned in Units 1 and 2 (AS) and/or to knowledge and understanding gained from the other A level units they have studied. Examples are contained within this mark scheme, though they are neither prescriptive nor exhaustive.

Section A

- 1. Explain the key factors that led to the emergence of the Zionist movement.**
[AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The true origins of Zionism are religious and lie in the ancient hope of returning to the Jewish homeland (Amos 9:14-15 – religious Zionism).
- 'Zion theology' is found in the Hebrew Bible. It refers to the religious attitudes of Jews towards Jerusalem. The Temple in Jerusalem was understood to be the home of God so Jewish belief had to be adapted following the destruction of the Temple in 70 CE.
- The rising anti-Semitism of the 19th century (e.g. pogroms and ghettos) led to a need for safety and saw a rise in nationalism amongst Jews living in Europe.
- The Dreyfus Affair was an example of the persecution that led Jews to develop an idea of a 'national' identity (even though they were living in many different countries). This is considered to be political Zionism.
- In response to persecution, Theodor Herzl was instrumental in the organisation of the international Zionist movement. The first Zionist Conference of 1897 established the political and legal claims of Jews to establish a home for the Jewish people in Eretz-Israel secured under public law.
- As part of the promotion of a Jewish identity Hebrew was revived into its modern spoken form. Even Reform synagogues, who abandoned the use of Hebrew, have more recently started to re-instate its usage.
- Labour Zionism believed that the working people who settled in Israel had the best chance of creating a Jewish state. This progressive society would be helped by the development of the kibbutz movement so recognising equality between all.
- Some candidates may make a distinction between political and religious Zionism – religious Zionism asserts that Israel is the promised land of Abraham's covenant with God (possibly brought about by the Messiah), whereas political Zionists believed that Jews should have a legally assured homeland (endorsed by the Balfour Declaration).
- Some candidates may refer to the Holocaust as being instrumental in swaying public opinion in favour of Zionism.

This is not a checklist, please remember to credit any valid alternatives.

2. Explain the reasons for the growth of Hasidism in the time of Baal Shem Tov.
[AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Baal Shem Tov (Israel ben Eliezer) was known for his meditative nature who, despite being a poor orphan, became a great scholar and mystic.
- During his lifetime Jews were facing anti-Semitic riots and pogroms and this often led to a loss of faith. It was also difficult for Jews to worship and study in traditional ways.
- Baal Shem Tov was a charismatic leader who inspired people to worship God and to keep the commandments in a simple but joyous way e.g. through singing and dancing. It could be claimed that this had the effect of re-vitalising Judaism and this Hasidic ('pious') activity spread throughout Poland and the Ukraine.
- Hasidism adopted a new prayer rite. Baal Shem Tov stressed the importance of sincere prayer, the practice of *devekut* (attachment to God) and that people should always have God in their thoughts; with proper use of prayer, one can see the divine as it is manifest in the creation.
- Baal Shem Tov modified the liturgy; he introduced recitation of Psalms on the Sabbath with prayers and recitations in the vernacular (the Yiddish dialects of the particular areas).
- The rebbe (tzaddik/righteous man) became the central figure. The rebbe was a charismatic leader and spiritual guide. The rebbe was known more for his saintliness and being a religious mentor than for his learning (unlike the traditional role of a rabbi). The rebbe was believed to be the conduit through which the divine grace flows in order to bring blessings, therefore having a close relationship with the rebbe was essential.
- The movement of Baal Shem Tov became known as Hasidism (piety) which indicated the importance of living a pious life that revolved around prayer, a love of God and love of one's fellow man. He taught that even the simplest Jew could access the teachings of the Kabbalah.
- There was greater emphasis on worship rather than the traditional study of the Torah as this appealed to the less educated who might previously have felt excluded from the religion.
- There was opposition to Baal Shem Tov's movement in the form of the Mitnagdim and Orthodox Jews who found Hasidism revolutionary and religiously liberal.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. **Evaluate the view that Holocaust theology has been more of a failure than a success.** **[AO2 30]**

Candidates could include some or all of the following, but other relevant points should be credited.

- At the heart of the issue here is a ‘Problem of Evil and Suffering’ debate and links strongly with the philosophical issues raised by this debate – specifically the immensity of suffering and the suffering of the innocent (Philosophy of Religion).
- This recognises the debate that there is a need to explain the Holocaust. There are several theologies that try to make both spiritual and practical sense of the suffering of the Jewish people. They evaluate traditional teachings about the identity and nature of God in Judaism. Some may argue that a response is imperative and dignified, no matter how weak.
- Key to the debate is the exploration of the implications of the Holocaust for the covenant relationship and answers may evaluate this.
- Traditional Holocaust ‘theodicies’ that attempt to defend God and God’s will try to make sense of Jewish belief in the light of the inexplicable suffering can be accused of failing due to the sheer unbelievable extent of suffering involved. Some may argue that it is morally wrong to look for justification of the Holocaust.
- Other may argue that the theologies that challenge God or aim to re-interpret God may have more success.
- Richard Rubenstein’s “death of God” evaluated the impact of the death camps and rejected the possibility of a loving God, who simultaneously punishes, because there was no purpose at all that can be evidenced for the nature and extent of the suffering.
- Some aspects of Holocaust theology were not really intended to be abstract deliberations, for example, the gritty, bitter and cutting personal response found in Elie Wiesel’s “The Trial of God”, and so to consider success or failure is really an artificial exercise.
- Ignaz Maybaum’s view of Israel as the “suffering servant” and the Holocaust as “vicarious atonement” has met with much criticism in the sense that the idea of a ‘suffering servant’ is both superficial and an insult to those who suffered and died.
- The solution put forward by Eliezer Berkovitz in “the hiding of the divine face” is that God does not intervene in order to preserve the integrity of human free will. It could be argued that this approach does have logical success in that the reasoning is sound (that God cannot intervene without affecting humanity’s freedom); however, it appears to have practical failings away from abstract knowledge, in that direct confrontation with human suffering, it could be argued to be a principle not worth the cost.
- Finally, Emil Fackenheim’s proposal of the Holocaust as a new revelation experience of God by way of a 614th commandment is a unique approach that steers away from the issue of suffering to the focus on survival. Many have seen this as a success, but never as a justification of God and so the issue of God’s nature is still questioned and therefore seen as a failing and inadequate explanation.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. Evaluate the view that it is the Jewish family and the Jewish home, above all else, that are the most important factors in maintaining Jewish principles.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- In support, one could argue that the Jewish family and the Jewish home are sanctified by God. This argument would bring in the ideals of the covenant made with Abraham that promises descendants and a people, a “father of many nations”.
- Another line of argument could be that the home is a place of refuge for the practice, development of religion and spirituality throughout its many manifestations from venues for festivals to private prayer and study.
- Indeed, some candidates may argue that the home is a place of remembrance of every aspect of the Jewish faith from the promise of family and descendants and the importance of family life, to the historical events revisited in festival celebrations.
- In the light of this, many objects in the Jewish home have great significance and serve to remind Jewish believers of the importance of their faith and maintaining Jewish principles. Candidates may use a range of religious artefacts as evidence that the Jewish home has a central role in maintaining Jewish principles.
- The Jewish home is a constant reminder of Jewish heritage and it is crucial for educating children in Jewish customs and traditions. Evidence from festivals and family gatherings is that in Judaism, there is great emphasis on the role of the family.
- Candidates may offer an outline of a typical Shabbat to illustrate its importance as part of family life in Judaism, such as preparations, sunset start, service, meal, prayers and blessings, Torah study etc. and meal, service, blessings and family activities the next day.
- Others may argue for the greater significance of the synagogue as the more public face of Judaism. This line of argument will clearly use the features and use of the synagogue in maintaining Jewish principles selecting evidence from rites of passage, education, the public aspects of festivals, etc.
- There is also the issue of the importance of attendance at the synagogue by the father of the house and males who are old enough to take part in public worship. This argument could further be developed by looking at the roles of men and women in the synagogue/ the home respectively. As well as the fact that Judaism is a holistic religion and the role of the family is not just seen as being in the home, but also integral to public worship.
- Another challenge to the statement could consider the importance of the Jewish scriptures including their study and use in public worship as the main influence in maintaining Jewish principles.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. 'The specific demands of Judaism make assimilation into secular society impossible for Jewish communities and individuals today.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- In practical terms the rituals and rites of passage, in particular the specific demands of Sabbath observance, obeying the Torah, all of which are vital to maintain Judaism when strictly adhered to, make assimilation impractical for the secular world if not impossible. Links could be made here to the fact that separation from a secular society protects Judaism from the evils of Utilitarian and egoistic approaches to life (Religion and Ethics).
- Jewish education and Jewish schools are the epitome of separateness of the sacred from the secular state and candidates may use this as evidence that the statement is true.
- Religious dress for some Jews may be presented as evidence that assimilation is impossible, especially from more isolated Jewish communities.
- Kashrut Kosher food is another aspect of Jewish tradition that could potentially isolate and separate Judaism from secular society.
- Issues regarding the role of women in marriage and female rights in divorce may be discussed and presented as a conflict between sacred laws and secular progression, but the focus should be on the issue of Jewish assimilation and the evidence could be used both in support or against the statement made.
- Arguments against the statement will obviously recognise the diversity within and across Judaic traditions in terms of belief and practice and may evidence this with individual examples of assimilation drawn from Wales, the rest of Britain or other secular societies. Jews have been living successfully in Wales since at least the 18th Century. There are now about 2,000 Jews living in Wales, with an estimated 800 Jews living in Cardiff (according to the 2011 census data).
- In addition, candidates may wish to approach the argument from the perspective that a secular society does not mean an intolerant society. They may take the line of argument that assimilation does not necessarily mean betrayal of Jewish principles or practices and once again may evidence this with individual examples of assimilation drawn from Wales, the rest of Britain or other secular societies for example with reference to kashrut, dress and education.
- Another line of argument may indeed recognise the stark contrast between the sacred and the secular within Judaism, but argue that, whilst many traditional Jewish communities are private and some could argue, insular, this does not mean that they are isolated within a tolerant society.
- It could also be argued that the notion of 'Britishness' embraces Jewish religious identity along with other religions, creeds and cultures and that the inclusive nature of Britain as a multi-cultural society makes assimilation work.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. **'Personal mystical union with God is not possible in Judaism.'**
Evaluate this view. [AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The main evidence to contradict the statement will be with reference to the mystical and esoteric nature of the Kabbalah tradition within Judaism, wherein the whole purpose of practice is to experience the divine nature and presence. It could be pointed out that this can be in several ways.
- This line of argument would outline the approach of Kabbalah to interpret and 'experience' the traditional teachings within the Jewish scriptures in a symbolic way, but also a way that involves highly specialised and intensive practices. The practices reveal significant meaning and understanding of God that has been described as a 'closeness' to God. Through meditation, visual, artistic and magical means some have even claimed to have had a 'mystical union' with the divine.
- The Zohar (revealed in the thirteenth century by Moses De Leon, who claimed that the book contained the mystical writings of the second-century rabbi Simeon bar Yochai) is instrumental in leading and instructing the devotee towards such union through a focus on the experience of God and trying to penetrate God's essence.
- The evidence of the ideas in medieval Kabbalah related to 'En Sof' to counter the claim and discuss Sefirot (the 10 creative forces of God experienced through intervention and mediation); Devekut (the quest to be close or 'cleaved' to God); and, Tikkun (the esoteric, active spiritual force of restoration, 'healing' or fixing of the world), all of which support this line of argument.
- Overall, the argument would point out that Judaism is grounded in an experience of God, for example, kavod in the Biblical narrative and shekinah in rabbinic literature.
- Both kavod and shekinah may be mystical in nature, however, it could be argued that such an experience is not specifically one of union with God, but more of a sense of the 'other'.
- Traditional Judaism sees its focus on Torah and Talmudic study as very different to Kabbalah and not involving any such experience with God.
- The essential nature of God in Judaism is that God is transcendent, 'other', Holy and 'set apart' from humanity and beyond the realms of experience. The Kabbalah as an expression of religious mysticism and the aspects of transcendence; ecstasy and unitive experiences (Philosophy of Religion).
- Such a line of argument would point out that 'mystical' traditions within Judaism are a relatively late development.
- The practices of Kabbalah are too far removed from traditional Judaism in the eyes of many in the Jewish tradition today and the claims for 'mystical union' with the divine are a distortion of the original teachings of Kabbalah.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.



