

GCE A LEVEL

WJEC Eduqas GCE A LEVEL in RELIGIOUS STUDIES

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SAMPLE ASSESSMENT MATERIALS

Teaching from 2016





For teaching from 2016
For award from 2018

GCE A LEVEL
RELIGIOUS STUDIES

SAMPLE ASSESSMENT
MATERIALS

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A LEVEL
RELIGIOUS STUDIES
COMPONENT 1
A Study of Religion
Option A: CHRISTIANITY
SAMPLE ASSESSMENT MATERIALS
2 hours



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.
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 50 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.

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 rationale and mission of the World Council of Churches. [20]
(b) 'The Ecumenical Movement has failed in its objectives.'
Evaluate this view. [30]

Or

2. (a) Explain the basis of, and reasons for, the development of South American liberation theology. [20]
(b) 'The response of the Roman Catholic Church to liberation theology was mainly positive.'
Evaluate this view. [30]

Section B

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

3. (a) Examine the key features of the kerygmata of the early church as presented by C. H. Dodd. [20]
(b) 'The kerygmata still have value for Christians today.'
Evaluate this view. [30]
4. (a) Explain the filioque controversy. [20]
(b) 'The doctrine of the Trinity means that Christianity is not monotheistic.'
Evaluate this view. [30]
5. (a) Explain the arguments for and against the ordination of women. [20]
(b) 'Christianity and gender equality are not compatible.'
Evaluate this view. [30]

COMPONENT 1 - A Study 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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 marks <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;">17-20 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 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. • 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.
4	<p style="text-align: center;">13-16 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 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. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 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 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. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">5-8 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. • 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. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 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. • 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. • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. <p>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	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>
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. • 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. • Thorough and accurate use of specialist language and vocabulary in context.
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 views given are clearly supported by detailed reasoning and/or evidence. • 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. • Accurate use of specialist language and vocabulary in context.
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. • 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. • Mainly accurate use of specialist language and vocabulary in context.
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. • 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. • Some accurate use of specialist language and vocabulary in context.
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. • 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. • 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

COMPONENT 1 – A Study of Religion
MARK SCHEME - Option A: Christianity

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

Section A

1. (a) **Explain the rationale and mission of the World Council of Churches.** [AO1 20]

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

- The World Council of Churches came about through the merging of the Life and Work Commission and the Faith and Order Commission in 1948 – their developed statement of purpose has grown from the initial 1948 formulation “to carry out the work of the world movements for Faith and Order and Life and Work”.
- The WCC brings together 349 denominations from over 110 countries. At its meeting in Toronto in 1950, its Central Committee stated that it is not and must never become a superchurch; its mission is not to negotiate union between churches, but to bring churches into living contact with one another.
- The WCC states that, “It is a community of churches on the way to visible unity in one faith and one eucharistic fellowship, expressed in worship and in common life in Christ.” It seeks to advance towards this unity, using as its rationale the statement of Jesus to his followers: “that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me”, (John 17:21). The aim of the WCC is to pursue “the goal of the visible unity of the Church.” This involves a time of renewal and change in which member churches pray, worship, discuss and work together.
- The WCC is made up mainly of Protestant churches, but the Orthodox Church is an active participant. Roman Catholic observers attended the Third General Assembly in New Delhi (1961) and Pope John XXIII invited WCC observers to Vatican II (1963). Its Tenth General Assembly in Busan, South Korea (2013), focused on issues of justice and peace.
- In recent years, the WCC held a “Continuation Committee on Ecumenism in the 21st Century” (2007-2012), which re-opened questions of the vision and agenda of the Ecumenical Movement. Across its three meetings, it reported amongst many other things that the Ecumenical Movement had lost some of its common vision and structure due to the changing religious landscape, but affirmed that the theological foundation of the search for the full visible unity of the church, and its common witness to the world is rooted in Scripture.

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

1. (b) **‘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”.
- 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 Ecumenical Movement has changed some of its objectives to meet modern needs – this does not necessarily mean that it has failed, only that it has adapted.
- 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 increased diversity among Christians.
- 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 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.
- 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’).

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

2. (a) **Explain the basis of, and reasons for, the development of South American liberation theology.** [AO1 20]

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). 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.

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

2. (b) **'The response of the Roman Catholic Church to liberation theology was mainly positive.'**
Evaluate this view. [AO2 30]

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

- Terms such as the “preferential option for the poor” and even “liberation” were quickly adopted by the Roman Catholic Church to describe their work, which implies a positive response to the basis of liberation theology.
- Despite some criticisms, Cardinal Ratzinger (later Pope Benedict XVI) praised liberation theology’s focus on justice, emphasis on Christian responsibilities towards the oppressed, and its rejection of violence. Although the media highlighted his negative comments, Ratzinger’s response certainly had some positive elements.
- Gustavo Gutiérrez and Leonardo Boff were both Roman Catholic priests – since the movement arose from within the Roman Catholic Church, it cannot be said that the response was entirely negative.
- On the other hand, Pope John Paul II responded negatively to liberation theology in the 1980s, criticising it for having become highly politicised. Since Pope John Paul II was so opposed to the communist regimes in Eastern Europe, he could not sympathise with priests in Latin America who were working with communist revolutionaries.
- Similarly, liberation theology views social justice as the main aim of the church, which was understood as a partly secular goal. Although the Roman Catholic Church values social justice, Pope John Paul II asserted that some of these secular goals can make the church into a secular political/cultural institution and rob the Christian faith of its power to free all human beings from sin.
- Although some of the key terms of liberation theology were quickly adopted (see above), some have argued that this was done to reappropriate the language, so as to undermine the early liberation theology movement.
- Liberation theology set out to challenge the Roman Catholic Church and call into question issues such as hierarchy within the church and what the main focus of life should be (getting manageable living conditions, as opposed to focusing on life after death). Liberation theology succeeded in its aim of causing debate in the Roman Catholic community and creating new ways of approaching social justice issues.

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

Section B

3. (a) **Examine the key features of the kerygmata of the early church as presented by C. H. Dodd.** [AO1 20]

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

- Kerygma is a Greek word which means "proclamation, announcement, preaching." Keygmata being the plural form of kerygma.
- A main theme of the kerygmata of the early church was the belief that Jesus fulfilled the promises of the Hebrew Bible (Old Testament) through his life, works, death, and resurrection.
- There is also an emphasis on Jesus as miracle worker – for example, Peter draws attention to Jesus' "miracles and wonders and signs" in Acts 2:22.
- The principal analysis of the kerygmata of the early Christian community is associated with C. H. Dodd.
- Dodd reconstructed the main teachings (kerygmata) that the early church had in common from Paul's letters, and then argued that these teachings could also be found in Acts of the Apostles.
- Dodd identified six elements common to the speeches that he considered to be authentic:
 - that Jesus fulfilled the promises of the Hebrew Bible
 - that God was at work in Jesus' life, death, and resurrection, which was according to God's purpose
 - that Jesus has now been exalted and is in heaven
 - that the Holy Spirit has been given to the church to form God's new community
 - that Jesus will soon return in glory
 - that those who are privy to the message must change their lifestyles accordingly and follow Jesus (repent and be baptised).
- Dodd distinguished kerygma from didache: he understood kerygma to be a declaration of beliefs, whereas didache is moral exhortation or teaching (though the two may often be found together in the New Testament).

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

3. (b) 'The kerygmata still have 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.

- The kerygmata focus on the person of Jesus and his status and reminds Christians of the origins of their tradition.
- The New Testament kerygmata provide Christians today with a clear, relatively concise statement of faith and a means of understanding their origins. In an age of increasing diversity in terms of denomination, this could offer Christians common ground.
- 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 inspiring 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.
- This could be argued either way. If Christians today are able to demythologise the kerygmata, 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 do 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 practicing Christians. The kerygmata can 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.
- A 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. The kerygmata may have value, but it should not be over-emphasised.

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

4. (a) Explain the filioque controversy. [AO1 20]

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

- The filioque (the term “and the Son”) appears in the phrase “proceeds from the Father and the Son” in the Nicene Creed in Western Christianity, but both the phrase and the teaching are rejected by the Eastern Orthodox Church.
- As such, Western Christians will normally include “and the Son” in the recitation of the Nicene Creed (but do not insist upon it).
- Western Christianity teaches that the Holy Spirit proceeds from the Son as well as the Father; Eastern Orthodox Christians may see this as undermining the role of the Father.
- The Eastern Orthodox Church understands the three persons of the Trinity to each have a unique quality: ‘fatherhood’ is unique to the Father; ‘begottenness’ is unique to the Son; ‘procession’ is unique to the Holy Spirit.
- The Western Church emphasises the divinity of the Son and the unity of the Trinity by having the Holy Spirit proceed from both the Father and the Son.
- The Eastern Orthodox Church emphasises the “monarchy of the Father” and teaches that this results in unity between the three persons of the Trinity – since both the Son and the Holy Spirit come from the Father, there is one ‘source’ for all three persons, and the unity of the three can also be represented by just one of the three (the Father).
- The issues of the wording of the Nicene Creed and the doctrinal understanding were historically separate, but the issues became linked when the insertion of the wording was used by Pope Benedict VIII.
- Answers may note that there are diverse positions within the Eastern Orthodox Church: some hold that the teaching that the Holy Spirit also proceeds from the Son is serious doctrinal error; others consider the divergences within Christianity to be primarily due to misunderstandings and different emphases.

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

4. (b) **‘The doctrine of the Trinity means that Christianity is not monotheistic.’
Evaluate this view. [AO2 30]**

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

- Arius (c. 250-336 CE) taught that Jesus was the son of God, but that he is entirely separate from, and subordinate to, God.
- This concept is supported by the Gospel of John, in which Jesus claims that “the Father is greater than I” (John 14:28).
- Jews, Muslims, and some Christian denominations (such as Unitarians) reject the possibility of plurality within God.
- In the New Testament, Jesus affirms the Shema (Deut 6:4-5), which emphasises the oneness of God – this could be understood to mean that Jesus did not consider himself part of a divine Trinity.
- The Trinity is not mentioned in the Bible.
- Even if Christians now have a developed understanding of how the Trinity can be just one God, the Trinity’s origins are arguably polytheistic – many ancient societies arranged their gods in threes and/or understood god as three separate beings.
- The teaching that Trinity is three persons is not the same as saying that the Trinity is three gods – “person” can be understood as something that has its own will, emotions, and self-consciousness. It is therefore possible to have three persons in one God.
- Mainstream Christianity teaches that God is triune (three persons in one God).
- All mainstream Christian churches reject Arianism as heresy.
- God is beyond human understanding, so it is possible for God to exist as three persons while remaining one God.
- Augustine demonstrated the concept of the Trinity by comparing it to the three parts of a human being: mind, spirit, and will – they are inseparable, but still distinct.
- Although the Trinity is not mentioned in the Bible, several verses can be interpreted as referring to three divine persons, even though it consistently affirms the oneness of God. The doctrine of the Trinity (or something very like it) is arguably the best way to make sense of this contradiction

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

5. (a) Explain the arguments for and against the ordination of women. [AO1 20]

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.

5. (b) **‘Christianity and gender equality are not compatible.’
Evaluate this view.**

[AO2 30]

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

- Some strict Protestant churches encourage women to cover their heads in church and do not permit women to ‘speak’ (normally in the sense of reading the Bible lessons to the congregation or lead singing).
- Some Christian groups have been at the forefront of movements to deny women access to contraception, abortion, and similar health services.
- Mary Daly, a post Christian feminist theologian, argued that the Catholic Church has oppressed women for centuries – she notes in "The Church and the Second Sex" that Mary is used by the Catholic Church as a token woman, but is viewed as subordinate to Christ.
- Daly also argued that the Catholic Church limited women’s development by focusing on the “Eternal Feminine” – the belief that the true nature of women is to be passive and that women’s fulfilment stems from motherhood (spiritual or physical).
- Daly’s book "Beyond God the Father", described how the masculine language used for God implies for Christians a male-dominated world.
- Although Mary Daly criticised the Catholic Church’s treatment of women, even she did not believe that religion and gender equality were necessarily mutually exclusive.
- Many Christian denominations (including much of the Anglican Communion) permit women to serve in positions of power.
- Many of the biblical teachings regarding women are a product of a different time and culture, and should not be taken as representative of Christianity.
- Jesus’ involvement with outcast women was revolutionary for his time.
- Christianity teaches love, respect, and justice for all people, regardless of their gender.
- Rosemary Radford Ruether argues that Jesus aimed to create a new social order, including in terms of gender relations. She believes that the terminology we use for God needs to be freed from the traditional patriarchy and hierarchy of the church, since the essence of Christianity and gender equality are not mutually exclusive.

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



A LEVEL
RELIGIOUS STUDIES
COMPONENT 1
A Study of Religion
Option B: ISLAM
SAMPLE ASSESSMENT MATERIALS
2 hours



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.

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 50 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.

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 there was a need for revelation during the period known as jahiliyya in pre-Islamic Arabia. [20]
 - (b) 'The direct nature of Muhammad's message to the Makkans did nothing to encourage the development of Islam.'
Evaluate this view [30]
- or**
2. (a) Examine the difficulties that arose during the compilation of the Qur'an. [20]
 - (b) 'The Qur'an contains eternal religious principles.'
Evaluate this view. [30]

Section B

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

3. (a) Explain the nature and significance of malaikah (angels) for Islamic beliefs. [20]
 - (b) 'For most Muslims a belief in life after death still has relevance today.'
Evaluate this view. [30]
4. (a) Examine Islamic teachings about crime and punishment. [20]
 - (b) 'Islamic teachings about punishment are inappropriate for today's world.'
Evaluate this view. [30]
5. (a) Examine Muslim teachings and attitudes towards pluralism. [20]
 - (b) 'Islam has been successful in dealing with the challenges of pluralism today.'
Evaluate this view. [30]

COMPONENT 1: A Study 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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 marks <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;">17-20 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 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. • 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.
4	<p style="text-align: center;">13-16 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 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. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 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 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. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">5-8 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. • 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. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 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. • 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. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. <p>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 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 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. • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p 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. • 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. • Accurate use of specialist language and vocabulary in context.
3	<p 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. • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	<p 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. • 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. • Some accurate use of specialist language and vocabulary in context.
1	<p 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. • 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

COMPONENT 1 – A Study of Religion

MARK SCHEME - Option B: Islam

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

Section A

1. (a) Explain why there was a need for revelation during the period known as jahiliyya in pre-Islamic Arabia.

