

WJEC Eduqas GCE AS in RELIGIOUS STUDIES

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SAMPLE ASSESSMENT MATERIALS

Teaching from 2016





For teaching from 2016
For award from 2017

GCE AS RELIGIOUS STUDIES

SAMPLE ASSESSMENT
MATERIALS

Contents

		Page
COMPONENT 1: An Introduction to the Study of Religion		
Option A: An Introduction to Christianity	Question paper	5
	Marking scheme	7
Option B: An Introduction to Islam	Question paper	21
	Marking scheme	23
Option C: An Introduction to Judaism	Question paper	37
	Marking scheme	39
Option D: An Introduction to Buddhism	Question paper	53
	Marking scheme	55
Option E: An Introduction to Hinduism	Question paper	69
	Marking scheme	71
Option F: An Introduction to Sikhism	Question paper	85
	Marking scheme	87
COMPONENT 2: An Introduction to Philosophy of Religion		
	Question paper	101
	Marking scheme	103
COMPONENT 3: An Introduction to Religion and Ethics		
	Question paper	117
	Marking scheme	119



AS RELIGIOUS STUDIES

COMPONENT 1

An Introduction to the Study of Religion

Option A: An Introduction to Christianity

SAMPLE ASSESSMENT MATERIALS

1 hour 30 minutes



ADDITIONAL MATERIALS

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

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

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
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately.

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

Section A

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

Either

1. (a) Explain why it is difficult to harmonise the events in the birth narratives in Matthew and in Luke. [25]
- (b) 'The birth narratives have nothing to do with the doctrine of the incarnation.'
Evaluate this view. [25]

Or

2. (a) Explain the ways in which the Bible could be considered a source of moral advice. [25]
- (b) 'The Psalms offer the best guide to living for Christians.'
Evaluate this view. [25]

Section B

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

3. (a) Explain **two** theories of the Atonement that you have studied. [25]
- (b) 'The belief that God would sacrifice Jesus for human sin shows that God is cruel.'
Evaluate this view. [25]
4. (a) Examine Luther's arguments for justification by faith alone. [25]
- (b) 'Good deeds are necessary for salvation.'
Evaluate this view. [25]
5. (a) Compare the ways in which the Eastern Orthodox and Western Christian churches celebrate Easter. [25]
- (b) 'Eastern Orthodox Christmas and Western Christian Christmas have very little in common.'
Evaluate this view. [25]

COMPONENT 1 – An introduction to the 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.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 25 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - religious, philosophical and/or ethical thought and teaching - influence of beliefs, teachings and practices on individuals, communities and societies - cause and significance of similarities and differences in belief, teaching and practice - approaches to the study of religion and belief.
5	21-25 marks • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks • 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. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks • 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. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks • 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. • Some grasp of basic specialist language and vocabulary. N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'
0	• No relevant information.

Band	Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	21-25 marks • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks • 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. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks • 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. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks • 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. • Some use of basic specialist language and vocabulary.
0	• No relevant analysis or evaluation.

Option A: An Introduction to Christianity

MARK SCHEME

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

Section A

- 1 (a) Explain why it is difficult to harmonise the events in the birth narratives in Matthew and in Luke. [AO1 25]**

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

- The texts have some important, seemingly irreconcilable, differences, which could be due to the different source traditions being used in both accounts (which could legitimately be referred to here).
- These differences include the time scales, in Matthew, the visit of the Magi is apparently nearly two years after the birth of Jesus (based on Matthew 2:16); Luke has the return to Nazareth little more than 40 days afterwards.
- Different locations - Matthew assumes the family home is in Bethlehem, that they journey to Egypt, and settle in Nazareth (Matthew 2:1; 2:13-14; 2:23); Luke assumes the family home is in Nazareth, that they journey to Bethlehem for the census, that they visit Jerusalem and then return to Nazareth (Luke 1:26; 2:4-5; 2:39).
- Focus on different characters - Matthew's account involves Herod and the Magi; Luke's has Elizabeth, Zechariah, shepherds, Simeon, and Anna.
- Different perspectives - Matthew is focused on Joseph; Luke on Mary.
- Intended audiences – Matthew appears to have been written for a Jewish audience, whereas Luke for a Gentile one.
- Critical scholarship is largely unconvinced by harmonisations, as they often ignore inconsistencies and involve speculative assumptions about the texts in question.
- However, even those who do not attempt to harmonise the accounts do not necessarily deny (a) basic similarities between the texts, or (b) that there may have been a historical core.

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

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

[AO2 25]

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

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

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

2. (a) Explain the ways in which the Bible could be considered a source of moral advice. [AO1 25]

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

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

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

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

[AO2 25]

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

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

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

Section B

3. (a) Explain two theories of the Atonement that you have studied. [AO1 25]

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

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

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

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

3. (b) **'The belief that God would sacrifice Jesus for human sin shows that God is cruel.'**
Evaluate this view. [AO2 25]

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

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

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

4. (a) Examine Luther's arguments for justification by faith alone. [AO1 25]

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

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

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

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

[AO2 25]

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

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

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

5. (a) **Compare the ways in which the Eastern Orthodox and Western Christian churches celebrate Easter.** [AO1 25]

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

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

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

5. (b) **‘Eastern Orthodox Christmas and Western Christian Christmas have very little in common.’**
Evaluate this view. [AO2 25]

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

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

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



AS RELIGIOUS STUDIES

COMPONENT 1

An Introduction to the Study of Religion

Option B: An Introduction to Islam

SAMPLE ASSESSMENT MATERIALS

1 hour 30 minutes



ADDITIONAL MATERIALS

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

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

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

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- 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 religious and moral benefits Muslims receive by observing Ramadan. [25]
- (b) 'Id-ul-Fitr is more of a social occasion than a religious festival.' Evaluate this view. [25]

Or

2. (a) Explain how the masjid (mosque) in Islam provides religious, social and educational support for Muslims. [25]
- (b) 'The masjid is more important for Muslim men than for Muslim women.' Evaluate this view. [25]

Section B

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

3. (a) Explain the purpose of salah and other different types of prayer within Islam. [25]
- (b) 'Niyat (intention) is the most important aspect of prayer for Muslims.' Evaluate this view. [25]
4. (a) Explain Muslim beliefs about the role of prophets within Islam before the time of Muhammad. [25]
- (b) 'Muhammad was no more than a messenger.' Evaluate this view. [25]
5. (a) Explain the different reasons for the persecution faced by Muhammad and his followers in Makkah. [25]
- (b) 'The Hijrah was the main reason for the early success of Islam.' Evaluate this view. [25]

COMPONENT 1 – An introduction to the 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.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 25 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - religious, philosophical and/or ethical thought and teaching - influence of beliefs, teachings and practices on individuals, communities and societies - cause and significance of similarities and differences in belief, teaching and practice - approaches to the study of religion and belief.
5	21-25 marks • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks • 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. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks • 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. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks • 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. • Some grasp of basic specialist language and vocabulary. N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'
0	• No relevant information.

Band	Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	21-25 marks • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks • 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. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks • 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. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks • 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. • Some use of basic specialist language and vocabulary.
0	• No relevant analysis or evaluation.