A LEVEL RELIGIOUS STUDIES

UNIT 3 - Option D: Buddhism

SAMPLE ASSESSMENT MATERIALS

1 hour 30 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **three** questions.

One question from **Section A**
Two questions from **Section B**

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- account for the influence of social, religious and historical factors on the developments in the study of religions and belief
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component, including the views of scholars and academics
- identify and analyse the nature of connections between the units you have studied
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Section (A) questions test your knowledge and understanding of religion and belief.

Section (B) questions tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one question** from this section.

Either

1. Explain the reasons for the development of Socially Engaged Buddhism. [30]

Or

2. Explain the main themes of the Heart Sutra. [30]

Section B

Please answer **two questions** from this section.

3. 'The practice of Buddhism in Britain is a distortion of true Buddhism.'
Evaluate this view. [30]
4. 'The Pali canon is the most important body of scripture in Buddhism.'
Evaluate this view. [30]
5. 'Buddhism is compatible with science because it does not focus on belief.'
Evaluate this view. [30]
6. Evaluate the view that Japanese practices of daimoku and nembutsu cannot be described as Buddhist. [30]

UNIT 3 – Option D: Buddhism - Mark Scheme

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band	Assessment Objective AO1 – Section A questions 30 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i>
(marks)	<ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

MARK SCHEME UNIT 3 - Option D: BUDDHISM

To be read in conjunction with the marking guidance for examiners and the generic band descriptors provided.

Candidates should be credited for making appropriate, relevant and accurate connections to knowledge and understanding previously learned in Units 1 and 2 (AS) and/or to knowledge and understanding gained from the other A level units they have studied. Examples are contained within this mark scheme, though they are neither prescriptive nor exhaustive.

Section A

- 1. Explain the reasons for the development of Socially Engaged Buddhism. [AO1 30]**

Candidates could include some or all of the following, but other relevant points should be credited.

- Socially Engaged Buddhism is usually thought to have developed from the teachings of Vietnamese monk Thich Nhat Hanh who, as well as articulating the Buddhist response to the war in Vietnam, created the fourteen precepts of engaged Buddhism, now known as Mindfulness Trainings.
- The main reason for the development of Engaged Buddhism lies in its argument that Buddhism's primary drive is to combat suffering, so it is not possible to be a Buddhist without seeking ways to combat violence, poverty, social injustice and environmental degradation in this world. This links to the idea within Virtue Ethics that someone who is a good person, will by cultivating virtues like justice naturally perform good deeds (Religion and Ethics).
- Another reason for the development of Engaged Buddhism is the fact that it doesn't just focus on a positive rebirth or the attainment of awakening for oneself (which figure widely in the Buddhist world). They are seen as limited goals for Buddhists and inconsistent with the true spirit of Buddhism, which has to engage with suffering and address structural injustices. This theme dominates the work of the key figures mentioned.
- The number of key figures who have supported this form of Buddhism is a primary reason for its development. Joanna Macy is a deep ecologist and links Buddhism with systems theory. The Dalai Lama, whose work offering non-violent protest on behalf of the displaced Tibetan people and of expressing key Buddhist ideas for international audiences, is considered to epitomise Engaged Buddhism.
- Ken Jones was a Welsh Buddhist activist (1930-2015) and Zen practitioner for over 30 years. He was an important voice in Socially Engaged Buddhism. Jones was a founder of the UK Network of Socially Engaged Buddhists and was a member of the International Advisory Committee of the Buddhist Peace Fellowship. He was author of *The New Social Face of Buddhism: A Call to Action* (2003) which is considered a contribution to the field of Engaged Buddhism.
- Furthermore, there are important organisations which mobilise, promote and express the aims of Engaged Buddhism, such as The Buddhist Peace Fellowship. Another important organisation linked to Engaged Buddhism is the Sakyadhita – which promotes the rights of women and combats gender injustices.
- Global mass media has also greatly contributed to the development and growing awareness of Engaged Buddhism as a particular mode.

This is not a checklist, please remember to credit any valid alternatives.

2. Explain the main themes of the Heart Sutra.

[AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The Heart Sutra is the most frequently used and recited text in the Mahayana Buddhist tradition. It is a short text. Avalokitesvara Bodhisattva is speaking to Sariputra, who was an important disciple of the historical Buddha and promulgator of the Abidhamma.
- Although it is a short text, it is philosophically challenging, and draws on key aspects of Mahayana philosophy. For instance the 'two truths' theme is also found in the works attributed to the founder of Mahayana philosophy – Nagarjuna.
- The early lines of the Sutra discuss the five skandhas - form, sensation, perception, mental formation and consciousness.
- The five skandhas (aggregates) are commonly found in Buddhist texts across both Mahayana and Theravada traditions and are the aspects of the self, always in themselves in flux, and therefore not equivalents of the soul.
- Avalokitesvara, through vipassana (insight), has seen that the skandhas are empty, and thus has been freed from suffering, and says 'Sariputra, form is no other than emptiness; emptiness no other than form. Form is exactly emptiness; emptiness exactly form.'
- In other words, as the Sutra goes on to say, all phenomena are expressions of emptiness, or empty of inherent characteristics.
- As phenomena are empty of inherent characteristics, they are neither born nor destroyed; neither pure nor defiled; neither coming nor going. This is not the same as non-existence.
- As such the Heart Sutra is not pessimistic and negative but profoundly positive.
- Most interpretations of the themes of the Heart Sutra draw on Mahayana philosophy. Another theme associated with the Heart Sutra is that of the Two Truths. Existence can be understood as both ultimate and conventional (or absolute and relative). A link could be made here to the nature of religious language. Is interpretation of the Heart Sutra meant to be literal, symbolic, analogical? (Philosophy of Religion)
- Conventional truth is the unenlightened view of the world, a place full of diverse and distinctive things and beings.
- The ultimate truth is that there are no distinctive things or beings. There is, at the level of ultimate truth no path, no wisdom and no attainment. The mantra at the end of the Sutra is mysterious and difficult to translate, but is sometimes rendered 'gone, gone, gone beyond, what an awakening, all hail.'

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. **'The practice of Buddhism in Britain is a distortion of true Buddhism.'**
Evaluate this view. **[AO2 30]**

Candidates could include some or all of the following, but other relevant points should be credited.

- It may be argued that mediating Buddhism through the English language means that the nuances of original languages are lost. For example, the translation of dukkha as 'suffering' has arguable led to deep misunderstandings of Buddhism, and the implication that it is pessimistic.
- It is possible to practise Buddhism without lifestyle changes or serious commitment and many British Buddhists, or British people with an interest in Buddhism, prioritise meditation and ignore wisdom and ethics.
- In doing so, it could be argued that they decontextualise the practice of meditation and practise Buddhism only partially.
- It also means they are looking for 'benefits' of Buddhism, without taking on any of the responsibilities, which in itself is selfish, and contrary to Buddhism.
- It could be argued (cf. Slavoj Zizek) that Buddhism has been dumbed down to 'fit in with' rather than to challenge Western capitalist consumerism. People see spirituality as something they can buy – in terms of paraphernalia (incense, cushions, iconography) and in terms of retreats and courses.
- Some may disagree and argue that Buddhism has always changed to adapt to cultures (skilful means/no creeds central authority). Buddhism has to make sense and be practical for those who wish to follow it.
- Buddhism takes many different forms in different countries - for instance contrast Sri Lankan Theravada monasticism with lay Nichiren Buddhists in Japan who chant for mundane benefits. Differences in Britain could be said to be no different in scale than changes which have already happened.
- Many British Buddhists have a strong and life-changing commitment. The influence of Socially Engaged Buddhism is strong in Western/British contexts.
- Many organisations (e.g. the English Sangha Trust) preserve traditions as far as is possible in the forms found in Buddhist countries. For example, monastics wear robes, only slightly modified for different weather conditions, monastics do not own possessions or touch money. Monastics keep the patimokka precepts.
- Others may reject the premise of the question and suggest that the idea of 'true' Buddhism is merely a construction – there is no such thing. According to formulations of Buddhism based on Mahayana Philosophy – all Buddhism is merely skilful means, a finger pointing at the moon.
- They may also argue that the interpretations of Buddhism, and accommodations with Western culture, are precisely what has ensured Buddhism's popularity and wide appeal: for example meditation practices as treatment for stress.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. 'The Pali Canon is the most important body of scripture in Buddhism.'
Evaluate this view [AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited..

- The Pali Canon (formed of three sections or 'baskets' (pitakas): Vinaya, Sutta and Abidhamma pitakas) was probably the first set of texts to be written down, so the nearest in time to the historical Buddha himself.
- It was written based on strict oral tradition maintained by the Sangha and its regular councils.
- The Pali Canon allegedly contains the teachings of the Buddha himself and fragments of his biography. It is a central source of authority for Buddhist belief and practice; the textual source for the earliest and most central Buddhist teachings, such as the Four Noble Truths, the Noble Eightfold Path.
- The Pali Canon is seen as authoritative by the Theravada tradition. The Sutta and Vinaya Pitaka were used by other early Buddhist Schools, but the Abidhamma Pitaka is strictly a Theravada text.
- Buddhism is not a revealed religion, scriptures therefore are not seen as having ultimate authority and whilst different traditions claim authority for different texts overall no single scripture is more important than another in Buddhism.
- There is emphasis also on personal experience over written authorities in the Buddha's own teaching, so experience is just as important as scripture. Buddhists do not necessarily accept written sources as authoritative unless they chime with personal experience and lead practically to the overcoming of greed, hatred and delusion.
- Many Buddhists would know and value parts of the Pali Canon, rather than the whole thing. For example the Jataka Tales, the Dhammapada and the Questions of King Milinda are well known, whereas huge portions of the Canon are not well known, and may only be read by monks.
- Parts of the Sanskrit corpus are also seen as issuing from the historical Buddha, (so just as important as the Pali Canon) and much of it is probably not significantly later than the Pali Canon.
- As a result of the fact that there are other enlightened beings than the Buddha himself, his words do not necessarily have precedence over those of other enlightened beings.
- The historical Buddha is also understood as merely a manifestation of the eternal Shakyamuni of the Lotus Sutra.
- The Mahayana and Vajrayana traditions view texts other than the Pali Canon as sacred.
- In Mahayana traditions, all Buddhist texts are seen as provisional skilful means only, so no text is any more valid than another.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. **'Buddhism is compatible with science because it does not focus on belief.'**
Evaluate this view. **[AO2 30]**

Candidates could include some or all of the following, but other relevant points should be credited.

