Foreword

CCEA has developed new specifications which comply with criteria for GCE qualifications. The specimen assessment materials accompanying new specifications are provided to give centres guidance on the structure and character of the planned assessments in advance of the first assessment. It is intended that the specimen assessment materials contained in this booklet will help teachers and students to understand, as fully as possible, the markers’ expectations of candidates’ responses to the types of tasks and questions set at GCE level. These specimen assessment materials should be used in conjunction with CCEA’s GCE Religious Studies specification.
**GCE Religious Studies**
**Specimen Assessment Materials**

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Religious Studies

Assessment Unit AS 1

\textit{assessing}

An Introduction to the Gospel of Luke

\textbf{[CODE]}

\textbf{SPECIMEN}

\textbf{TIME}

1 hour 20 minutes.

\textbf{INSTRUCTIONS TO CANDIDATES}

Write your Centre Number and Candidate Number on the Answer Booklet provided. Answer \textbf{one} question from Section A and \textbf{one} question from Section B.

\textbf{INFORMATION FOR CANDIDATES}

The total mark for this paper is 100.
Quality of written communication will be assessed in \textbf{all} questions.
Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

\textbf{ADVICE TO CANDIDATES}

You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer one question from Section A.

1 (a) With reference to examples, discuss the main characteristics of Luke’s Gospel. [25]

(b) Explore the claim that presenting Jesus as the Messiah for the Gentiles is the main purpose of Luke’s Gospel. Justify your answer. [25]


(b) Comment on the claim that miracles are the most important aspect of the ministry of Jesus. Justify your answer. [25]

Section B

Answer one question from Section B.

3 (a) Discuss Luke’s portrayal of Peter. [25]

(b) With reference to other aspects of human experience, explore the claim that the demands of Christian discipleship are too high. Justify your answer. [25]

4 (a) Describe and explain the theological significance of Luke’s account of the temptations of Jesus at the beginning of his ministry. [25]

(b) With reference to other aspects of human experience, assess the view that it is impossible to resist temptation in the modern world. Justify your answer. [25]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit AS 2

assessing

An Introduction to the Acts of the Apostles

\[ \text{[CODE]} \]

SPECIMEN

**TIME**

1 hour 20 minutes.

**INSTRUCTIONS TO CANDIDATES**

Write your Centre Number and Candidate Number on the Answer Booklet provided. Answer **one** question from Section A and **one** question from Section B.

**INFORMATION FOR CANDIDATES**

The total mark for this paper is 100. Quality of written communication will be assessed in all questions. Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

**ADVICE TO CANDIDATES**

You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer one question from Section A.

1 (a) Discuss the main arguments for the authorship of Acts. [25]

(b) Comment on the view that the issue of who wrote Acts is unimportant. Justify your answer. [25]

2 (a) Examine the content and significance of Stephen’s speech in Acts. [25]

(b) Comment on the claim that Stephen prepared the way for the worldwide mission of the church, but Philip put the idea into practice. Justify your answer. [25]

Section B

Answer one question from Section B.

3 (a) Examine the importance of Peter’s missionary activity in spreading the Christian message. [25]

(b) With reference to other aspects of human experience, investigate the claim that without the Holy Spirit there would not be a church today. Justify your answer. [25]

4 (a) “Paul is an excellent example of a Christian missionary.”

Discuss this statement using examples from Paul’s missionary journeys. [25]

(b) With reference to other aspects of human experience, explore the claim that religious believers often experience suffering and rejection. Justify your answer. [25]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit AS 3

assessing

An Introduction to Themes in the Old Testament

[CODE]

SPECIMEN

TIME
1 hour 20 minutes.

INSTRUCTIONS TO CANDIDATES
Write your Centre Number and Candidate Number on the Answer Booklet provided. Answer one question from Section A and one question from Section B.

INFORMATION FOR CANDIDATES
The total mark for this paper is 100. Quality of written communication will be assessed in all questions. Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES
You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer one question from Section A.

1. (a) Explain the context and purpose of the Mosaic Covenant. [25]
   (b) Explore the claim that God's election of the 'chosen people' led to the exclusion of other nations. Justify your answer. [25]

2. (a) With reference to the biblical passages studied, discuss the relationship between the King and the Decalogue. [25]
   (b) Explore the claim that there is little evidence to support the story that the Bible tells about David. Justify your answer. [25]

Section B

Answer one question from Section B.

3. (a) Explain how Solomon's reign led to the division of the Kingdom of Israel and the consequences of this division. [25]
   (b) “Religious authority has no place in politics.”

   With reference to other aspects of human experience, comment on this view. Justify your answer. [25]

4. (a) “The true prophet often came into conflict with the King.”

   With reference to the Micaiah and Ahab incident, discuss this statement. [25]
   (b) With reference to other aspects of human experience, comment on the view that religious messages should always be positive. Justify your answer. [25]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit AS 4

assessing

The Origins and Development of the Early Christian Church to AD 325

[CODE]

SPECIMEN

TIME
1 hour 20 minutes.

INSTRUCTIONS TO CANDIDATES
Write your Centre Number and Candidate Number on the Answer Booklet provided. Answer one question from Section A and one question from Section B.

INFORMATION FOR CANDIDATES
The total mark for this paper is 100. Quality of written communication will be assessed in all questions. Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES
You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer one question from Section A.

1 (a) With reference to his writings, explain the main themes in the work of Justin Martyr. [25]

(b) Explore the claim that the writings of Justin were too complex for his readers. Justify your answer. [25]

2 (a) Discuss the origins and key features of Christian Baptism in the first three centuries. [25]

(b) Assess the claim that Baptism and the Eucharist were equally important in the Early Church. Justify your answer. [25]

Section B

Answer one question from Section B.

3 (a) Explain the main reasons for the persecution of Christians in the first two centuries and its impact on the Church. [25]

(b) With reference to other aspects of human experience, discuss the view that persecution is inevitable for believers. Justify your answer. [25]

4 (a) Describe and discuss the significance of the religious policy of Constantine. [25]

(b) With reference to other areas of human experience, explore the claim that churches should never attempt to influence political decision making. Justify your answer. [25]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit AS 5

assessing

The Celtic Church in Ireland

in the Fifth, Sixth and Seventh Centuries

[CODE]

SPECIMEN

TIME

1 hour 20 minutes.

INSTRUCTIONS TO CANDIDATES

Write your Centre Number and Candidate Number on the Answer Booklet provided. Answer one question from Section A and one question from Section B.

INFORMATION FOR CANDIDATES

The total mark for this paper is 100. Quality of written communication will be assessed in all questions. Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES

You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer one question from Section A.

1 (a) Examine the evidence in support of the claim that Christianity was present in Ireland before the mission of Patrick. [25]

(b) Explore the view that Patrick’s Letter to Coroticus reveals more about Patrick than Patrick’s Confessio. Justify your answer. [25]

2 (a) Give an account of what can be learned about the Penitentials from the writings of Finnian, Columbanus and Cummean. [25]

(b) Comment on the view that the Penitentials had a negative influence on the Celtic Church. Justify your answer. [25]

Section B

Answer one question from Section B.

3 (a) Explain the role and importance of the monasteries for both Church and society in Ireland. [25]

(b) With reference to other aspects of human experience, explore the claim that self-denial and asceticism are unnecessary for religious practice. Justify your answer. [25]

4 (a) Examine the content and features of Celtic hagiography with reference to Cogitosus’ Life of Brigit. [25]

(b) With reference to other aspects of human experience, comment on the view that hagiographical writings have no value. [25]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit AS 6

assessing

An Introduction to Islam

[CODE]

SPECIMEN

TIME
1 hour 20 minutes.

INSTRUCTIONS TO CANDIDATES
Write your Centre Number and Candidate Number on the Answer Booklet provided. Answer one question from Section A and one question from Section B.

INFORMATION FOR CANDIDATES
The total mark for this paper is 100. Quality of written communication will be assessed in all questions. Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES
You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer **one** question from Section A.

1. **(a)** With reference to the Qur'an, discuss the main differences between the Surahs delivered by Muhammad in Mecca and those delivered in Medina. [25]
   
   **(b)** Comment on the claim that for Muslims the Qur'an is the final and only revelation of God. Justify your answer. [25]

2. **(a)** Explain why many Muslims believe that the Pillar of Shahada (Testimony) summarises the teachings of Islam. [25]
   
   **(b)** Examine the claim that the most important part of religion “is what you do, not what you believe”. Justify your answer. [25]

Section B

Answer **one** question from Section B.

3. **(a)** Describe how Eid-ul-Adha is celebrated and explain its significance. [25]
   
   **(b)** With reference to other aspects of human experience, comment on the claim that the common celebration of festivals brings unity to religious believers. Justify your answer. [25]

4. **(a)** Explain what the mosque reveals about Islamic faith and worship. [25]
   
   **(b)** With reference to other aspects of human experience, consider the view that religion is solely concerned with the relationship between an individual and God. Justify your answer. [25]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit AS 7

assessing

Foundations of Ethics with Special Reference to

Issues in Medical Ethics

[CODE]

SPECIMEN

TIME

1 hour 20 minutes.

INSTRUCTIONS TO CANDIDATES

Write your Centre Number and Candidate Number on the Answer Booklet provided.

Answer one question from Section A and one question from Section B.

INFORMATION FOR CANDIDATES

The total mark for this paper is 100.

Quality of written communication will be assessed in all questions.

Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES

You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer one question from Section A.

1. (a) Discuss how the theory of Natural Moral Law can help Christians in their approach to moral decision making. [25]

   (b) To what extent is Situation Ethics a more helpful approach for Christians than Natural Moral Law for resolving moral dilemmas? Justify your answer. [25]

2. (a) Explain how religious and moral teaching can inform the debate about human surrogacy. [25]

   (b) Comment on the claim that to be able to have a child is a right. Justify your answer. [25]

Section B

Answer one question from Section B.

3. (a) With reference to different types of Utilitarianism, explain its approach to moral decision making. [25]

   (b) With reference to other aspects of human experience, consider how far Utilitarianism is the most fitting ethic for the modern world. Justify your answer. [25]

4. (a) Explain how the principle of the Sanctity of Life is central to an understanding of the issues in the abortion debate for Christians. [25]

   (b) With reference to other aspects of human experience, consider the extent to which abortion is a legitimate means of birth control. Justify your answer. [25]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit AS 8

assessing

An Introduction to the Philosophy of Religion

[CODE]

SPECIMEN

TIME

1 hour 20 minutes.

INSTRUCTIONS TO CANDIDATES

Write your Centre Number and Candidate Number on the Answer Booklet provided. Answer one question from Section A and one question from Section B.

INFORMATION FOR CANDIDATES

The total mark for this paper is 100. Quality of written communication will be assessed in all questions. Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES

You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer one question from Section A.

1  (a) Examine the problems associated with the Ontological argument for the existence of God. [25]

(b) Assess the claim that the arguments for the existence of God are unconvincing. Justify your answer. [25]

2  (a) With reference to the ideas of at least two philosophers, discuss the problems associated with the existence of evil. [25]

(b) Comment on the claim that human suffering is too high a price to pay for salvation. Justify your answer. [25]

Section B

Answer one question from Section B.

3  (a) Explain why David Hume believes miracles to be impossible. [25]

(b) With reference to other aspects of human experience, comment on the view that miraculous healings do not happen today. Justify your answer. [25]

4  (a) Summarise and discuss the views of Rudolf Otto on the validity of religious experience. [25]

(b) With reference to other aspects of human experience, consider the view that some religious beliefs can lead to cruel and inhuman behaviour. Justify your answer. [25]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit A2 1

assessing

Themes in the Synoptic Gospels

[CODE]

SPECIMEN

TIME

2 hours.

INSTRUCTIONS TO CANDIDATES

Write your Centre Number and Candidate Number on the Answer Booklet provided. Answer two questions from Section A and the compulsory question in Section B.

INFORMATION FOR CANDIDATES

The total mark for this paper is 150. Quality of written communication will be assessed in all questions. Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES

You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer two questions from Section A.

1. (a) Analyse the nature of the Synoptic Problem. [20]
   (b) Critically assess the view that Source Criticism has led to a better understanding of the Gospels. [30]

2. (a) Identify and consider how the Synoptic Gospels present Jesus’ attitude towards wealth and poverty. [20]
   (b) Evaluate the claim that Christological titles enable believers to fully understand the person of Jesus. [30]

3. (a) Discuss the theological significance of the resurrection in Mark’s Gospel. [20]
   (b) Consider critically the challenges to belief in the resurrection of Jesus. [30]

Section B

Synoptic Assessment

Theme: Sacred Texts, Authority and Interpretation

You must answer this question.

4. (a) “Religious texts are the most important feature of all faith communities.”

   Analyse this statement. You must support your answer with reference to at least one other unit of study. [20]

   (b) Critically assess the claim that women play an increasingly important role in religions. You must refer to other aspects of human experience in your answer. [30]
Religious Studies

Assessment Unit A2 2

assessing

Themes in Selected Letters
of St. Paul

[CODE]

SPECIMEN

TIME
2 hours.

INSTRUCTIONS TO CANDIDATES

Write your Centre Number and Candidate Number on the Answer Booklet provided.
Answer two questions from Section A and the compulsory question in Section B.

INFORMATION FOR CANDIDATES

The total mark for this paper is 150.
Quality of written communication will be assessed in all questions.
Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES

You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer two questions from Section A.

1 (a) Analyse Paul’s teaching on “justification by faith” in his Letter to the Galatians. [20]

(b) Critically assess the claim that Paul’s teaching on salvation through faith is still an important issue for Christians today. [30]

2 (a) With reference to at least two letters you have studied, examine and discuss Paul’s teaching on morality. [20]

(b) “In his letters, Paul’s pastoral advice to churches always includes theological teaching.”

Critically assess the validity of this claim. [30]

3 (a) Analyse Paul’s teaching on Christian theology in his Letter to the Ephesians. [20]

(b) “Paul’s advice on Christian living has no relevance for the contemporary world.”

To what extent do you agree with this statement? [30]

Section B

Synoptic Assessment

Theme: Controversy, Division and Reconciliation

You must answer this question.

4 (a) “Controversies involving religion never seem to reach a satisfactory conclusion.”

Analyse this statement. You must support your answer with reference to at least one other unit of study. [20]

(b) Critically evaluate the view that in a pluralist society, religion needs to be more accepting of diversity. You must refer to other aspects of human experience in your answer. [30]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit A2 3

assessing

Themes in the Old Testament

[CODE]

SPECIMEN

TIME

2 hours.

INSTRUCTIONS TO CANDIDATES

Write your Centre Number and Candidate Number on the Answer Booklet provided. Answer two questions from Section A and the compulsory question in Section B.

INFORMATION FOR CANDIDATES

The total mark for this paper is 150.
Quality of written communication will be assessed in all questions.
Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES

You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer **two** questions from Section A.

1. (a) Present a case for and discuss the concept of a compassionate God in the Old Testament. [20]

   (b) “The religious believer today has no need to fear God.”

   Critically assess this view. [30]

2. (a) Describe and explain Jeremiah’s condemnation of the Temple and social injustice. [20]

   (b) Critically assess the claim that the New Covenant was the most important part of Jeremiah’s teachings. [30]

3. (a) With reference to the ‘Allegory of the Foundling’ analyse Ezekiel’s teaching on judgement. [20]

   (b) To what extent is Ezekiel’s teaching on the renewed creation relevant today? [30]

Section B

Synoptic Assessment

*Theme: Leadership, Text and Alienation*

You **must** answer this question.

4. (a) “Religious leaders both past and present have lacked credibility.”

   Discuss this statement. You must support your answer with reference to at least one other unit of study. [20]

   (b) Critically evaluate the view that religious texts are often misinterpreted when used as a basis of ethics. You must refer to other aspects of human experience in your answer. [30]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit A2 4

assessing

Themes in the Early Church and
the Church Today

[CODE]

SPECIMEN

TIME

2 hours.

INSTRUCTIONS TO CANDIDATES

Write your Centre Number and Candidate Number on the Answer Booklet provided.
Answer two questions from Section A and the compulsory question in Section B.

INFORMATION FOR CANDIDATES

The total mark for this paper is 150.
Quality of written communication will be assessed in all questions.
Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES

You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer two questions from Section A.

1  (a) With reference to the sources studied, outline and analyse the changing nature and character of church government in the Early Church. [20]

    (b) Critically assess the claim that challenges to authority always strengthen the Church. [30]

2  (a) Compare and contrast the apologetic work of Tertullian with modern Christian apologists. [20]

    (b) Consider critically the claim that Tertullian’s writings are no longer relevant. [30]

3  (a) Explain and discuss the main teachings and impact of Gnosticism. [20]

    (b) Consider critically the extent to which the modern Christian Church is challenged by secularisation. [30]

Section B

Synoptic Assessment

Theme: Faith, Morality and the State

You must answer this question.

4  (a) “Those who claim that religion has little to do with the State fail to understand religion.”

    Discuss this statement. You must support your answer with reference to at least one other unit of study. [20]

    (b) Evaluate the claim that there is little room for religious faith in the modern world. You must refer to other aspects of human experience in your answer. [30]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit A2 5

assessing
Themes in the Celtic Church, Reformation
and Post-Reformation Church

[CODE]
SPECIMEN

TIME
2 hours.

INSTRUCTIONS TO CANDIDATES
Write your Centre Number and Candidate Number on the Answer Booklet provided. Answer two questions from Section A and the compulsory in Section B.

INFORMATION FOR CANDIDATES
The total mark for this paper is 150. Quality of written communication will be assessed in all questions. Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES
You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer two questions from Section A.

1 (a) Examine the reasons for, and discuss the nature of, the differences that emerged at the Synod of Whitby. [20]

(b) Critically assess the claim that religious reform always has a positive outcome. [30]

2 (a) Examine the nature, impact and significance of the writings of Columbanus. [20]

(b) Critically assess the view that the achievements of the Peregrini in Europe were greater than those in Northern Britain. [30]

3 (a) Examine and discuss the nature and significance of the Protestant Reformation. [20]

(b) Critically assess the view that secularisation is a major threat to religious belief in the modern world. [30]

Section B

Synoptic Assessment

Theme: Faith, Morality and the State

You must answer this question.

4 (a) “The religious believer must always support the work of the State.”

Discuss this statement. You must support your answer with reference to at least one other unit of study. [20]

(b) Critically evaluate the view that religion always fosters reconciliation. You must refer to other aspects of human experience in your answer. [30]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit A2 6

assessing

Islam in a Contemporary Context

[CODE]

SPECIMEN

TIME

2 hours.

INSTRUCTIONS TO CANDIDATES

Write your Centre Number and Candidate Number on the Answer Booklet provided. Answer two questions from Section A and the compulsory question in Section B.

INFORMATION FOR CANDIDATES

The total mark for this paper is 150. Quality of written communication will be assessed in all questions. Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES

You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer two questions from Section A.

1. (a) Analyse the events that led to the division of Sunni and Shi’a Islam and explain the reasons for it. [20]

   (b) Critically assess the claim that after Muhammad, Islam was always going to divide into rival groups. [30]

2. (a) Examine and discuss what the Qur’an teaches about the Day of Judgement and the afterlife. [20]

   (b) “Belief in God is the most important article of faith in Islam.”

   To what extent do you agree with this statement? [30]

3. (a) Consider the nature and importance of the family in Islam. [20]

   (b) Critically assess the claim that Islamic teaching promotes respect for human life. [30]

Section B

Synoptic Assessment

Theme: Conflict, Freedom of Belief and Orthodoxy

You must answer this question.

4. (a) “There is no such thing as religious orthodoxy.”

   Discuss this statement. You must support your answer with reference to at least one other unit of study. [20]

   (b) Critically assess the view that religious teaching is the primary cause of conflict. You must refer to other aspects of human experience in your answer. [30]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit A2 7

assessing

Global Ethics

[CODE]

SPECIMEN

TIME

2 hours.

INSTRUCTIONS TO CANDIDATES

Write your Centre Number and Candidate Number on the Answer Booklet provided. Answer two questions from Section A and the compulsory question in Section B.

INFORMATION FOR CANDIDATES

The total mark for this paper is 150. Quality of written communication will be assessed in all questions. Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES

You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer two questions from Section A.

1  (a) Analyse the contribution of Aristotle to the development of Virtue Ethics, with reference to the application of the Doctrine of the Mean.  [20]

(b) Critically assess the view that Virtue Ethics is the most relevant approach for moral decision making in the global age.  [30]

2  (a) With reference to two contrasting key contributors, discuss the debate on the nature of human rights.  [20]

(b) Critically evaluate the view that animals deserve the same rights as human beings.  [30]

3  (a) Present a case for and discuss the Just War theory.  [20]

(b) Critically assess the view that the Pacifist response to the Just War argument is weak and unrealistic.  [30]

Section B

Synoptic Assessment

Theme: Conscience, Freedom and Tolerance

You must answer this question.

4  (a) “The history of religion in promoting tolerance leaves much to be desired.”