Option B: An Introduction to Islam

MARK SCHEME

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

Section A

- 1. (a) Explain the religious and moral benefits Muslims receive by observing Ramadan. [AO1 25]**

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

- The Muslim practice of fasting for the whole month of Ramadan. Keeping the fast is a religious duty for Muslims and the act of obedience and submission involved helps a Muslim to feel spiritually fulfilled.
- Fasting is probably the most universal practice because it is something everyone does together. It therefore brings the religious benefit of unifying and strengthening the Ummah.
- Muhammad received the Qur'an during the month of Ramadan and this significant event is remembered and celebrated by Muslims through a more intense focus on reading it, reciting it and studying it.
- Fasting brings Muslims closer to Allah as it provides Muslims with a religious goal as opposed to physical matters. It develops a personal spiritual relationship with Allah through time dedicated to individual prayer and spiritual reflection.
- Morally, Ramadan gives Muslims an opportunity to identify with the poor, while fasting, Muslims empathise with the needy in society. Fasting evokes feelings for the plight of the starving.
- Ramadan is more than just fasting, it encourages self-control for Muslims. It encourages self-control of bad thoughts, deeds etc. and thoughts that need to be banished. It leads to a renewal of moral obligations within Islam. There are also specific moral goals such as a deliberate focus on not speaking ill of anyone, not lying or swearing and these shift focus away from the 'self' towards a consideration of others.
- Ramadan mentally and spiritually prepares Muslims for any hardships they may face in life and in the year ahead.

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

1. (b) **‘Id-ul-Fitr is more of a social occasion than a religious festival.’
Evaluate this view. [AO2 25]**

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

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

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

2. (a) Explain how the masjid (mosque) in Islam provides religious, social and educational support for Muslims. [AO1 25]

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

- Masjid literally means a 'place of prostration' and this is first and foremost the nature of immediate support for a Muslim as a religious portal of communication through submission to Allah.
- The original mosque in Madinah performed many roles - it was a centre for congregational worship practices, a learning centre, the seat of the government, a welfare/charity centre, a detention and rehabilitation centre, a place for medical treatment/nursing and a place for some leisure activities. All these fulfilled the roles of religious, social and educational support.
- The mosque has continued to be an important religious, social and educational centre of support for the Ummah since the establishment of the first Mosque through to today.
- Whilst the mosque is often seen as a house of salah (prayer) and worship, both communal and individual, its subsidiary functions are also seen as invaluable support for Muslims.
- In its further social role the mosque is often the centre of Islam social/community life e.g. providing nursery facilities, counselling, etc. and many mosques are registered charities.
- In its further religious role each mosque is led by an Imam – he gives general advice and religious instruction, especially during the Friday sermon. He will often also discuss political and social issues with the community.
- The mosque is used as a central hub for the celebration of festivals such as Id-ul-Fitr. The mosque is used for important rites of passage ceremonies e.g. weddings.
- Muslim law is often discussed and disputes are often settled in the mosque.
- In terms of educational support the madrassa (school) is usually based at the mosque for study of the Arabic language and the Qur'an. The mosque is also used as a library – a place for lectures, study or Sunday schools. For example, some mosques offer GCSE Arabic tuition or teach English.

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

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

[AO2 25]

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

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

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

Section B

3. (a) **Explain the purpose of salah and other different types of prayer within Islam.** [AO1 25]

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

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

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

3. (b) 'Niyat (intention) is the most important aspect of prayer for Muslims.'

Evaluate this view.

[AO1 25]

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

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

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

4. (a) **Explain Muslim beliefs about the role of prophets within Islam before the time of Muhammad.** [AO1 25]

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

- Islamic teaching distinguishes between the nabi (prophet) and a rasul (messenger). Traditionally the two terms are interchangeable and can refer to all prophets in Islam; however, there is a perceived difference that is sometimes made. Technically a rasul is a prophet that actually brings with him a written message with a particular mission. In this understanding all nabi are not rasul, but all rasul are nabi.
- A belief in risalah (the message) is an essential feature of Muslim life. It is through risalah the will of Allah is revealed to humans and has been done since the beginning of time. The unity and greatness of Allah means that he cannot communicate directly with humans. Messengers however, allow humans to receive instructions on how to fulfil Allah's will.
- Rasul (messengers) have relevance throughout Islamic history as nadir (warners) according to Qur'an 4:9 due to the nature of the message brought.
- Before the time of Muhammad the Qur'an and Islamic teaching mentions that there have been numerous prophets that have served to warn and guide humanity with a message from God. 313 are referred to as rasul, that is, those distinguished with a specific revelation from Allah.
- The beliefs in Islam surrounding the prophets before Muhammad are that they are very important figures. In particular, Isa is considered only second to Muhammad and it is a grave sin to disrespect Isa.
- Of these there are five key rasul that brought the most important scriptures to humanity, (the last of whom being Muhammad and the Qur'an). Each messenger was given Allah's words for each generation in order to guide humanity in the way of Islam, but these messages were often forgotten, distorted or ignored. In the case of the Sahifa it has been lost to humanity forever.
The other four rasul were:
 - Sahifa – the Scrolls associated with Ibrahim (Abraham)
 - Torah – the Torah associated with Musa (Moses)
 - Zabur – the Psalms associated with Dawud (David)
 - Injil – the Gospel associated with Isa (Jesus)

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

4. (b) **‘Muhammad was no more than a messenger.’**
Evaluate this view.

[AO1 25]

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

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

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

- 5 (a) **Explain the different reasons for the persecution faced by Muhammad and his followers in Makkah.** [AO1 25]

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

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

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

- 5 (b) **‘The Hijrah was the main reason for the early success of Islam.’**
Evaluate this view. [AO1 25]

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

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

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



AS RELIGIOUS STUDIES

COMPONENT 1

An Introduction to the Study of Religion

Option C: An Introduction to Judaism

SAMPLE ASSESSMENT MATERIALS

1 hour 30 minutes



ADDITIONAL MATERIALS

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

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

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
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately.

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

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

Section A

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

Either

1. (a) Explain how Pesach celebrates Jewish teachings about redemption and hope. [25]
- (b) 'Pesach is the most important festival in Judaism.'
Evaluate this view. [25]

Or

2. (a) Explain how for Jews the synagogue has become a substitute for the Temple. [25]
- (b) 'It is the synagogue that continues to ensure the survival of Judaism.'
Evaluate this view. [25]

Section B

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

3. (a) Explain Abraham's role as 'Father of the Jewish people'. [25]
- (b) 'The covenant is more a responsibility than a privilege.'
Evaluate this view. [25]
4. (a) Examine Jewish beliefs about the Messiah and establishment of a new world order. [25]
- (b) 'Jewish beliefs about the afterlife are too vague to be relevant today.'
Evaluate this view. [25]
5. (a) Examine different views about the importance of mitzvot found in Orthodox and Hasidic Judaism. [25]
- (b) 'Reform Judaism distorts Jewish understanding of mitzvot.'
Evaluate this view. [25]

COMPONENT 1 - A Study of Religion: Mark Scheme

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

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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.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 25 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - religious, philosophical and/or ethical thought and teaching - influence of beliefs, teachings and practices on individuals, communities and societies - cause and significance of similarities and differences in belief, teaching and practice - approaches to the study of religion and belief.
5	21-25 marks • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks • 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. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks • 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. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks • 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. • Some grasp of basic specialist language and vocabulary. N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'
0	• No relevant information.

Band	Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	21-25 marks - 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. - Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks - 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. - Accurate use of specialist language and vocabulary in context.
3	11-15 marks - 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. - Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks - 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. - Some accurate use of specialist language and vocabulary in context.
1	1-5 marks - 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. - Some use of basic specialist language and vocabulary.
0	No relevant analysis or evaluation.