- Buddhism is not a creedal religion, and the Buddha enjoined his followers to 'test the teachings' in the crucible of personal experience, as found for example, in the Kalama Sutta.
- 'Beliefs' are very often presented in Buddhism as hindrances to enlightenment, and associated with 'false views'.
- Buddhism emphasises practices rather than beliefs which different schools and groups emphasise for different reasons. In Soto Zen Buddhism, practice is seen as the same as attainment. Thus it is practice, far more than belief, that is efficacious in this form of Buddhism. Buddhism is therefore often presented as a very practical religion, encouraging the virtuous life.
- However, the practices of Buddhism are built on certain Buddhist philosophies. Practices such as the renunciation of possessions in monastic initiation have to be understood in terms of the belief in no-self and the avoidance of attachment. The practice of dana (giving alms) must be understood in terms of the belief in no-self, pratīyasamutpāda and merit-making.
- Most Buddhists do believe that dukkha is caused by tanha, and that the Buddha uncovered a route out of suffering, and most believe that there is no immortal soul in the Christian sense of the term. As such beliefs are important in Buddhism.
- The Buddha also taught about sraddha, which is sometimes translated as 'faith', but means confidence and trust in the teachings. This does not equate to 'belief' in the sense of the acceptance of propositional statements, but it does indicate that Buddhists value a faithful disposition.
- A 'scientific' worldview depends to some extent on belief/trust/dependence, for example, those who prefer a doctor to a faith-healer still 'trust' that the doctor will heal them.
- There are other reasons why Buddhism is considered compatible with a scientific worldview other than its lack of focus on 'belief'. For example, the practice of meditation is scientifically known to be beneficial physiologically. Buddhist ideas about insubstantiality are considered to be compatible with epistemologies associated with sub-atomic physics.
- The potential rejection of 'religious views' based on Freud's idea that religion is unhealthy does not fit with a critique of Buddhism, which does not posit a creator god. This supports the idea that Buddhism may be compatible with science (Philosophy of Religion).

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. Evaluate the view that Japanese practices of daimoku and nembutsu cannot be described as Buddhist. [AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The historical Buddha did not teach the practices of daimoku and nembutsu
- The practices of daimoku and nembutsu are considered 'easy practices' compared to the following of precepts and the eightfold path by Theravada Buddhists, or the Bodhisattva path followed by other Mahayana Buddhists.
- Buddhism is about personal effort to overcome greed, hatred and ignorance, so the idea of 'relying' on a buddha which bestows grace is not common in Buddhist thought.
- Chanting for material benefits may be considered as contradicting key Buddhist ideas about non-attachment. A link could be made here to the theory of Ethical Egoism which focuses on promotion of the 'self'. (Religion and Ethics)
- The nembutsu is not seen as an efficacious mantra, such as is found in Tibetan and other traditions, it is simply a statement of gratitude. In some Pure Land Traditions (for example Jodo Shinshu), it is said to be the Buddha Amida calling out from within the person, in other words, all beings already have Buddha-nature.
- The daimoku however, is seen as an efficacious mantra, similar to other Buddhist traditions.
- The use of mantra is widespread in Buddhism daimoku and nembutsu are mantras.
- The veneration of the Buddha Amitabha/Amida is widespread in Buddhism, so the nembutsu (going for refuge in Amida) is not so strange.
- The belief in the efficacy of the names of texts is widespread in Buddhism. The daimoku contains the name of the Lotus Sutra. The power and meaning of the whole of the Lotus Sutra is thought to be contained in the title of the sutra.
- The nembutsu implies that the self is powerless to attain enlightenment, so this may be a very strongly Buddhist statement of anatta and the avoidance of ego.
- The idea (inherent in the practice of daimoku) that the benefits of enlightenment should be apparent in this world are in keeping with many aspects of mainstream Mahayana philosophy. Key to Mahayana philosophy is the idea that the boundary between nirvana and samsara is an illusion, and they have mutual identities at the level of ultimate truth.
- The Lotus Sutra (daimoku) is a much celebrated and core Mahayana sacred text, known and used by large numbers of Buddhists, unlike lesser known sutras.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.



A LEVEL RELIGIOUS STUDIES

UNIT 3 - Option E: Hinduism

SAMPLE ASSESSMENT MATERIALS

1 hour 30 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.
Answer **three** questions.

One question from **Section A**
Two questions from **Section B**

Write your answers in the separate answer book provided.
Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- account for the influence of social, religious and historical factors on the developments in the study of religions and belief
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component, including the views of scholars and academics
- identify and analyse the nature of connections between the components you have studied
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Section (A) questions test your knowledge and understanding of religion and belief.

Section (B) questions tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one question** from this section.

Either

1. Explain the content and significance of the Upanishads. [30]

Or

2. Explain the reasons for the development and growth of ISKCON. [30]

Section B

Please answer **two questions** from this section.

3. 'Gandhi's influence on Hinduism has been over exaggerated.'
Evaluate this view. [30]
4. 'Advaita Vedanta philosophy is irrelevant to the majority of Hindus.'
Evaluate this view. [30]
5. 'Hinduism is clearly an inclusive tradition.'
Evaluate this view. [30]
6. 'Bhakti is a more practical rather than spiritual expression of Hinduism.'
Evaluate this view. [30]

UNIT 3 – Option E: Hinduism - Mark Scheme

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band (marks)	<p style="text-align: center;">Assessment Objective AO1 – Section A questions 30 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
<p style="text-align: center;">5</p> <p style="text-align: center;">(25-30 marks)</p>	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p style="text-align: center;">4</p> <p style="text-align: center;">(19-24 marks)</p>	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p style="text-align: center;">3</p> <p style="text-align: center;">(13-18 marks)</p>	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p style="text-align: center;">2</p> <p style="text-align: center;">(7-12 marks)</p>	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p style="text-align: center;">1</p> <p style="text-align: center;">(1-6 marks)</p>	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

MARK SCHEME UNIT 3 - Option E: Hinduism

To be read in conjunction with the marking guidance for examiners and the generic band descriptors provided.

Candidates should be credited for making appropriate, relevant and accurate connections to knowledge and understanding previously learned in Units 1 and 2 (AS) and/or to knowledge and understanding gained from the other A level units they have studied. Examples are contained within this mark scheme, though they are neither prescriptive nor exhaustive.

Section A

1. Explain the content and significance of the Upanishads. [AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- They are accounts of the teachings of the Gurus and not literal accounts of historical events. They have survived for over 3000 years. There are 13 major Upanishads which explain the Vedas.
- Their root meaning is 'to sit at the feet of' – they describe the relationship between guru and chela – teacher and disciple.
- They are not simple books of instruction, but esoteric texts – significant in that they attempt to teach jnana – experiential not intellectual knowledge. This is knowledge acquired through meditation and study as a means of reaching Brahman.
- The main concern of the Upanishads is the nature of Brahman and atman.
- Katha Upanishad is a dialogue between Yama the god of death and his chela, Nachiketas – discipline and the wisdom of an experienced guru needed to gain jnana. This also stresses the importance of meditation and that an atman can be found in all things and the consciousness of all beings.
- Many images relating to the nature of Brahman are in the Kata Upanishad 5:2 and Chandogya Upanishad 6:13:1-3.
- The Upanishads also contain detailed information on kinds of practices that accompany the teachings e.g. meditation – Kata Upanishad 3:6.
- The Upanishads identify the mystical connection between human beings and the universe. They develop a metaphysical doctrine.
- They include a development of the concept of yajna – fire sacrifice - a ritual performed in front of a sacred fire, often with mantra.
- They also include a development of meditation to discipline and control the mind.

This is not a checklist, please remember to credit any valid alternatives.

2. Explain the reasons for the development and growth of ISKCON. [AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- It stresses the love of Krishna, one of the most popular avatars for his devotees.
- One of the central practices is bhakti which is a popular form of devotion which appeals to the emotions.
- ISKCON promotes the message of the Bhagavad Gita, which is a spiritual message. It appeals to those who are seeking a spiritual message different from that of the prevailing Western culture.
- Another reason for its development and growth is Swami Prabhupada's personal charisma and the universal recognition of him as a true guru.
- The use of the English Language magazine – 'Back to Godhead' to promote its message has also helped it to develop.
- Interest shown by groups such as The Beatles and support of George Harrison in particular brought ISKCON to the media's attention.
- The movement also offers an alternative lifestyle and provides a close community of devotees.
- The Ashrams provide clear moral rules and guidance for communal living. A link could be made here to the fact that religious experience supports the development of the religious community whilst providing social cohesion (Philosophy of Religion).
- Another important factor in the popularity of ISKCON is that it is open to all kinds of people being firmly rooted in the bhakti tradition, where caste differences are not as important.
- Its social action is also an appealing feature, such as its charitable works for the homeless and needy.
- It is viewed as a leading centre for education and research about Hinduism, e.g. the Oxford centre for Hindu studies.
- The expanding number of ISKCON centres such as those in Swansea and Cardiff, helps the community to grow and receive support.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. **'Gandhi's influence on Hinduism has been over exaggerated.'**
Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- He had little effect on deities and popular practices within the religion.
- He did manage to open some temples to the untouchables, but generally Dalits were not accepted or treated in a way that he desired.
- He had little interest in some aspects of Hinduism such as worship.
- Some would argue that he is more appreciated in the West and that his influence on Hinduism is an over emphasised Westernised view (influence of films such as Attenborough's 'Gandhi').
- However, many would refute and question this view, arguing that his reinterpretation of Hindu teaching and advocacy of ahimsa and satyagraha had a profound effect on all Hindus. It asserted their identity and encouraged them to join the campaigns for independence. Others would point to the establishment of a model community which lived by his values and inspired others. Although not fully succeeding as he wished, he changed attitudes towards untouchability in a significant way. A link could be made to virtue theory here – the values and virtues needed to help us live well in a community or to Finnis' basic goods, again designed to help live in a model community (Religion and Ethics).
- He also revitalised Hindu values and way of life in reassertion of the truths of ahimsa, satya and moksha.
- His allegorical interpretation of the Bhagavad Gita's advice to join battle for what is right influenced many – the battle is not outside, but within each person. The enemy to be fought against and overcome is individual greed and self-interest. This reflects his interpretation and application of brachmaraya.
- His interpretation of the ashramas, especially the brachmaraya stage influenced many Hindus. The ideal life for a brachmaraya is being without possessions and the desire for possessions. Living according to need not want.
- Gandhi can be viewed as an early advocate of the sustainability movement, he promoted the idea of living simply, so that everyone can live relatively well, again linked to brachmaraya.
- His support for equal worth of women was revolutionary at that time.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. **'Advaita Vedanta philosophy is irrelevant to the majority of Hindus.'** [AO2 30]
Evaluate this view.

Candidates could include some or all of the following, but other relevant points should be credited.