[AO1 20]

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

- The era belonging to Muhammad is generally known as pre-Islamic Arabia. For Muslims, it is also called jahiliyya, which translates as “ignorance”. This means for Muslims that monotheism and divine law were cast aside as human beings were ruled by other human beings. It was the total opposite of submission to Allah.
- The need for ‘revelation’ was based upon the religion, morality, society and social structure, politics and the general, unordered and unorganised chaos of the population:
 - Religion was varied, unfocused, idolatrous and full of human influence. Religion mirrored the tribal system, having many different deities represented by objects. They inspired fear and served to deliver protection to individual tribes. Religion had a practical function, linked to sacrifice and ritual, as opposed to a more deep-rooted theological one.
 - Society was in a desperate moral state. There was an emerging and intensifying feudal system. Under such a system, life was cheap and there was nothing immoral about killing; robbery was not considered immoral unless you stole the goods of kinsmen. Only the strong could survive and that meant the weak were oppressed and exploited. Female infanticide was the normal means of population control. Women, like slaves, were not treated particularly well and had no specific rights, human or legal.
 - Society was chaotic and by the time of Muhammad, Arabs had begun to engage in trade with surrounding lands. Nomads were being drawn to the cities and there was population growth. This had social implications; issues surrounding the distribution of wealth, poverty, human suffering and social justice were raised.
 - Politically there was no stability – there was no overall system of rule or monarchy. Laws were not written or established, despite there being an understanding of what was accepted and not accepted. Nevertheless, this was variable and inconsistent.
- Overall there was no unity or identity amongst peoples: the system was ‘tribal’ - built upon extended families and clans, each tribe being led by a chief.

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

1. (b) **'The direct nature of Muhammad's message to the Makkans did nothing to encourage the development of Islam.'**

Evaluate this view.

[AO2 30]

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

- Despite preaching for thirteen years, there were still few Muslims in Makkah; this limited success illustrates that the direct nature of Muhammad's message did not encourage the development of Islam. The directness of his message with regards to religious practices of the time led to persecution of Muhammad and his followers. He demanded uncompromising monotheism - they had to worship only Allah and discard totally all other religious practices. The polytheistic nature of religion in Makkah was in sharp conflict with Muhammad's monotheistic view given in his direct message.
- The incident of the 'Satanic verses' was a turning point in Muhammad's life in Makkah and the result was increased persecution which again did nothing to encourage the development of Islam.
- Muhammad criticised the idolatry of the Makkans, he also criticised the customs and ancestors of the Makkans. This created a direct challenge on social and religious grounds. Their Makkan reaction to Muhammad on this issue did not promote the growth of Islam.
- Religious and economic: the influential leaders in Makkah were concerned at the criticism of the annual pilgrimage made by visitors and the economic results of this criticism.
- The reactions of some of the Makkans in accepting Muhammad practising his religion obviously did not affect the development of Islam in any adverse way, since Islam did spread.
- Muhammad's traditional teachings about the revelation of Allah's message to humanity applied to the Makkans and all people. It was necessary to make these revelations and, although in Makkah this initially threatened the development of Islam, it was absolutely necessary.
- However, some modern scholarship suggests that the persecution of Muhammad and his followers has been exaggerated and that it was never really a major threat to the development of Islam. Despite this, the nature of the message was not popular.
- Some may well argue that whilst in the short term the direct message of Muhammad did threaten the initial development of Islam, in the long term it actually led to its success. Muhammad was the 'Seal of the Prophets' and his message was universal. The Hijrah was necessary for the message of Islam to be spread in Arabia and ultimately worldwide. The persecution of Muhammad caused by his direct message actually enabled Islam to grow because by leaving Makkah and going to Madinah, this led to Muhammad establishing the basic tenets of Islam.

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

2. (a) **Examine the difficulties that arose during the compilation of the Qur'an.**
[AO1 20]

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

- When the Qur'an was revealed the initial religious experience was in the cave where Muhammad sought refuge and solitude to contemplate life and pray. The focus of every revelation that Muhammad had was exact and precise. The revelation was in Arabic, 'God's speech' according to Muslims, and was a 'sign' from Allah, manifesting of His creative power through language.
- Further revelation experiences were more public in that they were witnessed by others and recorded.
- The revelations took place over a period of several years and were sporadic in terms of timing. Makkan revelations were shorter and involved basic religious messages of repentance, judgement and the oneness of God. Medinan revelations were longer and had more of a message of how to live according to Islamic principles.
- At first, the Qur'an was received and recorded orally. Each new revelation would be recited to Muhammad's followers who would memorise and then recite to others. The meticulous nature of oral tradition is well documented. It was a highly effective and accurate vehicle for communicating valuable information.
- This adds to the claim, that the Qur'an as we have it now in Arabic, is the true blueprint of the heavenly copy that was revealed through Muhammad which is central to Muslim belief.
- When Muhammad died every revelation had been written down and the entire Qur'an was in circulation. However, it was not collated or ordered physically as we know it today.
- Despite this, there were a few close to Muhammad who knew the Qur'an by heart and its exact order because Muhammad had told them. It was not until some of these men died in battle at Yamama, between one and two years after the Prophet's death in 11 AH, that it was finally realised that there was a danger of some of the revelation being lost if something was not done to regulate it.
- Abu Bakr the first Caliph gave the order for a written copy to be made. It was stored with him and twelve years later the third Caliph Uthman ordered several copies to be made. This is the Uthmanic Codex, it has been seen as the authentic document of the Qur'an.

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

2. (b) 'The Qur'an contains eternal religious principles.'
Evaluate this view.

[AO2 30]

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

- From a theological perspective, the Qur'an's message is timeless and can never be outdated. Muslims believe it is the final revelation and because of this it will always be relevant.
- Therefore the statement above is true', however, we can only measure this based upon that fact that up until now its religious principles have been important throughout history. Any future speculation as to its eternal relevance can only be based upon this.
- The Qur'an is the source of Islamic law, but it is also relevant for historical reasons as well. It is an important historical source of information for Muslims. It is still relevant because it is used for educational reasons and it is taught in a madrasah.
- To separate morality and religion is to misunderstand Islam as Islam is 'a complete way of life' or 'din'. As a consequence of this, the Qur'an is always relevant for moral guidance. Muslims may see the eternal religious principles pertinent to Islam as emanating from Qur'anic teaching.
- In terms of moral guidance some may argue that much of it deals with a particular ancient society and therefore is very much a book of its time and in some ways irrelevant to modern life. Much of society today is very different from 7th Century Arabia. This line of argument would not necessarily deny its eternal religious principles, but would question the literal understanding and application of them eternally.
- Some may argue that books promoting more progressive thinking are of greater use today as they deal more effectively with modern issues. Religious principles may need to be adapted for life in modern society and this applies to any sacred text. However, such readings would differentiate between 'religious principles' that are relevant and other principles that are not, which still does not necessarily deny the claims in the statement but simply clarifies the complexity of Islam and questions the simplicity of generalisations made about it.
- It could also be argued that the religious principles within the Qur'an remain the basis of faith for millions of Muslims long after they were recorded.
- Others may argue that the religious principles contained within the Qur'an must also be used alongside other sources, such as personal conscience in order to allow for moral autonomy.

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

Section B

3. (a) Explain the nature and significance of malaikah (angels) for Islamic beliefs.

[AO1 20]

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

- The Islamic belief in angels is one of the central teachings of Islam along with the nature of Allah, prophethood, judgement, predestination, afterlife and revelation. The significance of Islamic beliefs about angels in general can be seen from the fact they are considered one of these six major beliefs.
- Angels are regarded as intermediaries sent directly from Allah who obey his commands in all things. If angels did not exist then revelation to humanity from Allah would be impossible.
- All angels have a spiritual role in Paradise and the blessed will be in Paradise with these angels, who are the keepers of Paradise. Angels are crucial to Islam. The idea of a God who is so perfect and transcendent and yet needs to communicate with humanity and display His Immanence is accounted for through angels.
- Angels are made of light, they are sexless and they have consciousness and full awareness of all matters but they do not have free will. As such, they are totally obedient, but this does not mean that they are perfect since perfection is Allah's alone.
- Physically, they have hands and wings but they do not need to eat.
- Angels in Islam are "mirrors" in that they reflect the divine essence, enabling people to have a glimpse of this reflection and know God. In this sense, it is believed that the existence of angels reflect people's needs and not those of Allah.
- In Islam there are special roles for named angels:
- **Israfil** is the angel who will blow the trumpet from a holy rock in Jerusalem to announce the Day of Judgement – Akhirah.
- **Jibril** is the angel of revelations, obviously significant for the crucial role in revealing the Qur'an to Muhammad on the Night of Power.
- **Mikail** is seen as an equal of Jibril and is generally seen as the sustainer of creatures and the natural world.
- There is also an Angel of Death that separates souls from their bodies; souls remain in Barzakh, an intermediate state beyond all concept of space and time, and rejoin their bodies on the Final Day of Resurrection and Judgement. Another pair of angels test Muslims in the grave. When souls pass to heaven there will be companies of angels to witness this event.
- There are also pairs of angels with specific roles: there are two 'recording angels' that sit on an individual's shoulders and write down each action that a person performs during life. These actions are the basis for the book of deeds that are handed to an individual on judgement day and determine whether or not they enter heaven or live a life of eternal torment in hell, depending on which hand they are given their deeds in. Left signifies hell and right heaven.

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

3. (b) **'For most Muslims a belief in life after death still has relevance today.'**
Evaluate this view. [AO2 30]

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

- The beliefs about Akhirah - the Day of Judgement influences actions for Muslims today as Muslims believe that how they live on earth has a direct impact on what happens to them on the Day of Judgement. One of the most fundamental aspects of the Day of Judgement is the handing over of the book of deeds recorded by two angels – everything has been noted down. If there were no belief today in the afterlife then this would mean no incitement to pursue the straight path and so such a belief is fundamentally relevant.
- Muslim beliefs and teachings must be seen as whole; belief in an afterlife is an essential belief for all Muslims. Muslims stress the importance of preparing to meet with Allah at the end of their life, from both the perspective of fear and the perspective of longing anticipation. A belief in the afterlife gives meaning to life and provides an explanation for suffering.
- Some may go as far as to say that it is not possible to be a Muslim without believing in the afterlife, because a belief in the Day of Judgement is a key Muslim belief and an essential part of being a Muslim. The teaching of the Qur'an is that belief in an afterlife is an essential belief for Islam. There are many textual references to the afterlife in both the Qur'an and the Hadith and a Muslim must accept these teachings as part of Allah's revelation.
- Others argue that there is more of a focus in Islam on the importance of the five pillars, Ummah, mosque, etc. in this life rather than a focus on an afterlife. This line of argument would also point out that a 'belief' on its own is no good without practice, as it is deeds by which a Muslim is judged.
- Some Muslims may claim that demonstrating the will of Allah by living a moral life is more important than hoping for an afterlife. Whilst this is not saying that the belief in an afterlife is not relevant per se it does indicate that there needs to be perspective and that other things are just as or more important for Muslims today.
- British society is increasingly secular and this may impact on Muslim beliefs with increasing numbers of people choosing not to believe in an afterlife. Alternatively, Muslims may rationalise their beliefs to concede that a more symbolic interpretation of the Day of Judgement may be merited in today's world, and indeed more relevant. Thus, the importance for such Muslims lies not in the literal beliefs, but more in the implications of the teachings.

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

4. (a) **Examine Islamic teachings about crime and punishment.** [AO1 20]

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

- The concept of crime in Islam is anything that challenges the way Allah intends Muslims to live which protects life, religion, reason, property and lineage/ancestry. There are many teachings within Islam that serve to promote the opposite actions categorised as 'crime'. When crime does occur, however, Islam has a way of applying punishments. There tends to be three categories or types of punishments:
- (1) 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. Hadd is directed by Shari'a (the Muslim path); some use the phrase Shari'a 'law' with reference to Shari'a.
- 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; death by stoning or one hundred lashes for voluntary unlawful sexual acts; 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.
- (2) 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 may be executed or a payment of 'blood money' may be made.
- (3) Non-fixed corporal punishments are referred to as 'tazir' and left to the discretion of a judge. Despite all the focus on hadd in Islam, these laws for suggested punishments account for the majority of cases. However, there are different ways in which these beliefs about crime and punishment are understood and applied within Islam:
- Tariq Ramadan is opposed to all forms of corporal and capital punishment because he believes the meaning of the Qur'an requires interpretation. He argues that there have been many cases of violations of Islamic law where punishments have been meted out haphazardly and unjustly.
- On the other hand, 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.

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

4. (b) **'Islamic teachings about punishment are inappropriate for today's world.'**
Evaluate this view. [AO2 30]

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

- For some, the debate here is directly related to balancing the socio-historical context of teachings against their relevant application today and in light of teachings on mercy and forgiveness in Islam.
- For others, there are different lines of argument taken in terms of the application of what Shari'a law teaches about crime and punishment as it stands from its basic principles to the full extent of its regulations.
- One line of argument is that Shari'a law has a unique status because its authority is regarded as a divinely guided source and therefore the Islamic teachings about punishment it contains are relevant today. The extent Shari'a law should be applied in today's world remains an issue even within this view.
- Some would apply the 'letter of the law' and promote a strict adherence to Islamic teachings in all circumstances. This argument would take the view that as Islamic teachings can be traced back to the Qur'an then these teachings are eternally applicable for all peoples in all times.
- The above line of argument is often taken in countries where Muslim law is also the legal basis of that country.
- Even within a state system, some propose that aspects of Islamic teachings on punishment can be relevant but do concede that there is also the practical issue of conflicting with state legal systems on some aspects.
- However, it is clear that some Muslim punishments may infringe Human Rights.
- The majority of Muslims today would say that 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 crime and punishment.
- Punishments, such as capital punishment, are considered unacceptable by many countries (such as the UK). Many Muslim countries do not use capital punishment.
- Some punishments stated in the Qur'an may well be considered to be out of date and not relevant to 21st century living - extreme examples of Islamic punishments from across the world may be cited, such as beheading in Saudi Arabia.
- The fact that there is some disagreement even amongst Muslim scholars about the types of punishment which should be used shows they are considered to be inappropriate by some.
- Some would argue they have never been appropriate and were only intended to serve as a deterrent.
- Other arguments may centre around the timeless relevance of the Qur'an's teachings on forgiveness and mercy and take the line that it is the application of these principles that should take priority at the discretion of a jurist.