Option C: An Introduction to Judaism

MARK SCHEME

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

Section A

- 1 (a) Explain how Pesach celebrates Jewish teachings about redemption and hope. [AO1 25]**

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

- The festival celebrates Jewish teachings about redemption and hope because it reminds them that their freedom was given to them by God and came about as a result of God's intervention in history. (Exodus 12-15). Pesach commemorates and celebrates the historical exodus of the Jewish people from Egyptian slavery. Moses was able to deliver God's message to the Jewish people and to offer the Jewish slaves hope of freedom and the promise of redemption.
- Pesach celebrates Jewish teachings about redemption and hope because it reflects the theme of redemption. (1) The historical redemption of the Israelites from Egypt. (2) The ultimate redemption of the world under the rule of God.
- The significance of the Haggadah - the text which explains the story of Pesach and outlines the rituals performed during the Seder meal. It enables Jews to remember the fourteen steps of the story of the Jewish experience in Egypt and of the Exodus and revelation of God. This is a significant story in the history and identity of the Jewish people. The retelling of the story celebrates Jewish teachings about redemption and hope.
- The major observance of Pesach is the seder meal. The importance of the symbolism and ritual of objects and food used during the seder meal celebrates Jewish teachings about redemption and hope. Pesach offers Jewish people hope and reminds them of their belief that God is always with them and will not forsake them in times of need.
- For example: a roasted egg is a symbol of festival sacrifice; bitter herbs linked to the bitterness of slavery; a piece of potato is dipped in salt water to recall the tears the Jews shed as slaves. It is in these moments of desperation that beliefs about deliverance, redemption and, therefore, hope are central to the celebration.
- The festival celebrates Jewish teachings about redemption and hope in that it reflects hope for the future 'next year in Jerusalem' – the coming of Elijah during Pesach to announce the coming of the Messiah.

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

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

[AO2 25]

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

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

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

2. (a) **Explain how for Jews the synagogue has become a substitute for the Temple.** [AO1 25]

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

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

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

2. (b) **'It is the synagogue that continues to ensure the survival of Judaism.'**
Evaluate this view. [AO2 25]

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

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

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

Section B

3. (a) Explain Abraham's role as 'Father of the Jewish people'. [AO1 25]

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

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

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

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

[AO2 25]

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

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

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

4. (a) Examine Jewish beliefs about the Messiah and establishment of a new world order. [AO1 25]

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

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

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

4. (b) **‘Jewish beliefs about the afterlife are too vague to be relevant today.’**
Evaluate this view. [AO1 25]

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

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

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

5. (a) Examine different views about the importance of mitzvot found in Orthodox and Hasidic Judaism. [AO1 25]

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

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

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

5. (b) **‘Reform Judaism distorts Jewish understanding of mitzvot.’**
Evaluate this view. [AO2 25]

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

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

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



AS RELIGIOUS STUDIES

COMPONENT 1

An Introduction to the Study of Religion

Option D: An Introduction to Buddhism

SAMPLE ASSESSMENT MATERIALS

1 hour 30 minutes



ADDITIONAL MATERIALS

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

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

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
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately.

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

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

Section A

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

Either

1. (a) Examine Buddhist teachings about anicca and dukkha. [25]
- (b) 'The three lakshanas are negative.'
Evaluate this view. [25]

Or

2. (a) Examine the Buddhist notion of rebirth. [25]
- (b) 'Karma is an irrelevant concept for Buddhists today.'
Evaluate this view. [25]

Section B

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

3. (a) Explain what the Eightfold Path teaches about wisdom. [25]
- (b) 'Meditation cannot be practised in isolation from wisdom and morality.'
Evaluate this view. [25]
4. (a) Examine the Buddhist practice of going for refuge. [25]
- (b) 'The practice of going for refuge in the sangha means more for a heritage Buddhist than a convert Buddhist.'
Evaluate this view. [25]
5. (a) Explain the impact of the episode of the Four Sights on the life of the Buddha. [25]
- (b) Evaluate the view that knowing the historical Buddha's biography is essential to understanding Buddhism. [25]

COMPONENT 1 – An introduction to the 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.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 25 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - religious, philosophical and/or ethical thought and teaching - influence of beliefs, teachings and practices on individuals, communities and societies - cause and significance of similarities and differences in belief, teaching and practice - approaches to the study of religion and belief.
5	21-25 marks • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks • 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. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks • 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. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks • 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. • Some grasp of basic specialist language and vocabulary. N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'
0	• No relevant information.

Band	Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	21-25 marks - 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. - Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks - 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. - Accurate use of specialist language and vocabulary in context.
3	11-15 marks - 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. - Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks - 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. - Some accurate use of specialist language and vocabulary in context.
1	1-5 marks - 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. - Some use of basic specialist language and vocabulary.
0	No relevant analysis or evaluation.

Option D: An Introduction to Buddhism

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

Section A

1. (a) Examine Buddhist teachings about anicca and dukkha. [AO1 25]

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

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

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

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

[AO2 25]

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

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

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

2. (a) Examine the Buddhist notion of rebirth. [AO1 25]

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

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

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

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

[AO2 25]

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

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

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

Section B

3. (a) Explain what the Eightfold Path teaches about wisdom. [AO1 25]

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

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

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

3. (b) **‘Meditation cannot be practised in isolation from wisdom and morality.’**
Evaluate this view. [AO2 25]

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

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

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

4. (a) Examine the Buddhist practice of going for refuge. [AO1 25]

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

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

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

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

[AO2 25]

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

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

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

5. (a) **Explain the impact of the episode of the Four Sights on the life of the Buddha.** [AO1 25]

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

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

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

5. (b) **Evaluate the view that knowing the historical Buddha's biography is essential to understanding Buddhism.** [AO2 25]

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

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

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



AS RELIGIOUS STUDIES

COMPONENT 1

An Introduction to the Study of Religion

Option E: An Introduction to Hinduism

SAMPLE ASSESSMENT MATERIALS

1 hour 30 minutes



ADDITIONAL MATERIALS

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

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

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
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately.

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

Section A

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

Either

1. (a) Compare puja in the home and mandir within Hinduism. [25]
- (b) 'The most important aspect of puja is the relationship between devotee and deity.'
Evaluate this view. [25]

Or

2. (a) Explain how the celebration of Durga Puja helps shape religious identity. [25]
- (b) 'Festivals are not an essential part of Hinduism.'
Evaluate this view. [25]

Section B

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

3. (a) Explain the importance of the Trimurti to the Hindu understanding of God. [25]
- (b) 'Hinduism cannot be regarded as one religion.'
Evaluate this statement. [25]
4. (a) Explain the reasons why it is difficult to determine how Hinduism began. [25]
- (b) 'Modern Hinduism is completely different from Vedic religion.'
Evaluate this view. [25]
5. (a) Explain the concept of ahimsa in Hinduism and how it is practised in the personal life of Hindus. [25]
- (b) 'Ahimsa is an impossible ideal for communities in the modern world.'
Evaluate this view. [25]

COMPONENT 1: An Introduction to the 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.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 25 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - religious, philosophical and/or ethical thought and teaching - influence of beliefs, teachings and practices on individuals, communities and societies - cause and significance of similarities and differences in belief, teaching and practice - approaches to the study of religion and belief.
5	21-25 marks • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks • 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. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks • 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. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks • 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. • Some grasp of basic specialist language and vocabulary. N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'
0	• No relevant information.

Band	Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	21-25 marks - 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. - Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks - 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. - Accurate use of specialist language and vocabulary in context.
3	11-15 marks - 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. - Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks - 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. - Some accurate use of specialist language and vocabulary in context.
1	1-5 marks - 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. - Some use of basic specialist language and vocabulary.
0	No relevant analysis or evaluation.