Examine this statement. You must support your answer with reference to at least one other unit of study.  [20]

(b) Critically assess the view that religious fundamentalism is a primary cause of intolerance. You must refer to other aspects of human experience in your answer.  [30]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

Assessment Unit A2 8

assessing

Themes in the Philosophy of Religion

INFORMATION FOR CANDIDATES

The total mark for this paper is 150.

Quality of written communication will be assessed in all questions.

Figures in brackets printed down the right hand side of the pages indicate the marks awarded to each question or part question.

ADVICE TO CANDIDATES

You are advised to take account of the marks for each part question in allocating the available examination time.
Section A

Answer two questions from Section A.

1. (a) Examine and discuss the views of Ludwig Wittgenstein in relation to the nature of religious language. [20]

   (b) “Religious utterances, since they are unverifiable, are therefore meaningless”.

   Critically evaluate this statement. [30]

2. (a) Identify and consider the main features of belief in the resurrection of the dead. [20]

   (b) To what extent can the philosophical problems associated with the resurrection of the dead be overcome? [30]

3. (a) With reference to the Euthyphro dilemma, discuss the relationship between religion and morality. [20]

   (b) Critically assess the claim that morality cannot be merely a private matter. [30]

Section B

Synoptic Assessment

Theme: Faith, Freedom and Atheism

You must answer this question.

4. (a) Discuss the truth of the suggestion that religious faith imposes unnecessary limits on human freedom. You must support your answer with reference to at least one other unit of study. [20]

   (b) Evaluate the claim that the process of secularisation has had a positive effect on society. You must refer to other aspects of human experience in your answer. [30]
THIS IS THE END OF THE QUESTION PAPER
Religious Studies

GENERAL MARKING INSTRUCTIONS
General Marking Instructions

**Introduction**
The main purpose of a mark scheme is to ensure that examinations are marked accurately, consistently and fairly. The mark scheme provides examiners with an indication of the nature and range of candidates’ responses likely to be worthy of credit. It also sets out the criteria which they should apply in allocating marks to candidates’ responses.

**Assessment objectives**
Below are the assessment objectives for **GCE Religious Studies**

Candidates should be able to:

- demonstrate knowledge and understanding of religion, including:
  - 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; and
  - approaches to the study of religion and belief (AO1); and
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study (AO2).

**Quality of candidates’ responses**
In marking the examination papers, examiners should be looking for a quality of response reflecting the level of maturity which may reasonably be expected of a 17 or 18-year-old which is the age at which the majority of candidates sit their GCE examinations.

**Flexibility in marking**
Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

**Positive marking**
Examiners are encouraged to be positive in their marking, giving appropriate credit for what candidates know, understand and can do rather than penalising candidates for errors or omissions. Examiners should make use of the whole of the available mark range for any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 17 or 18-year-old GCE candidate.

**Awarding zero marks**
Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Mark schemes for tasks or questions which require candidates to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.
Levels of response
In deciding which level of response to award, examiners should look for the ‘best fit’ bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, examiners are expected to use their professional judgement.

The following guidance is provided to assist examiners.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion in the level and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Each of the two assessment objectives have been categorised into five levels of performance relating to the respective abilities of the candidates. Having identified, for each assessment objective, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

**Other Aspects of Human Experience at AS Level**
Candidates must engage with other aspects of human experience, when required, to access Bands 3–5.

**Synoptic Assessment at A2 Level**
Candidates must refer to at least one other unit of study in their AO1 response to access Bands 4–5.

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

**Quality of written communication**
Quality of written communication is taken into account in assessing candidates’ responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication.

For conciseness, quality of written communication is distinguished within levels of response as follows:

- **Level 1:** Quality of written communication is basic.
- **Level 2:** Quality of written communication is limited.
- **Level 3:** Quality of written communication is good.
- **Level 4:** Quality of written communication is very good.
- **Level 5:** Quality of written communication is excellent.

In interpreting these level descriptions, examiners should refer to the more detailed guidance provided below:

**Level 1 (Basic):** The candidate makes only a basic selection and use of an appropriate form and style of writing. The organisation of material lacks clarity and coherence. There is little or no use of specialist vocabulary. Presentation, spelling, punctuation and grammar are basic and
the intended meaning is not clear.
Religious Studies

Assessment Unit AS 1

assessing

An Introduction to the Gospel of Luke

[CODE]

SPECIMEN

MARK

SCHEME
### AS Bands

**Total Marks: 25**

<table>
<thead>
<tr>
<th>Band</th>
<th><strong>AO1 Performance Descriptors</strong></th>
<th>Marks</th>
</tr>
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</table>
| 5    | • An excellent response to the question asked.  
• Demonstrates comprehensive understanding and knowledge.  
• Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very high degree of relevant evidence and examples.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with an accurate use of spelling, punctuation and grammar. | [21]–[25] |
| 4    | • A very good response to the question asked.  
• Demonstrates a high degree of understanding and almost totally accurate knowledge.  
• Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very good range of relevant evidence and examples.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [16]–[20] |
| 3    | • A good response to the question asked.  
• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
• Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A good range of relevant evidence and examples.  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [11]–[15] |
| 2    | • A limited response to the question asked.  
• Demonstrates limited knowledge and understanding.  
• Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A limited range of evidence and/or examples.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [6]–[10] |
| 1    | • A basic response to the question asked.  
• Demonstrates minimal knowledge and understanding.  
• Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• Little, if any, use of evidence and/or examples.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[5] |
## AS Bands

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      • An excellent attempt at the application of beliefs, values and teachings to the question asked.  
      • An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary in the context of other aspects of human experience.  
      • An excellent attempt at providing personal insight and independent thought.  
      • A sophisticated answer with a clear and coherent structure.  
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| 2    | • A limited response demonstrating a modest attempt at critical analysis.  
     • A limited attempt at the application of beliefs, values and teachings to the question asked.  
     • A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience.  
     • A limited attempt at providing personal insight and independent thought.  
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     • A basic attempt at providing personal insight and independent thought.  
     • A basic answer with basic structure and coherence.  
     • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[5] |

Candidates must engage with other aspects of human experience, where necessary, to access Bands 3–5.
Section A

Answer one question

1 (a) With reference to examples, discuss the main characteristics of Luke’s Gospel.

Answers may include:

- Universality – Luke traces Jesus’ descent from Adam rather than Abraham as in Matthew’s Gospel (3:23–38), The parable of the Great Feast (14:15–24), portrayal of Jesus as Universal Saviour, reaching out to the rejected and the marginalised in society throughout the gospel
- Gentiles – Luke was a Gentile writing for Gentiles, praised the faith of the Roman Centurion (7:8), the attitudes of the gentiles praised in many narratives and compared favourably to those of the Jews
- Women – Luke gives prominence to women in his Gospel, e.g. Mary, Elizabeth, Anna, Martha and Mary (10:38–42), the Daughters of Jerusalem (8:1–3), Luke’s attempt to strike a blow for equality by parallel references to males and females
- Outcasts – Jesus has a special respect for the marginalised such as Tax Collectors, e.g. Zacchaeus (19:1–10), the poor, e.g. unlike Matthew, Luke does not spiritualise the Beatitudes “Blessed are the poor...”
- Samaritans – Jesus took the route to Jerusalem via Samaria, the Good Samaritan (10:25–37), healing of the Ten Lepers (17:11–19)
- Prayer – At the important events in Jesus’ life Luke has Jesus at prayer e.g. before choosing the 12 (6:12), Jesus teaches the disciples to pray in chapter 11, Luke includes two unique prayer parables: The friend at midnight (11:5–13) and The unjust judge (18:1–18)
- Holy Spirit – Luke mentions the Holy Spirit 53 times in the Gospel and Acts, prominent place of the Holy Spirit in the Infancy narrative, e.g. the annunciation, John the Baptist will be filled with the Spirit
- Presenting History – The prologue of Luke (1:1–4) indicates he was undertaking the work of an historian, e.g. “Orderly account”, the secular dating of John the Baptist’s work (3:1–2)
- Joy – in chapter 15, three Parables of the Lost, there is much rejoicing over repentant sinners, the Infancy narrative is filled with the joy of the Saviour’s birth and the rejoicing surrounding this
- candidates may consider other relevant characteristics of Luke’s Gospel

Accept valid alternatives
Mark in levels
(AO1) [25]
(b) Explore the claim that presenting Jesus as the Messiah for the 'Gentiles' is the main purpose of Luke’s Gospel. Justify your answer.

Answers may include:
• consideration of the statement as the main purpose of Luke’s Gospel with relevant examples from the text to support the claim
• consideration of the prologue and reference to Theophilus
• Luke’s treatment of Marcan material to suit the needs of his Gentile audience
• the importance of Luke’s special ‘L’ material where Gentiles feature prominently
• portrayal of and attack on the Pharisees and Sadducees
• candidate may consider Luke’s audience and purposes; Luke wrote for converts who were both Jews and Gentiles; salvation was for all people
• candidates may refer to a variety of other purposes identified by scholars
• to present “an orderly account”; references to Theophilus and Luke’s apologetic purpose in writing – Christianity was not a threat to Rome, e.g. Luke’s portrayal of Pilate as finding Jesus politically innocent
• historical and theological reasons for writing; Luke’s universal purpose – to show Jesus as a universal Saviour, with reference to examples from the text
• evangelical and catechetical purposes; consideration of Luke’s audience in relation to purpose and Luke’s own background when writing his Gospel; reference to other purposes including affording status to women, showing concern for the outcast, affording repentance to sinners, criticising the rich and extolling the poor and the lowly, offering hope and encouragement to Christians facing persecution

Accept valid alternatives
Mark in levels
(AO2) [25] 50


Answers may include:
• awareness of the meaning of the term ‘mercy’
• consideration of Jesus’ teaching on mercy with reference to relevant parables e.g. the theme of repentance, universal mercy, the issue of reciprocal forgiveness
• reference to any parables concerned with mercy such as:
  – the Lost Son – Luke 15:11–32
  – any other relevant parable concerned with mercy from Luke’s Gospel
• discussion of the theological significance of chosen parables with particular focus on the message of forgiveness and mercy
• exploration of the contribution of central characters in each parable

Version 3: 16 April 2018
• discussion of the purpose of parables of mercy/forgiveness:
  – to show the nature of God; and
  – to challenge the listener to act in a particular way and reflect
    on the attitude and qualities of the characters in the parables

Accept valid alternatives
Mark in levels
(AO1) [25]

(b) Comment on the claim that miracles are the most important aspect of
the ministry of Jesus. Justify your answer.

Answers may include:
• reference to the varied purposes of miracles within Luke’s gospel
• an exploration of key characteristics of Lukan miracles
• miracles as revealing the Kingdom of God in deed and in words
  through the parables
• miracles as confirming Jesus’ identity and mission
• miracles as engendering faith, demanding a faith response
• challenges to the stated claim, the primacy of Jesus’ preaching in
  his ministry
• the importance of other aspects of the ministry of Jesus e.g.
  the Passion, Death and Resurrection; the ethical and social
  teachings of Jesus and other relevant examples
• consideration of the problem of the credibility of miracles
• consideration of the equal value of miracles and parables as
  a dual and complementing representation of the mission and
  ministry of Jesus
• an exploration of the importance of faith without proof
• reference to the views of relevant scholarship

Accept valid alternatives
Mark in levels
(AO2) [25] 50
Section B

Answer one question

3 (a) Discuss Luke’s portrayal of Peter.

Answers may include:
- a discussion of the significance of Peter’s role as portrayed in Luke’s gospel
- reference to textual events recorded by Luke such as Peter’s call to discipleship (5:1–11), Peter’s profession of faith (9:18–27), his denial of Jesus in the Passion Narrative (22:31–34, 22:54–62), his reaction to the women’s testimony at the empty tomb
- an exploration of Peter’s weaknesses – his inability to fully comprehend the challenges of following Jesus
- reference to Peter’s post-resurrection faith and importance in the development of the Church in the period after the resurrection
- Jesus’ selection of twelve disciples and Peter’s leadership role within the twelve
- reference to teachings on discipleship as recorded in Luke
- reference to scholarly views such as Marshall, Caird

Accept valid alternatives

Mark in levels
(AO1) [25]

(b) With reference to other aspects of human experience, explore the claim that the demands of Christian discipleship are too high. Justify your answer.

Answers may include:
- an open ended response citing relevant contemporary and/or historical examples
- an exploration of the demands of discipleship including the call to forgiveness, self-sacrifice, self-denial, atonement and renunciation
- reference to essential beliefs and behaviours demanded of a Christian disciple
- reference to Christians in the modern world who have embraced and lived out the demands of the call
- reference to the Golden Rule, the demand to love God and neighbour
- the challenge of discipleship in a pluralist/secular world
- reference to the impediments to discipleship in the modern world: – wealth, power, fame, promotion of self, vanity
- challenges to the stated claim, discipleship as a vocation supported by the Holy Spirit
- the continued importance of Christian witness in an increasingly pluralist/atheistic world
- specific examples of continued Christian witness and discipleship today

Accept valid alternatives

Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.
(AO2) [25] 50
Describe and explain the theological significance of Luke’s account of the temptations of Jesus at the beginning of his ministry.

Answers may include:

- knowledge of the text of Luke 4:1–13, showing awareness of the different temptations faced and the response given by Jesus to each
- awareness of the placing and significance of the temptations after the baptism and before the beginning of the public ministry in Galilee
- discussion of different interpretation of the text – literal and symbolic nature of what happened in the wilderness
- the possibility that the temptations were an articulated construction by the Early Church
- temptation 1 – turn stones to bread – giving into temptations of the flesh, use your power for advantage and satisfaction
- temptation 2 – worship the devil – acceptance of power and worldly glory and its use to personal advantage
- temptation 3 – to throw himself from the Temple – take the quick and easy path of immediate gratification to Messiahship, avoiding suffering, death and resurrection
- the relevance of Jesus’ responses as rooted in the OT
- temptations come when Jesus is weak after fasting
- the possibility that these temptations were part of the process of Jesus’ self-realisation of his ministry and how to achieve his God-given task
- Jesus, despite being Son of God, is tempted in his humanity
- awareness of the differences in Matthew and Luke’s accounts and the possible reasons for this
- awareness of how Matthew and Luke used the temptations for their own purposes – order of the temptations to fulfil Luke’s desire for key events to take place in Jerusalem
- awareness of how God is with those who are tempted and ministers to them in their time of need
- awareness of Jesus’ role to break the power of the devil in the world
- recognition of Jesus as one who sympathises with us in our weaknesses and understands the challenges we face by facing them himself
- temptation is an intrinsic part of the human condition and Jesus was not exempt from it during his ministry
- believers can gain strength and courage from the attitude of Jesus and his ability to withstand temptation

Accept valid alternatives
Mark in levels
(AO1)
(b) With reference to other aspects of human experience, assess the view that it is impossible to resist temptation in the modern world. Justify your answer.

Answers may include:
- an open ended response citing relevant contemporary and/or historical examples
- consideration of temptation as part of the human condition and difficult to resist the modern world where there are greater opportunities to be tempted
- references to the many different temptations that Christians may face e.g. desires for power, wealth, fame – the challenges presented by these in an increasingly secular world that places less importance on religious values and viewpoints
- temptation may be personal to the individual
- some temptations are personal struggles and may lead to law breaking and have adverse impacts on others
- modern examples of those who are able to withstand the temptations
- reference to other verses from the New Testament that might also influence attitudes to temptation, e.g. Mark 8:11, Matthew 6:13, John 8:6, James 4:1–4, 1 Timothy 5:8, I Corinthians 10:13
- scripture can fortify the believer, enabling them to withstand temptation
- prayer can be an equally effective way to overcome temptation
- some Christians may be unable to resist the temptations of the modern world which seem more attractive than faith
- free will permits temptation and so God is not the cause of temptation and should not be blamed
- consideration of the devil as being at the root of temptation
- believers need to rely on God’s grace to help them overcome temptation
- it is more important to realise that everyone may give in to temptation at some point – the real test is how we respond and recover from it

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.
(AO2)
Religious Studies

Assessment Unit AS 2

assessing

An Introduction to the Acts of the Apostles

[CODE]

SPECIMEN

MARK

SCHEME
## AS Bands

**Total marks: [25]**

<table>
<thead>
<tr>
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      • Demonstrates comprehensive understanding and knowledge.  
      • Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A very high degree of relevant evidence and examples.  
      • A sophisticated answer with a clear and coherent structure.  
      • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [21]–[25] |
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      • Demonstrates a high degree of understanding and almost totally accurate knowledge.  
      • Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A very good range of relevant evidence and examples.  
      • A mature answer with a mainly clear and coherent structure.  
      • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [16]–[20] |
| 3    | • A good response to the question asked.  
      • Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
      • Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A good range of relevant evidence and examples.  
      • A reasonably mature answer with some evidence of structure and coherence.  
      • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [11]–[15] |
| 2    | • A limited response to the question asked.  
      • Demonstrates limited knowledge and understanding.  
      • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A limited range of evidence and/or examples.  
      • A limited answer with limited evidence of structure and coherence.  
      • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [6]–[10] |
| 1    | • A basic response to the question asked.  
      • Demonstrates minimal knowledge and understanding.  
      • Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • Little, if any, use of evidence and/or examples.  
      • A basic answer with basic structure and coherence.  
      • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[5] |
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   • An excellent attempt at the application of beliefs, values and teachings to the question asked.  
   • An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience.  
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| 2    | • A limited response demonstrating a modest attempt at critical analysis.  
    • A limited attempt at the application of beliefs, values and teachings to the question asked.  
    • A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience.  
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    • A basic answer with basic structure and coherence.  
    • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[5] |

Candidates must engage with other aspects of human experience, where necessary, to access Bands 3–5.
Section A

Answer one question

1  (a) Discuss the main arguments for the authorship of Acts.

Answers may include:
• the traditional view that Luke is the author of the dual documents Luke/Acts
• discussion of “Who was Luke?”
• a friend and travelling companion of Paul; possible Paul’s physician as there is evidence that he did not enjoy good health
• internal evidence for authorship: the similarities between The Gospel of Luke and Acts, such as special interest in women and Gentiles
• external evidence for authorship: reference to early church fathers, such as Irenaeus, Tertullian and Clement of Alexandria
• a consideration of the Muratorian fragment as possible evidence, naming Luke as author
• the Anti-Marcionite Prologue also naming Luke as author of Acts as well as the third Gospel
• discussion of the “We” passages and the evidence they offer; the suggestion that Luke possibly kept a journal
• a consideration of other possible authors

Accept valid alternatives
Mark in levels
(AO1)

(b) Comment on the view that the issue of who wrote Acts is unimportant. Justify your answer.

Answers may include:
• with ancient texts there can often be uncertainty as to the original author and with many texts, the author remains unknown
• this does not detract from the significance of the text or its value for people today, therefore, the authorship of Acts may be considered unimportant
• there are many more important questions concerning the background of Acts than authorship, for example, the purpose of Acts as a historical narrative, an apology for Christianity or a defence for Paul’s trial
• the place of the Holy Spirit in Acts may be considered more important than who wrote the text
• the events portrayed in Acts as the Gospel message spreads from Jerusalem to Rome are of greater significance
• it could also be argued that the place of Acts within the New Testament story is also important
• a discussion of authorship takes into account the relation of the work to other books in the New Testament, such as the synoptic Gospels
• fuller meaning is given to the questions of purpose and characteristics when authorship is considered as important background

Accept valid alternatives
Mark in levels
(AO2) [25] 50

2 (a) Examine the content and significance of Stephen’s speech in Acts.

Answers may include:
• reference to Abraham in Mesopotamia; God’s covenant with Abraham
• consideration of Joseph in Egypt, guided and protected by God
• a discussion of Stephen’s reference to the role of Moses as deliverer and lawgiver
• reference to the rite of circumcision and the importance of worship in the temple
• discussion of the significance of Isaiah’s prophesy (7:49)
• Stephen’s reference to the Jews killing the righteous one
• the significance of Stephen’s speech – Stephen’s response in relation to the charges that he spoke against the Law, Moses and the Temple
• a rejection of the Hebrew Jews’ claims of superiority and a defence of Hellenism
• the effect of the stoning of Stephen
• a preparation for the mission of the Christian message
• the aftermath of the death of Stephen – the church is scattered
• reference to Saul of Tarsus who stood guarding the cloaks of the mob; discussion of the possible effect this may have had on him

Accept valid alternatives
Mark in levels
(AO1) [25]

(b) Comment on the claim that Stephen prepared the way for the worldwide mission of the church, but Philip put the idea into practice. Justify your answer.

Answers may include:
• Stephen emphasised that God is everywhere, not limited to the promised land or Temple in Jerusalem, seeking to prove this with numerous examples from the Old Testament
• as God is not limited to one land or race of people, the implication from this is that the message of salvation is for all people in all places
• Stephen’s speech contains the theology for worldwide mission
• Stephen died a martyr’s death in Jerusalem at the hands of the Sanhedrin
• Philip, also a Hellenist and one of the seven helpers in the early church, continued the expansion of the Church after Stephen’s death
acts shows Philip furthering the spread of the Gospel by taking the Christian message to Samaria
Philip played a key role in the conversion of the Ethiopian with the potential for the Gospel to reach Africa
Accept valid alternatives
Mark in levels
(AO2) [25]

Section B
Answer one question

3 (a) Examine the importance of Peter’s missionary activity in spreading the Christian message.