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

5. (a) **Examine Muslim teachings and attitudes towards pluralism. [AO1 20]**

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

- Sura 2:136 argues that the revelations given to Ibrahim (Abraham), Ishmael, Isaac, Jacob, Musa (Moses) and to Isa (Jesus) and also what was given to the prophets is the very same revelation as that delivered by Muhammad and Islam to the world. “We make no distinction between any of them.” This clearly supports 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.
- Indeed, the words found in Sura 42:13 describe the identity and unity of the message given to Noah, Muhammad, Ibrahim (Abraham), Musa (Moses) and Isa (Jesus), commanding: “Establish this religion and do not split up regarding it.” This clearly calls for Muslims, Christians and Jews to be united according to some Islamic interpretations.
- Sura 2:256 is one of the most well-known verses in the Qur’an. Arberry’s translation or ‘interpretation’ clearly gives the more tolerant understanding of approaches to God: “No compulsion is there in religion. Rectitude has become clear from error. So whosoever disbelieves in idols and believes in God, has laid hold of the most firm handle; God is All-hearing, All-knowing” and is widely used to take a more passive approach to not judging others directly.
- From this it can be seen that Muslims recognise all Jewish prophets from the Old Testament. Muslims also recognise Christian prophets from the New Testament. In addition, 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. Whilst the importance of freedom in the history of the religion is one characteristic of Islam, conversion to Islam was also an important aspect of the development and spread of Islam.
- Some Muslims have difficulties with polytheistic faiths because of the Muslim belief in the oneness of Allah. Despite this, disagreement over matters of theology and dogma can be overcome through dialogue and tolerance. To reject a teaching or principle is not to reject a person, and Islamic teaching is clear on the acceptance of people from other faiths with mercy and justice as Allah would expect.
- 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.

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

5. (b) 'Islam has been successful in dealing with the challenges of pluralism today.'

Evaluate this view.

[AO2 30]

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

- There are different challenges to pluralism for Islam. One challenge is the loss of identity. To balance this, madrasa schools educate students in the religion of Islam so Muslims may be secure in their knowledge and understanding of their faith in a pluralistic society. Muslims have Islamic faith schools which Muslim children and young people may attend in order to strengthen their faith in a pluralistic society whilst still learning about other faiths.
- Mosque communities are a source of teaching in a pluralist society for many Muslims and a source of refuge for Muslim identity, successfully meeting the challenge of pluralism. Mosque communities are a source of support for Muslims in practical terms and are able to give support to Muslims and non-Muslims, e.g. where there is a mixed marriage all members of the family are welcome to take part in the celebration of Muslim festivals.
- Another challenge is the fear of integration. Although there are exclusive approaches to Islam today, Islam is not indifferent to conversion, another success of Islamic approaches to pluralism. Many Muslims consider their religion to be the one true religion and invite people of all races, nationalities and religions to become Muslims. This particular approach to pluralism within Islam sees an opportunity for Islam to spread rather than pluralism being something to fear. Pluralism is not an obstacle or hindrance; it is an opportunity to promote faith and debate with others.
- Another challenge is the fear of being alienated in society. The Muslim Council of Britain works to establish links with other faith communities in order to promote interfaith dialogue and to encourage people of all faiths to understand each others' faiths, work together, live together and generally be tolerant and accepting towards each other. This is clearly a measure of success.
- However, some Muslims choose not to participate fully in society in order to preserve Muslim customs and lifestyle. Some Muslims fear integration into a pluralistic society as this may lead to greater liberalism (such as the acceptance by much of Western culture of homosexuality) and threaten Islamic identity (e.g. adopting Western clothing). Some would argue that this is evidence that the challenge and inevitability of living in a pluralistic and secular society has not been totally successful.
- Some Muslims might argue that one way to protect Islamic identity from the perceived dangers of a pluralistic society is live according to shari'a law.
- Some candidates may argue that the divisions that exist within Islam itself weaken any attempt for Islam to adopt a more pluralistic approach to other religions. In this way, the challenge of pluralism is not even considered .

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



A LEVEL
RELIGIOUS STUDIES
COMPONENT 1
A Study of Religion
Option C: JUDAISM
SAMPLE ASSESSMENT MATERIALS
2 hours



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.

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 50 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.

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 significance of the Torah for Judaism, with reference to the ways in which the Torah is used and treated by Jews today. [20]
- (b) 'For Judaism to survive, the Torah must remain a key focus of religious authority.'
Evaluate this view. [30]

Or

2. (a) Explain the nature and significance of the Mosaic covenant for the Jewish people at the time of Moses. [20]
- (b) 'The Mosaic covenant is an essential part of Judaism today.'
Evaluate this view. [30]

Section B

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

3. (a) Examine beliefs within Judaism about the different characteristics of God. [20]
- (b) 'Jews can know God because the image of God is reflected in created humanity.'
Evaluate this view. [30]
4. (a) Explain the key factors that led to the emergence of the Zionist movement. [20]
- (b) 'One cannot belong to the Jewish faith without being a Zionist.'
Evaluate this view. [30]
5. (a) Explain the growth of Hasidism in the time of Baal Shem Tov. [20]
- (b) 'Baal Shem Tov ensured the survival of Judaism.'
Evaluate this view. [30]

COMPONENT 1 - A Study 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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 marks <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;">17-20 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 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. • 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.
4	<p style="text-align: center;">13-16 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 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. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 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 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. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">5-8 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. • 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. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 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. • 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. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. <p>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. • 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. • Thorough and accurate use of specialist language and vocabulary in context.
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 views given are clearly supported by detailed reasoning and/or evidence. • 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. • Accurate use of specialist language and vocabulary in context.
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. • 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. • Mainly accurate use of specialist language and vocabulary in context.
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. • 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. • Some accurate use of specialist language and vocabulary in context.
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. • 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. • 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

COMPONENT 1 – A Study of Religion

MARK SCHEME - Option C: Judaism

Section A

To be read in conjunction with the general marking instructions and generic band descriptors provided.

1. (a) **Explain the significance of the Torah for Judaism, with reference to the ways in which the Torah is used and treated by Jews today.** [AO1 20]

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

- Orthodox viewpoint – it is the direct word of God received at Mount Sinai. Moses received the Torah directly from God thus indicating its importance. It is viewed as the revelation from God. It is considered to be pre-existent (in the wisdom of God before creation) and eternal.
- Reform viewpoint – although the Torah is viewed as a human document created with divine inspiration, it is still considered to be the foundation document of Jewish belief.
- The oral Torah is also considered to be given to Moses by God at Mount Sinai. This is deemed to be the explanation of the written Torah and how to interpret and apply the commandments. The oral Torah has developed into the Talmud (the combination of the Mishnah and the Gemara) and is used to give religious guidance on matters such as agriculture, festivals and marriage.
- The Torah contains the covenant made between God and Abraham and the covenant made between God and Moses. These set down beliefs and practices that have been followed for many millennia i.e. circumcision as a sign of covenant (Genesis 17), 10 commandments (Exodus 20) and other laws such as the commandment to wear tefillin.
- Readings from the sefer Torah are part of synagogue services on Monday, Tuesday and Shabbat. One portion of the Torah is read every week so that during the year the entire Torah is read. At Simchat Torah the final portion for one year and the first portion for the next year are read.
- Relevant extracts from the Torah are used at festivals, e.g. sections of Exodus are read at Passover. These readings can be at the synagogue or in the home.
- Torah is studied extensively at a yeshiva – this allows rabbis to develop their understanding of the Talmud and Halakhah and enables them to advise Jews on matters of religion and day to day life.
- Jews look to the legalistic aspects of the Torah (as the written law) in order to give them a practical guide for life. The mitzvot contained within the Torah include legalistic judgements and punishments, agricultural matters and food laws.
- The Torah is treated with utmost care and respect – it is housed in the ark, covered with a mantle, a yad is used so that sacred text is not touched and it is held up high when removed from the ark. When the Torah scroll is no longer able to be read it is buried in a Jewish cemetery.

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

1. (b) **'For Judaism to survive, the Torah must remain a key focus of religious authority.'**
Evaluate this view. [AO2 30]

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

- The Torah contains the laws – the Ten Commandments are the highest laws in Judaism and are a sign of the covenant between God and the Jews. It will always, therefore, be a key focus for religious authority within Judaism and any question of this may challenge the survival of Judaism.
- Orthodox Judaism insists that all Jews should be 'Torah true'. Orthodox Judaism sees Torah as being relevant for all time – it is considered to be eternal as are each of its mitzvot; therefore, keeping the Torah as a key focus will ensure that Judaism does survive in its true form.
- The Torah is essential for study and for the establishment of Halakhah (rules governing both religious and non-religious matters) so this focus will help Judaism to survive in its true form.
- In addition, most would see the Torah as establishing the foundations of the religion and that the most important practices and the most important festivals all link to the sacred text. For example, the rite of circumcision and the festival of Pesach.
- However, it is clear that even within Judaism there is a challenge to the above argument in that Reform Judaism sees the Torah as outdated in some respects, so they might argue that Judaism needs to adapt and modernise in order to survive. What was 'true' Judaism in the past is less relevant in the modern world.
- Another line of argument could be that it is only one aspect of the Tanakh, and it is not just the Torah that needs to remain the key focus of authority for Judaism to survive, but the complete Hebrew Scriptures.
- It could be argued that Judaism is not dependent on a physical text but the principles within it. These principles have been passed on by rabbis throughout the generations so Jews do not need the actual Torah to guide them to be 'true' Jews.
- During the Holocaust many Jews did not have access to a physical Torah scroll yet Judaism still survived, so it could be argued that the Torah does not need to be a key focus.
- It could also be argued that there are many other aspects to Judaism that would be considered equally powerful enough to help Judaism survive even if the Torah did not remain the main focus of authority. The synagogue and worship, although related to Torah, could be argued to be the main focus of authority in a practising Jew's life if Judaism is to survive.

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

2. (a) **Explain the nature and significance of the Mosaic covenant for the Jewish people at the time of Moses.** [AO1 20]

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

Nature

- The Mosaic covenant is the confirmation of the relationship between God and the Hebrew people represented by Moses on Mount Sinai (Exodus 19-20). It is seen as one of the most important aspects of Judaism because it is from this point that we see in Judaism a development and formalisation of Jewish belief and practice and a clear identity for the Hebrew people in terms of religion.
- The covenant is conditional – the Hebrew people will receive the blessings of God if they keep the laws included in the Mosaic covenant (Exodus 34:10). The nature of the Mosaic covenant is such that it is conditional upon worship and obedience and indicates clearly that the Hebrew people have a specific duty and role to play in the covenant relationship.
- The Hebrew people accepted the terms of the covenant (Exodus 19:5). This is particularly important because the nature of the Mosaic covenant is such that it is the opposite of the slavery that the Hebrew people had experienced and that it was to be entered into willingly.
- The Ten Commandments were received and written by Moses (Exodus 34:27-28) – in keeping these commandments Jews believe that they will always have God's presence. The Ten Commandments are often viewed as representative of all mitzvot given by God. The nature of this can be seen in rabbinic literature that uses each of the Ten Commandments to categorise and discuss the mitzvot as a whole.

Significance

- The covenant is significant for Hebrew people as they helped form them into a holy nation (Exodus 19:6). Already chosen by God under the Abrahamic covenant, the laws given to Moses formalise, re-affirm and cement this relationship
- The covenant helped organise and order a disparate people. The context of Exodus is that the Hebrew people were in slavery and lost as a nation. It was the Mosaic covenant that was the central event that established a new people.
- The covenant began to formalise religious practice. This can be seen in the elaborate laws, rituals and practices that developed in later Judaism as well as those listed in the passages of the Torah.
- The covenant gave Moses official leadership and control. It was a sign that not only were the Hebrews the chosen people but also that Moses was a prophet of God.

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

2. (b) **'The Mosaic covenant is an essential part of Judaism today.'**
Evaluate this view. [AO2 30]

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

- The laws are ancient and were for a particular group of people at a particular time and as a result might not be considered relevant today.
- It is difficult to see how laws given in ancient times can have relevance in today's secular society. Problems can arise from the literal translation of laws within the covenant e.g. the commandment to use the death penalty as punishment for adultery would not be practical or acceptable in today's society. Therefore, a more cautious approach is needed when looking at the conditions of the covenant.
- Reform Jews would say that revelation is a continuous process so they might agree with the statement. They would, however, see the covenant as a source of permanent spiritual ideals.
- Reform Jews would agree that the covenant needs to be applied cautiously as its laws, although inspired by God, were written by humans so are fallible. They would argue that every generation has an obligation to adapt the teachings, and therefore the importance of the covenant. This 'dispensationalist' approach means that not all the Mosaic covenant may be essential today.
- However, Orthodox Jews would argue that the covenant was given by God so is infallible and is relevant for all time. Orthodox Jews would assert that all the laws of the covenant are still relevant in the modern world. Orthodox Jews would believe that if a Jew wants to know what God is like they should look to the Mosaic covenant as this is the revelation.
- It could be argued that rabbis have always applied wisdom and caution when considering the practicalities of the laws; this is illustrated through the midrash (Jewish interpretation of the content of the covenant). The midrash responds cautiously to contemporary problems to make connections between the unchanging covenant and the realities of the modern world. This does not by any means imply that the covenant is anything less than 'essential'.
- Many would agree that the Mosaic covenant should be given emphasis as it is considered to be the basis for Judaism and forms part of God's relationship with the Jews. In this sense it is clearly essential today.
- It could be noted that the covenant with Abraham is also important - recognition of Abraham's obedience and acceptance of God's will is essential. Very few Jews would argue that the rite of circumcision should not be applied as this is the sign of the covenant.

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

Section B

3. (a) **Examine beliefs within Judaism about the different characteristics of God.** [AO1 20]

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

- Traditional Jewish ideas about God include absolute monotheism – the idea that God is one (Shema – Deuteronomy 6:4) is indivisible and is incomparable (neither male nor female).
- Candidates may explain some of the characteristics of God e.g. creator, perfect, holy, just, merciful and eternal. God is also considered to be omnipotent, omniscient and omnibenevolent.
- Jews believe that God can be experienced through kavod (“divine glory”) as a religious experience that represents God’s glory and inspires respect, although this is not in any way to say that the true nature of God is revealed in all its fullness. The prophets in the Torah had this experience.
- Maimonides was the first to develop a systematic presentation of Jewish beliefs, in particular about God (before this it was not systematic).
- Maimonides (Thirteen Principles of Faith) spoke of God’s indivisibility, arguing that God is a perfect unity; God is incorporeal - God has no parts – either literally or figuratively; God is eternal, the only object worthy of worship; God communicates to humanity through revelation; God judges and rewards those who do good.
- Jews believe that the presence of God (shekinah) can be experienced; shekinah is used to refer to the dwelling place of God – originally it was believed that God dwelt in the Temple in Jerusalem but these views needed to be adapted after its destruction.
- God can be experienced through study of the Torah and other texts, through worship and through the practices of festivals.
- Reform Judaism believes in one living God, the Pittsburgh Platform of 1885 set out this belief. This has been re-affirmed at later Platforms.
- Reform Jews accept the first part of the Shema (Deuteronomy 6:4-9) indicating their acceptance and love of God.
- Orthodox Jews use the Shema (Deuteronomy 6:4-9) as a declaration of faith in one God. They are obligated to say the Shema in the morning and at night either as part of a congregation or alone. The passages used in the Shema are from the Torah, considered by Orthodox Jews to be the word of God. Orthodox Jews hope to be able to say the Shema as their final words, as a preparation for meeting God in the afterlife.