Option E: An Introduction to Hinduism

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

Section A

1. (a) Compare puja in the home and mandir within Hinduism. [AO1 25]

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

Common elements include:

- A Hindu will first of all wash in order to be pure in the deity's presence. This shows respect and a desire to clean not only the body but the soul and to clear away ignorance.
- Murtis, which represent the characteristics of Brahman in the home and temple, will be decorated and a bell rung to awaken the deity. Hindus believe that God is omnipresent and therefore in the idol. Images or murtis used both in the home and the temple help people to focus their minds on God and to become aware of its presence.
- Brightly coloured flowers are laid before the murtis. The flowers represent worldly desires and the offering of flowers shows willingness to get rid of one's desires and express love and devotion for the deity.
- A mantra will be chanted and Arti will be performed. Devotees accept the light of the arti lamp which symbolically represents the light and blessing of God. It also represents the wish to destroy the darkness of ignorance and receive the light of knowledge.
- Prashad (a gift of food) will then be taken as a gift from God to the household. Offerings will then be made, representing the five senses and five elements, giving thanks for the gift of life.

Differences include:

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

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

1. (b) **'The most important aspect of puja is the relationship between devotee and deity.'**
Evaluate this view. [AO2 25]

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

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

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

2. (a) **Explain how the celebration of Durga Puja shapes religious identity.**
[AO1 25]

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

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

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

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

[AO2 25]

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

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

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

Section B

3. (a) **Explain the importance of the Trimurti to the Hindu understanding of God.** [AO1 25]

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

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

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

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

[AO2 25]

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

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

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

4. (a) **Explain the reasons why it is difficult to determine how Hinduism began.**
[AO1 25]

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

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

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

4. (b) **‘Modern Hinduism is completely different from Vedic religion.’**
Evaluate this view. [AO2 25]

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

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

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

5. (a) **Explain the concept of ahimsa in Hinduism and how it is practised in the personal life of Hindus.** [AO1 25]

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

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

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

5. (b) **'Ahimsa is an impossible ideal for communities in the modern world.'**
Evaluate this view. [AO1 25]

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

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

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



AS RELIGIOUS STUDIES

COMPONENT 1

An Introduction to the Study of Religion

Option F: An Introduction to Sikhism

SAMPLE ASSESSMENT MATERIALS

1 hour 30 minutes



ADDITIONAL MATERIALS

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

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

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
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately.

Section A

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

Either

1. (a) Explain how Guru Nanak's background influenced his teaching. [25]
- (b) 'The most important event in Guru Nanak's life was his experience of God's court.'
Evaluate this view. [25]

Or

2. (a) Explain the status and role in Sikhism of the Guru Granth Sahib. [25]
- (b) 'An understanding of the Guru Granth Sahib is all that is needed to be a Sikh.'
Evaluate this view. [25]

Section B

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

3. (a) Explain the relationship between sewa and the principles of Sarbhat da bhala. [25]
- (b) 'Sewa has more material value than spiritual value.'
Evaluate this view. [25]
4. (a) Explain how the festival of Vaisakhi helps Sikhs focus on spiritual matters. [25]
- (b) 'Sikh festivals are just social occasions for most Sikhs today.'
Evaluate this view. [25]
5. (a) Examine the Sikh understanding of God as the one, the only one and personal. [25]
- (b) 'Belief in God is the most important Sikh belief.'
Evaluate this view. [25]

COMPONENT 1 – An introduction to the 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.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 25 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - religious, philosophical and/or ethical thought and teaching - influence of beliefs, teachings and practices on individuals, communities and societies - cause and significance of similarities and differences in belief, teaching and practice - approaches to the study of religion and belief.
5	21-25 marks • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks • 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. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks • 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. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks • 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. • Some grasp of basic specialist language and vocabulary. N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'
0	• No relevant information.

Band	Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	21-25 marks - 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. - Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks - 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. - Accurate use of specialist language and vocabulary in context.
3	11-15 marks - 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. - Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks - 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. - Some accurate use of specialist language and vocabulary in context.
1	1-5 marks - 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. - Some use of basic specialist language and vocabulary.
0	No relevant analysis or evaluation.

Option F: An Introduction to Sikhism

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

Section A

1. (a) Explain how Guru Nanak's background influenced his teaching. [AO1 25]

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

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

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

1. (b) **‘The most important event in Guru Nanak’s life was his experience of God’s court.’**
Evaluate this view. [AO1 25]

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

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

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

2. (a) Explain the status and role in Sikhism of the Guru Granth Sahib.

[AO1 25]

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

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

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

2. (b) **‘An understanding of the Guru Granth Sahib is all that is needed to be a Sikh.’**

Evaluate this view.

[AO2 25]

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

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

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

Section B

3. (a) Explain the relationship between sewa and the principles of Sarbat da bhala. [AO1 25]

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

- Sewa is based on the teachings found within the Guru Granth Sahib that Sikhs should strive to be less self-centred and more God-centred. They should live their lives in the selfless service of others (sewa).
- Sikh participation in life must be morally based, of which sewa is an expression. It is the inseparable link between belief and conduct. Sewa is an expression of the principle of no ill will against any person including adversaries.
- It includes the principle of working towards the common good for all. It is also an expression of devotion to God. Sewa recognises no barriers of religion, caste or race.
- Sewa reflects the principle of Sarbat da bhala – working for the prosperity of everyone. Sarbat da bhala is a Sikh religious and social goal of which sewa is an expression.
- It expresses Sikh beliefs in the oneness of humanity which is basic to the Sikh world-view. This can only be created by selfless service to others, with honour and devotion. It represents Sikh belief that serving other people whoever they are is a way of serving God.
- It is a service that is undertaken to improve the community which encompasses the principle of Sarbhat and is completed without any thought of personal reward or benefit.
- Sewa should be performed because a Sikh wants to serve God and not for personal gain, but for the good of the whole community. Through sewa, a Sikh destroys any egoistic tendencies and develops humility and compassion for others.

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

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

[AO2 25]

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

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

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

4. (a) **Explain how the festival of Vaisakhi helps Sikhs focus on spiritual matters.** [AO1 25]

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

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

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

4. (b) **‘Sikh festivals are just social occasions for most Sikhs today.’**
Evaluate this view. [AO2 25]

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

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

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

5. (a) **Examine the Sikh understanding of God as the one, the only one and personal.** [AO1 25]

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

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

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

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

[AO2 25]

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

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



AS RELIGIOUS STUDIES

COMPONENT 2

An Introduction to Philosophy of Religion

SAMPLE ASSESSMENT MATERIALS

1 hour 30 minutes



ADDITIONAL MATERIALS

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

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **two** questions.

Write your answers in the separate answer book provided.

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

INFORMATION FOR CANDIDATES

Each question carries 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
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately.

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

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

Section A

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

Either

1. (a) Compare Aquinas' and Paley's forms of the teleological argument. [25]
- (b) 'The strengths of inductive arguments outweigh their weaknesses.'
Evaluate this view [25]

Or

2. (a) Compare Paley's and Tennant's forms of the teleological argument. [25]
- (b) 'The challenges to the teleological argument for God's existence are convincing.'
Evaluate this view. [25]

Section B

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

3. (a) Examine the ontological arguments for the existence of God with reference to Anselm and Descartes. [25]
- (b) 'The ontological arguments are successful in proving the existence of God.'
Evaluate this view. [25]
4. (a) Explain how Augustinian type theodicies offer a solution to the problem of evil. [25]
- (b) 'Irenaean type theodicies have never been successful in responding to the problem of evil.'
Evaluate this view. [25]
5. (a) Examine the main challenges to religious experience. [25]
- (b) 'The challenges to religious experiences are clearly not valid.'
Evaluate this view. [25]

COMPONENT 2: An Introduction to 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.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 25 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - <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	21-25 marks • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks • 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. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks • 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. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks • 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. • Some grasp of basic specialist language and vocabulary. N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'
0	• No relevant information.

Band	Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	21-25 marks • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks • 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. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks • 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. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks • 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. • Some use of basic specialist language and vocabulary.
0	• No relevant analysis or evaluation.