Answers may include:
• Peter’s speech at Pentecost; first proclamation of the Gospel in the new age, spokesperson for the 12; effect of speech on expansion of the church
• Kerygmatic pattern
• role of the Holy Spirit; inspiration; driving force for the Church; Acts 1:8 God’s will being fulfilled; Christ – centred witness; collaboration with God’s will
• Peter’s speech at Solomon’s Colonnade following the healing of the lame man; Messianic nature of Jesus’ mission
• miracles providing opportunity for evangelism to take place; preaching and miracles lead to expansion
• Peter before the Sanhedrin; evangelism in the face of opposition and persecution
• spread of the Gospel to the Jews; apostle to the Jews; rejection by the Jews
• Peter and Cornelius; expansion of Christianity beyond narrow Jewish boundaries; universalism
• Peter as an evangelist through other roles, e.g. disciplinarian – Simon Magus; preserving the Gospel; leader – development of ministry to aid effective apostolic preaching

Accept valid alternatives
Mark in levels
(AO1) [25]

(b) With reference to other aspects of human experience, investigate the claim that without the Holy Spirit there would not be a church today. Justify your answer.

Answers may include:
• an open ended response citing relevant contemporary and/or historical examples. Beliefs concerning the activity of the Holy Spirit in the life of the Church
• a consideration of evidence from religious movements that are concerned with the Holy Spirit
• a discussion of religious revivals and their impact on society and the church
• a discussion of the importance given to the Holy Spirit in Christianity
• prominence given to factors other than the Holy Spirit which are essential to the life of the Church
• a contrary argument might be that religious institutions have a tendency to survive with or without the Holy Spirit
• a discussion of the role of Holy Spirit and miracles

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2)

4 (a) “Paul is an excellent example of a Christian missionary.”
Discuss this statement using examples from Paul’s missionary journeys.

Answers may include:
• Paul’s ability to relate to different audiences – Jew, Gentile and Christian
• Paul was always willing to put spreading the Gospel before his own needs; Paul’s ability to support himself
• examples of the way Paul faced persecution and opposition to his work
• reference to the success of Paul’s missionary work; the numbers of people coming to faith and from different backgrounds
• reference to counter arguments – that Paul often caused trouble and stirred up controversy acting in such a way as to be arrested or even the focus of a riot

Accept valid alternatives
Mark in levels
(AO1)

(b) With reference to other aspects of human experience, explore the claim that religious believers often experience suffering and rejection. Justify your answer.

Answers may include:
• an open ended response citing contemporary and/or historical examples
• examples of how religious faith is defended/promoted
• a discussion of possible reasons why people defend religious belief/practice
• opposition to religious belief/practice
• a discussion of the types of suffering; physical, psychological, emotional; risks involved in defending religious belief/practice
• a consideration of possible benefits in defending religious belief/practice
• challenges facing religion in a secular world
• attacks on belief/practice from atheists
• a discussion of the positive aspects produced by suffering and rejection, e.g. community support, reassurances, strengthening of faith
• a consideration of the extent to which religious believers invite suffering; seeking martyrdom
• suffering and rejection can sometimes lead to martyrdom, e.g. Oscar Romero in El Salvador
• a consideration of the extent to which religious believers can inflict suffering
• examples from individual religious leaders; a consideration of the significance that the suffering and rejection has on the leader

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2) [25]  50

Total  100
Religious Studies

Assessment Unit AS 3

assessing

An Introduction to Themes in the Old Testament

[CODE]

SPECIMEN

MARK

SCHEME
### AS Bands

**Total marks: [25]**

<table>
<thead>
<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
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| 5    | • An excellent response to the question asked.  
• Demonstrates comprehensive understanding and knowledge.  
• Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very high degree of relevant evidence and examples.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [21]–[25] |
| 4    | • A very good response to the question asked.  
• Demonstrates a high degree of understanding and almost totally accurate knowledge.  
• Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very good range of relevant evidence and examples.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [16]–[20] |
| 3    | • A good response to the question asked.  
• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
• Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A good range of relevant evidence and examples.  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [11]–[15] |
| 2    | • A limited response to the question asked.  
• Demonstrates limited knowledge and understanding.  
• Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A limited range of evidence and/or examples.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [6]–[10] |
| 1    | • A basic response to the question asked.  
• Demonstrates minimal knowledge and understanding.  
• Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• Little, if any, use of evidence and/or examples.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[5] |
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| 5    | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis.  
      • An excellent attempt at the application of beliefs, values and teachings to the question asked.  
      • An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience.  
      • An excellent attempt at providing personal insight and independent thought.  
      • A sophisticated answer with a clear and coherent structure.  
      • An extensive range of technical language and terminology with accurate use of spelling, punctuation and grammar. | [21]–[25] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis.  
      • A very good attempt at the application of beliefs, values and teachings to the question asked.  
      • A very good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience.  
      • A very good attempt at providing personal insight and independent thought.  
      • A mature answer with a mainly clear and coherent structure.  
      • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [16]–[20] |
| 3    | • A reasonable response demonstrating a good attempt at critical analysis.  
      • A good attempt at the application of beliefs, values and teachings to the question asked.  
      • A good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience.  
      • A good attempt at providing personal insight and independent thought.  
      • A reasonably mature answer with some evidence of structure and coherence.  
      • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [11]–[15] |
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| 2    | • A limited response demonstrating a modest attempt at critical analysis.  
      • A limited attempt at the application of beliefs, values and teachings to the question asked.  
      • A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience.  
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      • A basic attempt at the application of beliefs, values and teachings to the question asked.  
      • A basic attempt using evidence and reasoning to construct well informed and balanced arguments which fail to relate, where necessary, to other aspects of human experience.  
      • A basic attempt at providing personal insight and independent thought.  
      • A basic answer with basic structure and coherence.  
      • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[5] |

Candidates must engage with other aspects of human experience, where necessary, to access Bands 3–5.
Section A

Answer one question

1 (a) Explain the context and purpose of the Mosaic Covenant.

Answers may include:
- context of the covenant: wilderness of Sinai on the journey from slavery in Egypt to the promised land of Canaan
- definition of the term Covenant and the terms of the religious agreement. Yahweh initiated the Covenant; a theocratic people
- Abrahamic covenant had been a promissory covenant
- commentary on the religious significance of the agreement including
  - the reaffirmation of the Hebrews as the chosen people and constitution of the new nation
  - the conditional nature of the covenant – privilege with responsibility
  - the emergence of ethical monotheism – emphasis on justice and right order
  - while Israel is elected – the background is that God is god out of all the nations and there is a national calling to be priests and holy
  - it was unilateral and set in the context of a suzerainty covenant
  - the Mosaic Covenant offered the chosen people not only blessing for obedience but curses for disobedience. Over time Israel broke the Covenant so often that God evoked the curses, through prophetic denunciation
  - God sent prophets to remind the chosen people of the need to return to the Mosaic Covenant

Accept valid alternatives
Mark in levels (AO1) [25]

(b) Explore the claim that God’s election of the ‘chosen people’ led to the exclusion of other nations. Justify your answer.

Answers may include:
- Israel believed that they were the ‘chosen people’ and because of this a false complacency was intolerable; they would not be judged like the other nations
- in the Ezra passages, it states that the holy race had betrayed God by mingling with the natives of the other nations; the marriages with foreigners had disappointed God and therefore the holy race would be punished
- in the Nehemiah passages, it is revealed that if natives bring goods or any food stuff to sell on the Sabbath day the holy race were to buy nothing from them; all foreign descent is excluded from Israel
- in the Nehemiah passages, only the language of Judah is to be spoken and it is a disgrace that the children speak a foreign language; they are punished and made to swear on the one true God
possible counterclaim that God was the God of all nations, with reference to ‘Yahweh is the God of Egypt and Assyria’ (Isaiah 19:18–25) and even though God struck the Egyptians harshly in the past ‘he will heal them’; all three nations, Assyria, Egypt and Israel will be blessed by God

• reference to Isaiah 56:1–8 and God’s everlasting covenant that is made with all and God is willing to forgive people from all nations for their evil ways

• reference to Amos 9:7–15 and no special privileges for Israel

• Micah 4:1–5 and the prospects of restoration and idyllic prosperity where all nations will join together and there will be no more wars

• Psalm 96 – each nation will be judged by God with strict justice; the views of some scholars that a book with the appearances of angels and miracles cannot be defined as a history

Accept valid alternatives
Mark in levels
(AO2) [25] 50

2 (a) With reference to the biblical passages studied, discuss the relationship between the King and the Decalogue.

Answers may include:

• reference to all people including the king being bound by the Decalogue

• commentary on the religious significance of the laws including their absolute nature; Yahweh was the custodian of the law; a theocratic people

• explanation of Deuteronomy 17:14–20: if the people want a king like all the other nations – it must be a king of Yahweh’s choosing whom they appoint; he must not be a foreign king

• the king must not increase his number of wives and let his heart be led astray; a copy of the Law must be written on a scroll and read every day; the king must observe the laws

• David’s establishment of Jerusalem as the religious and political capital to which the Ark of the Covenant was brought

• David’s religious leadership and example; his co-regency alongside Yahweh

• the reward with the Davidic Covenant

• David’s failure to obey the rules of the Decalogue:
  – the kingship of David was to be the measure of righteousness for all future kings in spite of his flaws
  – discussion of David’s affair with Bathsheba and the subsequent cover-up in which a number of commandments were broken; covenant disobedience
  – David’s ruthlessness in regard to others such as Uriah
  – the prophet Nathan’s rebuke of David and the parable of ‘The Poor Man’s Lamb’ with a discussion of David’s repentance

Accept valid alternatives
Mark in levels
(AO1) [25]
(b) Explore the claim that there is little evidence to support the story that the Bible tells about David. Justify your answer.

Answers may include:

- a discussion of biblical minimalism that emerged in the 1990s
- the Bible cannot be considered reliable evidence for what happened in ancient Israel as all history writing is never objective, but involves the selection of data and the construction of a narrative using preconceived ideas of the meaning of the past
- ‘Israel’ itself is a problematic subject for historical study; it is a difficult idea to define in terms of historiography; support with scholars such as Niels Peter Lemche
- the scholars that have come to be called ‘minimalists’ are not a unified group, and many do not like to be labelled; Philip Davies argues that the bulk of the Bible can be dated to the Persian period (the 5th century BCE), whereas Niels Peter Lemche prefers to date it in the Hellenistic period (3rd to 2nd centuries BCE)
- a discussion of the David debate that first spiked in the 1990s, when Finkelstein challenged the traditional idea of a great united monarchy of Israel, established in the course of the military exploits of King David
- Finkelstein’s argument that David was a mythical figure who perhaps ruled a small nomadic tribe configured to the Jerusalem and Hebron area and that the biblical kingdoms of Israel and Judah emerged as political powers at least a century after David was supposed to have lived
- Lemche holds that the Tel Dan Stele (an inscription from the mid-9th century BCE which seems to mention the name of David) is probably a forgery; the minimalists do not agree on much more than that the Davidic Narratives are a doubtful source of information
- in the age of the two kingdoms (Judah and Israel) the Biblical account is sometimes at odds with the results of archaeology; the fragmenting nature of the evidence around the time of David is very striking
- a discussion of Biblical maximalist argument that important Biblical figures such as King David did exist and that the Biblical kingdom of Israel also existed; scholars assume that the Davidic narratives are more or less correct, unless archaeologists prove that it is not; minimalists argue that the Davidic narratives should be read as fiction, unless they can be confirmed archaeologically

Accept valid alternatives
Mark in levels
(AO2) [25] 50
Section B

Answer one question

3 (a) Explain how Solomon’s reign led to the division of the Kingdom of Israel and the consequences of this division.

Answers may include:
• background to Solomon’s reign with reference to the violence preceding Solomon’s rise to power and the Davidic Covenant/Davidic Dynasty
• dominant story line for Solomon’s reign being one of wisdom – The ‘Judgement of Solomon’
• Solomon’s successes measured in his building of the Temple and amassing great wealth (associated with the peak ‘golden age’); Solomon is described as surrounding himself with all the luxuries and the grandeur of an Eastern monarch, and his government prospered
• Solomon’s ornate palace and administration
• the depiction of Solomon’s Pharaoh-like behaviour of taxing the people and using cheap labour – reducing people to commodities
• how the fame of Solomon’s wisdom and wealth spread far and wide, so much that the Queen of Sheba decided to visit him
• Solomon’s foreign alliances
• Solomon’s foreign wives and concubines who are depicted as leading Solomon away from Yahweh toward idolatry because they worshipped gods other than Yahweh; Solomon built temples to their own national deities
• Yahweh’s anger and retribution in the form of the division of the kingdom; because of his father David, God would delay judgement until after Solomon’s death
• discussion of Deuteronomy 17:16–17: a king is commanded not to multiply horses or wives, or amass great wealth; Solomon sins in all three of these areas
• the united monarchy breaks up, with Jeroboam ruling over the northern Kingdom of Israel (Ten tribes) and Rehoboam (Solomon’s son) ruling the Kingdom of Judah; Ahijah’s tearing of his robe and its significance; Jeroboam is promised great success as the first king of Israel, but only on the condition that he walks in the steps of David
• critical scholarship supporting the view that Solomon’s building of the Temple should not be considered an act of apparent devotion to Yahweh because he built places of worship for other deities

Accept valid alternatives
Mark in levels
(AO1) [25]
(b) “Religious authority has no place in politics.” With reference to other aspects of human experience, comment on this view. Justify your answer.

Answers may include:

• an open ended response citing contemporary and/or historical examples
• the situation in France, a secular republic. Enlightenment idea/religion should be kept personal and private
• Communism – the oppression of religious leaders by political leaders
• US – the division of Church and State
• Alastair Campbell – the press officer for Tony Blair ‘We don’t do God’
• increase in Secularism
• pro-choice groups and the controversy surrounding abortion laws in the Republic of Ireland and Northern Ireland
• same sex marital laws should not be dictated by religious authority
• the work of the Ecumenical Movement in Northern Ireland
• political leaders have a responsibility to set a good example in their personal lives, the importance of personal integrity – why not Religious Authority? Tony Blair’s conversion to Catholicism
• the relationship between the Church of England and the State
• Sharia (law) for Islamists is the idea that they are duty-bound to implement and enforce Islamic jurisprudence in their modern “Islamic State”
• the involvement of religion in conflicts in the Middle East, and the impact of those conflicts worldwide
• political leaders lose credibility when found to have low moral standards, e.g. issue of expenses among politicians and extramarital affairs, etc
• Civil Rights Movement led by Martin Luther King
• Oscar Romero and his opposition towards the corrupt government in El Salvador
• struggle for independence in India led by Ghandi
• the life and work of James Mawdsley who was persecuted for engaging in political activities that stemmed from his Christian faith
• the response of religion to challenges facing the world, e.g. poverty, trade and aid, environmental issues and war, ‘Just War Theory’
• Liberation Theology in South America – boycotts, strikes, demonstrations; justice is seen in politico-religious terms with the belief that action is needed to reduce gulf between rich and poor
• arguments suggest that Jesus was a political activist and a revolutionary who supported class resistance

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2)
4 (a) “The true prophet often came into conflict with the King.”
With reference to the Micaiah and Ahab incident, discuss this statement.

Answers may include:
• political background to the incident – the failure of King Benhadad of Syria to return the city of Ramoth-gilead to Israel as previously agreed; Israel and Judah had formed an alliance which had been sealed through intermarriage
• request of Ahab to enter a military campaign to win back Ramoth-gilead
• Jehoshaphat’s request that guidance from Yahweh should be sought
• word from four hundred war prophets which declared victory in battle
• Ahab’s reluctance to hear Micaiah’s voice – the conflict between the king and the true prophet
• reference to the ecstatic frenzy of the ecstatic prophets
• the symbolic act of Zedekiah and his intention
• voice of all the prophets that victory was assured
• Micaiah’s reply that it would be the word of God that would speak
• Micaiah’s mocking of the false prophecy
• Ahab’s request that Micaiah swear under oath and Micaiah’s subsequent visions
• sheep scattered upon the mountains without a leader symbolising the death of the King and the failure in battle
• Yahweh presiding over the heavenly court asking which spirit would go forward and speaks lies to the King that he might die in battle symbolising that the prophets had been filled with a lying spirit that would end in the King’s death
• reaction to the words of Micaiah – struck by Zedekiah, put in prison by Ahab until he came back in peace
• Micaiah’s retort that if such an event occurred it was not his prophecy
• a discussion of the battle and its outcomes
• commentary on the characteristics that separate true prophecy from false prophecy

Accept valid alternatives
Mark in levels
(AO1) [25]
(b) With reference to other aspects of human experience, comment on the view that religious messages should always be positive. Justify your answer.

Answers may include:
- an open ended response citing contemporary and/or historical examples
- the teaching of Jesus on love (Agape) and forgiveness (e.g. The Lord’s Prayer) and from his cross Jesus forgave the criminal alongside him, as well as those who carried out his crucifixion
- crime and punishment issues where reformation is seen as the most important aim of punishment. Allowing the criminal a chance to repent and change their ways
- religious leaders should use education and positive examples and role models to encourage moral living
- the work of Martin Luther King and Mahatma Gandhi and the positive methods they employed to tackle social injustice
- on the other hand, candidates may argue that some people forfeit the right to a positive religious message because of their immoral or criminal actions
- in an increasingly secular society, it is the duty of religious leaders to highlight the sins of humanity
- the nature of what constitutes sin has become ambiguous and is often regarded as subjective and culture bound
- the belief in a judgement day and afterlife causes religious leaders to preach a negative message of warning if the people do not change their ways
- the Old Testament refers to ‘an eye for an eye, and a tooth for a tooth’ and some might say that scripture highlights the importance of retribution

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2)
Religious Studies

Assessment Unit AS 4

*assessing*

The Origins and Development of the Early Christian Church to AD 325

[CODE]

SPECIMEN

MARK SCHEME
<table>
<thead>
<tr>
<th>Bands</th>
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<th>Marks</th>
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| 5     | • An excellent response to the question asked.  
|       | • Demonstrates comprehensive understanding and knowledge.  
|       | • Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
|       | • A very high degree of relevant evidence and examples.  
|       | • A sophisticated answer with a clear and coherent structure.  
|       | • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [21]–[25] |
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|       | • Demonstrates a high degree of understanding and almost totally accurate knowledge.  
|       | • Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
|       | • A very good range of relevant evidence and examples.  
|       | • A mature answer with a mainly clear and coherent structure.  
|       | • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [16]–[20] |
| 3     | • A good response to the question asked.  
|       | • Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
|       | • Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
|       | • A good range of relevant evidence and examples.  
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| 2     | • A limited response to the question asked.  
|       | • Demonstrates limited knowledge and understanding.  
|       | • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
|       | • A limited range of evidence and/or examples.  
|       | • A limited answer with limited evidence of structure and coherence.  
|       | • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [6]–[10] |
| 1     | • A basic response to the question asked.  
|       | • Demonstrates minimal knowledge and understanding.  
|       | • Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
|       | • Little, if any, use of evidence and/or examples.  
|       | • A basic answer with basic structure and coherence.  
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• An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience.  
• An excellent attempt at providing personal insight and independent thought.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and terminology with accurate use of spelling, punctuation and grammar. | [21]–[25] |
| 4     | • A very good response demonstrating a very good attempt at critical analysis.  
• A very good attempt at the application of beliefs, values and teachings to the question asked.  
• A very good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience.  
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| 3     | • A reasonable response demonstrating a good attempt at critical analysis.  
• A good attempt at the application of beliefs, values and teachings to the question asked.  
• A good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience.  
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| 2     | • A limited response demonstrating a modest attempt at critical analysis.  
• A limited attempt at the application of beliefs, values and teachings to the question asked.  
• A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience.  
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|      | • A basic attempt at providing personal insight and independent thought  
|      | • A basic answer with basic structure and coherence.  
|      | • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[5] |

Candidates must engage with other aspects of human experience, where necessary, to access Bands 3–5.
Section A

Answer one question

1. (a) With reference to his writings, explain the main themes in the work of Justin Martyr.

Answers may include:

- brief biography including reasons for his conversion
- brief historical context – the influence of Greek philosophy
- content of Justin’s writings – Two Apologies and the Dialogue with Trypho
- major themes, e.g. judge Christians fairly, an attempt to explain Christian practices, philosophical arguments, doctrine of the Logos, attempt to relate Christianity to Judaism
- dialogue with Trypho – one of Justin’s longest works – written around 135 CE – shows the common Jewish attack on Christianity, that it was a new, young religion
- highlights theological topics being debated at the time, e.g. Trinity, the identity of the Messiah
- argues that Christianity, rather than Judaism, is the true fulfilment of the Old Testament
- candidates may comment that it was a cordial debate between two educated men possibly a device for Justin to place his arguments and that Trypho is an imaginary figure
- apologetic nature of his writings
- his aims as an Apologist – defence of Christianity against charges of immoral and disloyal behaviour
- the detailed descriptions of church worship and sacraments
- political, moral, philosophical and theological arguments
- his use of Greek philosophical language
- his development of the doctrine of the Logos
- Christian use of the Old Testament

Accept valid alternatives
Mark in levels (AO1) [25]

(b) Explore the claim that the writings of Justin were too complex for his readers. Justify your answer.