- Some Hindus who express their faith and devotion through worship have no need for deeper investigations into deeper truths.
- The majority of Hindus place great importance on personal deities which are not regarded as the way to full self-realisation in Advaita Vedanta.
- Most Hindus find the complex philosophy hard to comprehend.
- Many Hindus see it as an intellectual religion rather than a popular religion.
- Advaita Vedanta philosophy takes a monist view, the belief that only one thing exists – which is contrary to what many Hindus believe. Many Hindus are dualists.
- The philosophy's view is that Brahman is utterly beyond description – non-personal interpretation does not appeal to many Hindus. They would argue that you cannot build a personal spiritual relationship with Brahman, if Brahman is beyond description.
- Some Western Hindus consider the philosophy as a negative way to view the world. The world being just an illusion makes everything in it empty and meaningless.
- Many Hindus who follow the philosophy would argue that worshipping deities is possible as well as developing an understanding of Advaita Vedanta.
- The worship of deities can also be a stepping stone to higher knowledge.
- Others would argue that the principles of the philosophy are the basis of many Hindu beliefs (it is the basis of belief in reincarnation and attaining moksha) and as such, are relevant to most Hindus.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. 'Hinduism is clearly an inclusive tradition.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Hinduism has always been a very diverse religion, with many religious and cultural variations being accepted as part of the religion.
- Many Hindus believe that all religions are human attempts to reach the divine spirit in all people.
- Gandhi promoted his term 'sarvodaya' – 'the uplift of all'; the struggle to ensure that self-determination and equality reached all strands of Indian society.
- Hinduism gives everyone great freedom to practice their faith and follow their religious quest according to their own convictions. There is also the concept of 'ishdateva' – God honoured under many names and forms.
- Satya (truth) is an important principle of Hinduism. Truth has an inherent force which would lose its moral coherence if it degenerated into violence. It should be the motive in the practice of Hinduism and the tolerance of all other faiths.
- Many Hindus today reject those aspects of Hinduism such as untouchability which exclude people from society and which are contrary to a belief in equality.
- However, the emergence of exclusivist discourse in the form of aggressive Hindu nationalism based upon the concept of Hindutva – a belief in Hinduism as a radical, nationalist, political identity.
- The hostility directed at competing religious ideologies, particularly Islam and Christianity, because they are seen as relics of past invading culture.
- Many groups within Hinduism such as the RSS, VHP and BJP promote an aggressive Hindu identity that must be defended.
- Many Hindus are involved in interfaith dialogue with Christian missionaries based on the idea of the universality of God.
- There are differences between representations of Hinduism in the West and within India. The prevailing universalist discourse in the West is one representation of Hinduism and the exclusivist discourse of Hindutva exerts great power particularly within Indian political life.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. **'Bhakti is a more practical rather than spiritual expression of Hinduism.'**
Evaluate this view. [AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The loving relationship between deity and devotee is often compared to common human experiences of loving and being in love.
- Bhakti is founded on devotional service which by implication is practical in nature.
- Followers of bhakti have a code of discipline to regulate their lifestyle which is an integral part of bhakti worship.
- Many parts of bhakti worship are practical in nature, such as reading special texts, congregational singing, chanting, eating of prashad, etc.
- Care of the murtis is an important and practical aspect of Bhakti.
- Yoga and meditation are essential parts of bhakti worship.
- Yatra or 'pilgrimage', is another practical expression of bhakti devotion which shows clearly that bhakti is practical in nature.
- However, Mukhti and liberation are spiritual goals. These are the goals of bhakti which show that it is a spiritual path.
- Developing a loving relationship with God is spiritual which shows that bhakti is a spiritual path.
- Prashad is seen as a spiritual experience – spiritual value of the food is to free devotees from their sins which results in spiritual benefit.
- Purpose of bhakti is to assist the transformation of ordinary human existence into something sacred.
- Some forms of bhakti require devotees to follow a rare and difficult spiritual path – the Aghoris follow antinomian practices which means that they deliberately set out to alter their own consciousness. A link could be made here to the inherent value of religious experience, which promotes and affirms the faith tradition through repetition of religious ritual (Philosophy of Religion).
- To experience the divine in a personal and direct way is spiritual and therefore shows that bhakti is spiritual.
- Within bhakti, the practical aspects and their spiritual value complement one another. All the practices have spiritual meaning.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.



A LEVEL RELIGIOUS STUDIES

UNIT 3 - Option F: Sikhism

SAMPLE ASSESSMENT MATERIALS

1 hour 30 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **three** questions.

One question from **Section A**
Two questions from **Section B**

Write your answers in the separate answer book provided.
Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- account for the influence of social, religious and historical factors on the developments in the study of religions and belief
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component, including the views of scholars and academics
- identify and analyse the nature of connections between the units you have studied
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Section (A) questions test your knowledge and understanding of religion and belief.

Section (B) questions tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one question** from this section.

Either

1. Examine the Sikh concepts of miri and piri and their impact on the Sikh community. [30]

Or

2. Explain the importance of the key principles of Rahit Maryada for Sikhs. [30]

Section B

Please answer **two questions** from this section.

3. 'The future for the Sikh community in Britain is secure, without assimilation into secular culture.'
Evaluate this view. [30]
4. 'The Mul Mantra is the source of all Sikh beliefs.'
Evaluate this view. [30]
5. 'Equality of gender is an impossible ideal within Sikhism.'
Evaluate this view. [30]
6. 'Science poses no challenge to Sikhism.'
Evaluate this view. [30]

UNIT 3 – Option F: Sikhism - Mark Scheme

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

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2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
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Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

<p>Band</p> <p>(marks)</p>	<p style="text-align: center;">Assessment Objective AO1 – Section A questions 30 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
<p>5</p> <p>(25-30 marks)</p>	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p>4</p> <p>(19-24 marks)</p>	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p>3</p> <p>(13-18 marks)</p>	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p>2</p> <p>(7-12 marks)</p>	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p>1</p> <p>(1-6 marks)</p>	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
<p>0</p>	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

MARK SCHEME UNIT 3 - Option F: SIKHISM

To be read in conjunction with the marking guidance for examiners and the generic band descriptors provided.

Candidates should be credited for making appropriate, relevant and accurate connections to knowledge and understanding previously learned in Units 1 and 2 (AS) and/or to knowledge and understanding gained from the other A level units they have studied. Examples are contained within this mark scheme, though they are neither prescriptive nor exhaustive.

Section A

1. **Examine the Sikh concepts of miri and piri and their impact on the Sikh community.** [AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The concepts are as old as Sikhism and were institutionalised by Guru Hargobind. At his investiture he wore two swords signifying political and spiritual leadership.
- These concepts in Sikhism indicate and explain the relationship between temporal and spiritual aspects of life.
- Miri comes from the Persian word 'miri' and Arabic 'amir' and means commander, lord, governor, prince. It is a sign of temporal power. Piri comes from the Persian 'pir' meaning senior man, saint, holy man, spiritual guide and represents spiritual authority. The two words are frequently used together.
- They represent the materialistic concept of human existence and the spiritual aspect of the human soul. They represent the two important aspects of life – a basic principle which has influenced Sikh thought and governed Sikh social structures, political behaviour, leadership and communal organisations. A link could be made here to the fact that religious experience supports the development of the religious community whilst providing social cohesion (Philosophy of Religion).
- Sikhs now refer less to miri and piri and more to deg and tegh.
- Degh means 'large cooking pot' and 'tegh' sword or kirpan – fulfilling the material needs of the community and defending the rights of the people.
- Langar is an important aspect of degh providing for the materialistic needs of the community. The right to follow your chosen religion is an aspect of tegh.
- Sikhs consider deg and tegh to be important aspects of human endeavour and relevant to the needs of all human beings, whether they are Sikhs or non-Sikhs.
- Sikhs have an obligation to challenge religious coercion, political tyranny, social oppression and to ensure a peaceful and prosperous co-existence, not only for Sikhs but society as a whole.
- The concepts epitomise the householder ideal in Sikhism in terms of social responsibility.
- The concepts remind the Sikh community that it should never shirk its socio-political responsibilities.

This is not a checklist, please remember to credit any valid alternatives.

2. Explain the importance of the key principles of Rahit Maryada for Sikhs.

[AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The Rahit Maryada provides the key principles for a code of conduct which defines Sikhs from non-Sikhs.
- It also provides Sikhs with a sense of security and unity.
- It provides clear guidelines about how practices should be organised in the gurdwara. It is a code of discipline that unites Sikhs everywhere and safeguards key Sikh beliefs and values.
- It includes many rules and guidelines for Sikh life; personal life and relationship with God; naam japo meditation on God's name and daily prayers; following honest professions; importance of family life and voluntary service; living life following in the example of the Gurus; practice of equality in gender and caste; the importance of communal life and maintaining the Panth. A link could be made here to the fact that this appears to be similar to the five precepts of Natural Law (Religion and Ethics).
- It promotes the importance of self-discipline and refraining from tobacco and alcohol. A link could be made here to the use of virtues in Natural Law, such as temperance. (Religion and Ethics).
- Rahit Maryada states that 'Sikhs must in no way give offence to other faiths'.
- It also stresses the importance of equality in gender and caste.
- It is essential because it establishes distinctive Sikh practices and reduces or removes any Hindu influence. It gives guidance on reading the Adi Granth; Karah Prashad; birth - Janam Sanskar; marriage – Anand Sanskar; death – Mirtik Sanskar and sewa.
- It also ensures the distinctiveness of Sikh identity. It guides a person's life – individual Sikhs should be constant in their studying of the scriptures and meditating upon God, live according to the Gurus' teaching and be active in serving the community (sewa).
- The cohesion of the Panth and the general uniformity of Sikh practice worldwide owes much to the effectiveness of the Rahit Maryada.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. **'The future for the Sikh community in Britain is secure, without assimilation into secular culture.'**
Evaluate this view. **[AO2 30]**

Candidates could include some or all of the following, but other relevant points should be credited.

- Some would argue that a move away from Punjabi culture would be a loss to the richness and diversity of British life and a denial of not only British Sikh heritage, but also of human rights.
- It could be argued that Sikhs have already integrated well into British society, whilst at the same time maintaining their identity. For example, Eleanor Nesbit in 2011 published a study on "Sikh Diversity in the UK: Contexts and Evolution" as part of the book "Sikhs in Europe". She stated that Sikhism has developed in Britain because Sikhs have integrated well into British society, noting that: "Indicators of Sikhs full integration into UK society include high levels of educational attainment, their substantial numbers in professions such as law, medicine, accountancy and their election as mayors and members of Parliament."
- Sikhs have already assimilated well into British culture, with the establishment of over 200 gurdwaras. The gurdwara has developed as a social centre within the community and helped preserve Sikh traditions. There are nearly 3,000 Sikhs living in Wales, according to the 2011 census.
- Some would disagree with this view. Britain has seen a rise in intercommunal and racial tension and prejudice and discrimination are on the rise.
- Adopting a more secular approach, e.g. in terms of dress and not insisting on wearing the 5Ks, would make assimilation easier and lessen any racial or religious prejudice and discrimination.
- Immigration has become a high profile political issue. It appears that the only way to safeguard the future of the Sikh community is for them to halt the assertion of religious/ethnic/communal identities.
- Some would argue that focusing on a Punjabi culture is a barrier to assimilation since it creates an ethnic religion that stands apart from British society. They would argue that links with Punjabi culture need to be severed as Sikhism in Britain and assimilation into British society is restricted by its Punjabi ties.
- Some would argue that Sikhism needs to adopt a more positive approach to the use of English in terms of translation of scriptures and practices. This would make it easier for the secular community to access Sikh scriptures and understand beliefs and practices, paving the way to a more tolerant and accepting society.
- Others would argue that there are other solutions to the challenges faced by the Sikh community. For example, some Sikhs could be tempted to turn their backs on Britain if forced to assimilate into a more secular society, and turn their attention to opportunities emerging elsewhere, e.g. the Pacific region.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. **‘The Mul Mantra is the source of all Sikh beliefs.’
Evaluate this view.**