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

3. (b) **‘Jews can know God because the image of God is reflected in created humanity’**
Evaluate this view. [AO2 30]

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

- It is clearly stated in Genesis that humanity was created in the image of God. The knowledge is not literal physical likeness: Maimonides clarifies that “image” and “likeness” do not refer to physical things in the Hebrew scriptures.
- This has been understood in many different analogical ways within Judaism, for Rashi it meant to be able to discern and understand and for Maimonides it meant to be able to perceive beyond the senses through our intellect; however, it is obvious from whichever understanding is taken that a knowledge of God’s characteristics or ‘essence’ is possible and revealed through a basic analysis of humanity.
- Life is a divine gift and within Judaism it is often seen as the ‘breath of God’ and so fundamental to basic life experience is a closeness and experiential knowledge of the divine.
- The yetzer hatov (good inclination) is one aspect of humanity that is seen to reflect the divine image. The potential for humanity to obey, worship and act morally reflects the goodness of God and some would go further to argue that a natural law is revealed within our innate ability to differentiate good from evil.
- However, the yetzer hara (evil inclination) is also an aspect of humanity and it is clear that a knowledge of God cannot be gleaned from this other than God has allowed humanity the freedom of will.
- In addition, many would assert that there are many other ways to gain knowledge of God; God is also seen as creator and lawgiver. The Ten Commandments in particular give Jews the knowledge of what God wants; the purpose of kashrut laws is to make Jews holy as God is holy.
- Trust, faith and the covenants are humanity’s way of responding to God – keeping the commandments is the traditional way to gain knowledge and have a relationship with God.
- Gaining knowledge of God has to be through faith; God is considered to be too holy for humanity to ‘know’; the experiences of God in the Torah are through mediums and are not direct e.g. through Moses on Mount Sinai.
- Some might suggest that ‘knowing’ can mean different things – to have simple knowledge is different from experiencing or having a relationship.
- Some agree that knowing God is a spiritual experience; Jewish mysticism suggests that humanity can unite with God; intuitive, joyous worship which includes dancing is seen as a way of seeking the divine realm.
- Others might state that obedience and worship are the main basis of God’s relationship with humanity.
- It could be said that having a personal spiritual relationship is mainly how Jews get to know God. It could be argued that people can experience the shekinah (spirit of God).
- Mystics might argue they can experience closeness to God when they attain a deep meditative state during prayer, Torah study or while performing the commandments.

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

4. (a) **Explain the key factors that led to the emergence of the Zionist movement.** [AO1 20]

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.

4. (b) **'One cannot belong to the Jewish faith without being a Zionist.'**
Evaluate this view. [AO2 30]

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

- Some may say that being a Zionist is a valid part of Judaism; it has its roots in the Jewish faith e.g. Amos 9:14-15, it is the belief that God resided in the temple in Jerusalem.
- Being Jewish means having a Jewish identity; for many Jews this comes from their religious faith, for others it comes from being born into a Jewish family and identifying with Jewish history; it does not necessarily mean being a Zionist.
- It could be argued that Zionism promotes Jewish unity and nationalism, it will bring the Jewish faith together in Israel so every Jew should be Zionist.
- For many, religious ideology (e.g. belief in appearance of Messiah when all Jews are in Israel) should mean that every Jew should be a Zionist.
- Orthodox Jews, however, might argue that it is the work of the Messiah to take all Jews to Israel and not the work of Zionists.
- Some may argue that the diaspora has weakened Judaism and that if all Jews were Zionist then the religion could also be stronger.
- Haredi Jews do not support Zionism as for them it is a secular movement so they would argue that you can belong to the Jewish faith and not be a Zionist.
- Many may argue that other aspects are more important in the modern world e.g. keeping Jewish practices whilst living in a secular country, identification of who is a Jew (i.e. diversity of views between Orthodox and Reform).
- Reform Jews dropped the expectation of a return to Israel at the Pittsburgh Platform so they would claim that they can belong to the Jewish faith without the expectation of being a Zionist.
- Some may claim that Zionism weakens Judaism as it is secular and political in nature and has little to do with the faith.

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

5. (a) Explain the growth of Hasidism in the time of Baal Shem Tov.

[AO1 20]

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 revitalising 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 and 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.
- The 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 the 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 the Baal Shem Tov's movement in the form of the *Mitnagdim* and Orthodox Jews who found Hasidism revolutionary and religiously liberal. This threatened to stilt the growth of Hasidism at times but overall only served to make Hasidism stronger.

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

5. (b) **'Baal Shem Tov ensured the survival of Judaism.'**
Evaluate this view.

[AO2 30]

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

- Candidates might argue that the Baal Shem Tov's contribution revitalised Judaism and led to its continued survival by enabling the less educated to be able to worship in a simple manner with no need for scholarly Torah study.
- Hasidic communities today still hold true to his vital contribution. Hasidism is still strong in many areas, particularly the U.S.A. where its numbers have been increasing.
- Historically, his reforms were universally accepted by the Jewish community. It might be argued that Judaism was in decline at the time of the Baal Shem Tov and that Judaism needed a shift in focus.
- As a great leader with charismatic influence, he ensured that Judaism was able to be revitalised.
- At the time of Baal Shem Tov Judaism was in a low position due to anti-Semitic attacks, low participation and lack of interest in the customs of traditional Judaism, and that if it wasn't for the alterations he made then Judaism might well have died out.
- However, the Mitnagdim emphasised traditional Torah study and worship – it could be said these were always the cornerstone of Judaism and that it was these features that helped the survival of the religion.
- The Mitnagdim's opposition was based on tradition and this has certainly been a notable feature of Jewish survival.
- Even at the time of the Baal Shem Tov it was recognised that his ways of worship were radical and dangerous. Some may say that Judaism needed this radical change, whilst others might look to the more traditional aspects of Judaism that had lasted for at least a millennia and say that they were more significant.
- Hasidism has altered the role of rebbe, seeing a break with the traditional role of rebbe. For many, the close relationship with the rebbe meant that ordinary people need not engage in Torah study. However, others have claimed that the veneration of the rebbe verged on idolatry and that this would have constituted breaking the covenant. This could also have led to the destruction of traditional Judaism.

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



A LEVEL
RELIGIOUS STUDIES
COMPONENT 1
A Study of Religion
Option D: BUDDHISM
SAMPLE ASSESSMENT MATERIALS
2 hours



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.

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 50 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.

Answer **two** questions.

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 reasons for the development of Socially Engaged Buddhism. [20]
- (b) 'Buddhists should try to change themselves, not the world.'
Evaluate this view. [30]

Or

2. (a) Explain the nature and purpose of meditation. [20]
- (b) Evaluate the view that meditation is best understood as the central practice of Buddhism. [30]

Section B

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

3. (a) Explain the main themes of the Heart Sutra. [20]
- (b) Evaluate the view that the themes of the Heart Sutra do not represent reality. [30]
4. (a) Examine the concept of bodhisattva. [20]
- (b) 'Belief in bodhisattvas is unnecessary in Buddhism.'
Evaluate this view. [30]
5. (a) Explain the diversity of Buddhism in Britain. [20]
- (b) 'The practice of Buddhism in Britain is a distortion of true Buddhism.'
Evaluate this view. [30]

COMPONENT 1: A Study 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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 marks <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;">17-20 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 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. • 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.
4	<p style="text-align: center;">13-16 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 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. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 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 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. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">5-8 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. • 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. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 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. • 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. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. <p>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 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 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. • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	<p 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. • 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. • Accurate use of specialist language and vocabulary in context.
3	<p 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. • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	<p 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. • 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. • Some accurate use of specialist language and vocabulary in context.
1	<p 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. • 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

COMPONENT 1 – A Study of Religion

MARK SCHEME - Option D: Buddhism

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

Section A

1. (a) **Explain the reasons for the development of Socially Engaged Buddhism.** [AO1 20]

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.
- 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 also a significant 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.
- 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. Engaged Buddhism comes increasingly into the public eye when Buddhists protest injustices in highly visible ways, such as through self-immolation.

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

1. (b) **'Buddhists should try to change themselves, not the world.'** [AO2 30]
Evaluate this view.

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

- Traditionally, Buddhism is presented as a religion which focuses on individual development through the practice of wisdom, meditation and morality.
- Pali texts say that the aim for a Buddhist is the achievement of liberation from the cycle of birth, death, rebirth and suffering. It celebrates the individual achievement of the Buddha and Arhats.
- Being concerned about issues in 'the world' runs the risk of being attached to particular views and opinions about how the world should be, which would run counter to the teaching about non-attachment found in the Four Noble Truths.
- Being passionate about political causes might be at odds with attempting to cultivate dispassion and equanimity.
- However, if the main thrust of Buddhism is to counter suffering by the destruction of the ego-centred worldview, then inevitably Buddhists must care about the world around them.
- Those who see the truth of pratityasamutpada must inevitably experience the pain of other sentient beings as an imperative in their spiritual life.
- The notion of the bodhisattva puts the suffering of others rather than the spiritual achievement of the individual at the centre of concern.
- Candidates might argue that the distinction implied in the statement is a false one, for example, the Dalai Lama explains that only through inner-peace is world peace possible. So there is a sense in which the individual and beyond the individual are deeply connected.
- A focus on the spiritual life of the individual (changing oneself) is by no means rejecting the idea of changing the world.

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

2. (a) **Explain the nature and purpose of meditation.** [AO1 20]
Candidates could include some or all of the following, but other relevant points should be credited.

- Meditation is bhavana in Pali, dhyana in Sanskrit. Core meditation techniques have been preserved in Buddhist texts and have proliferated and diversified through teacher-student transmissions. Buddhists pursue meditation as part of the path towards Awakening.
- Buddhist meditation encompasses a variety of techniques that aim to develop mindfulness, concentration, tranquility and insight into the true nature of reality - vipassana meditation.
- Candidates are likely to illustrate their answers with reference to the historical Buddha's own use of meditation as a central practice and tool for understanding the nature of reality.
- Candidates should be able to explain that meditation is not about emptying the mind, but developing the mind for a range of purposes. In their discussion of zazen they will explore the identity of the practice and realisation, the importance of posture, the focus on breathing and the falling away of discriminative thinking.
- In their discussion of metta bhavana they will explore the idea of progressively cultivating loving kindness (one of the four brahamaviharas) for all beings.
- Thus, meditation may have worldly benefits, at the level of physical benefits and positive outcomes in terms of developing the brahamaviharas, but it may also have soteriological purposes directed at the attainment of liberation from the cycle of birth, death, rebirth and suffering.
- Candidates may explore the wide variety of types of support for meditation, such as points of focus (candle, flower, breath, mandala, image of enlightened beings) and they may also include a discussion of secular mindfulness.

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

2. (b) **Evaluate the view that meditation is best understood as the central practice of Buddhism.** [AO2 30]

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

- Candidates may argue that meditation is central to Buddhism as a practice as evidenced by the historical Buddha's own use of it for attaining enlightenment and his teaching of it to the sangha.
- Candidates may survey different schools and traditions of Buddhism which value meditation and see it as the central practice – e.g. the monastic schools within Buddhism - Zen schools, some forms of British Buddhism.
- In contemporary mindfulness meditation is the central practice which most attracts Westerners to Buddhism.
- However, there are some Buddhist schools that do not focus on meditation and indeed are suspicious of it as a practice which leads to spiritual pride – e.g. Pure Land Buddhism.
- Furthermore, most schools of Buddhism (except perhaps the contemporary secular mindfulness movement) would see meditation as one feature of a path that also included wisdom and ethics, expressed in terms of the keeping of and working with training precepts, a focus on dana (giving) and so on. Whilst meditation might be central, it cannot be practised in isolation.
- Candidates might also argue from an anthropological perspective that in some forms of Buddhism the commitment to meditation is something monks make on behalf of the whole community, thus meditation does not feature in the lives of lay people.
- Others might argue that meditation alongside social engagement are the two essential central practices within Buddhism, but that suffering, for example, cannot be countered simply through meditation, the two ideals should not be separated.
- Candidates may argue that other practices are central such as dana or puja.

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

Section B

3. (a) Explain the main themes of the Heart Sutra. [AO1 20]

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.
- The early lines of the Sutra discuss the five skandhas - form, sensation, perception, mental formation, and consciousness.
- 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.
- 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).
- 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.

3. (b) **Evaluate the view that the themes of the Heart Sutra do not represent reality.** [AO2 30]

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

- Candidates may engage with the dramatic setting of the Sutra as a sermon delivered by a celestial bodhisattva to a follower of the historical Buddha and consider that either as a challenge and unrepresentative of reality, or rather as a device to highlight the status and truth of the contents.
- The Heart Sutra gives an account of the skandhas, of emptiness and of the notion of no attainment.
- In order to critically engage with these ideas candidates will draw on pan-Buddhist ideas of the skandas being in flux and ultimately insubstantial.
- Candidates may question whether the five skandha model is a truthful way of understanding personhood and may offer challenges from other accounts of personhood.
- They may argue for instance that a person is merely a body, or that a person is a body and a soul and the skandha model does not represent reality.
- Candidates should engage critically with the notion of emptiness as expressed in the Sutra. They can ask whether the idea that all phenomena are contingent and therefore empty of inherent existence is coherent, or whether another ontological model better reflects reality (e.g. that the world is created and therefore contains independently existing phenomena).
- They will engage critically with the idea of two truths and question whether this makes sense, or whether truth is by its very nature, singular.
- They may take the approach of arguing that the Heart Sutra represents reality for Buddhists, or for Mahayana Buddhists, but not so for others.