COMPONENT 2 - An Introduction to Philosophy of Religion

MARK SCHEME

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

Section A

1. (a) Compare Aquinas' and Paley's forms of the teleological argument. [AO1 25]

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

- Both Aquinas and Paley's arguments are inductive in form and are based on empirical evidence.
- Both Aquinas and Paley's arguments are about probability rather than proof.
- Aquinas' Fifth way 'From the governance of the world' – focusses on the concept that beings that lack intelligence are incapable of moving with any purpose on their own yet the observations of natural bodies seems to suggest that this is exactly what happens.
- Thus, for Aquinas, the focus is on the fact that non-intelligent matter achieves a purpose/end, which implies an intelligent being directing non-intelligent matter. His view of the universe is influenced by Aristotle.
- In contrast, Paley's understanding of the universe is different. He argues for the universe being like a complex machine that required an intelligent machine maker.
- He focusses on analogy with manufactured machines (pocket watch). Analogous effects have analogous causes, and we know that intelligence is the cause of a manufactured machine, so as the universe is like a manufactured machine, it demands an intelligent designer.
- Both Aquinas and Paley use an illustration. Aquinas - 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 – the idea that a mechanism with intricate and complex parts all put together in order to achieve a purpose which is in itself complex is analogous to the workings of the universe and therefore suggests that as the watch needs a watchmaker so the universe likewise needs a designing creator.
- The argument is further extended by reference to natural phenomena – structure of human eye, structure of bird's wings - these additional pieces of evidence are further proof that the universe is not the result of chance, but of deliberate, careful and intelligent, thought.

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

1. (b) **‘The strengths of inductive arguments outweigh their weaknesses.’**
Evaluate this view. [AO2 25]

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

- Strengths of inductive arguments lie in their ability in establishing probability.
- Inductive arguments rely on experience that may be universal and testable – allowing it to be widely used.
- Arguments can be flexible and support more than one probable conclusion, which is particularly useful if an individual is not entirely certain what the conclusion should be.
- Arguments are *a posteriori* and synthetic as they depend on experience/evidence which gives them credibility.
- The premises support the conclusion and therefore demonstrate rational structures.
- Inductive arguments allow for the possibility of error, which means that changes can be made to aspects of the reasoning without undermining the process (or conclusion) as a whole.
- Weaknesses of inductive arguments are that they can be accused of having limited effectiveness as ‘undeniable proofs’.
- Inductive arguments can be easily challenged if alternative evidence, that is equally as likely, is provided – thereby undermining the structure of the argument as a whole.
- It is possible to accept all of the evidence but to deny the conclusion without contradiction – this limits its effectiveness as an effective argument, particularly in terms of attempting to establish the existence of a divine being with specific characteristics (e.g. God of Classical theism as the designer of the universe).
- The premises, whilst supporting the conclusion, do not make it definite – for many this means the argument is not strong enough to support, especially as a basis for religious belief.

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

2. (a) Compare Paley's and Tennant's forms of the teleological argument.
[AO1 25]

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

- Both Paley's and Tennant's arguments are inductive in form and are based on empirical evidence.
- Both Paley's and Tennant's arguments are about probability rather than proof.
- Paley argues for the universe being like a complex machine that required an intelligent machine maker.
- He focusses on analogy with manufactured machines (pocket watch). Analogous effects have analogous causes, and we know that intelligence is the cause of a manufactured machine, so as the universe is like a manufactured machine, it demands an intelligent designer.
- Paley's Watch analogy – the idea that a mechanism with intricate and complex parts all put together in order to achieve a purpose which is in itself complex is analogous to the workings of the universe and therefore suggests that as the watch needs a watchmaker so the universe likewise needs a designing creator; the argument is further extended by reference to natural phenomena – structure of human eye, structure of bird's wings. These additional pieces of evidence are further proof that the universe is not the result of chance, but of deliberate, careful and intelligent thought.
- In contrast, Tennant focusses on the Anthropic principle (cosmos developed for intelligent life) – the identification through Tennant of the three principles that underline deliberate design (structure of natural world in providing the elements necessary to sustain intelligent human life, the fact that the workings of the world can be discovered and the fact that the universe led to the development of intelligent human life).
- Tennant also argues for the Aesthetic argument – Tennant's assertion that the beauty in the world and humankind's natural inclination to enjoy art, music and literature are the result of deliberate design by a benevolent designer who wanted humankind not only to exist, but to enjoy and appreciate their existence.
- Hence, Paley focusses more on how the universe works like a machine, whilst Tennant focusses more on the end product – its suitability for intelligent human life.

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

2. (b) **'The challenges to the teleological argument for God's existence are convincing.'**

Evaluate this view.

[AO2 25]

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

- Design is only apparent. The order that can be seen in the universe is not evidence of intention. Therefore, there is no need to conclude that this was the action of a designer God, thereby undermining claims for his existence.
- The suggestion that this argument is more of a God of 'gaps' argument rather than based on empirical evidential claims. As such, it is outdated and unnecessary in a rational scientific age.
- Supportive arguments against design from science – e.g. Darwin and his work on natural selection and evolution is contrary to the account in scripture of the universe and all that is in it being the deliberately designed result of God's actions.
- Natural selection explains the problem of evil, (i.e. random suffering, animal suffering, etc.) therefore it is a more acceptable alternative to divine 'intelligent' design theories, as it is based on empirical evidence not theological speculation.
- Candidates should consider the various counter arguments arising from Hume as being accepted as empirically sound (ineffective analogies; lack of experience; apparent not authentic design; no comparable universe) thereby providing a convincing challenge to the teleological argument.
- Alternatively, other views may include the fact that the teleological argument is based on observation of apparent design, order and purpose in the universe (a posteriori) i.e. a scientific method. In which case, the fundamentals of the argument are based on the same assumptions as that of scientific theories.
- Scientific theories are often in need of updating or proved to be false – therefore scientific evidence against the teleological argument does not necessarily prove an effective challenge.
- Contemporary scientists (e.g. Tennant) support the design concept. This shows that scientific evidence can be used to support as well as challenge the teleological argument. In which case, the strength of the argument may come down to a personal preference, negating the effectiveness of the challenges.

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

Section B

3. (a) **Examine the ontological arguments for the existence of God with reference to Anselm and Descartes.** [AO1 25]

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

- The ontological argument is a deductive argument – the process of reasoning from one or more statements to a logical conclusion. It is 'a priori' based on theoretical deduction rather than from observation or experience.
- Classical expression of the ontological argument as found in Anselm's Proslogion and his definition of God as 'a being than which nothing greater can be conceived'.
- Anselm's reference to 'the fool' and the idea that the very definition of God means something that must exist in reality and not only in mind. If God is greatest imaginable then he must exist separately from people's imaginations. He must exist in reality. If he exists only as a concept then a greater being could be imagined i.e. one that exists in reality as well as in the mind.
- The logically contradictory nature of thinking of something greater than God proves that God exist (Proslogion 2). Anselm argued that when he thought about God he realised the necessity of God's existence. Existence imposed itself on his thoughts and he realised the necessity of God's existence. It is not that his thoughts imposed existence on God.
- Anselm's second form of the argument – God has necessary existence and that necessary existence is a perfection (Proslogion 3). Anselm's second form of the argument – if God is the greatest being then he must have necessary existence since it is greater to have existence that cannot fail to be compared with contingent existence (existence that can fail to be).
- Descartes' concept of the 'supremely perfect being'. Descartes' argument centres on the idea of absolute objective perfection whilst for Anselm there is no theory of absolute objective greatness. God's existence as obvious and self-evident as the most basic mathematical truth - able to attain knowledge of God's existence simply by apprehending that necessary existence is included in the distinct idea of a supremely perfect being (geometric demonstration - triangle example).
- Candidates could also refer to Descartes' use of the geographical truth (that for every mountain there is a valley and that this intrinsic relationship can be used to describe God's essence and existence).