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Each statement of the Mul Mantra affirms Sikh monotheistic theology – the immanent and transcendent nature of God; liberating and awesome presence of God.
- Mul means ‘essence’ and Sikhs describe it as the nearest formula they have to a creedal statement.
- The Mul Mantra sums up the Sikh beliefs about the nature of God and the relationship between God and humanity.
- The Mul Mantra encapsulates the concept of the divinity which Guru Nanak experienced and, as such, is the basis of all teaching.
- These beliefs form the basis of Sikh theology and practice.
- Repetition of the Mul Mantra forms an important part of the Sikh initiation ceremony as it is regarded as a statement of beliefs.
- It is said that the rest of the Guru Granth Sahib is an elaboration and detailed amplification of the Mul Mantra.
- However, the Mul Mantra is not the only key text in Sikhism, it does not contain the teaching and practices of the Rahit Maryada.
- It could be argued that it is the work of only one of the Sikh Gurus (Guru Nanak). The work of other Gurus such as Guru Teg Bahadur can be considered just as important.
- The whole of the Guru Granth is understood as the Guru for the Panth.
- ‘Beliefs’ could refer to a much wider range of beliefs than simply theological beliefs about the nature of God e.g. the beliefs about equality and service. Therefore, the Mul Mantra is not the source of all Sikh beliefs.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. 'Equality of gender is an impossible ideal within Sikhism.'
Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Some would agree with this view on the basis that within Sikh communities some women are not as equal as others, e.g. non-Sikh women. This may arise out of mixed marriages, the failure of a non-Sikh partner to learn Punjabi and therefore be unable to take a full role in the life of the sangat.
- Sikhism has strong cultural roots in traditional Indian values and these undoubtedly inhibit the equality of women. In Punjabi culture a girl is paraya dhan - the property of others, first her father then of her husband, her birth is unwelcome because she will be a source of expense without any return. It is the powerful influence of a patriarchal society.
- Others may argue that equality is a Western idea and that different roles of men and women in the family and community is valued more than equality of status. Sikhism puts great emphasis on the family, and roles within the family give each individual their status and importance.
- Influence of Western culture has produced a variety of attitudes towards role of women. Some Sikhs are very liberated; others more traditional. There is a diversity of views between older and younger generations and also between Eastern and Western culture.
- Customs are changing. In the older generation a wife may walk the traditional three paces behind her husband, but young Sikh couples are more likely to be seen strolling hand in hand.
- Others may disagree as women are now members of the Supreme Religious Council of the Sikhs.
- Women are fully involved in running and organising the Sikh community, serving in the gurdwara and langar serves as an effective social leveller.
- Sikh women can take the name 'Kaur' instead of their husband's name which establishes their personal independence.
- Widows are allowed to be head of the family. This shows their status and importance within Sikhism.
- Sikh women already have equality of status in their community and Sikh values emphasise and protect this.
- Women's views have always been sought and respected in Sikhism. Although there were no women Gurus, the Gurus' wives often played significant roles in the development of the Panth such as Mata Sahib Kaur, the wife of Guru Gobind Singh.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. 'Science poses no challenge to Sikhism.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- It is possible to draw a parallel between Sikh belief in the emergence of the universe from the void and the Big Bang Theory.
- According to both modern science and the Guru Granth Sahib there are innumerable galaxies in the universe, each containing solar systems and planets which are in constant motion.
- Sikhs believe that the universe derived from God will ultimately be re-absorbed into God and scientists say that the universe will ultimately implode.
- Sikhs believe in continuous creation – God has created the universe many times. They also believe in continuous evolution which is in agreement with the scientific view.
- Sikhs believe that the theory of everything is included in the Guru Granth Sahib and all that science can possibly achieve.
- Sikh teachings are not in conflict with the theory of evolution, Quantum Physics or String Theory. Sikh philosophy teaches that everything within creation contains vibrations.
- Sikhs believe that science and religion complement each other in that they represent the two main aspects of human existence, the material and spiritual.
- Sikhs believe that God is intrinsic in the whole of creation and therefore cannot be divorced from scientific knowledge and discoveries. The Guru Granth Sahib is not a science text book. Its aim is to enlighten spiritually, not give scientific explanations.
- Interpretation of the Guru Granth Sahib is sometimes adapted to science and not science to the Guru Granth Sahib.
- Science does not involve God in its teaching on creation and evolution, whereas Sikhism is based on the concept of God. Therefore, it is a challenge to God's very existence. A link could be made here to the idea of the creator/designer God expressed in Natural Law (Religion and Ethics).

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.



A LEVEL RELIGIOUS STUDIES

UNIT 4: Religion and Ethics

SAMPLE ASSESSMENT MATERIALS

1 hour 30 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **three** questions.

One question from Section A
Two questions from Section B

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- account for the influence of social, religious and historical factors on the developments in the study of religions and belief
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component, including the views of scholars and academics
- identify and analyse the nature of connections between the components you have studied
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Section (A) questions test your knowledge and understanding of religion and belief.

Section (B) questions tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one question** from this section.

Either

1. Explain John Finnis' development of Aquinas' Natural Law. [30]

Or

2. Explain why some religious believers accept predestination. [30]

Section B

Please answer **two questions** from this section.

3. 'Intuitionism is the best way to understand moral language.'
Evaluate this view. [30]

4. 'The Naturalistic Fallacy illustrates that ethical language can never be objective'.
Evaluate this view. [30]

5. 'Proportionalism deals effectively with all ethical issues.'
Evaluate this view. [30]

6. 'Philosophical, scientific and psychological evidence clearly supports libertarianism.'
Evaluate this view. [30]

UNIT 4 – Religion and Ethics: Mark Scheme

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band (marks)	<p style="text-align: center;">Assessment Objective AO1 – Section A questions 30 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
<p style="text-align: center;">5</p> <p style="text-align: center;">(25-30 marks)</p>	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p style="text-align: center;">4</p> <p style="text-align: center;">(19-24 marks)</p>	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p style="text-align: center;">3</p> <p style="text-align: center;">(13-18 marks)</p>	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p style="text-align: center;">2</p> <p style="text-align: center;">(7-12 marks)</p>	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p style="text-align: center;">1</p> <p style="text-align: center;">(1-6 marks)</p>	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

MARK SCHEME UNIT 4 - Religion and Ethics

To be read in conjunction with the marking guidance for examiners and the generic band descriptors provided.

Candidates should be credited for making appropriate, relevant and accurate connections to knowledge and understanding previously learned in Units 1 and 2 (AS) and/or to knowledge and understanding gained from the other A level units they have studied. Examples are contained within this mark scheme, though they are neither prescriptive nor exhaustive.

Section A

1. Explain John Finnis' development of Aquinas' Natural Law. [AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Candidates could justifiably give a very brief overview of Aquinas' Natural Law in order to explain how Finnis developed this idea e.g. an ethic based on our God given reason, the five primary precepts, the cardinal and revealed virtues, etc.
- Candidates could refer to the fact that this idea in some ways, mirrors the development of natural law taking place over time in other world religions, e.g. shari'a through ijtihad in Islam and Talmud through midrash in Judaism.
- John Finnis' twentieth century development of Natural Law does not pre-suppose a divine being. Instead he concentrated on reasoning a set of goods from which a good life can be generated.
- These goods cannot be derived from God's law or theoretical reasoning, but to deny them results in the inability to get anywhere in the realm of practical reason. These goods cannot be broken down to a more basic level and therefore are referred to as basic goods.
- There are seven basic goods: friendship, life, play, knowledge, aesthetic experience religion and practical reasonableness.
- To achieve the above basic goods Finnis reasoned the nine principles of Practical Reason. The nine requirements create the optimum conditions to attain the basic goods:
 - view your life as a whole and not just life for 'now' – have a coherent plan
 - you, at times, have to prioritise certain goods over others, but do not automatically discount any of the basic goods.
 - the basic goods apply equally to all people, you can be self-interested but you must not neglect others
 - you should complete projects that help you improve
 - do not become obsessed with a particular project – keep a perspective
 - you should plan your actions to create the most 'good'
 - you should never commit an act that directly harms a basic good
 - you should foster the good of the whole community
 - you should act according to your conscience and practical reason, not the authority of someone else. Similarly the Buddha instructed others through the Kalamas to 'test the teachings to see if they were wholesome and not to depend on authorities.
- Finnis also proposed a 'First Moral Principle'. This is the idea that we act for the common good of the community as a whole not just as an individual.
- Such whole community action needs coordination, however, this requires authority (but not necessarily coercive authority).

This is not a checklist, please remember to credit any valid alternatives.

2. Explain why some religious believers accept predestination. [AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited. For example:

- In Buddhism karma could be seen as a form of predestination however the emphasis is on intention and responsibility rather than outcome.
- Qadar is the concept of divine destiny in Islam. It is one of Islam's six articles of faith.
- The doctrine of Original Sin also exist within Judaism as yetzer hara, which is the congenital inclination to do evil, by violating the will of God.

Augustine's support for predestination

- Augustine wrote the 'Doctrine of Original Sin' which states that sin is a radical defect of all human characters (concupiscence), starting with Adam and Eve.
- The result of this defect is that all humanity is born predestined to be 'massa peccati' (a lump of sin) which overrides our essential human nature (liberium arbitrium) which is free.
- Augustine therefore believes that every person is predestined to be a sinner, even before he is born, incapable of doing anything that is good.
- God did not intend that all men remain in this desperate state. By God's grace, a few men (elect/saints) are purged (atoned) of their sinful nature. God decided who would receive grace before any of them were even born.

John Calvin's support for predestination

- Calvin wrote the 'Doctrine of Election' which states that since mankind is totally depraved due to 'the Fall', humanity cannot respond in faithful obedience to the invitation of God through Jesus.
- There is no good in a person at all, not even enough to want to be saved from sin. Therefore, Calvin believed the choice for salvation was not a human choice, but rather a divine one.
- God made among humans two predestined groups of people: the Elect and the Reprobates. The Elect will receive eternal life, whilst the Retrobrates will receive eternal damnation.
- Calvin's position was summed up by his supporters at the Synod of Dort: unconditional election, limited atonement, irresistible grace and preserverence of the Elect.

This is not a checklist, please remember to credit any valid alternatives. For example, candidates may legitimately refer to sacred texts to support belief in predestination.

Section B

3. 'Intuitionism is the best way to understand moral language.'
Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Intuitionism is the best way to understand moral language because it still allows for objective moral values and supports the idea of moral realism. It does not dismiss the possibility of moral facts. Therefore, intuitionism allows for moral duties and obligations and thus satisfies the moral absolutist.
- Intuitionism is the best way to understand moral language because it avoids the 'naturalistic fallacy' i.e. good and bad cannot be used as factual statements because you cannot define words like good and bad. Any attempt to find a definition will reduce or limit the idea of goodness or badness. For example, if we say bad means cruel then we have limited the meaning of bad.
- Intuitionism appeals to our experiences of good and bad, therefore it is the best way to understand moral language. For example, we may recognise the wrongness of an act, however it is difficult to specify exactly why it is wrong. We interpret good and bad through a moral sense and not a list of moral definitions.
- Intuitionism is the best way to understand moral language because many different societies/cultures share common moral values such as 'murder is wrong'. Therefore, humanity must have a common intuition of what is right and wrong.
- Intuitionism is the best way to understand moral language because it is not reliant upon a God. No God is required as the source of absolute ethical principles.
- Intuitionism is not the best way to understand moral language because it can be argued that we do not all recognise goodness intuitively in the same way, e.g. some people would say that war can be ethically 'good' and others would see war as inherently 'bad'. Therefore, G.E. Moore is wrong to say we have the same intuitive ideas on good and bad.
- Intuitionism is a meaningless concept and therefore is not the best way to understand moral language. This is because intuitionism is non-verifiable, i.e. intuitionism is defined as an innate ability that is not provable by empirical evidence. Moreover, because intuitionism is not based on empirical evidence there is no obvious way to resolve differences.
- Intuitionism is not the best way to understand moral language because we have no idea of its origin, i.e. is it just a gut feeling? Is it God's direction? Is it a genetic inheritance? Therefore, how reliable is intuition as a guide to good and bad?
- Intuitionism is not the best way to understand moral language because there is no intrinsic reason why human intuition should be the basis of moral judgements. For example, people have intuitions about the weather, but that does not mean the weather forecast should be based upon them.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. 'The Naturalistic Fallacy illustrates that ethical language can never be objective'.