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

4. (a) **Examine the concept of bodhisattva.** [AO1 20]

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

- Candidates will explain that the bodhisattva is the ideal of the Mahayana, epitomising the qualities of wisdom and compassion. The bodhisattva makes a vow, and develops a path of purity and insight.
- Genuine insight into the way things really are leads automatically to perfect compassion. Against the philosophical backdrop of pratyasamutpada, it makes no sense to think of wisdom arising separately from compassion. If the truth is known, connectedness is known, experientially. There are usually ten stages (bhumis) to the bodhisattva path.
- Bodhisattvas are usually understood to be celestial beings (for example, Avalokitesvara, Manjusri, Amitabha) who respond to the prayers of those requesting help on the path to enlightenment/awakening.
- Bodhisattvas may use upaya (skilful means) to help suffering beings according to their needs and capacities.
- Sometimes bodhisattvas are (or have been) humans in this realm (the Dalai Lama is sometimes seen as a manifestation of the bodhisattva of compassion, Avalokitesvara).
- The Buddha himself is often described as a bodhisattva (in the sense of a buddha-in-waiting) prior to his enlightenment.
- Some bodhisattvas appear cross-culturally, and their gender might change in different cultures. For example, Avalokitesvara is male in Sanskrit traditions, Kuan-yin is female in China, Chenrezig is male in Tibet and Kannon is male in Japan. However, each is the bodhisattva of compassion.
- Individual Mahayana Buddhists commit to the bodhisattva path and sometimes the epithet of bodhisattva is applied to them.

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

4. (b) **'Belief in bodhisattvas is unnecessary in Buddhism.'**
Evaluate this view.

[AO2 30]

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

- Candidates may argue that the concept of the bodhisattva does not feature in the earliest of the Buddha's teachings and that Buddhism is not a creedal religion with articles of 'faith'.
- Whilst Theravada Buddhists do refer to the concept of bodhisattva amongst their teachings (and the Buddha himself is described as bodhisattva prior to awakening), the bodhisattva does not feature in Theravada as the ideal and archetype in the way that it does in Mahayana Buddhism.
- Candidates may argue that the arhat represents the achievement for which Buddhists should aim.
- Conversely, candidates may argue that the notion of the bodhisattva fully represents what the Buddha taught – as an expression of the link between wisdom and compassion founded on pratyasamutpada. In other words, the notion of the bodhisattva is a logical extension of key Buddhist ideas.
- Mahayana Buddhists do consider belief in bodhisattvas to be central and necessary because they epitomise the combination of wisdom and compassion and therefore enlightenment itself.
- However, 'belief in' does not imply a Western ontology. Bodhisattvas may be considered archetypal representations of aspects of awakening, or of qualities a practitioner might wish to cultivate.
- Candidates may challenge the premise of the question and the idea that 'belief in' anything is required in Buddhism. The Kalama Sutta suggests not 'believing in' propositions, but testing the teachings to see if they lead to wholesomeness, skilfulness and release.

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

5. (a) **Explain the diversity of Buddhism in Britain.** [AO1 20]

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

- Candidates should identify the reasons for the variety of forms of Buddhism in Britain. There are numerous forms of heritage Buddhism, particularly Sri Lankan, Thai and Chinese, and to a lesser extent Soto East Asian, Korean and Japanese.
- Those of the Sri Lankan community might see the London Buddhist Vihara as a central temple and those of the Thai community, the Buddhavidya in Wimbledon.
- The Chinese community, who practise other traditions alongside Buddhism, might also gravitate towards temples in Chinese areas of large cities.
- Reasons for the presence of heritage Buddhists in the UK include historic colonial links with particular Buddhist countries or regions.
- Wider patterns of migration influenced by Britain's sovereignty in Hong Kong, migration caused by global conflict and also the relaxation on Chinese restrictions on emigration in the 1980s have also contributed towards this diversity.
- Convert Buddhism has a long history in the UK, being initially intellectual and orientalist, and largely an upper class pursuit, reflecting the interests of the civil service in British Colonies. Gradually, this developed with Buddhism being associated with counter culture in the 1960s and the growth in the interest in altered states of consciousness.
- Later, interest in Buddhism developed as a result of the growing interest in meditation and mindfulness as an antidote to stress.
- Types of British Buddhism thus stretch from various heritage forms, through traditions which try to respect original culture, such as the forest Sangha, to those such as Triratna which interpret Buddhism and divest it of cultural aspects, to the highly secularised approaches of the Mindfulness movement.

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

5. (b) **‘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.

- Candidates who accept the premise of the question may argue that mediating Buddhism through the English language means that the nuances of original languages are lost.
- 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 could be argued (cf. Slavoj Zizek) that Buddhism has been dumbed down to ‘fit in with’ rather than to challenge Western capitalist consumerism.
- Candidates may argue that it is not a ‘distortion’ on the basis that Buddhism has always changed in order to adapt to cultures. Change is inherent in Buddhism, and it should not be considered a distortion. The teaching of skilful means results in an adaptable tradition. There are no fixed creeds or central authority.
- 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.
- There is nothing inherent about Buddhism which could prevent such a reinterpretation.
- Candidates may reject the premise of the question and suggest that the idea of ‘true’ Buddhism is merely a construction.
- 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.

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



A LEVEL
RELIGIOUS STUDIES
COMPONENT 1
A Study of Religion
Option E: HINDUISM
SAMPLE ASSESSMENT MATERIALS
2 hours



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.

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 50 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.

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 background and nature of the Upanishads. [20]
- (b) 'The Upanishads are the most important source of belief and practice in Hinduism.'
Evaluate this view. [30]

Or

2. (a) Explain how Vivekananda influenced the development of Hinduism. [20]
- (b) 'Gandhi's influence on Hinduism has been over exaggerated.'
Evaluate this view. [30]

Section B

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

3. (a) Explain the reasons for the development and growth of ISKCON. [20]
- (b) Evaluate the extent to which ISKCON is a legitimate form of Hinduism. [30]
4. (a) Examine the 'nature of reality' as found within Advaita Vedanta philosophy. [20]
- (b) 'Advaita Vedanta philosophy is irrelevant to the majority of Hindus.'
Evaluate this view. [30]
5. (a) Examine the concept of varnashramadharma in Hinduism. [20]
- (b) 'Hinduism is a religion of duty.'
Evaluate this view. [30]

COMPONENT 1: A Study 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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 marks <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;">17-20 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 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. • 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.
4	<p style="text-align: center;">13-16 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 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. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 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 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. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">5-8 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. • 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. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 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. • 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. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. <p>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. • 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. • Thorough and accurate use of specialist language and vocabulary in context.
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 views given are clearly supported by detailed reasoning and/or evidence. • 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. • Accurate use of specialist language and vocabulary in context.
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. • 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. • Mainly accurate use of specialist language and vocabulary in context.
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. • 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. • Some accurate use of specialist language and vocabulary in context.
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. • 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. • 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

COMPONENT 1 – A Study of Religion

MARK SCHEME - Option E: Hinduism

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

Section A

1. (a) **Explain the background and nature of the Upanishads. [AO1 20]**

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 in the Katha 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 – Katha 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.

1. (b) **‘The Upanishads are the most important source of belief and practice in Hinduism.’**
Evaluate this view. [AO2 30]

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

- Many Hindus would argue that the Upanishads are ancient scriptures and are therefore considered to be the most important source of authority.
- They are the basis of Vedanta philosophy. They explain the relationship between Brahman and atman which many Hindus consider the most important belief and the basis for all other beliefs.
- The truths contained within the Upanishads help Hindus to gain Moksha. The Upanishads focus on meditation which many Hindus believe is the basis of all Hindu practices.
- However this view would be challenged by many Hindus as the Upanishads are not read or understood as a source of belief by a high proportion of Hindus – the help of a Guru is needed.
- Many would argue that other scriptures have the same importance and validity. The Vedas are often put forward by many Hindus as the benchmark for authenticity. Those that accept the Vedas as the most important religious texts are truly Hindus. The Vedas are shruti scriptures authorised by gods and not human beings. The Vedas cover a lot of different fields – art/medicine/maths/science and philosophy.
- To many Hindus the Bhagavad Gita is the most important source of beliefs and practices as it deals with the principle themes of Hinduism - Brahman, atman, karma, dharma and bhakti.
- Others would argue that the Mahabharata and Ramayana epics are the most important source of beliefs and practices in Hinduism. They include teachings on the importance of dharma in the story of Krishna and Arjuna. Rama and Sita as role models for Hindus in matters of love, devotion and relationships.

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

2. (a) **Explain how Vivekananda influenced the development of Hinduism.** [AO1 20]

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

- The most important of Ramakrishna's disciples who was influenced by Ram Mohan Roy's ideas about the importance of Western science and rationalism.
- One of his main contributions was his interpretation of the thinking of Ram Mohan Roy and Ramakrishna into an understanding of Hinduism that was accepted by many Indians.
- He also created a discourse of Hinduism that was accessible and popular in the West.
- He developed the ideas of neo-vedanta – belief in the divine in all beings and a demand for social justice.
- His philosophy was based on the conviction that all religions were the same and therefore he preached a message of great tolerance and respect for all spiritual paths.
- He brought together the technological advancements of the West and the spiritual advancement of the East – materialism and spirituality.
- Another major influence was his role in the development of Hinduism as a world religion particularly in the West.
- He founded the Ramakrishna mission which lays enormous emphasis not on personal spiritual benefit, but on service to society.
- He influenced Hindu attitudes to the caste system and worship of idols.
- His ideas allow for the construction of Indian national identity based upon Hinduism, but accepting at the same time the validity of other traditions.

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

2. (b) **'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. This brings into doubt his role as a reformer of Hindu religious beliefs and practices which could be argued has been over exaggerated.
- He did manage to open some temples to the untouchables but generally Dalits were not accepted or treated in a way that he desired. His effect on the daily lives of Dalits has been over exaggerated especially in the West.
- 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. This is a major contribution and many would argue cannot be over exaggerated.
- 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. 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 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 – promoting the idea of living simply so that everyone can live relatively well again linked to brachmaraya. It could be argued to what extent he influenced Hinduism in this sphere.
- His support for equal worth of women was revolutionary at that time. However, the extent of the difference he made to the lives of Hindu women could be argued to have been over exaggerated.

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

Section B

3. (a) **Explain the reasons for the development and growth of ISKCON.** [AO1 20]

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.
- A 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 English Language magazine – 'Back to Godhead' to promote its message has also helped it to develop.
- The 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.
- 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, for example 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.

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

3. (b) Evaluate the extent to which ISKCON is a legitimate form of Hinduism. [AO2 30]

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

- It can be argued that ISKCON has had a profound effect on Hinduism by introducing it to Western society and as such is regarded by many as a legitimate form of Hinduism.
- It is legitimate because it has also influenced Hindu practices, for example, its re-emphasis on the importance of bhakti. It met the needs and spiritual aspirations of Western people and gave Hinduism new emphasis.
- Devotees are encouraged to read Hindu sacred texts - such as the Bhagavad Gita and listen to the teachings of a guru which is vital in Hinduism.
- It is highly representative of Vaishnava bhakti – in its practices such as care of murtis and seeking darshan.
- Those who practise Gaudiya Vaishnavism, see ISKCON as a legitimate and important development in their religion's history.
- It is recognised as part of the Hindu tradition by many diaspora Hindus.
- ISKCON accepts fundamental Hindu beliefs such as karma and reincarnation.
- Others would argue that whilst being a legitimate form of Hinduism, its impact has been minimal. It is a minor movement, a cult, which has had little effect on Hinduism in India or on mainstream Hinduism.
- Some would argue that since ISKCON entails committed, devoted, passionate beliefs in a complex supernatural reality, no challenge to ISKCON's identity as a religion can be seriously entertained. However, they would argue that it is a religion in itself and not a branch of Hinduism.
- Some Hindus would argue that it is not a Hindu movement at all. Some would argue that it is a secular political organisation and not ingrained in Hindu belief and philosophy.
- Others would counter argue by noting that ISKCON's origins can be traced to the sixteenth century and therefore it is a well established and legitimate form of Hinduism.

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

4. (a) **Examine the 'nature of reality' as found within Advaita Vedanta philosophy.** [AO1 20]

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

- Advaita Vedanta philosophy is a philosophy of radical non-dualism. It recognises Brahman as the absolute truth and reality and that non-material reality is the only true reality.
- It views the material world as an illusion and that people through ignorance see illusion as reality. The atman is identical and the same reality as Brahman.
- Followers of this philosophy seek liberation/release by acquiring knowledge of the identity of atman and Brahman.
- The union of atman and Brahman is termed 'sat chit ananda' – 'being, consciousness, bliss'.
- All appearances in the phenomenal world are illusory. The material world is Maya/an illusion and ignorance hides this reality. The philosophy encourages a higher and lower path to supreme knowledge.
- It is significant in that it teaches about three levels of reality – illusory, mundane, and ultimate or absolute reality.
- The higher way is transformation of consciousness.
- The lower path involves the use of images to intermediaries (deities).
- The realisation that the inner self is the same nature as the all pervading and ultimate reality of Brahman.
- It includes the idea of 'superimposition' – a human tendency to superimpose that which is not real on that which is real.

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

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

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 that Brahman is utterly beyond description – non-personal interpretation does not appeal to many Hindus. They would argue you cannot build a personal spiritual relationship with Brahman if Brahman is beyond description.
- Some Western Hindus view 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. (a) Examine the concept of varnashramadharma in Hinduism. [AO1 20]

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

- Hindus believe that the universe is ordered and that each person has a role to play within it. They believe that if people fulfil their roles, the universe will operate harmoniously, but if they act outside their given role it threatens cosmic order.
- Dharma is often translated as 'duty', but this is too simplistic a definition. Dharma means that actions are absolutely right or wrong and create different kinds of karma. It is a universal law. The idea of pursuing personal dharma is articulated by Krishna in the Bhagavad Gita.
- Santana dharma is explained as a profound understanding of the nature of Hinduism.
- Catuvarnashramadharma – catu – four – defines duties for the individual according to their position in the four varnas of society and the four ashramas. Each varna and ashrama has its own specific dharma. A Hindu's life is governed by his/her dharma according to their varna and ashrama.
- The varna way of structuring society dates back to the earliest Vedic times – priests (brahmanas), warriors and rulers (shatriyas), merchants (vaishyas) and labourers (sudras). Below these groups are the Dalits. The Origin of the system in Purusha Sukta can be found in the Rig Veda. It provides an atman the opportunity to pay off negative karma and to accumulate good karma.
- The origins of the ashrama system are very ancient. The system provides individuals with the opportunity to learn and practise their dharma as well as to move outside the varna system and work at achieving moksha. There are four stages - student stage (brahmacharya), householder stage (grihastha), retirement stage (vanaprastha) and renunciation (sannyasin).

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

5. (b) **‘Hinduism is a religion of duty.’**
Evaluate this view.