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

3. (b) **'The ontological arguments are successful in proving the existence of God.'**
Evaluate this view. [AO2 25]

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

- As a logical, 'a priori' argument; deductive proofs have logically inescapable conclusions; Anselm's argument confirms his faith position.
- God's existence is self-evident to believers, therefore ontological arguments are attractive to theistic religions such as Islam and Judaism.
- Development of ontological arguments in modern philosophy suggests it is worth pursuing; modal logic form of ontological argument gives further boost to 'reasonableness' of argument, and can therefore be said to be successful in proving the existence of God.
- Counter claims against the argument include Gaunilo's example of 'greatest island' analogy to disprove Anselm's first form – the perfect island must exist, because if it didn't then it would be possible to conceive of an island greater than that island than which no greater can be conceived, which is an absurd argument. To accept that something can exist externally to our minds just because we can imagine an idea is unconvincing.
- Kant's denial of existence as a predicate, suggests that ontological arguments are unsuccessful. Kant argued that existence is not a real predicate. It does not add to our concept of the subject. To say a concept existed is to state that it had an actuality. The concept is not made greater or more perfect by asserting that it corresponds to a reality. We do not add anything to the concept when we declare that it "is".
- The ontological argument is an unsound argument as premises may not be true; medieval concepts of essence and existence being interdependent do not make sense in a scientific age, proving that Anselm's form of the argument is flawed.

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

4. (a) Explain how Augustinian type theodicies offer a solution to the problem of evil. [AO1 25]

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

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

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

4. (b) 'Irenaean type theodicies have never been successful in responding to the problem of evil.'

Evaluate this view.

[AO2 25]

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

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

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

5. (a) **Examine the main challenges to religious experience.** [AO1 25]

Many candidates will refer to the work of Franks-Davis, but other relevant responses should be credited.

Description related

- When an event is described as an experience of 'God' or 'The Divine' then a claim is being made for which there is no proof. The description is therefore not valid.
- The claim is inconsistent or contradictory with normal everyday experience.
- It is not a claim that is in any sense valid, merely a misunderstanding of the experience on the part of the recipient.

Subject related

- The recipient (subject) of the religious experience is put under suspicion, i.e. an unreliable source, suffering from a mental illness or suffering delusions brought about by substance misuse – therefore must have claims dismissed.

Object related

- This focuses on the alleged object of the experience.
- The problem of experiencing the object (God) because of the nature/attributes of God.
- The likelihood of having experienced something such as the recipient claims is so unlikely that their claim must be viewed as entirely untrue.
- Why should we believe the claim of someone who was said to have experienced God?

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

5. (b) **'The challenges to religious experiences are clearly not valid.'**
Evaluate this view. [AO2 25]

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

- Religious experiences provide comfort and support to individuals and groups. Challenges to these experiences may be empirically sound, but do not always take account of the positive psychological effects that recipients claim.
- Religious experiences can increase individual and, sometimes, corporate spiritual understanding and should therefore not be dismissed out of hand because of the challenges to them.
- Many of the challenges only take into account an empirical and rational view of the universe and therefore may be too reductionist to account for an experience which may come from beyond these spheres of experience.
- Rejections of the validity of an individual's religious experience just because it cannot be verified or falsified is potentially offensive, as it assumes that the individual's testimony cannot be trusted.
- If a religious experience provides comfort to many or deepens faith or leads to the living of an inspirational lifestyle or promotes an understanding of peace and unity, why should it be challenged?
- Alternatively, candidates may consider that the weight of empirical evidence against religious experiences is so overwhelming that it ensures that they are valid.
- The widely reported effects of substance misuse as having very similar effects to those of individuals claiming religious experiences suggest that the experiences are not what the individual believes them to be, therefore showing that the challenge is valid.
- Scientific processes, such as those induced by Persinger's Helmet, demonstrate that religious experiences are clearly created by reactions in the brain and so support the challenges to religious experience as valid.

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



AS RELIGIOUS STUDIES

COMPONENT 3

An Introduction to Religion and Ethics

SAMPLE ASSESSMENT MATERIALS

1 hour 30 minutes



ADDITIONAL MATERIALS

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

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **two** questions.

Write your answers in the separate answer book provided.

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

INFORMATION FOR CANDIDATES

Each question carries 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
- identify, investigate and critically analyse questions, arguments, ideas and issues arising from within this component
- construct well informed and reasoned arguments substantiated by relevant evidence
- engage in debate in a way that recognises the right of others to hold a different view
- present responses to questions which are clear and coherent
- use specialist language and terminology appropriately.

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

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

Section A

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

Either

1. (a) Explain how, according to the Divine Command Theory, morality originates from God. [25]
- (b) 'The Euthyphro dilemma shows that the Divine Command Theory does not work.'
Evaluate this view. [25]

Or

2. (a) Examine the key principles of Ethical Egoism, including the contribution of Max Stirner. [25]
- (b) 'The challenges to Ethical Egoism clearly illustrate it is not a good ethical system.'
Evaluate this view. [25]

Section B

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

3. (a) Apply Aquinas' Natural Law to the ethical issue of voluntary euthanasia. [25]
- (b) 'Natural Law's deontological nature makes it irrelevant in contemporary society.'
Evaluate this view. [25]
4. (a) Examine the six fundamental principles of Situation Ethics. [25]
- (b) 'Situation Ethics encourages unethical behaviour.'
Evaluate this view. [25]
5. (a) Explain Bentham's hedonic calculus as a means of measuring pleasure. [25]
- (b) 'Rule utilitarianism works better as an ethic than Act Utilitarianism.'
Evaluate this view. [25]

COMPONENT 3: An Introduction to 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.

AS Generic Band Descriptors

Band	Assessment Objective AO1 – Part (a) questions 25 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i> - <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	21-25 marks • <i>Thorough, accurate and relevant knowledge and understanding of religion and belief.</i> • <i>An extensive and relevant response which answers the specific demands of the question set.</i> • <i>The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples.</i> • <i>Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate.</i> • <i>Thorough and accurate use of specialist language and vocabulary in context.</i>
4	16-20 marks • <i>Accurate and relevant knowledge and understanding of religion and belief.</i> • <i>A detailed, relevant response which answers the specific demands of the question set.</i> • <i>The response demonstrates depth and/or breadth. Good use of evidence and examples.</i> • <i>Accurate reference made to sacred texts and sources of wisdom, where appropriate.</i> • <i>Accurate use of specialist language and vocabulary in context.</i>
3	11-15 marks • <i>Mainly accurate and relevant knowledge and understanding of religion and belief.</i> • <i>A satisfactory response, which generally answers the main demands of the question set.</i> • <i>The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples.</i> • <i>Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate.</i> • <i>Mainly accurate use of specialist language and vocabulary in context.</i>
2	6-10 marks • <i>Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance.</i> • <i>A basic response, addressing some of the demands of the question set.</i> • <i>The response demonstrates limited depth and/or breadth, including limited use of evidence and examples.</i> • <i>Some accurate reference made to sacred texts and sources of wisdom, where appropriate.</i> • <i>Some accurate use of specialist language and vocabulary in context.</i>
1	1-5 marks • <i>Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance.</i> • <i>A very limited response, with little attempt to address the question.</i> • <i>The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples.</i> • <i>Little or no reference made to sacred texts and sources of wisdom, where appropriate.</i> • <i>Some grasp of basic specialist language and vocabulary.</i> N.B. A maximum of 2 marks should be awarded for a response that only demonstrates 'knowledge in isolation'
0	• No relevant information.