Answers may include:

- as an apologist, his target audience was literate Greek speaking pagans rather than the general public
- his work is specifically addressed to a Roman Emperor, a city Prefect and a Jewish philosopher, though the message is arguably for the wider world
- his use of Greek technical language was perhaps beyond uneducated people
- his work on the Logos was complicated and perhaps beyond many early believers
- these writings reveal practical problems such as intolerance, persecution and rivalry with other religious believers which were understood by all
they highlight the importance of inter-faith dialogue as a means of resolving conflict
they explain the nature of the faith in its primitive stage, which has impacted on the lives of believers
they helped develop understanding of the origins and development of many aspects of faith
they highlighted the challenge of false teaching which needed to be understood
they show the importance of strong leadership and skilful argument in dealing with such issues and in protecting and guiding religious groups
they give practical and comprehensible guidance in how to deal with division between religious groups
they give simple descriptive accounts of practices such as the Eucharist that could be easily understood by anyone

Accept valid alternatives
Mark in levels (AO2) [25] 50

2 (a) Discuss the origins and key features of Christian Baptism in the first three centuries.

Answers may include:
• origin of baptism, e.g. the Old Testament, Jewish Proselyte Baptism, John the Baptist
• Jesus’ baptism by John, the command given by Jesus at the Great Commission at the end of the Gospel of Matthew
• Baptism of believers in New Testament, e.g. Pentecost, Cornelius, Ethiopian Eunuch
• references in the New Testament to Baptism, e.g. Acts 'repent and be baptised'
• Baptism was a requirement for church membership and receiving the Eucharist
• debate surrounding infant or believers’ baptism
• debate over original sin
• Baptismal preparation, administration and understanding
• reference to various sources – Hermas, Didache, Justin, Tertullian, Cyprian, Origen
• description from the sources of baptismal preparation and administration development – both historically and theologically
• discussion of the development of the practice and doctrine of Baptism from bare simplicity to complex formalism
• Baptism linked to salvation and forgiveness of sin
• Baptism as a means of entry to the church and prerequisite for taking part in Eucharist

Accept valid alternatives
Mark in levels (AO1) [25]
(b) Assess the claim that Baptism and the Eucharist were equally important in the Early Church. Justify your answer.

Answers may include:
Baptism and Eucharist were equally important because:
• both baptism and Eucharist carried out at direct command of Jesus
• both were part of a process that made a catechumen a member of the church
• there was a natural relationship between the two and church membership depended on one as much as the other
• the process of preparation as a catechumen was for both sacraments
• both are dealt with equally in the sources from the time

Baptism was more important because:
• Baptism was the rite of initiation into the church and the Eucharist followed
• lengthy preparation of up to three years was required for Baptism, the Eucharist was administered immediately
• only the baptised could receive the Eucharist
• Baptism was a ‘one off’ event in the life of a believer
• Baptism cleansed the believer of sin and made them worthy to live a Christian life
• Second baptism was generally frowned upon
• the Spirit was given through Baptism

Eucharist was more important because:
• it was the core act of worship of believers
• believers were participating in the sacrifice of Jesus and keeping his memory real
• it was a great source of strength, unity and encouragement in times of persecution
• believers could be excluded from the Eucharist, but they could not be unbaptised

Accept valid alternatives
Mark in levels (AO2) [25] 50
Section B

Answer one question

3 (a) Explain the main reasons for the persecution of Christians in the first two centuries and its impact on the Church.

Answers may include:
- initial conflict with Judaism regarding the following of Jesus
- charges of ‘Atheism’ – failure to follow official state religion
- perceptions of Christians as anti-social, secretive and uncommitted to the ideals of the Empire
- responsible for natural disasters
- accusations of lack of loyalty
- adversely affected the economics of the empire
- public perceptions of cannibalism, incest and infanticide tainted public opinion
- Christians seen as being separate from the world
- Fire of Rome – Nero established an unfortunate imperial precedent
- local solution to a local problem – scapegoats
- Church designated as ‘religio illicita’
- Domitian – Master and God
- Trajan – economic reasons as evidenced in the letter of Pliny
- Marcus Aurelius as philosophically opposed to Christianity

Accept valid alternatives
Mark in levels (AO1) [25]

(b) With reference to other aspects of human experience, discuss the view that persecution is inevitable for believers. Justify your answer.

Answers may include:
- an open ended response citing contemporary and/or historical examples
- religious belief by its very nature can be divisive and cause tension that leads to persecution
- much depends on which belief system a person belongs to and where they live
- religious persecution may not be as serious in some parts of the world, but it still exists
- research and statistics show that the twentieth century was the worst for religious persecution; there are many areas of the world today where religious persecution is part of everyday life, as it was in the early Church
- many believers in the western world never face persecution which may lead to the conclusion that it does not exist
- many of the reasons for persecution in the past are no longer evident, e.g. refusal to worship state gods and leaders, though this is not universally true
- many of the motives of the past still remain such as ignorance, prejudice, fear, suspicion, hatred, intolerance
there are different motives nowadays which have led to different persecutions and new tensions have arisen between members of different major world religions

candidates may refer to contemporaneous examples to support their claims

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2) [25] 50

4 (a) Describe and discuss the significance of the religious policy of Constantine.

Answers may include:
• brief mention of the events in Constantine’s life up to AD313 and how they shaped his political and religious outlook
• the impact of his ‘conversion’ and the extent to which he believed that he needed to show favouritism toward the Church in light of this
• religious tolerance for all granted by the Edict of Milan, though not exclusively Christian
• restoration of property
• financial subsidy and tax exemptions for the clergy and exemption from public office to concentrate on religious duties
• elevated the social status of Bishops, recognising them as judges and empowering them to release slaves
• influence of Christianity promoted in the army – field chapels and military chaplains appointed for the troops
• recognition of Sunday – ambiguity of this
• funding impressive Christian churches
• financing of copies of scriptures
• social legislation influenced by Christian standards
• pre-eminence of Christianity in the new capital city, Constantinople
• intervened in religious matters and influenced the outcome of disputes, e.g. Donatism and Arianism
• religious policy not as pro-Christian as some have suggested – dual interpretation of many of his actions and policies

Accept valid alternatives
Mark in levels (AO1) [25]

Version 3: 16 April 2018
(b) With reference to other areas of human experience, explore the claim that churches should never attempt to influence political decision making. Justify your answer.

Answers may include:
- an open ended response citing relevant contemporary and/or historical examples
- many of the problems in countries have occurred where church and state have been too closely aligned
- religious and political leaders should have different agendas, but share the overall aim of promoting the good of society
- the state cannot be seen to be giving advantage or political favour to any groupings, including churches, so they should remain separate
- Church and State are often closely linked and can have important positive influences on each other
- State laws should be designed to promote many of the values espoused by religious believers, who, therefore, should have some say in their direction
- most societies have a secular outlook and the churches ought to stand outside of this
- Churches ought to be primarily about witness to faith and belief and should not be about political decision making
- however, the state should take cognisance of religious beliefs and practices in making laws, especially where there is a dominant religious grouping
- many states deny freedom to those who do not accept state laws in conscience
- part of religious duty is to speak out against injustice and to challenge state laws, particularly when they may disadvantage or offend religious believers

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2)
Religious Studies

Assessment Unit AS 5

assessing

The Celtic Church in Ireland

in the Fifth, Sixth and Seventh Centuries

[CODE]

SPECIMEN

MARK SCHEME
<table>
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<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
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| 5    | • An excellent response to the question asked.  
• Demonstrates comprehensive understanding and knowledge.  
• Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very high degree of relevant evidence and examples.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.                                                                                           | [21]–[25] |
| 4    | • A very good response to the question asked.  
• Demonstrates a high degree of understanding and almost totally accurate knowledge.  
• Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very good range of relevant evidence and examples.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.                                                                                   | [16]–[20] |
| 3    | • A good response to the question asked.  
• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
• Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A good range of relevant evidence and examples.  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.                                                                                   | [11]–[15] |
| 2    | • A limited response to the question asked.  
• Demonstrates limited knowledge and understanding.  
• Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies  
• A limited range of evidence and/or examples.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.                                                                                   | [6]–[10] |
| 1    | • A basic response to the question asked.  
• Demonstrates minimal knowledge and understanding.  
• Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies  
• Little, if any, use of evidence and/or examples.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.                                                                                   | [1]–[5] |
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| 5    | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis.  
      • An excellent attempt at the application of beliefs, values and teachings to the question asked.  
      • An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience.  
      • An excellent attempt at providing personal insight and independent thought.  
      • A sophisticated answer with a clear and coherent structure.  
      • An extensive range of technical language and terminology with accurate use of spelling, punctuation and grammar. | [21]–[25] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis.  
      • A very good attempt at the application of beliefs, values and teachings to the question asked.  
      • A very good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience.  
      • A very good attempt at providing personal insight and independent thought.  
      • A mature answer with a mainly clear and coherent structure.  
      • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [16]–[20] |
| 3    | • A reasonable response demonstrating a good attempt at critical analysis.  
      • A good attempt at the application of beliefs, values and teachings to the question asked.  
      • A good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience.  
      • A good attempt at providing personal insight and independent thought.  
      • A reasonably mature answer with some evidence of structure and coherence.  
      • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [11]–[15] |
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| 2    | • A limited response demonstrating a modest attempt at critical analysis.  
      • A limited attempt at the application of beliefs, values and teachings to the question asked.  
      • A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience.  
      • A limited attempt at providing personal insight and independent thought.  
      • A limited answer with limited evidence of structure and coherence.  
      • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [6]–[10] |
| 1    | • A basic response demonstrating little attempt at critical analysis.  
      • A basic attempt at the application of beliefs, values and teachings to the question asked.  
      • A basic attempt using evidence and reasoning to construct well informed and balanced arguments which fail to relate, where necessary, to other aspects of human experience.  
      • A basic attempt at providing personal insight and independent thought.  
      • A basic answer with basic structure and coherence.  
      • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[5] |

Candidates must engage with other aspects of human experience, where necessary, to access Bands 3–5.
Section A

Answer one question

1 (a) Examine the evidence in support of the claim that Christianity was present in Ireland before the mission of Patrick.

Answers may include:
• prosper’s statements concerning the appointment and work of Palladius
• consideration of the evidence that the Pelagian heresy contaminated Irish Christianity
• evidence of pre-Patrician saints, e.g. St. Declan
• linguistic evidence such as the words for ‘priest’ and ‘Easter’
• evidence from the Confessio
• possible evidence of the existence of churches that pre-date Patrick
• evidence from sources external to Ireland, e.g. Jerome
• evidence from other sources in relation to the work of Palladius, e.g. Muirchú
• discussion of possible means of entry of Christianity, e.g. trade, colonies

Accept valid alternatives
Mark in levels
(AO1) [25]

(b) Explore the view that Patrick’s Letter to Coroticus reveals more about Patrick than Patrick’s Confessio. Justify your answer.

Answers may include:
• an examination of what the Letter tells us about Patrick’s emotional state, e.g. anger, grief
• an exploration of what the Letter tells us about the teachings and concerns of Patrick
• an exploration of what the Letter and Confessio tell us about Patrick’s understanding of his role and mission to the Irish
• what the Letter and Confessio reveal about Patrick’s relationship with his Irish converts and the British clergy
• the limitations of the Confessio in revealing the person of Patrick, e.g. style of writing
• autobiographical information available in the Confessio
• the purpose and themes in both texts
• a comparison of the focus, nature and scope of both the Letter and Confessio

Accept valid alternatives
Mark in levels
(AO2) [25] 50
2 (a) Give an account of what can be learned about the Penitentials from the writings of Finnian, Columbanus and Cummean.

Answers may include:
• definition of the term Penitentials as manuals or handbooks for the administration of penance
• the content of the Penitentials of Finnian, Columbanus and Cummean
• the penance was private and the sacrament was repeatable
• the Penitentials were widely used as a manual for priests and were also widely copied
• the Penitentials graded sins and considered the status of the sinner
• the emphasis placed on sexual sin
• main features of Penitential Practice, e.g. commutation
• the approach to the sins of monks, secular clergy and lay people
• the support the Penitentials give to secular law
• Cummean’s list of eight deadly sins and their remedies, thus the idea of curing contraries by contraries
• Confessor seen as a ‘soul friend’ who offers medicine for the salvation of the soul
• relevant views of such scholars as O’Loughlin, Connolly and McNeill

Accept valid alternatives
Mark in levels
(AO1) [25]

(b) Comment on the view that the Penitentials had a negative influence on the Celtic Church. Justify your answer.

Answers may include:
• reference to possible examples of the physical harshness of the penances described
• the pre-occupation with sexual sin
• negative view of human nature in the Penitentials
• abuse of commutations
• emphasis on reconciliation to God and the community
• importance and benefits of a relationship with a Confessor as a ‘soul friend’
• the Penitentials also supported secular law, promoted public morality and they were community based
• possible reference to such scholars as Kenny, Plummer, Brundage, McNeill and O’Loughlin

Accept valid alternatives
Mark in levels
(AO2) [25] 50
Section B
Answer one question

3 (a) Explain the role and importance of the monasteries for both Church and society in Ireland.

Answers may include:
• possible reference to the movement from a diocesan to a monastic system and the implications of the move
• the positive influence of the monastic practice of hospitality
• the promotion and provision of education; the importance of the scriptorium and the production of books which was so important for cultural and religious development
• promoting a strong system of kin and kinship
• the importance and role of individual monasteries to both the Church and society
• the role of monasteries as the nucleus of the community in the absence of towns
• monasteries provided sanctuary
• a more flexible attitude towards women and a care for the marginalised in society
• reciprocity with reference to social rules that may have begun in the monasteries and spread to the wider society and vice versa
• possible reference to such figures as Ryan, Ó’Fiaich and Hughes

Accept valid alternatives
Mark in levels
(AO1) [25]

(b) With reference to other aspects of human experience, explore the claim that self-denial and asceticism are unnecessary for religious practice. Justify your answer.

Answers may include:
• an open ended response citing relevant contemporary and/or historical examples
• particular reference to scripture on the importance of self-discipline
• the use of self-denial and asceticism as a form of penance
• the suggestion that self-denial and asceticism are worthwhile since they deepen and ennoble the human spirit
• the firm conviction by many that these practices temper or remove egoism, materialism and greed
• the view that such practices are positive for society in that they promote virtue and the good of the wider community
• the view that these practices are a necessary imitation of the example of Christ
• the argument that self-denial and asceticism belong to a bygone and primitive age when human nature and human psychology were viewed entirely differently
• inconsistent with the views of secular society which denies that asceticism and self-denial can be of any benefit in the life of the individual
the view that concentration on these practices promotes a warped and unhealthy view of the human condition
reference to the value of other religious practices, e.g. prayer, care for others
the role of self-denial and asceticism in other world religions
organisations and places of pilgrimage which promote self-denial and asceticism

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(a) Examine the content and features of Celtic hagiography with reference to Cogitosus’ Life of Brigit.

Answers may include:
• a definition of hagiography
• awareness of the background to, and the purpose of, hagiographical writings
• the content of Cogitosus’ Life of Brigit
• discussion of the features of hagiography, e.g. oneness with nature and the animal kingdom, nature miracles and miracles of replenishment
• reference to malediction and identification with pagan deities
• awareness of historical gaps and omission of damaging material
• reference to the important incidental information available in the Life of Cogitosus, e.g. the church building at Kildare
• illustration of the features of hagiographical writing as present in Cogitosus’ Life of Brigit
• views of scholars such as Hughes, Berschin and Bieler

Accept valid alternatives
Mark in levels

(b) With reference to other aspects of human experience, comment on the view that hagiographical writings have no value.

Answers may include:
• an open ended response citing relevant contemporary and/or historical examples
• there is often valuable information embedded in the text
• hagiographical writings do provide much historical information about the period in which they were written, e.g. the building of a monastery, daily monastic routine, the political situation and church politics
• many of the stories are too fanciful and exaggerated, to such an extent that the events may be regarded with incredulity
• hagiographical writings provides limited biographical information
• the inclusion of myth and legend lessen the value of these writings
• the relevance of themes in hagiography to themes such as gender politics and ecology
• the use of myth and legend in modern society to illustrate perennial truths
• The use of new media and literary genres to communicate religious values

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2)
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      • A good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience.  
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      • A limited attempt at the application of beliefs, values and teachings to the question asked.  
      • A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience.  
      • A limited attempt at providing personal insight and independent thought.  
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      • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [6]–[10] |
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     | • A basic attempt at the application of beliefs, values and teachings to the question asked.  
     | • A basic attempt using evidence and reasoning to construct well informed and balanced arguments which fail to relate, where necessary, to other aspects of human experience.  
     | • A basic attempt at providing personal insight and independent thought.  
     | • A basic answer with basic structure and coherence.  
     | • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[5] |

Candidates must engage with other aspects of human experience, where necessary, to access Bands 3–5.
Section A

Answer one question

1 (a) With reference to the Qur’an, discuss the main differences between the Surahs delivered by Muhammad in Mecca and those delivered in Medina.

Answers may include:

- the Meccan phase of the revelation lasted about 13 years, from the first revelation up to the Hijrah
- the Medinan phase lasted about 10 years, from the Hijrah to the death of the Prophet
- knowledge about the Meccan and Medinan Surahs is derived from the Companions and Successors, and nothing is said about this by the Prophet himself
- the length of Meccan Surahs (and verses) are often short, Medinan ones are longer
- the chief role of the Prophet in Mecca is that of an announcer and warner
- the role of Muhammad in Medina is that of community leader and this is reflected in the Surahs
- among the Meccan main themes are the oneness of God, criticism of idol worship, Shirk, Day of Resurrection and moral corruption
- in the Meccan Surahs, one can come across sayings in which the Prophet Muhammed viewed himself as one who had been sent to warn the people like that of the prophets Jeremiah and Isaiah
- Medinan Surahs are often on social and legal matters, concerning marriage, divorce, inheritance and punishment
- the Medinan Surahs contain laws and criticisms against both Christians and Jews
- in Meccan Surahs, Muhammed gives respect to the Bible, whereas in the Medinan Surahs he becomes increasingly critical
- in the Medinan Surahs, Muhammed began to preach of the differences as seen in Christian and Jewish beliefs about God
- Meccan passages generally speak to the Prophet Muhammad himself or to the people, the Medinan passages are quite often addressed to his followers

Accept valid alternatives
Mark in levels
(AO1) [25]
(b) Comment on the claim that for Muslims the Qur’an is the final and only revelation of God. Justify your answer.

Answers may include:
• Muhammad received a revelation from God through the Angel Gabriel
• Muslims believe that the Qur’an is the actual word of God and not dependent on human mediation
• the Qur’an as the Word of God corrects and fulfils all previous revelations
• the theistic religions all believe that God speaks through sacred books
• Jews and Christians receive revelations from God and this accounts for the commonalities between Islam and them
• Allah gave revelations to Moses and Jesus (and other biblical characters)
• the Qur’an corrects what was mistaken in the reception by Jews and Christians of earlier revelations
• once God’s message is recorded in a book it cannot be changed and the book makes it accessible to everyone
• the teaching of Islam builds on Jewish and Christian teaching

Accept valid alternatives
Mark in levels
(AO2) [25]

2 (a) Explain why many Muslims believe that the Pillar of Shahada (Testimony) summarises the teachings of Islam.

Answers may include:
• “There is no God but Allah and Muhammad is the Prophet of God”
• Shahada is the first Pillar and creed of Islam; this confession is recited five times daily by all devout Muslims
• confession of Shahada sets a person apart as a Muslim; a convert to Islam must say the Shahada in the presence of witnesses
• the Shahada affirms the belief that there is only one God; this monotheistic belief excludes the existence of any other gods; the existence of one God implies he alone ought to be worshipped
• reference to the early preaching of Muhammad and the condemnation of worship of other gods – sun, moon, stars, etc.
• Allah is worthy to be worshipped: he is creator of all and rules over all
• reference may be made to the sin of shirk and associating any other beings with God
• the Qur’an condemns those who believe in the Trinity; “say not three but one”
• Muhammad is the seal of the prophets; Muhammad is the last of the prophets and the message vouchsafed to him supersedes all other messages
• in Muslim belief, the Qur’an was revealed to Muhammad; God choose to speak through Muhammad
• a person who believes in the prophet Muhammad also believes in the teaching of the Qur’an and hence all the other beliefs

Accept valid alternatives
Mark in levels
(AO1) [25]

(b) Examine the claim that the most important part of religion “is what you do, not what you believe”. Justify your answer.