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The Naturalistic Fallacy is commonly associated with G. E. Moore. He argued ethical terms like 'good' and 'bad', when defined by using natural properties, cannot be used in objective statements. This is because you cannot define ethical words like 'good' and 'bad' by reference to natural properties like 'pleasure' or 'happiness'.
- Moore argued that the term 'good' was indefinable as it is a simple concept, just as we cannot define the colour 'yellow'.
- Moore demonstrated that defining natural properties such as 'pleasure' using the ethical term 'good', was illogical because it produces a tautology (pleasure is pleasure); also, there will always remain an 'Open Question' such as '...but is pleasure good?'
- Moore's solution was that ethical language was intuitive; however, it was still objective because it was self-evident. Therefore, the Naturalistic Fallacy only demonstrates the ethical language can never be objective when defined using a naturalistic approach.
- However, Naturalism states that objective moral laws do exist independently of human beings. This view is expressed in Christianity, Islam and Judaism.
- Ethical statements are cognitivist (express propositions and can therefore be true or false) and can be verified or falsified; verified moral statements are objective truths and universal.
- The idea is supported by F.H. Bradley, who observed that considering objective features of the world, one could find one's ethical duty or 'station' in life.
- Moral terms can be understood by analysing the natural world. Ethical words like 'good', 'bad', 'right' or 'wrong' could be defined in the same way we define scientific terms, through observation of the natural world.
- Morality could be defined in factual terms and therefore had an absolute nature.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. **'Proportionalism deals effectively with all ethical issues.'**
Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Proportionalism is effective when dealing with all ethical issues because it does not fall into the deontological trap of inflexibility. Purely deontological ethics can be seen as inflexible because they do not take into account that some unique moral situations require unique moral solutions.
- Proportionalism is effective because it offers the 'best of both worlds' in terms of deontological and teleological approaches. Hoose believes that we should follow fixed ethical principles (a deontological approach), but if there is a proportionate reason not to follow the ethical principle then we may do so (a teleological approach).
- Proportionalism gives the moral agent clear guidance by providing a clear set of deontological ethical rules to follow most of the time, however it allows flexibility when there is a proportionate reason to justify it.
- Proportionalism is effective when dealing with all ethical issues because it makes a clear distinction between evil moral acts and pre-moral evil acts. Some teleological ethics would claim that no action is wrong or right in itself. Therefore, they are open to the criticism that they allow evil actions to occur.
- However, Proportionalism makes it clear that all moral evil acts are wrong, therefore upholding a strong moral authority. Only pre-moral evil acts may be considered if there is proportionate reason to do so.
- Proportionalism may not be very effective when dealing with all ethical issues because there is confusion on what is a proportionate reason to break a rule. Therefore, at best Proportionalism can only be applied in an ad-hoc way. This leads to the criticism that the theory does not treat people equally. If proportionalism is applied using an ad-hoc approach, it is not treating moral agents in a universal and fair way.
- Proportionalism can be seen as ineffective when dealing with ethical issues, because it relies too heavily on the use of human reason when deciding whether a moral rule can be rejected, and not on divine authority.
- Proportionalism useable because it appears to be denying divine command. This is because Proportionalism allows for the use of human reason when deciding whether a moral principle can be rejected.
- Proportionalism is not an effective ethic when dealing ethical issues because it requires moral agents to predict future outcomes. Future outcomes are never easy to foresee, but this is what Proportionalists have to do i.e. moral agents have to make an assessment of all the good and bad involved in all the alternative possibilities. The purpose of this assessment is to determine, prior to the action itself, which of the alternatives – keeping the rule or breaking the rule, will create the greater good. This is not only difficult but also overly complex and inefficient.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. 'Philosophical, scientific and psychological evidence clearly supports libertarianism.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Philosophical evidence clearly supports libertarianism e.g. John-Paul Sartre. Sartre believed that because there is no God, there is no higher power controlling us. He concluded therefore that man is condemned to freedom. Sartre argued man's freedom is obvious because of the way we go about trying to deny it. He believed freedom can bring pain and thus we try to avoid the reality of our own freedom. Therefore, we create a self-deception (called 'bad faith'). Bad faith is the attempt to escape pain by pretending to ourselves that we are not free.
- Scientific evidence clearly supports libertarianism. Recent developments in Neuroscience suggests we have a free will part of the brain. For example, researchers including Dr Sirigh, at the 'Cognitive Neuroscience Centre' in France have carried out a study and found that free will resides in the parietal cortex of the human brain. They argue that this part of the brain contains 'free floating / random DNA' that could point to why humanity has free will.
- A psychological school of thought known as 'Humanism' could be seen to support libertarianism. Carl Rogers believed that our lives can become determined, but we all have the ability to achieve free will through the process of 'self-actualisation'. Rogers said that children feel it's bad to have ideas and thoughts of their own if their parents disapprove of their thoughts. If they want to achieve acceptance, they have to forget about their real feelings and forget about themselves. According to Rogers, the path to self-actualisation (and thus freedom) involves getting in touch with our real feelings and acting on them.
- Sikhism supports the soft determinist viewpoint, that most actions are free and the rest are determined. Our actions are 'free', but we are still subject to the Will of God which is the Divine Law found in nature, including Law of Karma, action and consequence.
- However, philosophical evidence could support hard determinism. John Locke believed that free will is just an illusion. This is because people who believe they have free will think they do because they can reflect before making a choice. However, Locke believed that all such thoughts were just people's ignorance. Most people do not have the intelligence to see that actually there are no choices to be made.
- Scientific evidence could also support hard determinism. The theory of evolution would suggest that every living organism has a fixed scientific formula, i.e. the world is full of deterministic scientific formulas. For example, it can be argued that humans are no more than genetic robots; programmed by our DNA which controls our emotions and determines our responses in every situation.
- Psychological evidence could also support hard determinism. The 'Behaviourist' school of thought could suggest we are determined. This could be in one of two ways: classical or operant conditioning. Classical conditioning is where you subconsciously learn to associate two different stimuli. This theory was famously supported by the Pavlov's Dogs' experiment, often referred to as operant conditioning, involves changing behaviour by either reinforcement or punishment. Reinforcement following the behaviour will cause the behaviour to increase, but punishment will cause it to decrease. This theory was famously supported by B.F. Skinner.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.



A LEVEL RELIGIOUS STUDIES

UNIT 5: Philosophy of Religion

SAMPLE ASSESSMENT MATERIALS

1 hour 30 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **three** questions.

One question from Section A
Two questions from Section B

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- account for the influence of social, religious and historical factors on the developments in the study of religions and belief
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component, including the views of scholars and academics
- identify and analyse the nature of connections between the components you have studied
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Section (A) questions test your knowledge and understanding of religion and belief.

Section (B) questions tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one question** from this section.

Either

1. Examine Jung's view that religious belief is the product of the human mind. [30]

Or

2. Explain the term 'miracle' with reference to Aquinas, Hume, Holland and Swinburne. [30]

Section B

Please answer **two questions** from this section.

3. Evaluate the view that Freud simply misunderstood religious belief. [30]

4. 'The problems of religious language have been completely solved by religious philosophers.'
Evaluate this view. [30]

5. 'Language games resolve the problems of religious language.'
Evaluate this view. [30]

6. 'Religious belief has been entirely undermined by the challenge from new atheism.'
Evaluate this view. [30]

UNIT 5 – Philosophy of Religion : Mark Scheme

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band (marks)	<p style="text-align: center;">Assessment Objective AO1 – Section A questions 30 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
<p style="text-align: center;">5</p> <p style="text-align: center;">(25-30 marks)</p>	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p style="text-align: center;">4</p> <p style="text-align: center;">(19-24 marks)</p>	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p style="text-align: center;">3</p> <p style="text-align: center;">(13-18 marks)</p>	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p style="text-align: center;">2</p> <p style="text-align: center;">(7-12 marks)</p>	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p style="text-align: center;">1</p> <p style="text-align: center;">(1-6 marks)</p>	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant information.

Band	<p style="text-align: center;">Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
<p style="text-align: center;">5</p> <p style="text-align: center;">(25-30 marks)</p>	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p style="text-align: center;">4</p> <p style="text-align: center;">(19-24 marks)</p>	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p style="text-align: center;">3</p> <p style="text-align: center;">(13-18 marks)</p>	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p style="text-align: center;">2</p> <p style="text-align: center;">(7-12 marks)</p>	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p style="text-align: center;">1</p> <p style="text-align: center;">(1-6 marks)</p>	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

MARK SCHEME UNIT 5 - Philosophy of Religion

To be read in conjunction with the marking guidance for examiners and the generic band descriptors provided.

Candidates should be credited for making appropriate, relevant and accurate connections to knowledge and understanding previously learned in Units 1 and 2 (AS) and/or to knowledge and understanding gained from the other A level units they have studied. Examples are contained within this mark scheme, though they are neither prescriptive nor exhaustive.

Section A

1. Examine Jung's view that religious belief is the product of the human mind. [AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- For Jung, personal unconscious is common in all people – the 'collective unconscious'.
- It contains primordial images and 'archetypes' which are 'aspects of self' and affect the way we relate to world.
- Good psychological health requires balance of these archetypes. A dominance of one archetype causes neurosis or schizophrenia.
- Archetypes can be known through myth, symbol and dreams. Knowing and participating in religious symbols and narrative is crucial for understanding the archetypes.
- The archetypes are projected and actualised in our relationships – persona (how we present ourselves to the world); shadow (the dark side of our persona – things we don't want to face or reveal – and often projected as the devil); anima/animus (male and female archetypes – often known through relating to religious figures such as the Virgin Mary or Shakti).
- The Self was the organising principle of the mind. Religion was ultimately of value to Jung as it was one of the best mechanisms through which the actualisation of the archetypes can take place. For example, Jung saw mandalas (used in many world religions) as glimpses of the very deep archetypal Self.
- God is not an external object, but a psychic truth - an archetype of the 'collective unconscious'.
- God cannot be known directly, it can only be known through symbols projected from the unconscious mind.

This is not a checklist, please remember to credit any valid alternatives.

2. Explain the term 'miracle' with reference to Aquinas, Hume, Holland and Swinburne. [AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

Definitions and explanations of a miracle should be expected from each of the named philosophers.