Band	Assessment Objective AO2- Part (b) questions 25 marks <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i>
5	21-25 marks • 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. • Thorough and accurate use of specialist language and vocabulary in context.
4	16-20 marks • 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. • Accurate use of specialist language and vocabulary in context.
3	11-15 marks • 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. • Mainly accurate use of specialist language and vocabulary in context.
2	6-10 marks • 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. • Some accurate use of specialist language and vocabulary in context.
1	1-5 marks • 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. • Some use of basic specialist language and vocabulary.
0	• No relevant analysis or evaluation.

COMPONENT 3 : An introduction to Religion and Ethics

MARK SCHEME

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

Section A

1. (a) Explain how, according to the Divine Command Theory, morality originates from God. [AO1 25]

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

- The Divine Command Theory as a meta-ethical theory seeks to explain the nature of ethical properties. In the case of Divine Command Theory an action's moral status is dependent upon whether God commanded it.
- God is the origin and regulator of morality. Morality does not exist independently of God; therefore, God is not just enforcing a universal morality. Morality is purely determined by divine commands.
- God's command is the only reason an action can be deemed moral e.g. stealing is wrong only because God deems it to be.
- Right or wrong are objective truths based on God's will / command. Morality is not based upon human reason or experience.
- Moral goodness occurs only by complying with divine command; even if this does not seem rational. This point could be exemplified by one of the following passages (however other relevant passages must be credited): Genesis 22:2: Abraham is instructed by God to sacrifice his son Isaac. Human reason could dictate that human sacrifice is wrong, but Abraham is obedient to God because he knows that divine command is the 'only good'.
- Candidates may consider a particular version of the Divine Command Theory to exemplify their answer e.g. Robert Adams 'modified divine command theory' (however other relevant versions must be credited). Adams states that morality is based upon divine command because it is part of God's omnipotent nature.

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

1. (b) **‘The Euthyphro dilemma shows that the Divine Command Theory does not work.’**
Evaluate this view. [AO2 25]

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

- Candidates may start with a brief explanation of the Euthyphro dilemma: the Euthyphro dilemma originates in the Euthyphro dialogue by Plato and states that a Divine Command theorist must concede one of two possibilities must be true: morally good acts are only good because they are willed by God or morally good acts are only willed by God because they are morally good.
- The Euthyphro dilemma can be used to illustrate that the Divine Command Theory does not work because whichever way the Divine Command theorist answers the above the Divine Command Theory can be refuted.
- The idea that moral acts are only good because God wills them has several issues associated with it:
 - Morality becomes just arbitrary, there is no moral reason guiding what God wills and morality has no rational structure. However, there appears to be a rational structure to morality, therefore, there must be a standard of morality independent of God.
 - How do we deal with situations in which God does not expressly give a command, how do we establish divine will in these situations?
 - If God’s commands become moral law, then some of God’s commands appear utterly trivial.
 - If moral acts are willed by God only because they are good this suggests that that there is a higher morality that is independent of God. This casts doubt on divine omnipotence.
- However, Robert Adams suggests the Divine Command Theory works because it can be true that moral acts are only good because God wills them. Adam’s theory accepts that it is logically possible for God to command cruelty, but it would be unthinkable for God to do so because of his omnibenevolent nature. This theory allows us to accept an omnipotent God because morality is divine will.
- Divine will can be extracted from information we already have. The Bible may not say anything specific about certain moral issues, however it does provide sufficient information on general principles to help guide morality on these issues.

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

2. (a) **Examine the key principles of Ethical Egoism, including the contribution of Max Stirner.** [AO1 25]

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

- Ethical Egoism is a normative based ethic that attempts to guide moral agents in how they ought to act.
- It is an agent focused ethic based on self-interest. Actions whose consequences benefit the moral agent can be deemed morally good. The consequences of our actions for other moral agents do not have to be not considered even though they may be detrimental.
- Ethical Egoism does not necessarily entail moral agents just pursuing short term desires. Moral agents should also consider long term desires and the detrimental effect of solely pursuing short term desires can have on that.
- Ethical egotists should not make any claims about what other moral agents ought to do because all moral agents have their own unique self-interests.
- Max Stirner (1806-1856) was an early philosophical proponent of Ethical Egoism. He believed that self-interest is the root cause of every human action even if it appears altruistic. Even love is an example of selfishness because love makes the moral agent happy. We are all unique and the only way to realise that uniqueness is to concentrate on our own self-interest.
- However, Stirner rejects that an egoist should just aim for material gain; this is only one part of egoism and therefore will result in the denial of all the other parts of egoism.
- Union of egoists: Stirner argues that Ethical Egoism is not just an individualistic pursuit but impermanent partnerships could be formed, called unions of egoists. The central feature of a 'union of egoists' is that it does not involve the subordination of the individual. The union purely exists to help each individual in the union to achieve their own goals.

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

2. (b) **'The challenges to Ethical Egoism clearly illustrate it is not a good ethical system.'**
Evaluate this view. [AO2 25]

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

- Ethical Egoism will inevitably lead to the destruction of a community ethos. This is because moral agents will concentrate only upon their own self-interests and ignore community ethos which rely more on the altruism of individuals.
- Social injustices could occur when individuals put their own interests first. An individual's pursuit of their own self-interest, such as wealth creation, can lead to others being left in poverty.
- Ethical Egoism can be seen as a form of bigotry. This is because like other forms of bigotry (racism, sexism, etc.) it divides people into themselves and others. This leads to discrimination against 'the others' on the basis of this disparity.
- The environment may suffer as egocentric moral agents concentrate on short-term gains at the expense of long term sustainability.
- However, Ethical Egoism may help moral agents develop a greater sense of personal identity. This is because by concentrating on self-interests, and not being side tracked by concentrating on the interests of others, they can develop into their true selves.
- Ethical Egoism is the closest moral philosophy to our natural psychological state, known as psychological egoism. Therefore, it is only natural and psychologically healthy that people follow Ethical Egoism.
- Ethical Egoism would not result in the collapse of society. This because egoists are rational moral agents. Therefore, egoists would concentrate on their long term self-interests, such as a peaceful and sustainable society, rather than short term interests, such as monetary gain.

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

Section B

3. (a) **Apply Aquinas' Natural Law to the ethical issue of voluntary euthanasia.**
[AO1 25]

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

- Candidates may legitimately start by providing a definition of what 'voluntary euthanasia' is, in order to address the question. The act of ending a life, usually in a painless manner, at the request of the person who dies.
- Aquinas' Natural Law advocates the use of our God given right reason (recta ratio) to make ethical judgements.
- Aquinas' believed that right reason involved using the precepts (primary and secondary) to make right moral decisions.
- Voluntary euthanasia would break the primary precept of 'preservation of life'. This is because human life is sacred and must be protected.
- This would lead to a secondary precept Natural Law rule of 'voluntary euthanasia is wrong'. This is because this rule would help uphold the primary precept.
- Candidates could also legitimately demonstrate how voluntary euthanasia breaks other precepts such as "living in an ordered society" or "worshipping God."
- Humans can also be guided in ethical judgements on voluntary euthanasia in Aquinas' Natural Law with reference to the virtues. The virtues represent the human qualities that reason suggests help us to live a moral life. For example, voluntary euthanasia would be against the virtue of fortitude, because you may need courage to confront the fear and uncertainty of serious illness.
- Aquinas' Natural Law also states that even if the interior act (motive) for an action is morally right, if the exterior act is wrong, then the act overall is still wrong. For example, if the motive for voluntary euthanasia is right (helping someone in pain to die peacefully (a good interior act)), but the act (exterior act of helping someone to die) is wrong, then overall, the action is morally wrong.