Answers may include:
• actions speak louder than words
• a person can believe in religion but not be a good person
• the heart of religion is “loving your neighbour”; examples may be offered from Islam, e.g. giving to charity
• religion is about relationships with others not what you believe
• what you believe determines how you act; this idea may be related to the study of Islam, with reference to the compulsory actions required by the Five Pillars
• a believer may not have the strength of character to act consistently with their beliefs; there may be situations where a person cannot be religious openly, yet they still have religious beliefs
• God knows what you truly believe; people can perform good deeds for the wrong reasons
• beliefs about God are either right or wrong and such beliefs influence salvation
• religions combine beliefs and actions; neither belief nor action is more important than the other

Accept valid alternatives
Mark in levels
(AO2) [25] 50
Section B

Answer one question

3 (a) Describe how Eid-ul-Adha is celebrated and explain its significance.

Answers may include:

• commemorates the willingness of Ibrahim to sacrifice his son Ishmael as an act of obedience to Allah
• Eid-ul-Adha also marks the end of Hajj, the annual pilgrimage to Saudi Arabia undertaken by about 1.5 million Muslims
• Muslims believe that the very moment Ibrahim raised the knife, God told him to stop, that he had passed the test, and to replace Ishmael with a sacrificial ram
• the festival remembers the prophet Abraham’s willingness to sacrifice his son when God ordered
• Abraham’s complete obedience to the will of God is celebrated
• Eid-ul-Adha is a four-day public holiday in Muslim countries
• each Muslim, as they celebrate, reminds themselves of their own submission to God, and their own willingness to sacrifice to God’s wishes
• during the festival Muslims who can afford to sacrifice domestic animals, usually a sheep, as a symbol of Abraham’s sacrifice
• Eid usually starts with Muslims going to the Mosque for prayers, dressed in their best clothes, and thanking Allah for all the blessings they have received
• it is also obligatory to give a set amount of money to charity to be used to help poor people buy new clothes and food so they too can celebrate

Accept valid alternatives
Mark in levels
(AO1) [25]

(b) With reference to other aspects of human experience, comment on the claim that the common celebration of festivals brings unity to religious believers. Justify your answer.

Answers may include:

• an open ended response citing relevant contemporary and/or historical examples
• the celebration of religious festivals can bring the community together; there is a reinforcing of religious values and teachings that are important
• performing a common action as a community can give support and encouragement; people like to feel part of a group and can be strengthened in their faith by the experience
• membership of a group makes it easier to sustain commitment
• a possible discussion of pilgrimage and common white garment that must be worn, providing a sense of unity and equality among Muslims on Hajj
• discussion of other practices that bring a sense of unity, e.g. fasting during the month of Ramadan
prayer: common actions and words; everyone should pray together and performs the actions together; this happens in the mosque at prayer times

confession of the Shahada: “There is no God but Allah and Muhammad is the prophet of God”; this confession is common to all Muslims

the Ummah and the nature of community in Islam

reference may also be made to the divisions within Islam

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2)

4 (a) Explain what the mosque reveals about Islamic faith and worship.

Answers may include:

- the mosque shows unity and beauty in the harmony of its parts and the simplicity of interior witnesses to the oneness of God; in a mosque there will be no pictures or images of God or any humans, avoiding the sin of Shirk
- there is a niche in the wall that points to Mecca, the place of pilgrimage and also indicates the direction in which Muslims should face for prayer
- a mosque will have an entrance hall where there is an ablution area for wudu (ritual washing); this is a symbol of ritual purity and a spiritual preparation for prayer
- there is no furniture in a mosque so that people can bow to the ground before God; Islam means 'submission' and believers show this literally through their actions in prayer
- there are texts from the Qur’an on the walls to remind worshippers of their beliefs
- all worshippers are at the same level as all are equal before God
- the dome represent heaven and the beauty of heavenly existence; the minaret as a visible reminder of the call of God to individuals and the community
- Minbar: pulpit for exposition of the Qur’an
- theological discussion of equality, beauty, oneness, purity, obedience to God as beliefs that are reflected in the design and architecture of the mosque

Accept valid alternatives
Mark in levels
(AO1)
(b) With reference to other aspects of human experience, consider the
view that religion is solely concerned with the relationship between an
individual and God. Justify your answer.

Answers may include:
• an open ended response citing relevant contemporary and/or
historical examples
• each person has to respond to God for himself or herself, as
each person is responsible for themselves; obedience to God is
personal
• religions focus on the individual: a believer is called to
repentance, to obedience, to pursue justice and righteousness
• a person cannot be held accountable for what other people do
• reference may be made to the role of prayer in the life of religious
people with particular reference to Islam and the pillar of Salah
• religion can bring communities together and many religions
assume that religion is practised in communities, with focus
on collective worship and celebration of festivals and rites of
passage; reference may be made to particular practices in Islam
• justice is not an individual matter but one that is central to the life
of communities
• reference may be made to the role of communal prayer and
pilgrimage in Islam and in other religions
• communities can encourage the practice of religion and
strengthen the faith of the individual as a result
• religion brings social benefits and religions cultivate a social
conscience

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to
access Bands 3–5.

(AO2) [25]

Total 100
Religious Studies

Assessment Unit AS 7

assessing

Foundations of Ethics with Special Reference to
Issues in Medical Ethics

[CODE]

SPECIMEN

MARK

SCHEME
### AS Bands

**Total Marks:** [25]

<table>
<thead>
<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
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<td>[11–15]</td>
</tr>
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<tr>
<td>Band</td>
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<td>Marks</td>
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     • An excellent attempt at the application of beliefs, values and teachings to the question asked.  
     • An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience.  
     • An excellent attempt at providing personal insight and independent thought.  
     • A sophisticated answer with a clear and coherent structure.  
     • An extensive range of technical language and terminology with accurate use of spelling, punctuation and grammar. | [21]–[25] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis.  
     • A very good attempt at the application of beliefs, values and teachings to the question asked.  
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| 3    | • A reasonable response demonstrating a good attempt at critical analysis.  
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| 2    | • A limited response demonstrating a modest attempt at critical analysis.  
     • A limited attempt at the application of beliefs, values and teachings to the question asked.  
     • A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience.  
     • A limited attempt at providing personal insight and independent thought.  
     • A limited answer with limited evidence of structure and coherence.  
     • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [6]–[10] |
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Candidates must engage with other aspects of human experience, where necessary, to access Bands 3–5.
Section A

Answer one question

1 (a) Discuss how the theory of Natural Moral Law can help Christians in their approach to moral decision making.

Answers may include:
• an approach characteristic of deontological ethics
• underpinned by a religious conviction – God exists and has a purpose or plan for creation
• its origins in Greek Philosophy; the contribution of Aquinas
• the place given to human reason
• interest in the moral action itself
• distinction between efficient and final cause
• distinction between real and apparent gods
• distinction between primary and secondary precepts
• distinction between interior and exterior acts
• possible reference to doctrines underpinned by Natural Law, e.g. the doctrine of Double Effect, the Acts/Omissions doctrine
• its profile in Roman Catholic moral teaching
• how Natural Moral Law can be seen to provide clear and certain teaching
• possible examples of application from medical and/or sexual ethics, e.g. abortion, euthanasia
• possible reference to later development of Natural Law theory, e.g. Hugo Grotius, John Courtney Murray, John Finnis

Accept valid alternatives
Mark in levels
(AO1) [25]

(b) To what extent is Situation Ethics a more helpful approach for Christians than Natural Moral Law for resolving moral dilemmas? Justify your answer.

Answers may include:
• Situation Ethics as based on the teaching and example of Christ
• Situation Ethics having a focus on agape love
• some Christians identify with a contextual/relativistic approach to ethics; Christian Utilitarianism
• Natural Law can be seen by many Christians as too rigid and therefore unhelpful in moral decision making
• Relativism as not meaning that ‘anything goes’
• particular problems for some Christians as posed by Situation Ethics, e.g. killing need not always be wrong, the dilemma of different moral judgements being equally valid, morality as being a matter of personal preference, the problem of moral chaos, a lack of regard for established moral norms
• the problems in defining love
• the Christian response to ethical relativism, e.g. the importance of moral absolutes, of having fixed moral norms, the external character of moral decision making, how the end cannot justify the means
• how far Situation Ethics can compromise justice
• Situation Ethics as a form of Christian utilitarianism

Accept valid alternatives
Mark in levels
(AO2) [25]

2 (a) Explain how religious and moral teaching can inform the debate about human surrogacy.

Answers may include:
• possible biblical precedence i.e. the Abraham and Hagar story
• the influence of Situation Ethics with its advocacy of the primacy of love
• the Christian Utilitarian outlook
• faithfulness to the biblical injunction “be fruitful and multiply”
• helping to overcome the plight of human infertility
• the importance of compassion
• the idea of selfless service
• how the advent of a child can help to complete a marriage/relationship
• liberal Christian as against more traditional Christian views
• particular denominational views, e.g. Roman Catholic – surrogacy as undermining the obligations of maternal love, conjugal fidelity and responsible motherhood
• the adulterous nature of the arrangement
• lessons evident in the Abraham/Hagar narrative, e.g. jealousy
• how the end cannot always justify the means
• the importance of human dignity and responsibility
• problems associated with surrogacy, e.g. personal autonomy, principle of ownership, identity issues, possible rejection of the surrogate child
• the problems presented by commercial surrogacy

Accept valid alternatives
Mark in levels
(AO1) [25]

(b) Comment on the claim that to be able to have a child is a right. Justify your answer.

Answers may include:
• the advent of a child as the completion of a marriage
• the negative consequences of infertility
• the moral integrity of the embryo
• reducing the status of the child to an object of scientific technology
• argument for adoption/fostering
• love and compassion for the childless
counteracting consumerist type choices, the consumerist culture
homosexual couples and their right to a child
reference to childlessness as the will of God
recognition that the Bible has nothing directly to say about New
Reproductive Technologies
the role of personal preference
Utilitarian considerations
humanitarian arguments
issues surrounding social and legal norms
rights and responsibilities of prospective parents in the debate
the obsession with parenthood

Accept valid alternatives
Mark in levels
(AO2)

Section B
Answer one question

3 (a) With reference to different types of Utilitarianism, explain its approach
to moral decision making.

Answers may include:
• how utilitarianism can have different forms
• the contribution of Jeremy Bentham – maximise pleasure, avoid
  pain; the utility principle; the Hedonic Calculus; Act Utilitarianism
• the contribution of John S. Mill – distinction between higher
  and lower pleasures; qualitative happiness against quantitative
  happiness; the harm principle; Rule Utilitarianism
• the contribution of R.M. Hare – argued for Preference
  Utilitarianism, development of Two Level Utilitarianism – a
  synthesis of Act and Rule Utilitarianism
• the contribution of Peter Singer – identification with Preference
  Utilitarianism
• in explaining the differences above, reference should be made to
  moral examples, such as abortion, assisted suicide, or any other
  relevant examples
• Utilitarianism as providing a practical way of addressing moral
dilemmas in an increasingly “God-less” society; religious
  approaches to morality as outdated, theory of interests, how
  universalisation leads directly to Utilitarianism
• Utilitarianism as a teleological approach to moral decision making
• its atheistic, secular and practical character
• possible origins in Greek Philosophy

Accept valid alternatives
Mark in levels
(AO1)
(b) With reference to other aspects of human experience, consider how far Utilitarianism is the most fitting ethic for the modern world. Justify your answer.

Answers may include:
- an open ended response citing relevant contemporary and/or historical examples
- Utilitarianism as “the ethics of the planet” as described by Iris Murdoch
- how Utilitarianism is seen as the all pervading ethical theory for modern society
- how Utilitarianism is seen to be influencing healthcare decisions
- the extent to which utilitarianism has driven developments in bioethics, sexual ethics, business ethics, ecological matters
- the advocacy of practical ethics rather than theoretical ethics, e.g. Peter Singer
- Utilitarianism and the ethics of the state, e.g. China’s one child policy
- the need to challenge the utilitarian ethic
- problems presented by utilitarianism, e.g. moral slippage, treating people as a means to an end
- the need to have absolute moral standards in ethics

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2) [25] 50

4 (a) Explain how the principle of the Sanctity of Life is central to an understanding of the issues in the abortion debate for Christians.

Answers may include:
- religious teaching on the sacredness of human life
- the basis of Christian teaching in Sacred Scripture, e.g. Genesis, Jeremiah, Paul
- the implications of the Fifth Commandment “Thou shalt not kill”
- views on personhood and ensoulment
- views on the various circumstances for abortion, e.g. social, ethical, eugenic, therapeutic
- reference to denominational perspectives, e.g. Anglican, Roman Catholic, Presbyterian
- conservative Christian views as against liberal Christian views
- reference to Natural Law, Situation Ethics
- possible reference to the Doctrine of Double Effect
- how, for some Christians, quality of life is what is important
- the issue of the rights of the mother as against the rights of the child

Accept valid alternatives
Mark in levels
(AO1) [25] 50
(b) With reference to other aspects of human experience, consider the extent to which abortion is a legitimate means of birth control. Justify your answer.

Answers may include:
• an open ended response citing relevant contemporary and/or historical examples
• abortion as a method of state fertility management, e.g. China
• abortion as a form of female emancipation
• abortion and sexual freedom
• abortion as a lesser evil
• the challenge to adhere to religious principles to protect women and the value of human life
• abortion as undermining the status of motherhood
• abortion as anti-child, the foetus is “nothing paradigm”
• abortion as anti-female, e.g. the targeting of female foetuses through sex selection
• changing attitudes to disability
• how the rights of the individual can be compromised
• the right of the state to interfere in the life of the individual
• the state’s responsibility to act on behalf of the common good

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2)  [25]  50

Total  100
Religious Studies

Assessment Unit AS 8

assessing

An Introduction to the Philosophy of Religion

[CODE]

SPECIMEN

MARK SCHEME
<table>
<thead>
<tr>
<th>Band</th>
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  • A sophisticated answer with a clear and coherent structure.  
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| 3    | • A good response to the question asked.  
  • Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
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  • A good range of relevant evidence and examples.  
  • A reasonably mature answer with some evidence of structure and coherence.  
  • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.                                                                                                                                                                                                                                                   | [11]–[15] |
| 2    | • A limited response to the question asked.  
  • Demonstrates limited knowledge and understanding.  
  • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
  • A limited range of evidence and/or examples.  
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• A basic attempt at providing personal insight and independent thought.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[5] |

Candidates must engage with other aspects of human experience, where necessary, to access Bands 3-5.
Section A

Answer one question

1 (a) Examine the problems associated with the Ontological argument for the existence of God.

Answers may include:
• a discussion of the main features of Anselm’s argument
• some historical and philosophical context for the argument beginning with St Anselm of Canterbury in the 11th century
• its definition as an a priori argument and what that means
• God defined as the greatest possible being, a perfect being and that such a being must exist, since if he didn’t, then by definition he wouldn’t be the greatest or most perfect being
• possible exploration of the views of other supporters of the argument, e.g. Descartes, Plantinga and Malcolm
• weaknesses of the argument first described in the work of the Swiss monk Gaunilo
• Aquinas’s rejection of an ‘a priori’ proof and his reasons and the subsequent development of a posteriori proof
• the question of whether or not the concept of a thing, no matter how so defined, can for any reason point to its existence
• weaknesses of the argument as described later in the work of Kant and Russell
• the main criticism that existence can never be a predicate for anything; the question of whether anything exists or not can only be settled empirically

Accept valid alternatives
Mark in levels
(AO1) [25]

(b) Assess the claim that the arguments for the existence of God are unconvincing. Justify your answer.

Answers may include:
• the nature of Western society which since the Enlightenment is ever more secular and cynical of theological and religious claims – some reasons for this
• the proofs for God’s existence don’t stand up to rational and empirical scrutiny as demonstrated in the work of figures like Hume, Kant, Russell and others; candidates might offer examples of arguments for God’s existence that fail to convince
• scientific challenges to the existence of God, e.g. Darwin’s evolutionary theory, where a designer is no longer necessary in biology, only vast quantities of evolutionary time and the adaptation of species through natural selection
• counter-arguments in the work of Aquinas who says ‘that out of nothing only nothing can come’; some explanation beyond the physical Universe is required, since the universe cannot be an explanation of itself

Version 3: 16 April 2018
• a modern figure like Richard Swinburne who argues that the complexity of the laws of nature and the universe require explanation that is not forthcoming in science
• Swinburne’s view that science can only explain what exists, not why anything exists that is beyond the scope of science

Accept valid alternatives
Mark in levels
(AO2) [25] 50

2 (a) With reference to the ideas of at least two philosophers, discuss the problems associated with the existence of evil.

Answers may include:
• a discussion of the problem of evil with possible reference to either Epicurus or David Hume and the ‘inconsistent triad’
• distinction between Natural and Moral evil
• the problem for the believer of a God who is omniscient, omnipotent and omnibenevolent, with the existence of a universe where evil is permitted when according to the above definition, God would certainly wish to prevent evil and He has the power to do so
• some reference to the inexplicability of evil with reference to the Holocaust or immeasurable suffering such as bone cancer in children and yet according to religious apologists, God has a purpose in all of this
• a discussion with a particular reference to the two principal philosophical exponents on the problem of evil, namely Augustine and Irenaeus
• reference to the Genesis narratives where evil was not the intended initial purpose of God and the doctrine of the Fall; consequent punishment
• particular reference might be made to the thinking and ideas of philosophers and theologians like Augustine, Irenaeus, Aquinas, D Z Philips and the Swinburne-Hick defence
• possible reference to the place of Free Will as one of the reasons that God permits evil
• moral and theological objections to the view above

Accept valid alternatives
Mark in levels
(AO1) [25] 50
(b) Comment on the claim that human suffering is too high a price to pay for salvation. Justify your answer.

Answers may include:
• the problem of the suffering of the innocent
• Dostoevsky’s ‘The Brothers Karamazov’ where Ivan says to his brother, ‘from love of humanity I don’t want it (i.e. salvation and forgiveness)…the price is too high and it’s beyond our means to pay...and so I most respectively return Him the ticket’
• a critique of J.L. Mackie’s comment that ‘God had open to him the obviously better possibility of making beings who act freely, but always go right’, so according to Mackie freedom was still possible, but without pain and suffering
• the problem of animal suffering which seems gratuitous and is suffering without purpose; animals have neither salvation nor freedom and yet they seem to suffer on a massive scale
• atheist rejection and criticism of all theodicies
• reference to relevant scholarship promoting human freedom, e.g. Existentialism or Vardy’s ‘peasant girl’ analogy and counter-argument from Determinism which says that freedom is an illusion that humans must learn to do without
• reference to human suffering being understood in the light of the doctrine of the atonement by Christ
• the Christian hope of God’s provision of salvation and ultimate justice, both of which are consequent on the necessary existence of free will, which further necessitates the distinction between good and evil
• the Biblical and Augustinian suggestion that the present condition of humanity was not intended by God, but is due to the Sin/Fall

Accept valid alternatives
Mark in levels
(AO2) [25] 50
3. (a) Explain why David Hume believes miracles to be impossible.

Answers may include:
- Hume’s belief in the immutability of the laws of nature which would render miracles impossible
- context of Hume as a product of the Scottish Enlightenment and his deep scepticism about all things religious, possibly citing from his ‘Enquiry concerning human understanding’
- Hume’s belief that testimony concerning miracles is more likely to be untrue in the face of human experience which would deny the possibility of miracles
- Hume’s belief that human beings love and indeed crave the sensational and that miracles are found in backward societies and are therefore unreliable and the products of ignorance and delusion
- Hume’s belief that the Enlightenment and the uncovering of the laws of nature will eventually dispel any belief in the miraculous

Accept valid alternatives
Mark in levels
(AO1) [25]

(b) With reference to other aspects of human experience, comment on the view that miraculous healings do not happen today. Justify your answer.

Answers may include:
- an open ended response citing relevant contemporary and/or historical examples
- reference to alternative explanations of miracles in general and miracles in particular
- an explanation of the placebo effect and the power and importance of one’s mental state in aiding recovery
- mention of visualisation and the impact of belief in the progress of illness
- reference to Holland’s definition of miracles as coincidences
- nature as not being entirely predictable and therefore that the unexpected may happen from time to time, which means that what may have been construed as a miracle was a perfectly natural event, possibly in the case of healing, a psychosomatic event
- opposition to these views stating that an omnipotent God is perfectly free and capable of acting on nature and persons and indeed does so in the case of miraculous healing
- more conservative Christians argue that miracles cannot be denied because they are a central part of the New Testament
- miracles are due to the power and intervention of God and because of the continuing power of Christ they continue to occur
- reference to the Roman Catholic shrines of Lourdes and Fatima where there are still reports of miraculous healings
4 (a) Summarise and discuss the views of Rudolf Otto on the validity of religious experience.

Answers may include:

- Otto emphasises the non-rational in religion, as distinct from the rational side of religion
- for ‘validity’ candidates might point to Otto’s belief that these feelings are not merely natural, but they are part of what he calls a ‘faculty of divination’ which is on a par with the moral ‘categorical imperative’ in Kant or ‘archetypes’ in the work of Jung
- possible contextual or historical background on the life and thinking of Otto (1869–1937)
- the influence of Schleiermacher and Husserl
- he elucidates the term ‘Holy’, which he sees as the core of all religion; the Holy or ‘numinous’ cannot be thought of conceptually; the adjective ‘Holy’ or ‘numinous’ points to the deeper, inconceivable and suprarational nature of God
- the ‘sensus numinis’ is a feeling, not a mere emotion, it is an affective state of mind which involves some kind of valuation and preconceptual cognition
- Otto wants to show that the non-moral, non-rational category of the numinous undergoes schematization in human experience, thus acquiring the moral and rational characteristics of the rational side of religion

Accept valid alternatives
Mark in levels
(AO1) [25]
(b) With reference to other aspects of human experience, consider the view that some religious beliefs can lead to cruel and inhuman behaviour. Justify your answer.