- Aquinas – miracles considered as interruptions to the normal order of things. Aquinas implied the idea of an interventionist God who could change the natural order according to His will. This view suggests that God can do what he wants with his creation and it would be supported in traditional Judaism and Islam.
- Aquinas identifies three types of miracle:
 - (i) something done by God that is not possible for nature to do (e.g. an unnatural occurrence such as the sun going backwards);
 - (ii) something done by God that is possible for nature to do (but is unexpected);
 - (iii) something done by God that is possible for nature but is done without the use of natural forces (e.g. water becoming wine without the usual wine-making processes being involved).
- Aquinas considered all miracles to be beneficial to the recipient(s).
- Hume – he defined a miracle as 'a transgression of a law of nature brought about by a particular volition of a Deity.'
- Hume did not state that miracles could not happen, but that it would be impossible to ever prove that one had happened. He was an empiricist and claimed that all knowledge is based on experience.
- Holland - he argues that miracles are remarkable and beneficial coincidences that are interpreted in a religious fashion. These coincidences could be taken as miraculous, but are based on an event interpreted by an individual as miraculous according to their belief.
- Swinburne – the omnipotence of God allows for possibility of miracles. If God has reason to interact with humans, he has reason to occasionally intervene and suspend those natural laws by which human life is controlled. Swinburne acknowledges that it is difficult to outweigh the scientific evidence, but that we do have enough historical evidence to suggest that there is a God and that God can violate the laws of nature.
- The infrequency of occurrences are explained as lack of interference with laws of universe and human free will.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. Evaluate the view that Freud simply misunderstood religious belief. [AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- He ignored the benefits of religion, for example stimulating social altruism, maintaining morality, developing human potential and sense of contentment.
- He was biased because of his rejection of religious faith. Freud never considered more liberal interpretations of religion and cited most of his criticisms on conservative expressions of religious belief.
- Anthropological studies used by Freud have been proved to be inaccurate; not all religions regard God as 'father figure'; not all people are religious. In fact, taken to their logical extension, Freud's promotion of atheism as a preferred system is in itself a rejection of the father figure (i.e. God), in which case his criticism is contradictory and self-defeating. Freud argued that as a child needs a father for protection, so we feel the need to create a protector God. If it were true, one would expect all gods to be benevolent father figures. However, this is not the case with Sikhism.
- Religion meets human biological needs and relieves human frustrations and anxieties. Positive effects from sublimation can be found in the expression of religious rituals that can enable individuals and society to be more cohesive and productive.
- Freud fails to deal with non-theistic religion. No consideration is given to religions such as Buddhism which do not depend on a 'father figure' god.
- Hindus would argue that Freud was a mortalist believing that the body was the substratum for the mind and that the mind existed only in the context of birth and death of the body and not after. Hindu philosophers, in contrast, approach the study of human experience from a transcendental perspective which is centered in spiritualism. In this view the mind is only a part of the human being and human experience transcends body and mind.
- Totemism is neither universal nor the earliest form of human development. Freud's basis for many of his psychological theories has since been debunked.
- Candidates may contrast with Jungian ideas that demonstrate religion is necessary for psychological health and therefore Freud misunderstood religious belief.
- However, his 'illusory' theory was supported by studies of children's concepts of God. Despite this, it does not take into account the 'maturing' of religious beliefs and concepts of God.
- Others would disagree stating that his work led to greater recognition of the subconscious, group behaviour, dangers of guilt, etc.
- It also led to an understanding that religious belief is sometimes harmful, for example, religious neurotics, deviant behaviour, bigotry, wars of religion.
- Certain anecdotal evidence widely supports Freudian experiences of oppressive religious belief and associative negative psychological effects. However, such evidence is often selective.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. **‘The problems of religious language have been completely solved by religious philosophers.’**
Evaluate this view. [AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Logical Positivists made the claim that religious language is meaningless as the truth or falsehood of any religious proposition. Hare, with his idea of ‘bliks’ attempted to demonstrate that religious language is meaningful. Religious language is meaningful in the sense that it is the way in which a person views the world that gives meaning to it, even if others cannot derive the same meaning as they do not look at the world in the same way.
- Mitchell’s ‘freedom fighter’ parable shows how something can be meaningful even when statements cannot be falsified as the concept deals with trust over evidence. Religious claims do not have to be intellectually convincing: a believer can trust in their relationship with God just as the partisan comes to trust the stranger. Just because God may seem like a resistance leader who occasionally appears to help the enemy (allows suffering), the power of faith is stronger than the evidence against God - so religious language is meaningful.
- Examples of other scholars who directly challenge the concepts of verification and falsification may also be used, as appropriate, e.g. Swinburne’s ‘Toys in the Cupboard’ – we can understand the idea of toys moving when we are not present even if we have no evidence to support our belief and that belief even seems irrational – the idea is still meaningful as we can imagine what this would look like were it to happen.
- An evaluation of the analogies as effective solutions to the inherent problems of religious language by giving a point of agreed reference to establish a criterion of meaning could be attempted.
- Aquinas’ analogy of attribution states that the characteristics of the known quantity illustrate the characteristics of the unknown quantity because there is a causal link between them. Aquinas’ example of the bull being healthy because the bull’s urine is healthy may also be referred to by candidates.
- Ian Ramsey supports Aquinas’ idea of using analogies in religious language. He argues that the words we use like ‘kind’ and ‘caring’ cannot be used univocally or equivocally, so we have to qualify the model with words such as ‘infinitely’ or ‘eternally’. By qualifying our terms, we can use analogies to express God.
- The use of symbolic and mythical language as mediums to convey meaning by the use of non-literal forms of expression that evoke a deeper, often emotional and intuitive response from those involved in the activity.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. **'Language games resolve the problems of religious language.'**
Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Logical Positivists argued that cognitive language expresses an empirical state of affairs and that experience is the key to determining whether a sentence is meaningful or not. This view suggested that religious language was meaningless as it could not be verified or falsified. Language games resolve the problem by rejecting empiricism (experience) as the basis for the criterion of meaning.
- Wittgenstein argued that the problems of religious language (such as that it cannot be verified or falsified) were caused by the misunderstanding of religious language. He was not concerned with truth and falsity, but with the way it was used and the functions it performed. Instead of asking about the meaning of religious language, ask for how it is used. Meaningfulness of discourse is determined by language users not by reality.
- The language games approach argues that religious language is non-cognitive (the view that religious language does not express propositions and thus cannot be true or false). It claims that religious language does not refer to reality, but is the medium in which reality is expressed. What Wittgenstein meant was that language only has meaning in its specific context. When taken out of that context and put into a different one, it may not mean the same thing. When that is realised, then the problems with religious language are removed. For example, certain words are only of use to certain groups who understand the purpose of the word. In a Christian group, the word God is meaningful because it means something to them - it is coherent to them. This comes under Wittgenstein's coherence theory of truth - that something has meaning if it is coherent to you. 'Truth' is a matter of statements cohering with other statements or when a statement fits in with the rest of our beliefs.
- However, a non-cognitive understanding of religious language (such as that suggested by language games) can reduce God-talk to expressions about attitudes to life rather than being about a personal being. The non-cognitive approach does not provide adequate meaning for the word "God". Such an approach does not allow for meaningful conversations between different groups of language users. Also language games appeal to the coherency theory of truth to support its claim that it is coherent and intelligible. However, this means each individual's belief could be held as true if it is compatible with that individual's other beliefs, since truth is not dependent on reality, but on coherence of beliefs.
- Language games mean that words take on meaning from the context within which they are used in. Different contexts can result in different meanings. Therefore this approach to religious language does not necessarily lead to meaningful conversations between different groups of language users. Many religious believers would regard this as problematic – how can they talk to each other about God? They would argue for a cognitive understanding of religious language - to them religious language is seen as meaningful, and verifiable through experience.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. 'Religious belief has been entirely undermined by the challenge from new atheism.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Militant opposition from new atheism has led to some media portrayals of religion as being outdated, unscientific and irrelevant.
- Popularisation of new atheist authors/speakers has challenged religious orthodoxy by undermining traditional religious beliefs and practices in high profile media (e.g. books such as Dawkins' 'The God Delusion', etc.). Dawkins attacked Jewish and Islamic fundamentalism in his series 'The Root of all evil'.
- New atheist challenges have resulted in the diminishing relevance of religious authority in contemporary culture as traditional voices of religious authorities compete with voices of new atheism authorities on matters of public debate/ethics, etc.
- New atheist views have undermined the role of religion in politics, media and society by challenging the validity of religion as a rational voice in the contemporary world.
- New atheism has heightened the secularisation debate in Western society by bringing anti-theistic views to the forefront of public debate via popular media.
- New atheism is compared to religious fundamentalism by some, thereby undermining credibility of new atheism's anti-religion claims e.g. proponents unwilling to engage in meaningful debate and change views, combined with an intolerance of counter viewpoints, etc.
- Counter-culture reactions to new atheism have shown an increase in interest in spirituality and certain religious practices, the growth of New Religious Movements as evidenced in national surveys, etc.
- Reactions to challenges from new atheism have included an increase in fundamentalism within some religious groups. This has led to an increase in the membership of fundamentalist groups in Western religions. Therefore 'new atheism' has not undermined religion but has, in some cases, strengthened it. The reaction to challenges from new atheism has strengthened some religious groups both in terms of membership and public profile. The fundamentalist approach of new atheism has for many traditional Jews and Muslims been seen as a lame attack on religion and has served to strengthen their own position and discredit new atheism.
- Religious belief influencing educational organisations in UK and Europe as reaction to challenges from secularisation and new atheism, e.g. the growth of faith schools as a reaction to perceived threat to religion from movements such as new atheism.
- Many atheists practise forms of mindfulness and report positive experiences - this may lead to them eventually converting to religions such as Buddhism.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.



A LEVEL RELIGIOUS STUDIES

UNIT 6 – Textual Studies (New Testament)

SAMPLE ASSESSMENT MATERIALS

1 hour 30 mins

ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12 page answer book.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **three** questions.

One question from Section A
Two questions from Section B

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

INFORMATION FOR CANDIDATES

Each question carries 30 marks.

You are reminded of the need to:

- reflect on, select and apply specified knowledge
- understand, interpret and evaluate critically religious concepts, texts and other sources
- account for the influence of social, religious and historical factors on the developments in the study of religions and belief
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component, including the views of scholars and academics
- identify and analyse the nature of connections between the units you have studied
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately
- use spelling, punctuation and grammar appropriately.

Section (A) questions test your knowledge and understanding of religion and belief.

Section (B) questions tests your skills of analysis and evaluation, with regards to aspects of and approaches to religion and belief.

Section A

Please answer **one question** from this section.

Either

1. Explain the arguments for and against the apostle Peter being the author of 1 Peter. [30]

Or

2. Explain the similarities and differences between 1 Peter and the other letters of the New Testament. [30]

Section B

Please answer **two questions** from this section.

3. Evaluate the view that the Book of Revelation can be understood as apocalyptic literature rather than prophetic literature. [30]

4. 'The apocalyptic texts of the New Testament have no relevance for Christians today.'
Evaluate this view. [30]

5. 'The miracles were a highly significant part of Jesus' ministry.'
Evaluate this view. [30]

6. 'The New Testament parables were the work of the early Christian community rather than the historical Jesus.'
Evaluate this view. [30]

UNIT 6 – Textual Studies (New Testament) Mark Scheme

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme. Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance, if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner. When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Band (marks)	<p style="text-align: center;">Assessment Objective AO1 – Section A questions 30 marks</p> <p style="text-align: center;"><i>Demonstrate knowledge and understanding of religion and belief, including:</i></p> <ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
<p style="text-align: center;">5</p> <p style="text-align: center;">(25-30 marks)</p>	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p style="text-align: center;">4</p> <p style="text-align: center;">(19-24 marks)</p>	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p style="text-align: center;">3</p> <p style="text-align: center;">(13-18 marks)</p>	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p style="text-align: center;">2</p> <p style="text-align: center;">(7-12 marks)</p>	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p style="text-align: center;">1</p> <p style="text-align: center;">(1-6 marks)</p>	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p style="text-align: center;">N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
<p style="text-align: center;">0</p>	<ul style="list-style-type: none"> • No relevant information.

Band	Assessment Objective AO2- Section B questions 30 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

MARK SCHEME UNIT 6 – Textual Studies (New Testament)

To be read in conjunction with the marking guidance for examiners and the generic band descriptors provided.

Candidates should be credited for making appropriate, relevant and accurate connections to knowledge and understanding previously learned in Units 1 and 2 (AS) and/or to knowledge and understanding gained from the other A level units they have studied. Examples are contained within this mark scheme, though they are neither prescriptive nor exhaustive.

Section A

1. **Explain the arguments for and against the apostle Peter being the author of 1 Peter.** [AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Wayne A. Grudem notes that, in the superscription to the letter, the author identifies themselves as “Peter, and apostle of Jesus Christ” (1 Peter 1:1). This was a standard way for New Testament authors (such as Paul, James, Jude, and John) to identify themselves as the author of the letter in question.
- There are similarities between 1 Peter and Peter’s speeches in the Acts of the Apostles, which implies the same person was behind each.
- Although the letter describes the suffering of Christians, it is not specific, so it could date to within Peter’s lifetime.
- 1 Peter 5:12 implies that Silvanus was involved in writing (or at least bringing) the letter. If the apostle Peter dictated the letter to Silvanus, the high standard of Greek can be attributed to Silvanus’ skills, and does not deny Petrine authorship of the letter.
- Peter shared much of Paul’s theology – any similarities between 1 Peter and Paul’s letters do not need to be explained through 1 Peter’s dependence on Paul.
- It has been argued that the general persecution of Christians only began under the reign of the Roman Emperor Domitian (81 to 96 CE). Since 1 Peter clearly addresses suffering amongst the Christian audience (e.g. 1 Peter 4:12-19), the letter was likely written later than the proposed life of the apostle Peter (c.64 CE).
- David G. Horrell explains that there are a number of signs that the letter was written after 70 CE (so after Peter’s death). These include the presence of a wide range of early Christian traditions in the letter; the implication of developing leadership structures in the early Christian communities; and the use of the term “Christian”, which is very rare in the New Testament.
- 1 Peter appears to be dependent on the letters of Paul, since it shares many of the same themes as some of the other letters traditionally considered to have been Pauline letters (e.g. Ephesians, Colossians, etc.). As such, it must postdate those Pauline letters.
- Although 1 Peter 1:1 (the superscription) suggests the letter is from the apostle Peter, this may be a later addition to the letter to give its contents more authority, or to honour the apostle.
- The standard of Greek in 1 Peter is very high – it has a complex literary style. It is very unlikely that the apostle Peter, the son of a fisherman, would have been able to write in this style.
- There are no references to personal connections to Jesus in 1 Peter, which we would expect if written by the apostle Peter (since this would give the letter extra authority).