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

3. (b) **‘Natural Law’s deontological nature makes it irrelevant in contemporary society.’
Evaluate this view.**

[AO2 25]

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

- Natural Law’s deontological approach means that it judges all actions in a universal way e.g. stealing is always wrong, etc. This universal approach means that it does not take into account unique circumstances. This is seen by many in contemporary society as unacceptable because it can be seen as uncaring.
- It is also irrelevant in contemporary society because Sociologists state we live in a post-modern society. Post-modern societies are characterised by the moral autonomy of its moral agents. Therefore, Natural Law’s deontological approach would not sit easily within a post-modern society.
- Natural Law’s deontological nature is fundamentally based upon its belief in a divine creator. This would be redundant in contemporary society because it is secular. Therefore, as religion declines so will be the relevance of deontological ethics that are associated with it.
- Contemporary society strongly values tolerance and therefore there has been a rejection of ethical systems that seem to go against this. Natural Law is one such ethic. Its deontological characteristic can appear to be intolerant e.g. homosexuality is always wrong. This for some has led to intolerance i.e. homophobia, etc.
- However, Natural Law deontological nature means that it has a clear set of ethical rules. This, according to some, is much needed in contemporary society. This because society can be seen to be in moral decline and is in need of a clear and straight-forward ethical system such as Natural Law.
- Natural Law is relevant to contemporary society because its deontological nature means it is universal. Therefore, it treats everybody the same regardless of gender, age, race, culture etc. Contemporary society values the fairness that Natural Law brings.
- Natural Law’s deontological nature also makes it objective. Therefore, it is not dependent on changing ethical whims. This for some in contemporary society is a good thing because it gives a fundamental unchanging ethical structure.

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

4. (a) Explain the six fundamental principles of Situation Ethics. [AO1 25]

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

Candidates may legitimately provide an overview of the purpose of the six fundamental principles, i.e. they are designed to help us understand why the use of love/agape is the best principle for ethics and to help us determine what the most loving action in any given situation would be. The six fundamental principles are:

- Love is the only good: only one thing in the world is truly good and that is love. Therefore, love is the only 'intrinsic good' i.e. the only thing that is truly good in itself. Actions can only be good if they promote the most loving outcome.
- Love is the ruling norm of Christianity - according to Fletcher; Jesus replaced Ten Commandments with love (agape).
- Love equals justice: love and justice are the same thing - justice means protecting/caring for those who are suffering/weaker than ourselves. Justice is showing selfless love on a wider community scale.
- Love for all: we should act in a loving way to everyone, even our enemies - love is unconditional, i.e. love everyone and expect nothing in return. This is the altruistic love Jesus refers to in his teachings.
- Loving ends justify the means: loving consequences (ends) can justify bad actions (the means), i.e. one can perform any action if it achieves a loving outcome.
- Love decides situationally: there are no rules about what should and shouldn't be done in a particular situation, i.e. people are not ruled over by any ethical or human law. Humans have moral autonomy (freedom) and the responsibility to 'do the most loving thing' in every situation.

Therefore, in practical terms, humans must decide 'there and then' what action will create the most loving outcome in that unique situation and not base our decisions on absolutist rules.

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

4. (b) **‘Situation Ethics encourages unethical behaviour.’
Evaluate this view.**

[AO2 25]

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

- Situation Ethics could encourage unethical behaviour because its agape based approach to ethics could lead to moral vagueness/chaos. Moral agents do not have sufficient guidance or understanding of agape to make a clear moral decision e.g. two people could quite easily differ about what they see as the most loving outcome of a particular situation. Therefore, moral agents will interpret situations according to their own subjective point of view. This could lead to moral agents wrongly justifying unethical behaviour.
- Situation Ethics could encourage unethical behaviour because it asks the moral agent to consider unpredictable consequences. The loving consequences of an action can never be guaranteed, therefore opening up the potential for unethical actions in the false hope of loving consequences.
- Situation Ethics could encourage unethical behaviour because it is not universal. This is a poor basis for morality because not everyone will be treated the same. For example, the right to an education should be a universal right not just for some people depending on their circumstances.
- Situation Ethics could encourage ethical behaviour because it is based on agape. Agape encourage ethical behaviour because, as Fletcher states in the fundamental principles, it is the only intrinsic good.
- Situation Ethics is based on agape (selfless love). Selfless love and justice, according to Fletcher, are the same thing. Therefore, Situation Ethics by its nature will promote justice. This can only encourage ethical behaviour.
- Situation Ethics could encourage ethical behaviour because it gives people autonomy to decide which actions are ‘good’ based on love in each situation. This point is supported by Fletcher in his fundamental principle ‘love decides there and then’. This states that in each situation you decide there and then what the most loving thing to do is and not follow harsh rules.

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

5. (a) Explain Bentham's hedonic calculus as a means of measuring pleasure. [AO1 25]

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

- The hedonic calculus was created by Jeremy Bentham as part of his ethical theory of Utilitarianism. It is used to measure the 'quantity of happiness' as derived from Bentham's Principle of Utility. The Principle of Utility states that you should aim to achieve "the greatest happiness for greatest number".
- The hedonic calculus acts as an appraisal of possible alternative choices in terms of pleasure to be gained and pain to be avoided.
- The hedonic calculus derives its name from the Greek term for pleasure - "hedone". The hedonic calculus estimates the quantity of happiness, in each unique moral scenario, by using seven different criteria.
- The seven criteria are all based on different aspects of the happiness created. All moral agents whose interest appears to be concerned with the moral action, under consideration, must be assessed using all seven criteria:-
 - Its intensity- how strong will the happiness be (the stronger the better)?
 - Its duration – how long the happiness will last (the longer the better)?
 - Its certainty – how likely will the happiness happen (the more likely the better)?
 - Its remoteness – how long will it take for happiness to occur (the closer the better)?
 - Its richness – will the action bring further happiness or pain (the preference is for happiness)?
 - Its purity – will an action lead to any pain (aim to minimise pain)?
 - Its extent – the number of people it will bring happiness to (the more the better)?

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

5. (b) **‘Rule utilitarianism works better as an ethic than Act Utilitarianism.’**
Evaluate this view. [AO2 25]

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

- Rule Utilitarianism works better as an ethic than Act Utilitarianism because of its deontological nature. Therefore, Rule Utilitarianism has a clear set of rules that people can follow.
- Rule Utilitarianism does not rely on predicting outcomes. Act Utilitarianism as a teleological ethic asks moral agents to judge unpredictable consequences to form moral judgements. Whereas, Rule Utilitarianism relies on just judging the moral action itself.
- The seven criteria of the hedonic calculus in Act Utilitarianism make it ineffective and overly complex when quick moral decisions are needed. In real-life situations a moral agent often does not have the time to use the hedonic calculus. Rule Utilitarianism has no such issues and is therefore a better ethic than Act Utilitarianism.
- Act Utilitarianism works better as an ethic than Rule Utilitarianism because Act Utilitarianism considers each moral situation uniquely. This is a more compassionate approach to ethics because moral situations often have their own unique circumstances. Act Utilitarianism considers this unlike Rule Utilitarianism.
- Act Utilitarianism works better than Rule Utilitarianism because it can be applied to all moral situations. Rule Utilitarianism cannot be applied in novel situations because there is no precedent, but Act Utilitarianism was designed to address all moral situations. Act Utilitarianism can therefore be seen as the purest form of utilitarianism.
- Act Utilitarianism works better than Rule Utilitarianism because of its use of the hedonic calculus. The hedonic calculus is effective in all moral dilemmas because it involves a very thorough calculation using seven criteria. This allows all moral dilemmas to be judged thoroughly on their own terms, unlike Rule Utilitarianism.

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