[AO2 30]

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

- There are a huge number of duties found in Hinduism which control all aspects of a Hindu's life.
- Great importance is placed on the execution of dharma in all aspects of the religion. Hinduism is often described as varnashramadharma – a term which refers purely to actions relating to duty and purity rather than to theology.
- There is very little personal freedom of choice in many aspects of Hinduism, e.g. choice of occupation, marriage, etc. are all forms of duty. It can be argued that all Hindu practices are performed out of duty.
- A person's identified status in life comes with specific duties attached.
- Some would argue that puja is not a spiritual experience in Hinduism, but a performance of duty.
- Hindus on the other hand are free to make choices within the religion, e.g. choice of deity – Vaishnavism or Shaivism; Hindus can choose which philosophy they wish to follow.
- Some would argue that duty is not as important in Westernised Hinduism – freedom of choice is given more prominence.
- Some could refer to the importance of bhakti – loving devotion, which is not a duty. Mukti is not something which can be earned through good behaviour or following duty; it is divine grace given by Bhagavan out of love.
- Belief which is not a duty, is the basis of all Hindu actions rituals and festivals.

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



A LEVEL
RELIGIOUS STUDIES
COMPONENT 1
A Study of Religion
Option F: SIKHISM
SAMPLE ASSESSMENT MATERIALS
2 hours



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.

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 50 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.

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 Sikh teachings about gender and their influence in the Sikh community. [20]
- (b) 'Equality of gender is an impossible ideal within Sikhism.'
Evaluate this view. [30]

Or

2. (a) Examine the Sikh concept of miri and piri and its impact on the Sikh community. [20]
- (b) 'The only future for the Sikh community in Britain is to assimilate into secular British culture.'
Evaluate this view. [30]

Section B

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

3. (a) Explain the importance of the key principles of Rahit Maryada for Sikhs. [20]
- (b) 'The ethics of the Rahit Maryada have little influence on Sikh life today.'
Evaluate this view. [30]
4. (a) Explain the meaning and significance of the Dharam Yudh for Sikhs. [20]
- (b) 'Spirituality can never be combined with the use of force.'
Evaluate this view. [30]
5. (a) Explain the importance of Guru Arjan to the development of Sikhism. [20]
- (b) 'The only text Sikhs need is the Mul Mantra.'
Evaluate this view. [30]

COMPONENT 1: A Study 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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 marks <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;">17-20 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 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. • 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.
4	<p style="text-align: center;">13-16 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 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. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 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 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. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">5-8 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. • 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. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 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. • 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. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. <p>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. • 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. • Thorough and accurate use of specialist language and vocabulary in context.
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 views given are clearly supported by detailed reasoning and/or evidence. • 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. • Accurate use of specialist language and vocabulary in context.
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. • 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. • Mainly accurate use of specialist language and vocabulary in context.
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. • 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. • Some accurate use of specialist language and vocabulary in context.
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. • 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. • 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

Section A

1. (a) **Explain Sikh teachings about gender and their influence in the Sikh community.** [AO1 20]

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

- The Gurus taught many things on gender and were strongly against inequalities – Guru Granth Sahib – 473.
- Guru Nanak believed that a Sikh woman was equal with a man and should enjoy the same rights and privileges – Adi Granth 62. He was particularly severe on the attitudes of his day towards women – Adi Granth 473.
- Example - Guru Gobind Singh allowed his wife to place the sugar crystals in the water when he introduced the new initiation rite in 1699 - very significant at the time when Hindu thought would have been that she could have defiled or nullified the ceremony. She was also initiated into the newly formed Khalsa which is not a 'brotherhood' as it is open to women as well as men. Men and women wear the 5Ks and follow Rahit Maryada.
- Guru Nanak also taught that God is hidden in and enlightens every human heart, not only those of men or only those of women.
- Dr Gurnham Kaur has stated that Guru Nanak preached that a woman "has the spiritual and moral right to worship God and spiritual realisation on equal level to man." ("Guru Granth Sahib and Empowerment of Women", 2004).
- Guru Amar Das gave women the right to remarry and abolished suttee and appointed women teachers. This was a significant step in a Muslim influenced society. He wanted to lay down the principle that women could preach the Sikh message.
- Dr Mohinder Kaur Gill stated that, "Guru Amar Das was convinced that no teachings can take root until and unless they are accepted by women folk", ("The Role and Status of Sikh Women", 1995). Dr Gurnham Kaur has stated that "Guru Nanak made conscious both women and the society of the conditions of subordination and constraints and created a new sensibility to make her understand her real worth and remove the prejudices regarding her in the mind of the society as a whole" ,("Guru Granth Sahib and Empowerment of Women", 2004).
- Women are allowed to lead religious congregations and to take a full part in worship. They take part in the continuous recitation of the Holy scriptures, to work as priest or preacher. They can also be presidents or on executive committees in gurdwaras in relation to matters such as social and children's work.

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

1. (b) **‘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 and 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 of 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 are 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. 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 of 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.

2. (a) **Examine Sikh the concept of miri and piri and its impact on the Sikh community.** [AO1 20]

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

- Concept is as old as Sikhism – institutionalized by Guru Hargobind. At his investiture he wore two swords – 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 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 two important aspects of life – a basic principle which has influenced Sikh thought and governed Sikh social structures, political behaviour, leadership and communal organisations.
- 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 deg, providing for the materialistic needs of the community. The right to follow your chosen religion is an aspect of tegh.
- Sikhs have to keep an eye on both these important aspects of human endeavour and the needs of all human beings be they Sikhs or non-Sikhs.
- Sikhs have an obligation to challenge religious coercion, political tyranny, social oppression and ensure peaceful and prosperous co-existence not only for Sikhs but society as a whole.
- The concepts epitomise the householder concept 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. (b) **'The only future for the Sikh community in Britain is to assimilate into secular British 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 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 into areas ranging from Parliament to medicine.
- 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.
- Sikhism does not have to assimilate to have a future – it can adapt to the challenges of a secular society without betraying its unique identity. British culture allows for diversity.
- Some would disagree with this view. Britain has seen an increase in intercommunal and racial tension. Prejudice and discrimination are also on the rise. A secular society is less tolerant of religious differences.
- 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

Section B

3. (a) **Explain the importance of the key principles of Rahit Maryada for Sikhs.** [AO1 20]

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

- The Rahit Maryada provides 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.
- It promotes the importance of self-discipline and refraining from tobacco and alcohol.
- 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 individual life – individual Sikhs should be constant in their studying of the scriptures and meditating upon God, live according to the Gurus' teaching, 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.

3. (b) **‘The ethics of the Rahit Maryada have little influence on Sikh life today.’
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 as Sikh values and principles, as defined in the Rahit Maryada, are difficult to follow in a secular society built on the values of materialism.
- It is difficult for Sikhs to justify outward signs of their religion in Western culture as this can lead to religious intolerance and discrimination. Some see the outward signs of the ethics of Rahit Maryada as a barrier to integration into Western society.
- The Sikh code of conduct is rooted in spiritual goals and principles which are not accepted or respected by some Sikhs who live in a secular society, e.g. constant studying of scripture and meditating upon God; rejection of alcohol; living a life of faith. Sikhs tend to adapt and amend lifestyle to fit in with the cultural context they are living in.
- However, others would argue that following the Sikh code of conduct does not depend on the surrounding society and its values. It is a universalist code of discipline which is fundamental to the Sikh faith.
- The Sikh code of conduct is expressed and supported within their own community. It gives clear instruction for the use of the Adi Granth, worship in the gurdwara, Sikh practices and lifestyle.
- Many would argue that clear and specific guidance is needed even more in the 21st century to guide young Sikhs. In today’s world there are many aspects of modern living that are in conflict with Sikh ideals. Rahit Maryada gives clear instruction on maintaining Sikh values and lifestyle.
- The Rahit Maryada upholds the Khalsa ideal and still has worldwide support.
- It is still important as it unites Sikhs by providing uniformity of belief and practice.

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

4. (a) **Explain the meaning and significance of the Dharam Yudh for Sikhs.**
[AO1 20]

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

- The concept arises from Sikh early History of suffering from oppression, injustice and persecution from Mughul rulers. Guru Nanak taught that tyranny and injustice had to be resisted. Sikhs throughout their history have had to fight for their beliefs and against oppression and injustice.
- The Gurus taught that it was a Sikh duty to establish an effective fence of justice – concept of Sant Sipahi.
- It sets out rules for the conduct of war:
 - it must be last resort
 - the motive must be pure and free from revenge or tyranny
 - it must not be for the purpose of gaining territory and any gained in conflict must be returned after victory
 - soldiers must be committed Sikhs who conduct themselves according to Sikh standards
 - minimum force must be employed.
- It enables Sikhs to follow the example and teachings of the Gurus. Guru Gobind Singh fought fourteen defensive battles and, although victorious in many, he never took land or booty, held captives for ransom or damaged the place of worship of other religions.
- It sets standards of behaviour which are distinctive for Sikhs – it is a war only in defence of righteousness and does not allow looting and molesting women of opponents. It does not allow for revenge or harming civilians.
- It forms the basis for a just and equal society – an ideal state in which Sikhs can exist happily living out their religion in peace.
- Some Sikhs see the belief as expressing the hope that one day there will be a Sikh state.

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

4. (b) **‘Spirituality can never be combined with the use of force.’**
Evaluate this view. [AO2 30]

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

- Spirituality usually depends on avoidance of any kind of violent action. Guru Granth Sahib teaches against retaliation and to kiss the feet of those that are aggressive - Adi Granth 1378.
- Spiritual life also needs some distance from or a renunciation of worldly affairs.
- In the time of its founder Guru Nanak, in the 16th century CE, Sikhism was clearly a religion of peace.
- The gentle qualities developed through Sikh values and practices are impossible to combine with aggressive actions. Sewa and langar in the gurdwara are Sikh principles that cannot be reconciled with violence. The three fundamental concepts of Sikh ethics – work, worship and charity cannot also be reconciled with the use of force.
- The use of force appears to go against Sikh belief in not harming any other living creature - the principle of ahimsa.
- However, the Sant Sipahi is an ideal combination of Sikh values and way of life. The Sant Sipahi is a saint soldier who is devout and does not drink, smoke, mistreat women or loot. He draws the sword only as a last resort and then only in defence of righteousness.
- Campaigning for a good cause and acting with vigour and courage for issues of human justice is a valid way for Sikhs to fulfil their beliefs.
- The Sikh Gurus combined these two qualities very effectively, e.g. Guru Nanak and the Mughal Emperor Babur and Guru Gobind Singh and the Persian Emperor Auranzeb.
- The saint soldier ideal does not leave room for pacifism and therefore contradicts spiritual values.
- Sikhs believe that, if a war is just, it should be undertaken even if it cannot be won. This can lead to lives being wasted in a hopeless cause which contradicts teaching on the value of human life.
- Sikhs are expected to take military action against oppression, and there is no modern tradition of absolute pacifism amongst Sikhs, although Sikhs are strongly in favour of action to promote human rights and harmony between religions and states.

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

5. (a) **Explain the importance of Guru Arjan to the development of Sikhism.** [AO1 20]

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

- Guru Arjan embarked on missionary journeys to the Manjha region and expanded the Jat influx into the Sikh panth. This is a primary influence in the evolution of the Sikhs from being a religious panth to becoming the militant Khalsa. He converted many Jats and led them in the fight against Mughal tyranny.
- His work in completing the Golden Temple (Harmandir) - continuing the work of his father Guru Ram Das. He designed a doorway in each side as an expression of Sikh belief that it was open to all four castes. The design also expressed submission and humility before God.
- His urban programme – he developed Amritsar as a centre of excellence.
- Compilation of Adi Granth - had official collection of hymns put together. Included those of Guru Nanak and therefore safeguarded his teachings. Hymns praise God, teach what God is like and gives advice about the right way to live. In his own words – ‘In this verse you will find three things – truth, peace and contemplation: in this too the nectar that is the Name of the Master and which is the uplifter of all mankind’ , (AG 1429).
- He installed the Adi Granrh in the Harmandir.
- He increased the panth and became an example of the temporal and spiritual teaching of Sikhism. A theocracy began emerging.
- His vision of Sikhism as a faith to unite India spiritually under enlightened and tolerant Mughal rule. He saw Sikhism as a religion of reconciliation.
- Author of the Sukhamni or hymn of peace which is sung at Sikh funerals. The hymn is a statement of the distinctiveness of Sikhism.
- Safeguarded and supported the principles taught by Guru Nanak.
- He declared that all Sikhs should give a tenth of their earnings to charity.
- His death changed the way Sikhs thought about themselves and led to the formation of the Sikh army.

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

5. (b) **‘The only text Sikhs need is the Mul Mantra.’
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. Belief in God is the basis of all other beliefs in Sikhism, therefore no other text is necessary.
- 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.
- Guru Arjan did not believe that the Mul Mantra was sufficient in itself and therefore compiled the Adi Granth. Many Sikhs believe that the whole of the Adi Granth is important.
- However, the Mul Mantra is not the only key text in Sikhism – it does not contain the teaching and practices of the Rahit Maryada.
- 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 – 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.



A LEVEL
RELIGIOUS STUDIES
COMPONENT 2
Philosophy of Religion
SAMPLE ASSESSMENT MATERIALS
2 hours



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.

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 50 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
- present responses to questions which are clear and coherent
- engage in debate in a way that recognises the right of others to hold a different view
- use specialist language and terminology 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 Aquinas' cosmological arguments for the existence of God. [20]
- (b) 'Science, not God, tells us all we need to know about the beginning of the universe.'
Evaluate this view with reference to cosmological arguments for the existence of God. [30]

Or

2. (a) Explain the teleological arguments for God's existence, with reference to Aquinas, Paley and Tennant. [20]
- (b) 'Scientific evidence proves beyond doubt, that there is no designer God.'
Evaluate this view. [30]

Section B

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

3. (a) Examine Freud's view of religious belief. [20]
- (b) 'Freud simply misunderstood religious belief.'
Evaluate this view. [30]
4. (a) Explain the term 'miracle' with reference to Aquinas, Hume, Holland and Swinburne. [20]
- (b) 'The objections to miracles are overwhelming.'
Evaluate this view. [30]
5. (a) Explain the inherent problems of religious language. [20]
- (b) 'The problems of religious language have been completely solved by philosophers of religion.'
Evaluate this view. [30]

COMPONENT 2 - 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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 marks <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;">17-20 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 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. • 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.
4	<p style="text-align: center;">13-16 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 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. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 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 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. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">5-8 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. • 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. • A limited range of scholarly views/schools of thought used. • Some accurate use of some specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 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. • 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. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. <p>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. • 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. • Thorough and accurate use of specialist language and vocabulary in context.
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 views given are clearly supported by detailed reasoning and/or evidence. • 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. • Accurate use of specialist language and vocabulary in context.
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. • 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. • Mainly accurate use of specialist language and vocabulary in context.
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. • 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. • Some accurate use of specialist language and vocabulary in context.
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. • 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. • 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

COMPONENT 2 - Philosophy of Religion

Section A

To be read in conjunction with the general marking instructions and generic band descriptors provided.