This is not a checklist, please remember to credit any valid alternatives.

2. Explain the similarities and differences between 1 Peter and the other letters of the New Testament. [AO1 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- 1 Peter famously shares concepts and instructions with the Pauline/deutero-Pauline “prison letters” (especially Ephesians and Colossians) – for example, both 1 Peter 2:18 and Colossians call for the reverent obedience of slaves, and both 1 Peter 3 and Ephesians call for women to submit themselves to their husbands.
- 1 Peter and James are often considered the “ethical epistles”, as they both instruct their readers in particular behaviours.
- 1 Peter shows an affinity to Romans – both use Jewish cultic language to describe sacrifice, argue for submission to Roman authorities, and focus on spiritual gifts over church hierarchy.
- Wayne A. Grudem acknowledges that 1 Peter is very Pauline in character, and attributes this to similarities in their theology and the tradition that Peter and Paul taught together in Rome towards the end of Peter’s life.
- 1 Peter is heavily Christocentric and holds up Jesus Christ as the ultimate suffering outsider. This view of Christ is not shared by all the New Testament letters – for example, Hebrews portrays Jesus as a prophet, priest, and king.
- 1 Peter is unique in many of its theological/Christological concepts, particularly in relating the Old Testament to Jesus; for example, it contains the only developed identification of Jesus with Isaiah’s suffering servant (1 Peter 1) and uses Old Testament ‘stone’ imagery to refer to Jesus and the Christian community (1 Peter 2).
- David G. Horrell explains that, although 1 Peter draws on a number of traditions (e.g. Gospel traditions, Pauline traditions), we should notice the unique features of the letter. The author of 1 Peter is innovative and uses older material to form a response to a specific situation.
- Candidates may note any similarities or differences based on the geographical audience. For example, 1 Peter is addressed to named churches in Asia Minor (1 Peter 1:1), which had different needs to the audience of Romans, but overlaps with the audience of Galatians.
- Candidates may note any similarities or differences based on the socio-religious audience. For example, if they consider the audience of 1 Peter to be Jewish Christians, they may draw connections with James, another ethical letter addressed to Jewish Christians living in diaspora. Alternatively, if the candidate considers 1 Peter to be addressing a primarily Gentile Christian audience, they may draw connections with other letters addressed to Gentile Christians (e.g. Ephesians).

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. **Evaluate the view that the Book of Revelation can be understood as apocalyptic literature rather than prophetic literature.** [AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The opening words of Revelation describe it as a “revelation” or an “apocalypse” (Rev 1:1). Although ancient understandings of literary genres differ from ours, the word still refers to revealing secret information, which fits the apocalyptic genre.
- Richard Bauckham observes that ancient books usually identify the type of book it is in the opening section – the author of Revelation indicates the book is an apocalypse, prophecy, and letter. As such, we have to read the book at least partly as apocalyptic.
- The narrator describes themselves as having visions and is instructed by an apparently angelic figure (“his angel” in Rev 1:1; “one like a son of man” [implies humanoid, but different from humans] in Rev 1:13). The use of visions and angelic/divine intermediaries are both characteristics of apocalyptic literature.
- Revelation has a sustained interest in death, judgement and the role of people after death (see, for example, the fate of the martyrs in Rev 6:9-11) – it could be described as “apocalyptic eschatology”.
- Revelation is a heavily symbolic book, with an emphasis on cosmic action and chaos. Although prophecy uses symbolism, the content and amount used in Revelation aligns the book more closely with other apocalyptic writings.
- Reference could be made here to issues relating to the use of symbolic language – how meaningful is it to those outside of the tradition? issues of misinterpretation from those within the tradition; changing meaning of symbols over time – i.e. in history the symbols mean different things to people at different times (Philosophy of Religion).
- Revelation 21:1-4 clearly envisions a new world (following the destruction of the old) – the perceived need for the replacement of the present world is a key trait of the apocalyptic genre.
- Prophecy addresses problems in the author’s contemporary world. Since the Book of Revelation is specifically addressed to “the seven churches that are in Asia” (Rev 1:4), the author may have had contemporary issues and audiences in mind. Moreover, the book has a moral urgency (e.g. Rev 1:3) which implies that the issues are present and can be altered, which is a key feature of the prophetic genre. A link could be made here to free will theories like those of Arminius and Pelagius (Religion and Ethics).
- Since the Christian church was undergoing persecution at the time Revelation was written, it is possible that the wild symbolism in the text should be understood as metaphor for contemporary political events. If so, this fits better with the prophetic genre, since it envisions action within human history (even though the language implies otherwise when taken at face value).
- The Book of Revelation calls itself “prophecy” in Rev 1:3 (as well as “revelation”/ “apocalypse” in Rev 1:1). The author considers the writing to be prophetic and to refer to a time that is “near”. The Book of Revelation is similar to, and relies on, the Book of Daniel in the Old Testament, which is widely considered a prophetic book, despite having some characteristics of apocalyptic literature.
- David L. Barr argues that the second century CE saw an increase in the amount of prophetic literary movements, which either influenced, or were influenced by, Revelation. If so, this suggests the early audience of Revelation understood it to be prophetic literature.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. 'The apocalyptic texts of the New Testament have no relevance for Christians today.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- The apocalyptic texts of the New Testament do have relevance for Christians today as the essential message of the texts is that Jesus Christ will return in judgement, and that the faithful will be rewarded (e.g. Mark 13; 1 Thessalonians 4:15-18; Revelation 21). This is in keeping with and thereby relevant for, most understandings of Christianity today.
- Apocalyptic texts offer some explanation for the current state of the world and propose a divinely-led solution. Although the imagery used can be unsettling, this is ultimately a reassuring message for Christians today, which can be read as a symbolic statement of God's sovereignty.
- The Book of Revelation, in particular, addresses churches directly and provides clear words of guidance to accompany the apocalyptic descriptions of events. When understood as moral instruction and encouragement to be faithful, Christian churches can glean helpful inspiration from apocalyptic texts.
- The apocalyptic texts of the New Testament—most notably the Book of Revelation—have had important cultural impact on Western society (e.g. the Left Behind book series, films, and video game). Even aside from the religious importance of the texts, Western Christians today are frequently exposed to their cultural importance.
- However, it could be argued that the apocalyptic texts of the New Testament do not have relevance for Christians today because the apocalyptic genre is a product of a specific place and time, so has limited usefulness for modern audiences. This is because the symbolism and references to dreams or visions can make the texts hard for modern readers to understand. In particular, the Book of Revelation is addressed to seven specific churches (rather than all Christians) and deals with specific issues experienced by those congregations. It is therefore of limited use to modern global Christians.
- The apocalyptic texts of the New Testament, and particularly the Book of Revelation, contain such violent, destructive imagery that they are incompatible with the views held by many contemporary Christians. The depictions of God as vengeful and of martyrdom as an idealised state are theologically unacceptable and politically inflammatory.
- The Book of Revelation is addressed to Christians undergoing severe persecution, so is only relevant to some contemporary Christians. The language of revenge may make sense in situations of conflict and oppression, but is not useful for most Western Christians today.
- Apocalyptic texts are often interpreted as allegory or metaphor, with various opinions as to what characters or places might represent. This leads to very diverse views within modern Christianity as to what the apocalyptic texts are really about, so provide little help to contemporary Christians.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. **‘The miracles were a highly significant part of Jesus’ ministry.’
Evaluate this view.**

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Jesus’ miracles were a key part of his self-revelation as a Jewish Messiah, the Gospel writers consistently link Jesus’ miraculous acts to Old Testament expectations of the Messiah, for example, the author(s) of Matthew often quote from the Book of Isaiah when describing Jesus’ healings. Without his miracles, Jesus’ role and purpose would not have been fully developed.
- According to much of the New Testament, Jesus’ ministry was ultimately leading to his death and resurrection. The miracles he performed allowed his followers to see that Jesus was able to work outside the laws of nature, which paved the way for their acceptance of the resurrection.
- Some of Jesus’ miracles helped to spread the news of his ministry and prompted people to believe in Jesus’ powers and authority (e.g. Matthew 8:28-34; Mark 5:1-20). In this way, the miracles were a significant factor in expanding and reinforcing belief in Jesus, which was a key focus of his ministry.
- Some of Jesus’ miracles—particularly exorcisms—dealt with purity and impurity and often crossed the borders between the two. Since the purity system had extensive importance in the religious and cultural life of Israel at the time, miracles were an important and significant part of Jesus’ ministry, showing it to be revolutionary in that time and culture.
- However, Jesus’ miracles were limited to certain groups or individuals (e.g. the healing of the Gerasene demoniac in Mark 5:1-20) and only directly benefitted those people. In this sense, they were not as significant as Jesus’ moral instructions to large groups, or symbolic acts performed in front of public audiences.
- The significance of Jesus’ miracles is entirely dependent on how we understand the purpose of his ministry. If Jesus was primarily trying to incite socio-political change, they only have limited relevance. Although Jesus healed the centurion’s servant (Matthew 8:5-13; Luke 7:1-10), who could be considered as a social outsider, the beneficiary was the Roman centurion, who was in a position of power already.
- Some of Jesus’ miracles were not clearly related to his ministry, but simply met immediate needs (e.g. the feeding of the five thousand in Mark 6:30-44; Luke 9:10-17). In these texts, the miracle did not prompt faith in Jesus, or serve any wider purpose. Reference could be made here to Situation Ethics and Fletcher’s belief that Jesus was influenced primarily through agape (Religion and Ethics).
- Bart Ehrman explains that the term “miracle” has only been understood to refer to something supernatural since the Enlightenment. Those witnessing these events would not necessarily have understood them as supernatural, but more simply as a wondrous event and a sign of earthly authority. The miracles therefore did not have the cosmic significance sometimes attributed to them by modern readers.
- Reference could be made here to Hume’s challenges to the existence and occurrence of miracles. Hume did not state that miracles could not happen, but that it would be impossible to ever prove that one had happened. He was an empiricist and claimed that all knowledge is based on experience (Philosophy of Religion).

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. 'The New Testament parables were the work of the early Christian community rather than the historical Jesus.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- In the Judaism of Jesus' time, rabbis often taught in the style of parables to ensure their messages were easily understood and memorable. To guarantee that Jesus was understood as a similar authority figure (particularly for Jewish Christians), the early community had to make sure that Jesus' teachings were presented in a similar style, so phrased them as parables.
- The historical context and situation of the parables in the Gospels is sometimes unclear. This could suggest that the parables were added (to the texts or oral stories) at a later date, with a slightly different context to the gospel stories in which they were placed.
- The Gospels underwent a period of oral transmission before being written down, and were then edited in their written form. It is highly likely that some of the gospel material (including some of, or parts of, the parables) were added and/or edited by the early Christian community during these periods of transmission.
- The parables are sometimes inconsistent, either in small details, or in their general message (compare, for example, Matthew 22:1-10 and Luke 14:16-24). This is more easily explained by attributing the parables to the early Christian community (with the multiple conflicting voices therein) rather than the historical Jesus.
- However, since parables were a traditional form of teaching in Judaism at that time, it is very likely that Jesus—a Jewish man who likely underwent religious training—used them in his own teaching.
- Apart from Jesus' parables, we have no other record of New Testament characters or the early Christians using parables in their own teachings and writings. It is therefore unlikely that the early Christian community would have created the parables and attributed them to Jesus.
- In the synoptic gospels, parables form around a third of Jesus' teaching. Even if additions were made during the transmission of Jesus' teachings, this is too much for the early Christian community to have simply invented.
- Since we know that parables were used as a style of teaching in Jesus' time, historians have argued that the parables are actually the most reliable part of Jesus' recorded teachings.
- The parables meet Robert H. Stein's "criterion of dissimilarity" – since they are dissimilar to both the Judaism of Jesus' time and the teachings of the early Christian church, they are likely to stem from the historical Jesus.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.