Answers may include:
- an open ended response citing relevant contemporary and/or historical examples
- candidates might look at the impetus and reasons for religious belief spawning deep hatreds and often cruel acts
- the belief that error has no rights
- the belief in the exclusivity of one’s faith/belief, therefore if some religious communities believe they have the truth then no one else who differs from them can have it and the consequent intolerance that can often follow
- it was often held that a failure to have a certain religious belief was a deliberate act of moral obtuseness, a refusal to believe in what was obviously and manifestly true; sometimes a different religious faith was considered to be the work of the devil
- the religious wars of the 16th and 17th centuries and the Crusades are good examples of religious intolerance, e.g. Richard the Lion Heart beheaded 2000 Muslims at Acre in full view of Saladin
- a tendency to see other religious communities as ‘scapegoats’ for society’s ills; this was useful politically and was the case with the Jews; they were blamed for plagues, diseases, earthquakes and virtually every disaster
- the tendency towards religious extremism today, e.g. Isis or Al Qaïda in Islam
- alternatively candidates can point to the positive part that religious belief has played in human development, e.g. in Northern Ireland where the peace process was significantly facilitated by leaders of the Protestant and Catholic churches coming together
- the work of the Corrymeela and Columbanus community
- reference might be made to the extraordinary work of charities, like Barnados, Trócaire, Concern and the Red Crescent (Islam); also the work of wealthy philanthropists whose work often arose out of religious conviction
- ecumenical theology and inter-denominational work; some examples from Northern Ireland might be cited
- the work of Christian communities like the Quakers who in the 18th and 19th centuries worked successfully for the abolition of slavery and the improvement of the often squalid and cruel conditions in British prisons

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2)  [25]  50

Total  100

Version 3: 16 April 2018
Religious Studies

Assessment Unit A2 1

assessing Themes in the Synoptic Gospels

[CODE]

SPECIMEN

MARK SCHEME
## A2 Bands

**Total marks: [20]**

<table>
<thead>
<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • An excellent response to the question asked.  
      • Demonstrates comprehensive understanding and knowledge.  
      • Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A very high degree of relevant evidence, examples and scholarship.  
      • A sophisticated answer with a clear and coherent structure.  
      • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4    | • A very good response to the question asked.  
      • Demonstrates a high degree of understanding and almost totally accurate knowledge.  
      • Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A very good range of relevant evidence, examples and scholarship.  
      • A mature answer with a mainly clear and coherent structure.  
      • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3    | • A good response to the question asked.  
      • Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
      • Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A good range of relevant evidence, examples and scholarship.  
      • A reasonably mature answer with some evidence of structure and coherence.  
      • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2    | • A limited response to the question asked.  
      • Demonstrates limited knowledge and understanding.  
      • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A limited range of evidence, examples and scholarship.  
      • A limited answer with limited evidence of structure and coherence.  
      • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1    | • A basic response to the question asked.  
      • Demonstrates minimal knowledge and understanding.  
      • Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • Little, if any, use of evidence, examples and scholarship.  
      • A basic answer with basic structure and coherence.  
      • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |
### A2 Bands

<table>
<thead>
<tr>
<th>Band</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis.  
      • An excellent attempt at the application of beliefs, values and teachings to the question asked.  
      • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
      • An excellent attempt at providing personal insight and independent thought.  
      • A sophisticated answer with a clear and coherent structure.  
      • An extensive range of technical language and terminology with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis.  
      • A very good attempt at the application of beliefs, values and teachings to the question asked.  
      • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
      • A very good attempt at providing personal insight and independent thought.  
      • A mature answer with a mainly clear and coherent structure.  
      • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3    | • A reasonable response demonstrating a good attempt at critical analysis  
      • A good attempt at the application of beliefs, values and teachings to the question asked.  
      • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
      • A good attempt at providing personal insight and independent thought.  
      • A reasonably mature answer with some evidence of structure and coherence.  
      • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2    | • A limited response demonstrating a modest attempt at critical analysis.  
      • A limited attempt at the application of beliefs, values and teachings to the question asked.  
      • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
      • A limited attempt at providing personal insight and independent thought.  
      • A limited answer with limited evidence of structure and coherence.  
      • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1    | • A basic response demonstrating little attempt at critical analysis.  
      • A basic attempt at the application of beliefs, values and teachings to the question asked.  
      • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
      • A basic attempt at providing personal insight and independent thought.  
      • A basic answer with basic structure and coherence.  
      • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |
Section A

Answer two questions

1 (a) Analyse the nature of the Synoptic Problem.

Answers may include:
- a definition of and exploration of the Synoptic Problem in terms of the complex and difficult relationship between the first three gospels
- evidence of similarities and differences within the Synoptic Gospels and possible exploration of the reasons for this
- discussion of the nature of the problem and exploration of some of the solutions proposed by scholars
- documentary and non-documentary links between the texts
- evidence of a documentary relationship in the verbatim agreement, general agreement in the order of material and the selection of broadly similar material
- reference to single (material recorded exclusively by one evangelist), double (material common to two gospels) and triple traditions (material common to all three synoptics)
- reference to literary dependence and independence within the synoptic texts
- clarification of the term ‘Synoptic’ and Greisbach’s synopsis of the gospel texts
- reference to hypotheses suggesting the priority of Mark, the priority of Matthew and the priority of Luke
- reference to the attempted harmonisation of texts
- identification of verbal and literary sources associated within the synoptic gospels and how these sources were used by the evangelists in compiling their work
- reference to the Q Hypothesis and the two source hypothesis, Lachmann and Holtzmann
- possible reference to the Farrer Theory, the Augustinian Hypothesis, Jerusalem School Hypothesis, B.H. Streeter and the Four Source Theory

Accept valid alternatives
Mark in levels
(AO1) [20]

(b) Critically assess the view that Source Criticism has led to a better understanding of the Gospels.

Answers may include:
- the usefulness of Source Criticism for the student of Gospels, e.g. Source Criticism shows each evangelist’s careful use of sources indicating their reliability and so stressing the trustworthiness of their message
- Source Criticism identifies the earliest source or sources behind the Gospels which makes it more historically accurate
• Source Criticism aids our understanding of the Gospels and how they came to be written
• irrelevance of the issue of sources from the perspective of Narrative Criticism
• the danger that Source Criticism could undermine faith; the challenge of Source Criticism to the divine inspiration of Scripture
• consideration of the Evangelists’ use of other tools; how these tools affect the integrity of the Gospel texts
• Source Criticism has identified the hypothetical nature of some sources thus undermining the value of it

Accept valid alternatives
Mark in levels
(AO2) [30] 50

2 (a) Identify and consider how the Synoptic Gospels present Jesus’ attitude towards wealth and poverty.

Answers may include:
• the evangelists’ presentation of Jesus’ attitude towards wealth and poverty
• reference to specific parables which teach about wealth
• possible incidents which reflect negative or positive attitudes towards wealth, e.g. reference to the Rich Man and the warning concerning the inability to let go of wealth and dangers of over-reliance on material things
• analysis of the attitude of the Rich Fool, challenges of storing treasure on earth at the risk of ignoring the need to have treasure in heaven
• the praise given to the widow in the Temple Treasury for her selfless attitude and her willingness to give out of her poverty, demonstrating faith in God
• reference to Zacchaeus and his attitude to wealth before and after his encounter with Jesus
• the contrast in attitude of the characters in the above narratives
• challenges to disciples about possessions and how they can be a distraction to serving God and others
• Jesus’ attitude towards the poor in both word and deed
• the dangers of wealth in relation to eternal issues

Accept valid alternatives
Mark in levels
(AO1) [20]
(b) Evaluate the claim that Christological titles enable believers to fully understand the person of Jesus.

Answers may include:
- the contribution of the titles Son of God and Son of Man in revealing Jesus’ identity
- the continued significance and symbolism of key titles attributed to Jesus
- the continued use of these titles within Christianity
- challenges to the stated claim, uncertainty as to the significance of such titles especially in relation to their indebtedness to the Old Testament, which today few understand
- understanding the context and use of the titles to enable believers to fully understand the person of Jesus
- such titles need to be understood in light of other parts of the gospel story and understanding the person of Jesus is also based on awareness of his ministry, preaching, teaching
- the most important way of knowing the person of Jesus is through his suffering, death and resurrection as these are the highpoint of the Gospel story
- the meaning of the titles are sometimes less than helpful – Son of Man had a particular meaning for Jesus which is lost to us today
- the title Son of Man may help us to clarify how Jesus saw himself and his role which enables people to understand him and respond to his call to follow him
- Son of God takes on new meaning after the resurrection and is perhaps the most helpful term to understand Jesus
- pluralism’s challenge to the uniqueness of Jesus to which these titles refer
- all titles have some part to play in assisting our understanding, but no single title can ever do justice to the task

Accept valid alternatives
Mark in levels
(AO2) [30] 50

3 (a) Discuss the theological significance of the resurrection in Mark’s Gospel.

Answers may include:
- candidates should be aware of the various theological ideas that have been put forward in relation to the resurrection, especially the relevance of any special features in Mark’s account of the resurrection
- candidates may recount some areas of specific Markan content and provide some exegetical comment on Markan theology
- the Markan account may, in part, be a reply to the accusation made by the Jews that the body had been stolen (Mt 28:11ff) and Mark may have been aware of this
- Mark may have assumed that his readers had some familiarity with appearance accounts in other early New Testament writings, e.g. 1 Corinthians 15:3ff
- the suggestion by some scholars that the early Christian community believed Jesus was alive and the account of the
resurrection was a physical manifestation of this belief; also in Paul there is no mention of an empty tomb which some have suggested is an indication that accounts of the empty tomb were late

- the significance of the three women who were first at the tomb which may lend weight to historicity for women’s testimony was not regarded as trustworthy in Jewish Law
- Mark mentions a ‘young man’, whereas Matthew mentions ‘an angel’ as the herald of the resurrection event; candidates might mention the significance of differences between Mark and the other gospels, something which is not unusual when it comes to accounts from eyewitnesses and may thus suggest historical accuracy of the account; however some have suggested that these, at times very different accounts, cast doubt on the historicity of the resurrection
- the theological significance of the young man’s words ‘he is risen, he is not here’ and the words ‘he has been raised’ (egerthe) assumes that God raised up Jesus
- the words ‘he is going before you into Galilee’ may point back to Jesus’ earlier prophecy about these events in 14:28 where he says ‘I will go before you into Galilee’
- the reference to ‘fear’ especially at the end of the gospel (16:8) concludes on a very negative note suggesting that the resurrection was not expected by the disciples
- the theological importance of the instruction to the women by the ‘young man’ that ‘the disciples and Peter’ be informed of the empty tomb, thus drawing attention to the importance of Peter’s leadership in the early Christian community
- reference to Peter may point the way to the historicity of the resurrection account by Mark, since early sources suggest that one of the sources for Mark’s gospel was Peter

Accept valid alternatives
Mark in levels
(AO1) [20]

(b) Consider critically the challenges to belief in the resurrection of Jesus.

Answers may include:

- relevant scholarly views concerning Jesus’ resurrection such as Bishop Jenkins
- the suggestion by some scholars that the accounts of the resurrection were post-resurrection stories based on the experience of the early Christian community that Jesus was raised from the dead
- atheistic, empiricist and scientific challenges to the concept of life after death and resurrection
- consideration of the witnesses to Jesus’ resurrection as deluded, hallucinating, lying
- challenges to the stated claim based on Christianity’s reliance on the resurrection narratives
- evidence to support the historicity of the resurrection
• speculation about the empty tomb which has been refuted by the fact that Jesus’ followers were transformed by their experience of meeting Him
• the empty tomb is essential as without it there is no subsequent encounter with the risen Jesus
• the empty tomb can lead to belief in the ability of God to raise the dead and offers us the promise of salvation and eternal life
• the resurrection is the focal point of the Christian faith and the central aspect of its preaching and consequently the faith is seriously undermined by challenges to its veracity; reference to 1 Cor.15:14

Accept valid alternatives
Mark in levels
(AO2) [30] 50
### Synoptic Bands

**Total marks: [20]**

<table>
<thead>
<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • An excellent attempt at analysis with a full and highly informed response to the question.  
• Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very high degree of relevant evidence, scholarship and exemplification with particular reference to **at least one other unit of study**.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4    | • A very good attempt at analysis with a well informed response to the question.  
• Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very good range of relevant evidence, scholarship and exemplification with particular reference to **at least one other unit of study**.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3    | • A good attempt at analysis with a reasonably well informed response to the question.  
• Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A good range of relevant evidence, scholarship and exemplification with particular reference to **at least one other unit of study**.  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2    | • A limited attempt at analysis with a limited response to the question.  
• Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A limited range of relevant evidence, scholarship and exemplification with particular reference to **at least one other unit of study**.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1    | • A basic attempt at analysis with a basic response to the question.  
• Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A basic range of evidence, scholarship and exemplification with particular reference to **at least one other unit of study**.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |

Candidates must refer to **at least one other unit of study** in their AO1 response to access Bands 4–5.

Version 3: 16 April 2018
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<tr>
<th>Band</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
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</thead>
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<tr>
<td>5</td>
<td>A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience.</td>
<td>[25]–[30]</td>
</tr>
<tr>
<td></td>
<td>An excellent attempt to evaluate aspects of, and approaches to, religion and belief.</td>
<td></td>
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<tr>
<td></td>
<td>An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</td>
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<td></td>
<td>An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.</td>
<td></td>
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<tr>
<td>4</td>
<td>A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience.</td>
<td>[19]–[24]</td>
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<td></td>
<td>A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.</td>
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<tr>
<td>3</td>
<td>A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience.</td>
<td>[13]–[18]</td>
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<td>A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.</td>
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<tr>
<td>2</td>
<td>A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience.</td>
<td>[7]–[12]</td>
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<td></td>
<td>A limited attempt to evaluate aspects of, and approaches to, religion and belief.</td>
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<td>A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.</td>
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<tr>
<td>1</td>
<td>A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience.</td>
<td>[1]–[6]</td>
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<td>A basic attempt to evaluate aspects of, and approaches to, religion and belief.</td>
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</table>

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.
Section B

4 (a) “Religious texts are the most important feature of all faith communities.” Analyse this statement. You must support your answer with reference to at least one other unit of study.

Answers may include:
• consideration of what a religious text is with possible reference to relevant examples
• discussion of religious texts as the cornerstone of a religion, instilling law, character and spirituality in its people
• their perennial relevance in containing narratives about significant historical figures in the faith
• such texts might be viewed as the unchanging ‘Word of God’ while other texts are revised, developed and expanded by later generations
• texts can be literal, metaphorical or both
• the different emphases placed on such texts in different world religions and in denominations within a religion
• religious texts guide and inform the lives of believers and inform them about how to live according to a particular set of rules and values
• reference to particular examples from particular texts that demonstrate the centrality of the text to the way of life of the believer
• consideration of ethical, social and moral issues that are informed by the text
• consideration of the application of the text to issues not directly referred to
• alternatively, it might be argued that the early Christians had no sacred texts to act as a guide and yet the faith of the early Church developed
• consideration of the need for different and more up to date sources of authority to guide believers in the modern world
• consideration of other sources of authority that already exist to complement and support sacred texts – Magisterium, authority of religious leaders, individual conscience
• reference to different approaches to understanding the authority and application of sacred texts – fundamentalist v liberal
• reference to other equally important features of religions including sacraments, preaching, evangelisation, social intervention, fasting, prayer, donating to charity
• reference to other writings within religion(s) that have authority but are not regarded as sacred scripture

Accept valid alternatives
Mark in levels
Candidates must refer to at least one other unit of study to access Bands 4–5.

(AO1) [20]
(b) Critically assess the claim that women play an increasingly important role in religions. You must refer to other aspects of human experience in your answer.

Answers may include:
- candidates must refer to other aspects of human experience
- the impact of feminist theology concerning the role of women
- the increasing involvement of women in church councils and leadership teams
- reference to female emancipation and legislation concerning female equality
- contrasts and comparisons between different faith traditions concerning the role of women
- Fundamentalist Christian views seeing male and female roles as distinct and liberal Christian views on female equality
- challenges to the stated claim based on the continuing rejection of female equality within some faith traditions
- reference to continuing examples of inequality and sexism within world faiths
- contrasts between state, secular and religious attitudes to women’s roles
- reference to the positive attitude shown to women by Jesus in the Gospel
- the role of women in the work of St. Paul, particularly the Letters to the Romans and Galatians
- examples of the activities women were actively engaged in the primitive Church
- discussion of the roles women played in religious movements in different eras of the history of the Church
- the contribution of women to the development of Protestant churches in the period from the Reformation
- contribution of women to society, locally, nationally and globally through membership of religious orders
- the cultural challenges in the development of female ministry
- consideration of the role and contribution of women in world religions
- reference to historical and contemporaneous examples to support the claims made

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2)

[30]

Total

150
Religious Studies

Assessment Unit A2 2

assessing
Themes in Selected Letters of St. Paul

[CODE]
SPECIMEN

MARK SCHEME
<table>
<thead>
<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • An excellent response to the question asked.  
• Demonstrates comprehensive understanding and knowledge.  
• Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very high degree of relevant evidence, examples and scholarship.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4    | • A very good response to the question asked.  
• Demonstrates a high degree of understanding and almost totally accurate knowledge.  
• Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very good range of relevant evidence, examples and scholarship.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3    | • A good response to the question asked.  
• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
• Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A good range of relevant evidence, examples and scholarship.  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2    | • A limited response to the question asked.  
• Demonstrates limited knowledge and understanding.  
• Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A limited range of evidence, examples and scholarship.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1    | • A basic response to the question asked.  
• Demonstrates minimal knowledge and understanding.  
• Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• Little, if any, use of evidence, examples and scholarship.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |
<table>
<thead>
<tr>
<th>Band</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis.  
     | • An excellent attempt to evaluate aspects of, and approaches to, religion and belief.  
     | • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     | • An excellent attempt at providing personal insight and independent thought.  
     | • A sophisticated answer with a clear and coherent structure.  
     | • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis.  
     | • A very good attempt to evaluate aspects of, and approaches to, religion and belief.  
     | • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     | • A very good attempt at providing personal insight and independent thought.  
     | • A mature answer with a mainly clear and coherent structure.  
     | • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3    | • A reasonable response demonstrating a good attempt at critical analysis.  
     | • A good attempt to evaluate aspects of, and approaches to, religion and belief.  
     | • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     | • A good attempt at providing personal insight and independent thought.  
     | • A reasonably mature answer with some evidence of structure and coherence.  
     | • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2    | • A limited response demonstrating a modest attempt at critical analysis.  
     | • A limited attempt to evaluate aspects of, and approaches to, religion and belief.  
     | • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     | • A limited attempt at providing personal insight and independent thought.  
     | • A limited answer with limited evidence of structure and coherence.  
     | • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1    | • A basic response demonstrating little attempt at critical analysis.  
     | • A basic attempt to evaluate aspects of, and approaches to, religion and belief.  
     | • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     | • A basic attempt at providing personal insight and independent thought.  
     | • A basic answer with basic structure and coherence.  
     | • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |
Section A

Answer two questions

1  (a) Analyse Paul’s teaching on “justification by faith” in his Letter to the Galatians.

Answers may include:
• reference to the situation in Galatia which led Paul to write this Letter; after defending his authority to preach the Gospel, he commences his main theme of justification through faith, not the Law
• reference to Paul refuting the accusations of the Judaisers that his understanding of the Gospel was faulty and he was a libertine
• Paul’s teaching that justification is through faith means the emphasis is on what Christ has done to bring salvation, rather than what people should try and achieve through their own efforts
• to be ‘justified in Christ’ means that a believer ‘dies’ to his old way of life and is resurrected to new life in Christ; Paul’s teaching that failure to accept this teaching denies the grace of God and the need for Christ’s death
• consideration of the evidence Paul uses to convince the Galatians this is a true message, using arguments drawn from the faith of Abraham (3:6–14)
• possible discussion of Paul’s teaching on the status of the Law as compared to God’s promise; the purpose of the Law as a custodian, a temporary measure until God chose to fulfil His promises (3:15–25)
• possible discussion of Paul’s reference to slaves, son and heir to show the free and privileged status of a person saved through faith (4:1–7)
• consideration of Paul’s use of the Old Testament to support his arguments; reference to the allegorical meaning he gives to the positions of Hagar and Sarah, God’s Covenant with the Jews and the Covenant as fulfilled by the death and resurrection of Jesus

Accept valid alternatives
Mark in levels
(A01) [20]

(b) Critically assess the claim that Paul’s teaching on salvation through faith is still an important issue for Christians today.