1. (a) **Explain Aquinas' cosmological arguments for the existence of God.**
[AO1 20]

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

- It is an inductive argument based on 'a posteriori' premises. It infers existence of God from phenomena within it ('apparent design' or existence of 'cause and effects'). Aquinas' arguments appeal to events that we see and experience in the universe (change, cause, contingent items).
- Aquinas' first argument focused on change of state (motion). An object is moved from potentiality to actuality. For example wood can be potentially hot it is changed to hot by fire. Nothing can be both potential and actual at the same time. To change from potential to actual requires being acted on (moved/changed) by another.
- The chain of changers (movers) cannot infinitely regress since then there would be no first changer (mover). Therefore, there must be a first changer (mover) that is changed (moved) by no other. This is what Aquinas understands to be God.
- Aquinas' second argument focuses on the idea of cause and effect. Nothing can be the efficient cause of itself, since it would already have had to exist in order to bring itself into existence. This would be impossible.
- The infinite regress of causes is impossible. Therefore, there must be a first cause, caused by no other. This is what Aquinas understands to be God.
- Aquinas' third argument focuses on possibility and necessity. The world consists of contingent items which at one time did not exist. If everything at one time did not exist there would have been nothing in existence since there would be nothing that could bring anything into existence.
- As there are contingent beings existing now, there must be something non-contingent (necessary). Aquinas understands this to be God.
- The idea of infinite regress is to deny any final explanation.

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

1. (b) **'Science, not God, tells us all we need to know about the beginning of the universe.'**

Evaluate this view with reference to cosmological arguments for the existence of God. [AO2 30]

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

- Quantum explanations – 'random occurrences' as the theory of quantum physics suggests that at the sub-atomic level our traditional understanding of a cause and effect universe is not necessarily relevant. This means that certain 'quantum' events can occur without an obvious 'cause'.
- Candidates should relate this to cosmological arguments that depend on a cause and effect universe being an accepted truth and evaluate how far this alternative theory undermines such a view.
- Many consider that the Big Bang theory indicates a starting point of the universe. The acceptance from the majority of the scientific community is that the universe definitely had a beginning which the first parts of all cosmological arguments always attempt to prove. This is a point of agreement between science and philosophy. The contention then becomes 'what caused the starting point?' – with the scientific view being that it is unnecessary to posit a divine being, but to look instead for another, rational, explanation. There are also Oscillating universe theories which refer to the cyclical existence of universes.
- Science is based on empiricism and rational knowledge acquired through the use of the five senses – it is easily and widely accepted. Candidates should evaluate how far these principles are used in the 'a posteriori' arguments that contribute to the cosmological argument.
- Science uses evidence based rational thought to demonstrate how the universe began. Such thought underpins much of the workings of contemporary society. This is at odds with the suggestion of a divine being as the first cause of the universe.
- Science works on assumptions that like causes produce like effects – deterministic existence of the universe lends itself to the model used to determine God as the first cause for the universe.
- Scientific observers have not proven beyond reasonable doubt that God is not the first cause of the universe. Scientific evidence can only talk meaningfully about time after the Big Bang – not the moments before. This allows for the possibility of a divine being as the cause of the Big Bang.

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

2. (a) **Explain the teleological arguments for God's existence, with reference to Aquinas, Paley and Tennant.** [AO1 20]

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

- Aquinas' Fifth way 'From the governance of the world' – the concept that beings that lack intelligence are incapable of moving with any purpose on their own, yet 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 the previous point further and candidates are expected to be familiar with this - the archer is the guiding intelligence that allows the arrow, as the non-intelligent object (equivalent to the 'natural body'), to achieve its telos (to hit the target).
- Paley's Watch analogy – this is the idea that a mechanism with intricate and complex parts was all put together in order to achieve a purpose which is in itself complex. This is analogous to the workings of the universe. Therefore this suggests that as the watch needs a watchmaker so the universe likewise needs a designing creator.
- The observation of natural phenomena such as the structure of a human eye (Paley) appear to confirm this. Such evidence is further proof that the universe is not the result of chance, but of deliberate and careful, intelligent thought.
- Anthropic principle (1) (cosmos developed for intelligent life) – the identification through Tennant of the three principles that underline deliberate design - the 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.
- Anthropic principle (2) (aesthetic arguments) - human appreciation of beauty, particularly when taking into account human appreciation of art, music, literature and other forms of aesthetics is generally considered as not necessary for survival, but the product of an intelligent designer.

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

2. (b) **'Scientific evidence proves beyond doubt, that there is no designer God.'**
Evaluate this view. [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.
- Other suggestions deriving from Hume, Kant 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' rather than empirical evidential claims is nonsensical in the scientific age, but it may explain why the argument was accepted in pre-scientific times.
- Natural selection explains 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.
- However, alternative views might suggest that teleological arguments are in fact based on observation of apparent design, order and purpose in the universe (a posteriori – uses a scientific method) and are rational arguments that fit into a 'scientific' framework, in which sense they could be considered as 'evidence'.
- Scientific evidence and the theories that are developed from it are often in need of updating or are proved false. Therefore scientific evidence against the teleological arguments does not mean that the arguments necessarily fail.
- Intelligent design arguments that are popular in the 21st Century are based on scientific evidence and do not cause the argument to fail *per se*.
- Contemporary scientists (such as Tennant) support the design concept, etc. and use scientific evidence to support the teleological argument.

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

Section B

3. (a) **Examine Freud's view of religious belief.** [AO1 20]

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

- Freud's psychological work includes claims that religious belief is illusory and believers use it as a means to escape from a sense of helplessness and the finality of death.
- Religious belief can also be construed in terms of wish-fulfilment, the human desire for love, protection and there being a purpose to life.
- Freud's work in the field of psychoanalysis led him to believe that religion actually hindered the psychological development of both the individual and society. He suggested that religion, religious beliefs and religious rituals could all be explained from historical and psychological perspectives.
- For Freud, the 'God-figure' evolved to replace inadequate fathers (Oedipus complex – Greek myth – controversial Freudian claims based around this idea). These ideas were articulated in his work, 'Totem and Taboo'.
- Freud's view of pre-history and the totem/taboo ('primal horde' and the desire of the son to kill the father in order to gain access and dominance of the tribe's women, the frustration and guilt that arises from this process, themes of sacrifice); religion provides neurosis through fear and guilt (link to obsessive compulsive disorders). In these ideas he was building on the work of the German anthropologist and philosopher Ludwig Feuerbach.
- Religious belief is seen as harmful due to it being repressive and requiring an over-demanding morality. Freud therefore considered it to be anti-intellectual and a reaction against helplessness. Religion provided a structure that prevented individuals from developing fully in an intellectual, and therefore psychological way.
- Concept of sublimation. For Freud, sublimation refers to the psychological ability to transform unhealthy emotions or instincts into healthy or socially acceptable behaviours – Freud considered religion to provide a structure for sublimated desires to be expressed in such a way.

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

3. (b) **'Freud simply misunderstood religious belief.'**
Evaluate this view.

[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 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.
- 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.
- 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.
- His 'illusory' theory was supported by studies of children's concepts of God; however, it does not take into account the 'maturing' of religious beliefs and concepts of God.
- 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. (a) **Explain the term 'miracle' with reference to Aquinas, Hume, Holland and Swinburne.** [AO1 20]

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.
- 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 violation 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.

4. (b) **'The objections to miracles are overwhelming.'**
Evaluate this view.

[AO2 30]

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

- Ethical/moral objections to miracles, arising from an arbitrary God, for example, an individual is miraculously 'cured' of an illness yet millions of others die from the same illness – why? A God who intervenes 'breaks' the Natural Law (contradictory nature); argue that a God who performs is not performing the most loving action or demonstrating unconditional (agape) love to His whole creation. How does God helping one/a few maximise the happiness of the many (this is against Utilitarianism)?
- Objections raised from Hume, for example, the problematic issues with the definition of the term 'miracle'; a wise man proportions his views to the evidence – thereby denying miracles as there is insufficient evidence to establish it as such; insufficient number of credible witnesses; miracles tend to occur more prevalently in ignorant/barbarous nations; those who claim miracles happen have a natural tendency to accept them as such.
- Other objections: coincidences, time-related events, etc. These, and the previous objections should be considered in the context of the question and whether they constitute 'overwhelming' objections.
- Not overwhelming: ethical/moral objections arise from human perspectives and may not see the whole picture. Moral objections to Hume's critiques – based on intellectual elitism, pre-enlightenment civilisation still understood natural events as they occurred and would recognise interruptions or breaks in these events – should be credited for doing so and not dismissed out of hand; empiricism itself is based on certain assumptions that cannot be proved.
- Miracles are taken on faith, not based on evidence, so empirical counter-claims to miracles are not overwhelming to religious believers. The views of Swinburne may be used to support these claims.
- Accounts in sacred writings often carry with them the weight of divine authority so human doubt on these is regarded as misplaced at least.

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

5. (a) **Explain the inherent problems of religious language.** [AO1 20]

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

- The limitations of language for traditional conceptions of God such as infinite and timeless – a discussion of language as a time-bound, finite activity being at odds with the description of a timeless, infinite being.
- Understanding that the philosophical challenges to religious language also pose a challenge to sacred texts as lacking meaning and the implications that this has for religious believers.
- Appreciating the differences between cognitive and non-cognitive language and how the incorrect understanding of which category religious language fits into promotes philosophical challenges to meaningfulness.
- Other problems may be that religious language can be considered by some to be logically odd, and makes use of abstract ideas to convey religious doctrines and spiritual teachings.
- Religious language has different meanings in different contexts and the understanding that everyday language may be considered to be inadequate in terms of expressing religious language.
- The Logical Positivists used the verification principle - if a statement is not analytical/ logical or empirically verifiable then it is meaningless e.g. God is good.
- The Falsification Principle also poses problems for religious believers because it states that any statement that will not allow any evidence to falsify its validity, is considered to be meaningless. So a claim that 'God exists' is meaningless as religious believers will not allow any evidence to falsify this claim.

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

5. (b) **‘The problems of religious language have been completely solved by philosophers of religion.’**
Evaluate this view. [AO2 30]

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

- Candidates can evaluate how far the problems posed by the Logical Positivists have been overcome by scholars.
- For example, a consideration of how Hare’s ‘Bliks’ demonstrates that religious language is meaningful in the sense that it is a way that a person views the world that gives meaning to them, even if others cannot derive the same meaning as they do not look at the world in the same way.
- Mitchell’s ‘partisan and stranger’ parable shows how something can be meaningful even when statements cannot be falsified. Mitchell states that the truth is not always cut-and-dried; people may be more or less convinced that a claim is reasonable to believe; and they might reasonably believe claims whose truth is objectively unknown.
- Examples of other scholars who directly challenge the concepts of verification and falsification may also be used, as appropriate, such as Swinburne’s example of the ‘Toys in the Cupboard’. People cannot prove that the toys in a child’s cupboard do not leave the cupboard when no one is around and move around when unsupervised. However, we cannot falsify whether they move or not; the concept of their movement still has meaning because we can understand it.
- An evaluation of the effectiveness of analogies (Aquinas, Ramsay) as effective solutions to the inherent problems of religious language by giving a point of agreed reference to establish a criterion of meaning.
- 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.
- Candidates may also reflect on how Wittgenstein’s Language Games provide contextualised meaning to religious language and how effective this response is in solving the problems of religious language.

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



A LEVEL
RELIGIOUS STUDIES
COMPONENT 3
Religion and Ethics
SAMPLE ASSESSMENT MATERIALS
2 hours



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.

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 50 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.

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 John Finnis' development of Aquinas' Natural Law. [20]
- (b) 'The strengths of Finnis' Natural Law outweigh its weaknesses.'
Evaluate this view. [30]

Or

2. (a) Explain how Natural Law is different from the other laws identified within Aquinas' four levels of law. [20]
- (b) 'Aquinas' Natural Law provides a practical basis for judging moral issues.'
Evaluate this view. [30]

Section B

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

3. (a) Explain the meta-ethical approach of Naturalism. [20]
- (b) 'The Naturalistic Fallacy illustrates that ethical language can never be objective.'
Evaluate this view. [30]
4. (a) Explain Fletcher's rationale for accepting agape as the basis for Situation Ethics and rejecting other approaches to ethics. [20]
- (b) 'Agape provides a fair approach to ethics.'
Evaluate this view. [30]
5. (a) Explain Augustine's and John Calvin's understanding of predestination. [20]
- (b) 'A religious believer cannot accept free will.'
Evaluate this view. [30]

COMPONENT 3 – 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. Examiners should not seek to mark candidates down as a result of small omissions in minor areas of an answer.

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	<p style="text-align: center;">Assessment Objective AO1 – Part (a) questions 20 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;">17-20 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 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. • 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.
4	<p style="text-align: center;">13-16 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 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. • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context.
3	<p style="text-align: center;">9-12 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 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. • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context.
2	<p style="text-align: center;">5-8 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. • 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. • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context.
1	<p style="text-align: center;">1-4 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. • 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. • Little or no use of scholarly views/schools of thought. • Very few or no connections made between the various approaches studied. • Some grasp of basic specialist language and vocabulary. <p>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	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>
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. • 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. • Thorough and accurate use of specialist language and vocabulary in context.
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 views given are clearly supported by detailed reasoning and/or evidence. • 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. • Accurate use of specialist language and vocabulary in context.
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. • 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. • Mainly accurate use of specialist language and vocabulary in context.
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. • 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. • Some mainly accurate use of specialist language and vocabulary in context.
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. • 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. • 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. • Some use of basic specialist language and vocabulary.
0	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

COMPONENT 3 – Religion and Ethics

To be read in conjunction with the general marking instructions and generic band descriptors provided.