Answers may include:
• consideration of examples of legalism in the Church today, the impact of this on adherents and those who are not Christians
• examination of why Christian beliefs about the Holy Spirit can be divisive today, how the Holy Spirit is received, manifestations of the Holy Spirit, how the Spirit guides someone’s life
• analysis of why different Christian beliefs about freedom might cause division, with differing emphasis places on the importance of actions, e.g. regular participation in the sacraments; disagreement concerning church liturgy, religious rites and the role of faith. The continuing debate that salvation also includes
‘good works’ as well as faith; Paul’s injunction that faith without love is empty.
• consideration of how these fundamental beliefs bring a broad agreement, unity and inspiration to the Christian church
• reference may be made to the practical teaching Paul gives about relationships; his instruction to the Galatians to use their freedom to serve each other
• possible discussion of Paul’s teaching on the fruits of the Spirit and the acts of sinful nature, with reference to continuing relevance for Christians today

Accept valid alternatives
Mark in levels
(AO2) [30] 50

2 (a) With reference to at least two letters you have studied, examine and discuss Paul’s teaching on morality.

Answers may include:

**Galatians**
• discussion of Paul’s teaching on freedom: not to indulge the sinful nature but to serve one another in love
• the implications of Paul’s analogies for Christian living: running a good race and the yeast
• consideration of Paul’s teaching on the fruits of the Spirit
• consideration of Paul’s teaching on the acts of sinful nature
• Paul’s teaching on reaping and sowing and his advice to carry one another’s burdens

**1 Corinthians**
• examination of Paul’s teaching on divisions in the Church and the need to avoid superior attitudes
• discussion of Paul’s practical teaching when dealing with a case of sexual immorality
• consideration of Paul’s teaching on the correct behaviour of Christians towards each other
• discussion of Paul’s instructions on marriage, divorce and relationships
• consideration of the advice given concerning Christian worship and the Lord’s Supper

**Ephesians**
• discussion of the overall theme of chapters 4–6: the need for high conduct in the church
• consideration of Paul’s practical advice on humility, correct behaviour and attitude towards others
• Paul’s teaching on the Christians as light in the Lord, with the requirement for them to live as children of light, shunning sexual immorality and other wrong-doing

Accept valid alternatives
Mark in levels
(AO1) [20]
(b) “In his letters, Paul’s pastoral advice to churches always includes theological teaching.” Critically assess the validity of this claim.

Answers may include:

- discussion of the various roles undertaken by Paul in his missionary work and support for developing churches, e.g. pastor, theologian, disciplinarian, teacher
- in Galatians, Paul is seen in the role of disciplinarian, showing disappointment and bewilderment at how quickly the Galatians have deserted the Gospel message; this Letter also shows Paul as teacher and theologian
- reference may be made to Paul’s teaching in Galatians on the implications of seeking circumcision once saved, supported by theological teaching on freedom in Christ and life by the Spirit
- in 1 Corinthians, Paul had to deal with the situation where divisions in the Church were hindering Christian development; in response, he gave practical teaching on Christian behaviour, highlighting for the Corinthians the implications of their behaviour for Christian belief
- a possible discussion of the link in Paul’s teaching on the theological implications of union with prostitutes, meat offered to idols and the believers’ freedom between religious teaching and practical advice
- reference may be made to Paul’s handling of the problem of the conduct of the Lord’s Supper, where he gave the religious implications of this behaviour and also told the Corinthians how they should be celebrating the Lord’s Supper
- reference to Paul’s teaching in Ephesians, where understanding God’s plan for salvation leads to the response of believers living a morally acceptable lifestyle
- consideration may be given to Paul’s religious teaching in Ephesians on unity in the body of Christ and living as children of light

Accept valid alternatives
Mark in levels
(AO2) [30] 50

3 (a) Analyse Paul’s teaching on Christian theology in his Letter to the Ephesians.

Answers may include:

- a discussion of Paul’s reasons for writing; his intention to show that Jews and Gentiles have been brought together as part of one body of Christ
- possible discussion of Paul’s reasons for dividing this letter into two sections: applying the truths of the first section makes possible the actions and lifestyle of the second
- reference to the first three chapters of the Letter where Paul discusses God’s creation of a holy community by His gift of grace in the death and resurrection of Jesus Christ; the members of this community have been chosen by God through the work of Christ,
adopted as sons and daughters of God, and brought near to the Father through faith in His Son

- all people with this faith—Jews and Gentiles alike—were dead in their transgressions and sins but have been made alive because of the person and work of Jesus Christ
- Paul's teaching about God's kingdom on earth; marriage as a mirror of Jesus' relationship with the Church
- consideration of Paul's teaching on salvation as God's plan from eternity to show the glory of his grace; salvation as the work of a gracious and loving God; the blessings available to those who accept salvation
- discussion of Paul's teaching on the power of the Holy Spirit sealing the redemption and forgiveness from God; Paul's teaching on spiritual warfare and the need to be prepared for battle
- Paul wanted to protect against future problems by encouraging the Ephesians to mature in their faith; following the theological teaching in first half of the Letter Paul made his purpose clear: he expected that this community of faith would behave accordingly
- as a result of the theological realities Christians accept by their faith in God, several practices should follow in their relationships within the church, in the home, and in the world

Accept valid alternatives
Mark in levels
(AO1) [20]

(b) “Paul's advice on Christian living has no relevance for the contemporary world.” To what extent do you agree with this statement?

Answers may include:
- examination of different ways of interpreting and applying scripture: literalist and more liberal
- consideration of the belief that these letters are the Word of God, are timeless and always relevant
- the relevance or otherwise of teaching on immorality: the variety of attitudes to sexual morality, differing attitudes to the role of the Church in administering discipline
- consideration of the relevance or otherwise of the Church settling its own disputes, how the Church has been influenced by society in relation to use of the law
- discussion of the relevance or otherwise of Paul's teaching on marriage, singleness, separation, divorce; the role of wives in marriage and Paul's advice to slaves; the altered role of women
- the context of each letter and the issues which were found in each community
- possible reasons why the letters might seem problematic, unhelpful or less relevant: the first century contexts, ancient documents, the expectation of an imminent Parousia
• a consideration of the view that morality is becoming more secular and utilitarian in nature; this is often inconsistent with Pauline Ethics

Accept valid alternatives
Mark in levels (AO2) [30] 50
<table>
<thead>
<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • An excellent attempt at analysis with a full and highly informed response to the question.  
     • Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
     • A very high degree of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
     • A sophisticated answer with a clear and coherent structure.  
     • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.  | [17]–[20] |
| 4    | • A very good attempt at analysis with a well informed response to the question.  
     • Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
     • A very good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
     • A mature answer with a mainly clear and coherent structure.  
     • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.  | [13]–[16] |
| 3    | • A good attempt at analysis with a reasonably well informed response to the question.  
     • Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
     • A good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
     • A reasonably mature answer with some evidence of structure and coherence.  
     • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.  | [9]–[12] |
| 2    | • A limited attempt at analysis with a limited response to the question.  
     • Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
     • A limited range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
     • A limited answer with limited evidence of structure and coherence.  
     • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.  | [5]–[8] |
| 1    | • A basic attempt at analysis with a basic response to the question.  
     • Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
     • A basic range of evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
     • A basic answer with basic structure and coherence.  
     • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.  | [1]–[4] |

Candidates must refer to at least one other unit of study in their AO1 response to access Bands 4–5.
<table>
<thead>
<tr>
<th>Band</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience.  
• An excellent attempt to evaluate aspects of, and approaches to, religion and belief.  
• An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• An excellent attempt at providing personal insight and independent thought.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience.  
• A very good attempt to evaluate aspects of, and approaches to, religion and belief.  
• A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A very good attempt at providing personal insight and independent thought.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3    | • A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience.  
• A good attempt to evaluate aspects of, and approaches to, religion and belief.  
• A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A good attempt at providing personal insight and independent thought.  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2    | • A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience.  
• A limited attempt to evaluate aspects of, and approaches to, religion and belief.  
• A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A limited attempt at providing personal insight and independent thought.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1    | • A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience.  
• A basic attempt to evaluate aspects of, and approaches to, religion and belief.  
• A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A basic attempt at providing personal insight and independent thought.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.
Section B

4 (a) “Controversies involving religion never seem to reach a satisfactory conclusion.” Analyse this statement. You must support your answer with reference to at least one other unit of study.

Answers may include:
- reference may be made to examples of conflict and controversy in the Church
- reference could be made to the Reformation in the 16th Century, where churches continue to remain separated on the same grounds that were a source of controversy
- candidates may refer to other examples from history showing controversies involving religion, e.g. Darwinism and the continuing debate concerning the teaching of evolution in some faith schools
- possible discussion of challenges to religious belief from an increasingly secular, pluralist and atheistic society
- reference to areas of conflict within religion, e.g. the equality of women, attitudes towards homosexuality
- consideration of controversial issues today involving religion and secular society, e.g. same sex marriage, assisted dying
- consideration may also be given to the view that inter-faith dialogue has brought about some resolution, albeit among divided denominations

Accept valid alternatives
Mark in levels
Candidates must refer to at least one other unit of study to access Bands 4–5.

(AO1) [20]

(b) Critically evaluate the view that in a pluralist society, religion needs to be more accepting of diversity. You must refer to other aspects of human experience in your answer.

Answers may include:
- candidates must refer to other aspects of human experience
- examination of the changing nature of society, with the rise in atheism and secularisation challenging the value and position of religious faith; consideration may be given to the argument that common ground is impossible because the two positions are so totally opposed
- consideration of some of the contemporary differences in religion today, such as the role of women and attitudes to other World Faiths
- the contribution of Ecumenism and inter-faith movements; consideration of other attempts to deal with difference
- consideration of some of the common ground between religions, such as response to moral issues, the authority of sacred texts and teaching about the afterlife
- evaluation of the view that diversity is inevitable and does not need to result in conflict; differences should be treated with
tolerance instead of suspicion or criticism
 • differences between liberal (mainstream) and fundamentalist Christian denominations seem to have little in the way of common ground for agreement, e.g. differences over the role of women and homosexuality

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.
(AO2)
Religious Studies

Assessment Unit A2 3

assessing

Themes in the Old Testament

MARK SCHEME
<table>
<thead>
<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • An excellent response to the question asked.  
      • Demonstrates comprehensive understanding and knowledge.  
      • Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A very high degree of relevant evidence, examples and scholarship.  
      • A sophisticated answer with a clear and coherent structure.  
      • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4    | • A very good response to the question asked.  
      • Demonstrates a high degree of understanding and almost totally accurate knowledge.  
      • Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A very good range of relevant evidence, examples and scholarship.  
      • A mature answer with a mainly clear and coherent structure.  
      • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3    | • A good response to the question asked.  
      • Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
      • Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A good range of relevant evidence, examples and scholarship.  
      • A reasonably mature answer with some evidence of structure and coherence.  
      • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2    | • A limited response to the question asked.  
      • Demonstrates limited knowledge and understanding.  
      • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A limited range of evidence, examples and scholarship.  
      • A limited answer with limited evidence of structure and coherence.  
      • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1    | • A basic response to the question asked.  
      • Demonstrates minimal knowledge and understanding.  
      • Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • Little, if any, use of evidence, examples and scholarship.  
      • A basic answer with basic structure and coherence.  
      • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |
<table>
<thead>
<tr>
<th>Band</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis.  
      • An excellent attempt to evaluate aspects of, and approaches to, religion and belief.  
      • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
      • An excellent attempt at providing personal insight and independent thought.  
      • A sophisticated answer with a clear and coherent structure.  
      • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis.  
      • A very good attempt to evaluate aspects of, and approaches to, religion and belief.  
      • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
      • A very good attempt at providing personal insight and independent thought.  
      • A mature answer with a mainly clear and coherent structure.  
      • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3    | • A reasonable response demonstrating a good attempt at critical analysis.  
      • A good attempt to evaluate aspects of, and approaches to, religion and belief.  
      • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
      • A good attempt at providing personal insight and independent thought.  
      • A reasonably mature answer with some evidence of structure and coherence.  
      • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2    | • A limited response demonstrating a modest attempt at critical analysis.  
      • A limited attempt to evaluate aspects of, and approaches to, religion and belief.  
      • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
      • A limited attempt at providing personal insight and independent thought.  
      • A limited answer with limited evidence of structure and coherence.  
      • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1    | • A basic response demonstrating little attempt at critical analysis.  
      • A basic attempt to evaluate aspects of, and approaches to, religion and belief.  
      • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
      • A basic attempt at providing personal insight and independent thought.  
      • A basic answer with basic structure and coherence.  
      • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |
Section A

Answer two questions

1 (a) Present a case for and discuss the concept of a compassionate God in the Old Testament.

Answers may include:
- a discussion of Deuteronomy 26:1–11 and the command to give a portion of one’s harvest to God in gratitude for a successful season (1–4), along with a three-stage confession
- a discussion on the confession includes a confession of identity with the Israelites whose fate led to their slavery in Egypt (5–7); a confession of identity with the Israelites whom God rescued from Egypt and miraculously brought to the Promised Land (8–10) and a confirmation that one has carried through with the commandment given in 1–4. Finally, everyone is to rejoice at the good fortune they have received (10–11)
- a discussion of God’s compassion shown in the making of two new tablets of stone for the people (Exodus 34:1–9); particular reference to 34:6–7; God, compassionate and gracious, slow to anger, who forgives transgression and sin; yet He will by no means leave the guilty unpunished
- David’s trust in God’s compassion as shown in Psalm 86 and Psalm 145; David expresses great confidence in God and states “The Lord is gracious and compassionate, slow to anger … The Lord is good to all; he has compassion on all he has made”
- a discussion of Jonah’s human struggle with God’s compassion (Jonah 4:1–3) and his anger and his plea to God to take his life away
- a discussion of Hosea’s struggle with the heart of God (Hosea 11:1–11). The tempestuous moods of God. God’s compassion surging against the justly-deserved punishment for the people’s faithlessness
- discussion of the ‘widow, orphan and foreigner formula’ and God’s concern for the marginalised with reference to relevant passages

Accept valid alternatives
Mark in levels
(AO1) [20]

(b) “The religious believer today has no need to fear God.”
Critically assess this view.

Answers may include:
- a discussion of the nature of the forgiving and compassionate God revealed, such as God’s character and incredible patience is shown in Psalm 86. God is shown to be one who gives many chances
- the practice of the Sacrament of Reconciliation for religious believers in the Catholic Church and the belief that God will forgive no matter what
- the belief that there will be a chance for salvation after death
• a discussion that if the religious believer accepts God’s forgiveness then the religious believer should grant it to others. If God gives second chances then so must they forgive others; The parables of the ‘Unmerciful Servant’ and the ‘Forgiving Father’ 
• the Christian belief that Christians will be judged on how they have lived their lives in the after-life 
• a discussion of God as a warrior and one to fear (Exodus 14, 15:3) 
• a discussion of God’s judgement on all people including the ‘chosen people’ and the need to fear God using Deuteronomy 20:10–20 where the nations of the heathen inhabitants of the Promised Land were to be utterly destroyed 
• God’s chosen people were a people judged as guilty by God for abominations and sentenced to absolute destruction

Accept valid alternatives
Mark in levels
(AO2) [30] 50

2 (a) Describe and explain Jeremiah’s condemnation of the Temple and social injustice.

Answers may include:
• the political, social and religious context to Jeremiah’s message with particular reference to the increase in pagan worship and pagan morals during the reign of Manasseh 
• the monarchy’s exploitation of the poor 
• King Josiah the reforming king and the outspoken prophet Jeremiah were God’s gift to a demoralised and damaged people 
• concentrating worship in Jerusalem increased the already established false sense of security surrounding the Temple and the city; bitterly opposed by the clergy and people in the outlying areas there was a growth in secularisation and many stopped worshipping Yahweh altogether 
• the reforms seemed to be satisfied with external measures only; superficial and ritualistic with a real danger that the Covenant was being renewed for the purpose of obtaining tangible blessings, e.g. security of land, abundance of crops; not because people wanted an intimate, personal and meaningful relationship with God 
• Jeremiah’s oracle against the Temple: the need for the people to amend their ways and turn away from pagan practices or they would be punished 
• Jeremiah’s message of warning to Jehoiakim; unjust treatment of the people, shedding of innocent blood and perpetration of violence and oppression

Accept valid alternatives
Mark in levels
(AO1) [20]
(b) Critically assess the claim that the New Covenant was the most important part of Jeremiah’s teachings.

Answers may include:
• the houses of Israel and Judah had broken the Old Covenant; the Law never required perfect obedience from the people and outwardly rituals and actions were mistakenly thought to be sufficient
• Jeremiah’s teaching on the New Covenant was vital if the people were to change their ways
• Jeremiah emphasised that the New Covenant unlike the Old Covenant would not be written on tablets of stone but on the hearts of the people
• through the New Covenant the people would truly know God and sins would be forgotten and forgiven
• God’s power and mercy was revealed to the people through His plan to restore all things: kings, priests, prosperity, health and safety
• it provided hope of a return from the exile
• counter-arguments: there are other part of his teaching that carry equal importance
• Jeremiah had spent over 40 years teaching about God’s judgement because of the worship of Baal and corrupt religious practices
• Jeremiah’s Temple sermon which identified the nature of the people’s sin and in particular the laws of the Mosaic Covenant which had been broken
• teaching on sacrifice which suggested that obedience to the laws of God were more important than ritual and sacrifice
• Jeremiah’s teaching on the intractability of human nature and the need for the people to listen to Jeremiah

Accept valid alternatives
Mark in levels
(AO2) [30] 50

3 (a) With reference to the ‘Allegory of the Foundling’ analyse Ezekiel’s teaching on judgement.

Answers may include:
• analysis of what Ezekiel alludes to in the allegory
• Ezekiel describes Jerusalem and violations of the covenant by comparing her to a baby girl once exposed to die after birth (16:1)
• the image of sexuality that Ezekiel speaks of both inside and outside of the marriage are apt in light of Israel’s fascination with the Canaanite fertility cults and the rituals of prostitution
• the baby girl’s basic measures and needs were ignored and she was thrown into a field (16:4–5). She was saved when Yahweh passed by her, saw her, and rescued her (16:6). This is an allusion to the Israelite takeover of Jerusalem
• when the baby girl was old enough for marriage, Yahweh claimed her as His own. This alludes to the Davidic Covenant which established Jerusalem as the residence of Yahweh
• Yahweh adorned her with precious jewels, and Jerusalem became famous among the nations (16:9–14), an allusion to the splendour of Solomon’s reign
• reference may be made to the unfaithfulness of God’s people, worshipping idols and making alliances with foreign nations; reference to relevant biblical material
• reference may be made to the need for God’s punishment and judgement on Jerusalem; reference to relevant biblical material
• reference may be made to the hope for God’s forgiveness and mercy when they should repent; judgement would not be God’s final act; he would discipline them in history (16:59), yet he would also not fail to remember his everlasting covenant which had been made with Jerusalem when she was young (16:60)

Accept valid alternatives
Mark in levels
(AO1) [20]

(b) To what extent is Ezekiel’s teaching on the renewed creation relevant today?

Answers may include:
• the argument that Christians today have a responsibility to understand the causes of world poverty, for example the 7th commandment ‘Thou shall not steal’ and 1 Corinthians 6:10 ‘neither thieves, nor the greedy…nor robbers will inherit the kingdom of God.’ Christians today are challenged in wealthier countries to look at their own lives and ask if they are taking too much
• the Christian teaching continues today that one person should not exploit the other. Christians campaign alongside others for changes that will give producers and workers better rights and an opportunity to live dignified productive lives. ‘Make Poverty History’ campaign
• the Catholic Church teaches that ‘paying unjust salaries, something that is not enough to live on, is stealing’ (Catechism 2409); ‘An approach to business that makes the profit motive the only moral concern is immoral’ (Catechism 2424); ‘A business, that turns people into things to be bought and sold is immoral (Catechism 2455)
• the Fairtrade Foundation established in 1992 by a number of charities. It campaigns that trade should be done justly without requiring anyone to lose their dignity, so that people are able to reach their full potential
• however, unfair trade and the exploitation of the poor is still happening today
• slavery in the modern world, reference to sex-trafficking in Northern Ireland
• Human Rights not adhered to globally
• poor countries have to borrow large sums of money from the rich countries and are saturated in debt, have to pay back the loan rather than spend money on necessities for their people
• the people cheated worldwide today due to unnecessary war and civil unrest. The use of money and other resources on arms and conflict, while health, education and agriculture suffer
• the work of televangelists
• religious leaders that attend to the ritualistic aspects of religious life yet have no moral integrity, e.g. the clerical abuse scandals
• the contemporary and historical religious leaders who have defended moral standards and challenge unjust laws, e.g. Martin Luther King, Gandhi and Oscar Romero
<table>
<thead>
<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • An excellent attempt at analysis with a full and highly informed response to the question.  
       • Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
       • A very high degree of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
       • A sophisticated answer with a clear and coherent structure.  
       • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4    | • A very good attempt at analysis with a well informed response to the question.  
       • Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
       • A very good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
       • A mature answer with a mainly clear and coherent structure.  
       • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3    | • A good attempt at analysis with a reasonably well informed response to the question.  
       • Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
       • A good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
       • A reasonably mature answer with some evidence of structure and coherence.  
       • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2    | • A limited attempt at analysis with a limited response to the question.  
       • Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
       • A limited range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
       • A limited answer with limited evidence of structure and coherence.  
       • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1    | • A basic attempt at analysis with a basic response to the question.  
       • Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
       • A basic range of evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
       • A basic answer with basic structure and coherence.  
       • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |

Candidates must refer to different units of study in their AO1 response to access Bands 4–5.
<table>
<thead>
<tr>
<th>Band</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience.  
• An excellent attempt to evaluate aspects of, and approaches to, religion and belief.  
• An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• An excellent attempt at providing personal insight and independent thought.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience.  
• A very good attempt to evaluate aspects of, and approaches to, religion and belief.  
• A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A very good attempt at providing personal insight and independent thought.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3    | • A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience.  
• A good attempt to evaluate aspects of, and approaches to, religion and belief.  
• A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A good attempt at providing personal insight and independent thought.  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2    | • A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience.  
• A limited attempt to evaluate aspects of, and approaches to, religion and belief.  
• A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A limited attempt at providing personal insight and independent thought.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1    | • A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience.  
• A basic attempt to evaluate aspects of, and approaches to, religion and belief.  
• A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A basic attempt at providing personal insight and independent thought.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.
Section B

4 (a) “Religious leaders both past and present have lacked credibility”. Discuss this statement. You must support your answer with reference to at least one other unit of study.