1. (a) Explain John Finnis' development of Aquinas' Natural Law. [AO1 20]

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

- Aquinas' Natural Law was an ethic based on our God given reason, which is the basic of Natural Law, this in turn leads to the establishment of five primary precepts.
- John Finnis' twentieth century development of Natural Law does not however pre-suppose a divine being. Instead he concentrated on reasoning a set of 'goods' from which a good life can be generated.
- The 'goods' cannot be derived from God's law or theoretical reasoning but if you deny them, you cannot get anywhere in the realm of practical reason. The seven basic goods are self-evident. These goods cannot be broken down to a more basic level and therefore are referred to as basic goods.
- Candidates should demonstrate an understanding of the seven basic goods: friendship and sociability, life, play (for its own sake), knowledge (for its own sake), aesthetics, religion and practical reasoning.
- To achieve the above basic goods, moral agents need to fulfil nine principles of Practical Reason. These requirements are self-evident in the same way that the basic goods are self-evident. For example, view your life as a whole, do not become obsessed, never commit an act that directly harms a basic good, etc. They create the optimum conditions to attain the basic goods.
- Finnis also proposes a 'First Moral Principle'. This is the idea that we act for the good of the community as a whole not just as an individual. Humans naturally need to live in groups. This is both required expressly by the basic good of Sociability, and implicitly by all the other goods, because humans are most productive when they are working together.
- One of the nine requirements of practical reason is 'Contribute to the common good.' The common good is the situation where each member of the community can effectively pursue the basic goods for themselves. Such whole community action needs co-ordination; however, this requires authority (but not necessarily coercive authority).

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

1. (b) **'The strengths of Finnis' Natural Law outweigh its weaknesses.'**
Evaluate this view [AO2 30]

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

- A strength of Finnis' Natural Law is that it does not rely on the existence of God for its authority, e.g. the basic goods cannot be derived from God. Finnis' Natural Law could appeal to non-believers because it is reliant on human (and not divine) deductive reasoning.
- However, he accepts that one of the seven basic goods is religion, still providing a basis for believers to accept his theory. Therefore, Finnis' ethic can be seen to be open to all. It potentially provides a universally acceptable idea on what is 'good' rather than just a religious one.
- In Finnis' Natural Law, 'basic goods' and 'principles of practical reason' are adapted to contemporary society i.e. this version of Natural Law is more in line with the beliefs of a secular society.
- Another strength of Finnis' Natural Law is that it focuses on community morality rather than just individual morality. This can be seen in Finnis' 'First Moral Principle' - the idea that we act for the good of the community as a whole not just as an individual.
- However, Finnis' Natural Law can be seen as a weak ethic. The seven basic goods are based on fallible human reason and therefore they have no divine justification. Many religious believers would, as a result of this, not consider following Finnis' Natural Law. Its status as a moral ethic is flawed because it is not associated with the command of God.
- The seven basic goods are not necessarily linked to morality, for example knowledge can be seen as being ethically neutral, or worse if used in isolation from the others goods.
- A further weakness of Finnis' Natural Law is that it is not a clear ethic. Aquinas' Natural Law, for example, gives a clear set of ethical rules, whereas Finnis' Natural Law can be seen as something to aspire to rather than a set of moral commands.
- Finnis claims that the seven basic goods are independent of human thought. They are universal and do not change in the same way that Aquinas claimed his precepts were universal and unchanging. This claim will not appeal to moral agents brought up in a post-modern society, where morality is seen as fluid and unique to each moral agent and or situation.

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

2. (a) **Explain how Natural Law is different from the other laws identified within Aquinas' four levels of law.** [AO1 20]

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

- Aquinas' development of Natural Law saw him state there were four types of deontological rules, called the 'four levels of law': eternal, divine, natural and human.
- According to Aquinas, Natural Law is a reflection of God's deontological eternal law. This reflection of God's eternal law is revealed through our God given innate human reason. By using our God given innate reason we can rightly reason/recta ratio a reflection of God's eternal law.
- Natural Law is different to Eternal Law because eternal laws are the laws God created, set and governs that control the whole universe, e.g. including all the deontological moral laws. However, only God can fully know these deontological eternal laws, unlike the natural laws, because humans do not have the capacity to hold all this knowledge. Humans can only partially know God's deontological eternal laws. Aquinas called this a 'reflection' of God's deontological eternal laws.
- Natural Law is different to Divine Law despite the fact they are both reflections of God's deontological Eternal Laws. This is because Divine Laws are revealed through scriptures and not innate human reason. We can study scripture and see some of God's deontological Eternal Laws. Aquinas argued not everyone will have the opportunity to understand God's deontological laws, as stated in scripture. A second reflection of God's eternal law can be seen in the rationally based Natural Law.
- Natural Law is different to Human Law. Human Law is the deontological rules we live by in our daily lives i.e. the rules created by governments. Aquinas believed that Human Law should be completely influenced by the deontological reflections of God's Eternal law we gain from studying Divine Law and/or reasoning Natural Law. Human Law is just the laws of Natural Law that are reflected within the established rules of society. Aquinas argued that a Human Law which is not influenced by Natural and/or Divine Law is no law at all and does not need to be followed.

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

2. (b) **'Aquinas' Natural Law provides a practical basis for judging moral issues.'**

Evaluate this view.

[AO2 30]

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

- Natural Law offers a practical basis for judging moral issues because of its deontological nature. Its deontological nature means that Natural Law offers clear ethical guidelines on all ethical actions. Moral agents will have a clear and practical guide on which actions are right and which are wrong.
- Natural Law offers moral guidance which will be universal, objective and rational. Therefore, Natural Law is more practical because it does not rely on unpredictable emotions, it is not swayed by fashionable ethical trends or dependent upon on unreliable and/or unknowable consequences of a moral agent's actions.
- Natural Law's practicality has been illustrated because it was partly used as the basis for the United Nations' 'Universal Declaration of Human Rights' (1948).
- Natural Law is particularly practical for moral agents with a religious belief because the fundamental foundations of Natural Law's authority is from God. Therefore, Natural Law supports belief in God
- However, one could argue that Natural Laws can sometimes conflict with each other, potentially leaving the moral agent unsure whether their action is wrong or right. Aquinas did address this issue with the principle of double effect. This principle, according to Aquinas, helps guide moral agents when a double effect occurs.
- Natural Law is not particularly practical for moral agents who are non-believers. Non-believers would deny that the ability to reason is God-given and therefore cast doubt on all of Natural Law's claims.
- Natural Law does not offer a practical basis for judging ethical issues because it ignores diversity of opinion. This can lead to intolerance, particularly in areas that Natural Law would consider immoral. Candidates could refer here to homosexual relations, euthanasia, etc.
- Natural Law's views are also not practical because they can be difficult to justify in a contemporary, post-modern society. A post modern society is characterised by moral agents valuing their personal autonomy. Therefore, Aquinas' universal moral theory would seem at odds with societies' values.
- Natural Law does not provide a practical basis for judging moral issues as it ignores any good consequences that might come about as a result of an action. The morality of an action can be more sophisticated and multi-layered than just the action itself. However, Natural Law does more than just judge actions, it also places emphasis on a moral agent's virtues and internal acts.

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

Section B

3. (a) **Explain the meta-ethical approach of Naturalism.** [AO1 20]

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

- Naturalism is meta-ethical theory. It explores the status, foundations, and scope of moral values and words. Naturalism concentrates on what morality itself is.
- Naturalism states that objective moral laws exist independently of human beings. Morality is not the result of human rational thought but is an independent reality.
- As morality is independent of reality, moral terms can be understood by analysing the natural world in the same way that scientific terms can be understood from analysis.
- Both ethical and non-ethical statements can both be regarded as cognitivist.
- Cognitivism is the meta-ethical view that ethical sentences express propositions and can therefore can be verified or falsified.
- Verified moral statements can then be accepted as objective truths in the same way that scientific statements are accepted as objective truths.
- As moral statements are objective truths they must also be universal i.e. apply to all in the same way.
- Candidates can refer to the work of F.H. Bradley on Naturalism. Bradley developed naturalism by arguing that ethical sentences express propositions. These propositions can be seen as true or false by considering objective features of the world. Therefore, meta-ethical statements can be seen in the same way as scientific terms.

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

3. (b) **'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' cannot be used in objective statements. This is because you cannot define ethical words like 'good' and 'bad'. Any attempt to find a definition will reduce / limit the idea of these terms. Therefore, ethical terms like 'good' and 'bad' cannot be used in objective statements because ethical terms are themselves are undefinable.
- Ethical statements cannot be objective because the terms used to express them are not themselves objective. Naturalism cannot illustrate ethical language as being objective because the words used in ethical statements cannot express ethical facts.
- The view that ethical language can never be objective is also supported by the meta-ethical theory of Emotivism. Emotivism states objective moral laws do not exist. Moral terms express personal emotional attitudes and not propositions that can be verified or falsified. Instead, ethical terms are just expressions of personal approval or disapproval.
- However, Naturalism states that objective moral laws do exist that are independent of human beings. Moral terms can be understood by analysing the natural world. Ethical words like 'good', 'bad', 'right' or 'wrong' are defined in the same way we define scientific terms, through observation of the natural world. Ethical statements are verified or falsified using scientific criteria.
- Ethical statements are cognitivist, and as a result, morality can be defined in factual terms. This would mean that ethical statements have an absolute nature that can be applied to all moral agents equally. The idea is supported by F.H. Bradley, he stated that ethical sentences express moral propositions. It is the objective features of the world around us that can be used to decide if these propositions are true or false.
- Intuitionism would also argue that objective ethical statements exist. However, objective moral laws can be discovered by using our minds in an intuitive way. Intuitive ability is a universal innate ability and therefore allows for objective moral values.

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

4. (a) **Explain Fletcher's rationale for accepting agape as the basis for Situation Ethics and rejecting other approaches to ethics.** [AO1 20]

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

- Legalism is an ethical approach based on following prescribed rules. Fletcher has various reasons for rejecting this type of system. For example, it does not allow people the freedom to make moral choices and as a result, people get caught up in a 'choking web of rules'. Legalism does not consider the situation people find themselves in.
- Furthermore, Fletcher believed it is impossible to create rules for all moral situations. He also believed that some of the legalist rules of the Bible were nonsensical and should not be followed.
- Antinomianism is the ethical approach which is based on the idea that there are no rules, laws or principles which must be followed. The situation itself will provide the solution, which can be found through intuition.
- Fletcher rejected antinomianism because he felt people need some form of guidance and that without guidance people would become amoral. He believed that this would ultimately lead society into moral chaos / anarchy.
- Fletcher rejected the use of the traditional view of 'conscience' in ethics i.e. whether that be as a form of intuition, channel for divine guidance or internalised cultural values. Fletcher believed the conscience is something that only considers the consequences of your actions.
- Fletcher states that we should base all our moral decisions on the application of agape – altruistic love. His rationale for this is that it is the middle way between the two extremes of legalism and antinomianism. Agape avoids the 'choking web of laws' of legalism, but provides guidance unlike antinomianism.
- Fletcher believed agape was the key principle of Jesus' teachings and overrides any commandments. As he states in the Fundamental Principles - 'Love is the ruling norm of Christianity'.
- Fletcher considered agape to be the sole intrinsic good.

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

4. (b) **‘Agape provides a fair approach to ethics.’**
Evaluate this view.

[AO2 30]

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

- Agape is a fair approach to ethics because it is based on the ‘pure’ motivation of selfless love. Fletcher illustrates this point in the Fundamental Principle of "only one thing is intrinsically good, namely love". Fletcher supports this point with the biblical verse from St. Paul in 1 Corinthians 13.
- Agape is fairer because love and justice, according to Fletcher, are the same thing. He illustrated this in his Fundamental Principles where he argues ‘justice is love distributed, nothing more’. Therefore, love is fairer because if agape was shared, there would be no injustice.
- Agape is fair 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 situationally’. This states that in each situation you decide there and then what the most loving thing to do is.
- Situation Ethics can be seen as a fairer approach to ethics because it puts people first above laws. This was illustrated by Fletcher in his working principle of personalism. This is fair because it relativises legalistic rules e.g. ‘Do not steal’ becomes relative to love – if love demands stealing food for the hungry, you can steal.
- Fletcher’s working principle of pragmatism ensures fairness, because pragmatism states actions can only be done if consequences are likely to achieve agape.
- However, this could be countered by influential church leaders who are against the use of agape e.g. Pope Pius XII said that Situation Ethics was “an individualistic ethic designed to justify actions opposed by God.”
- St Paul states love is important but is not the only God desired quality for humanity. Others include joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Therefore, Situation Ethics can be considered to be a unfair approach to ethics because it is concentrated entirely on agape.
- Agape is not a fair approach to ethics because it has to consider unpredictable consequences. The agapeic consequences of an action can never be guaranteed, therefore it is fairer just to judge the action.
- Agape is not a fair approach to ethics because it does not offer a clearly defined set of ethical rules. Therefore, because agape is not objective it depends on different subjective interpretations, which could be twisted by a person’s ego-centric tendencies.

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

5. (a) **Explain Augustine's and John Calvin's understanding of predestination.**
[AO1 20]

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

Augustine's understanding of predestination:

- Augustine wrote the 'Doctrine of Original Sin' which states 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 believes that every person is predestined to be a sinner, even before he/she is born. They are incapable of doing anything that is good.
- God did not intend that all people remain in this desperate state. By God's grace a few people (elect/saints) are purged (atoned) of their sinful nature. God decides who receive his grace before they were even born.

John Calvin's understanding of predestination:

- Calvin wrote the 'Doctrine of Election' which states that 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 Reprobates will receive eternal damnation.

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

5. (b) 'A religious believer cannot accept free will.'
Evaluate this view.

[AO2 30]

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

- Some theologians argue God has the characteristics necessary to predestine. God is omnipotent, omniscient, absolute sovereign, etc. so predestination is possible. What can be doubted, however, is free will, because if God is sovereign then nothing can happen without God's will or knowledge. If human 'choice' has already been decreed then it is no choice in the real sense of the word at all. Therefore, religious believers cannot accept free will.
- Calvin believed that there is evidence from the Bible which implies that humanity is predestined, such as Romans 8:29. Therefore, a religious believer cannot accept free will.
- A religious believer cannot accept free will because the arguments put forward by theologians like Calvin. Calvin's predestination argument clearly illustrates that God controls our eternal destiny from before we were born. Moreover, Calvin has influenced Protestant views.
- A religious believer may accept free will because Augustine would appear to support free will. Augustine argued that we are born with an essential human nature that is free (liberium arbitrium).
- However, a defect in human nature (concupiscence) results in humanity being predestined to be 'massa peccati' (a lump of sin) because this defect overrides our free will. Our secondary nature of sin always overrides our essential human nature of free will, therefore we have no free will at all. Augustine's argument has heavily influenced Catholic beliefs on predestination.
- Candidates, could use holy scripture references to illustrate we have free will e.g. Genesis 3, Qur'an 76:2 etc.
- Some theologians would be argue that God has the power to give humanity free will. God gives humanity free will so that humanity can choose to love Him.
- Some theologians argue that God is timeless and outside of time. This means that God sees the past, present and future simultaneously. For such a God, past, present and future are redundant terms as there is no time for a timeless God. This could mean that God knows the our future because He can see it, but humanity has free will on how to achieve that future.

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