Answers may include:

- reference to religious leaders past and present, especially in the secularised societies of the West where very often their ideas are treated with indifference and at times distain
- examples of local religious leaders such as priests and ministers and leaders like Pope Francis or the Moderator of the Presbyterian Church or Archbishop of Canterbury, and the reasons why many in society no longer believe in the credibility of such figures
- discussion of clerical scandals in recent times and the effects of these on credibility of religious leaders
- Islamic religious and political leadership of the Ayatollah Ali Khamenei in Iran and the reasons why Muslims hold such figures in high esteem and the problems posed when credibility is guaranteed
- in the past many religious leaders in many denominations and Faiths had enormous power and their religious position of authority guaranteed their credibility, e.g. Pope Urban II and the declaration in Clermont of the First Crusade (1096)
- comment on contemporary attitudes to the credibility of religious leaders, with possible examples and the reasons for the judgements that people make on the credibility of such people

Accept valid alternatives
Mark in levels
Candidates must refer to at least one other unit of study to access Bands 4–5.

(AO1) [20]
(b) Critically evaluate the view that religious texts are often misinterpreted when used as a basis of ethics. You must refer to other aspects of human experience in your answer.

Answers may include:
• candidates must refer to other aspects of human experience
• consideration of what a sacred text is with reference to relevant examples. Discussion of religious texts as the cornerstone of a religion, instilling law, character and spirituality in people
• discussion on the various interpretations of scripture, such as literalists who argue that:
  – capital punishment should be the punishment for adultery. Adulterous women are to be stoned (Leviticus 20:10)
  – slavery is acceptable (Leviticus 25:44–66)
  – Religious Pluralism should not be tolerated (Deuteronomy 5:7, 2 Corinthians 6:14)
  – discrimination and racism are acceptable (Leviticus 21:17–23, Deuteronomy 23:1–3)
• the use of ‘proof-texts’ and the isolation of biblical sentences and their application to contemporary situations, regardless of their biblical context
• the abuse of scripture, when in the name of the sacred text particular moral codes are imposed on others
• the promotion of male headship in faith communities based on sacred texts
• a possible discussion on those committed to preserving as much of the patriarchal structure of the Old Testament as possible, such as polygamists, whilst many argue that nowhere in the Old Testament or New Testament is polygamy sanctioned
• Biblical diversity on ethical matters and the shift between Old Testament teachings and New Testament teachings, such as the varying treatment of the Sabbath. Some would believe that Jesus’ statement ‘the Sabbath was made for humankind, and not humankind for the Sabbath (Mark 2:27)” was abuse of the Sabbath Laws (Genesis 2:2–3) by Jesus himself
• a discussion of those who do accept and interpret the sacred text as a theological whole and take into consideration the socio-historical context out of which the text arises
• the use of the sacred text in a positive way to promote justice, peace and equality in society

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2)  [30]

Total  150

190

Version 3: 16 April 2018
Religious Studies

Assessment Unit A2 4

assessing

Themes in the Early Church and
the Church Today

[CODE]

SPECIMEN

MARK
SCHEME
<table>
<thead>
<tr>
<th>Band</th>
<th><strong>AO1 Performance Descriptors</strong></th>
<th><strong>Marks</strong></th>
</tr>
</thead>
</table>
| 5    | • An excellent response to the question asked.  
|      | • Demonstrates comprehensive understanding and knowledge.  
|      | • Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
|      | • A very high degree of relevant evidence, examples and scholarship.  
|      | • A sophisticated answer with a clear and coherent structure.  
|      | • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4    | • A very good response to the question asked.  
|      | • Demonstrates a high degree of understanding and almost totally accurate knowledge.  
|      | • Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
|      | • A very good range of relevant evidence, examples and scholarship.  
|      | • A mature answer with a mainly clear and coherent structure.  
|      | • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3    | • A good response to the question asked.  
|      | • Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
|      | • Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
|      | • A good range of relevant evidence, examples and scholarship.  
|      | • A reasonably mature answer with some evidence of structure and coherence.  
|      | • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2    | • A limited response to the question asked.  
|      | • Demonstrates limited knowledge and understanding.  
|      | • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
|      | • A limited range of evidence, examples and scholarship.  
|      | • A limited answer with limited evidence of structure and coherence.  
|      | • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1    | • A basic response to the question asked.  
|      | • Demonstrates minimal knowledge and understanding.  
|      | • Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
|      | • Little, if any, use of evidence, examples and scholarship.  
|      | • A basic answer with basic structure and coherence.  
|      | • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |
### A2 Bands

**Total marks: [30]**

<table>
<thead>
<tr>
<th>Band</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis.  
     • An excellent attempt to evaluate aspects of, and approaches to, religion and belief.  
     • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     • An excellent attempt at providing personal insight and independent thought.  
     • A sophisticated answer with a clear and coherent structure.  
     • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis.  
     • A very good attempt to evaluate aspects of, and approaches to, religion and belief.  
     • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     • A very good attempt at providing personal insight and independent thought.  
     • A mature answer with a mainly clear and coherent structure.  
     • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3    | • A reasonable response demonstrating a good attempt at critical analysis.  
     • A good attempt to evaluate aspects of, and approaches to, religion and belief.  
     • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     • A good attempt at providing personal insight and independent thought.  
     • A reasonably mature answer with some evidence of structure and coherence.  
     • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2    | • A limited response demonstrating a modest attempt at critical analysis.  
     • A limited attempt to evaluate aspects of, and approaches to, religion and belief.  
     • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     • A limited attempt at providing personal insight and independent thought.  
     • A limited answer with limited evidence of structure and coherence.  
     • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1    | • A basic response demonstrating little attempt at critical analysis.  
     • A basic attempt to evaluate aspects of, and approaches to, religion and belief.  
     • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     • A basic attempt at providing personal insight and independent thought.  
     • A basic answer with basic structure and coherence.  
     • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |
Section A

Answer two questions

1 (a) With reference to the sources studied, outline and analyse the changing nature and character of church government in the Early Church.

Answers may include:
- New Testament origins and beginning of leadership and government, e.g. role of the apostles as successors of Jesus and tradition of Peter as first bishop, the ‘Rock’ on which the church would be built, appointment of seven deacons to assist apostles, the leadership of Paul in bringing the Gospel to the Gentiles
- development of two fold ministry and subsequent threefold ministry, initially bishops/presbyters leaders of local churches as the Church grew, need for one authoritative voice to speak for all in times of persecution and to counteract heresy and schism, the changing roles of Bishop, presbyter/elder, deacon and peripatetic evangelist/prophet
- separate and distinct roles of bishop, presbyter and deacon, the development of the roles of bishop, presbyter and deacon in the period studied
- emergence and growth of the Monarchical Bishop, evidence for apostolic origin and arguments for later origin
- discussion of the rise in prominence of the Bishop of Rome
- discussion of the doctrine of Apostolic Succession
- reference to relevant sources from the period studied, e.g. New Testament, Didache, Clement, Ignatius, Justin, Hippolytus, Tertullian, Cyprian
- early evidence of Rome as the centre of Christianity, Irenaeus’ tracing of the succession of bishops back to the Apostles, the use of Rome as the exemplar church, Cyprian’s description of Rome as the premier church, attempts by bishops of Rome, e.g. Victor, Stephen to assert their authority over other churches
- Cyprian described all bishops as equal, all bishops fully share in the unity of its episcopate

Accept valid alternatives
Mark in levels
(AO1) [20]
(b) Critically assess the claim that challenges to authority always strengthen the Church.

Answers may include:
• some religious leaders believe they have been divinely appointed by God and therefore have special authority which cannot be questioned, therefore all challenges serve to weaken that authority and should not be tolerated
• other religious leaders believe that they speak the truth through the guidance of God as they interpret it and so challenges may serve to strengthen or illuminate their leadership with positive consequences for the church
• many religious believers believe that God speaks directly to them so they have the right to question the statements of religious leaders, who themselves are far from infallible and prone to human error
• some religious leaders may act in a dishonourable or immoral fashion and have to be challenged for the overall good of the church
• not all religious leaders make wise decisions and in that case the church has to be larger than the individual leader
• candidate may refer to examples that show the positive and negative effects of challenging the religious authority of churches
• consideration of challenges with or between different denominations may also be considered

2 (a) Compare and contrast the apologetic work of Tertullian with modern Christian apologists.

Answers may include:
• brief biography to establish context, Carthage, conversion, little known of early life, known as an apologist, polemicist and moralist, major works include Apology, Prescription of Heretics, Against Marcion, links to earlier apologists including Justin Martyr, questioning of his orthodoxy due to his sympathies with Montanism
• link between his Polemical and Apologetic writings
• apology AD197 – written to magistrates and governors to defend against imperial repression and populist slanders
• Tertullian in role of Counsel and defence arguing they were ill-treated on the basis of a name and are not guilty of many charges levied against them including cannibalism, incest and infanticide
• contrast of the attitude of ‘good’ and ‘bad ’emperors in relation to their attitude to the Church
• rejection of charge of disloyalty – pray for the emperor who exists as God’s appointee
• Christians could rise up due to increased numbers, but do not as they are honourable citizens
• refutes claims that Christians are responsible for natural disasters
• points out that ill-treatment is ironically a catalyst for the growth of the Church
• reference to other apologetic works, e.g. To the Nations and To Scapula
• reference to his defence against the threat of heresy, e.g. attacks on Gnosticism and Marcionism as apologetic
• reference to the apologies of modern apologists: Lewis, Stott, McGrath and Rahner
• reference to the apologetic methods and arguments of these writers
• comparison of these works to that of Tertullian to highlight similarities and differences

Accept valid alternatives
Mark in levels
(AO1) [20]

(b) Consider critically the claim that Tertullian’s writings are no longer relevant.

Answers may include:
• Tertullian’s writings give a picture of the Church at an important stage in its development, but may be limited to that particular context
• a good source of information about the primitive Church, but have little value beyond that and increasingly less relevance to the modern world
• many of the issues facing the Church then such as persecution and heresy remain as great a threat and such apologetic writings can influence modern apologetic writers to defend orthodoxy – his writings can therefore inspire and motivate apologists today
• such writings shaped the theological beliefs and values still held in the church today much of their religious vocabulary is still in use
• moral absolutes do not change over time and the need to defend the church against challenge and attack remains as strong as ever
• the church could learn from the willingness of such writers to take a courageous stand in response to controversial issues
• a dogmatic and uncompromising approach is no longer acceptable in the 21st century
• some of Tertullian’s writings reflect personal opinions and are rooted in the context of the challenges faced by the Church in that era
• some of his moral writings would be considered politically incorrect and potentially offensive
candidates may argue that such writings are unintelligible without a thorough knowledge of the situation in which they were written and this may not apply to today
• many of the issues faced by the 2nd century church are irrelevant in the 21st century
• many of the practical issues he wrote about were specific to the circumstances of the time and are now of no relevance

Accept valid alternatives
Mark in levels

(AO2) [30] 50

3 (a) Explain and discuss the main teachings and impact of Gnosticism.

Answers may include:
• cultural background of Greek philosophy
• origins in Jewish and Oriental thought
• evidence of incipient Gnosticism in the New Testament, e.g. Simon Magus, Paul's letter to the Colossians
• emergence of Gnosticism around AD135 occasioned by the decline in the hope of an imminent Parousia
• main teachers, e.g. Valentinus, Basilides
• a discussion of the main teachings of the various Gnostic sects
• belief in two gods, the supreme God and the inferior creator God responsible for the world
• the intrinsically evil nature of the created world and the aim of escape from the world through Gnosis
• different views on how to live in the present world – extreme asceticism versus gross licentiousness
• salvation through Gnosis rather than good works or living by the values of the church
• views on moral issues and lifestyle
• their use of scripture to justify their viewpoints
• the challenge posed to the church in undermining the key teachings on the incarnation, the suffering, death and resurrection of Jesus
• Gnostic teachers as rival sources of authority to that of the apostles, their successors and scripture
• led people away from the church which was viewed as the religion of the lowly, the uneducated and the oppressed
• reference to the positive impact in speeding up the process leading to the development of the Rule of Faith, the idea of Apostolic Succession and the Canon of Scripture
• impact was not as significant as once believed due to the complex nature of their teachings and the inaccessibility of universal salvation – it was the architect of its own downfall due to its exclusivity

Accept valid alternatives
Mark in levels

(AO1) [20]
(b) Consider critically the extent to which the modern Christian Church is challenged by secularisation.

Answers may include:
• discussion surrounding the difficulties faced by the modern Christian Church in terms of the belief that morality should be based solely on secular considerations
• the decline of religious influence at the local and national level
• fewer attending church, reduction in number of bishops in House of Lords, Ireland/Britain Christian countries in name only, rise of multi-culturalism and other religions
• discussion of the threats posed by challenges to church authority, e.g. gay marriage, euthanasia
• increase of nominalism amongst believers
• decline in vocations to the priesthood/membership of religious orders.
• decreasing emphasis on religious doctrines to allow more universal appeal
• the diversity of belief and practice in the modern world further complicates the issue
• relevant historic and/or contemporaneous examples to illustrate their point further.
• discussion of the extent to which perceived secularisation is a threat, a challenge or an opportunity for growth
• a watering down of religious and moral values
• on the other hand the Christian Church continues to grow, e.g. China or the rise of Pentecostalism in LEDCs
• the challenge of secularisation causes the Christian Church to rethink and to often re-define its own beliefs and values
• challenges to the church in the modern world, e.g. scientific thinking, heresy

Accept valid alternatives
Mark in levels
(AO2) [30] 50
## Synoptic Bands

**Total marks: [20]**

<table>
<thead>
<tr>
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• Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very high degree of relevant evidence, scholarship and exemplification with particular reference to **at least one other unit of study**.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with **accurate use of spelling, punctuation and grammar.** | [17]–[20] |
| 4    | • A very good attempt at analysis with a well informed response to the question.  
• Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very good range of relevant evidence, scholarship and exemplification with particular reference to **at least one other unit of study.**  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3    | • A good attempt at analysis with a reasonably well informed response to the question.  
• Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A good range of relevant evidence, scholarship and exemplification with particular reference to **at least one other unit of study.**  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2    | • A limited attempt at analysis with a limited response to the question.  
• Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A limited range of relevant evidence, scholarship and exemplification with particular reference to **at least one other unit of study.**  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1    | • A basic attempt at analysis with a basic response to the question.  
• Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A basic range of evidence, scholarship and exemplification with particular reference to **at least one other unit of study.**  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |

Candidates must refer to **at least one other unit of study** in their AO1 responses to access Bands 4–5.
<table>
<thead>
<tr>
<th>Band</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience.  
    • An excellent attempt to evaluate aspects of, and approaches to, religion and belief.  
    • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
    • An excellent attempt at providing personal insight and independent thought.  
    • A sophisticated answer with a clear and coherent structure.  
    • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience.  
    • A very good attempt to evaluate aspects of, and approaches to, religion and belief.  
    • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
    • A very good attempt at providing personal insight and independent thought.  
    • A mature answer with a mainly clear and coherent structure.  
    • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3    | • A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience.  
    • A good attempt to evaluate aspects of, and approaches to, religion and belief.  
    • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
    • A good attempt at providing personal insight and independent thought.  
    • A reasonably mature answer with some evidence of structure and coherence.  
    • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2    | • A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience.  
    • A limited attempt to evaluate aspects of, and approaches to, religion and belief.  
    • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
    • A limited attempt at providing personal insight and independent thought.  
    • A limited answer with limited evidence of structure and coherence.  
    • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1    | • A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience.  
    • A basic attempt to evaluate aspects of, and approaches to, religion and belief.  
    • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
    • A basic attempt at providing personal insight and independent thought.  
    • A basic answer with basic structure and coherence.  
    • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.
Section B

4  (a) “Those who claim that religion has little to do with the state fail to understand religion.”

Discuss this statement. You must support your answer with reference to at least one other unit of study.

Answers may include:
• willingness of religious believers to accept persecution and martyrdom rather than accept the authority of the state; candidates may refer to historical or contemporary examples from any faith tradition
• the view of the state as the instrument of God for the development of the divine purpose
• reference may be made to countries which have an official religion or the requirement for the Head of State to follow a particular religion, e.g. Iran, Thailand and Israel
• consideration of the relationship between religion and politics referring to relevant examples to argue for or against the statement; reference to areas where religion is seen to have an influence in political decision-making, e.g. the issues of same sex marriage and abortion where the current laws in Northern Ireland are consistent with religious belief
• reference to examples where there has been an obvious separation of church and state, e.g. the teaching of the Roman Catholic Church on contraception and divorce
• consideration of whether it is desirable that religion and politics are separate
• the notion that freedom of religion should also mean freedom from religion
• the increase of atheism and secularisation in many societies today, causing a decrease in religious influence

Accept valid alternatives
Mark in levels
Candidates must refer to at least one other unit of study to access Bands 4–5.

(AO1) [20]
(b) Evaluate the claim that there is little room for religious faith in the modern world. You must refer to other aspects of human experience in your answer.

Answers may include:
• candidates must refer to other aspects of human experience
• examination of the changing nature of society from one heavily influenced by religion and religious leadership to one dominated by secular power
• the impact of the changing composition of many societies and the increase in many different religious and non-religious belief systems co-existing within a single sovereign state
• evidence and examples of diversity within society
• arguments about the positive impact and effect religious beliefs can have in creating a set of values and a moral code for society to live up to
• discussion of the potential divisiveness of religious belief and how it may not be appropriate for all
• examination of the challenges to religious faith in the modern world in the form of secularisation and atheism and the influence of these in decision-making
• the impact of scientific thinking and the need for empirical proof leading to a decline in confidence in organised religion and religious authority
• awareness of a shifting emphasis where religious leaders are increasingly separating personally held beliefs from decision-making for the greater good of the pluralist society
• evidence for the continued importance and relevance of religion as seen in the influence of religious leaders in political decision making, e.g. Bishops in the House of Lords, Christians in government who openly profess their faith and see it as contributing to their ideology

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2) [30]

Total 150
Religious Studies

Assessment Unit A2 5

assessing
Themes in the Celtic Church, Reformation and Post-Reformation Church

[CODE]

SPECIMEN

MARK

SCHEME
## A2 Bands

**Total marks: [20]**

<table>
<thead>
<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • An excellent response to the question asked.  
     • Demonstrates comprehensive understanding and knowledge.  
     • Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
     • A very high degree of relevant evidence, examples and scholarship.  
     • A sophisticated answer with a clear and coherent structure.  
     • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4    | • A very good response to the question asked.  
     • Demonstrates a high degree of understanding and almost totally accurate knowledge.  
     • Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
     • A very good range of relevant evidence, examples and scholarship.  
     • A mature answer with a mainly clear and coherent structure.  
     • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3    | • A good response to the question asked.  
     • Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
     • Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
     • A good range of relevant evidence, examples and scholarship.  
     • A reasonably mature answer with some evidence of structure and coherence.  
     • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2    | • A limited response to the question asked.  
     • Demonstrates limited knowledge and understanding.  
     • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
     • A limited range of evidence, examples and scholarship.  
     • A limited answer with limited evidence of structure and coherence.  
     • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1    | • A basic response to the question asked.  
     • Demonstrates minimal knowledge and understanding.  
     • Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
     • Little, if any, use of evidence, examples and scholarship.  
     • A basic answer with basic structure and coherence.  
     • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |
<table>
<thead>
<tr>
<th>Band</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | - A comprehensive and coherent response demonstrating an excellent attempt at critical analysis.  
     - An excellent attempt to evaluate aspects of, and approaches to, religion and belief.  
     - An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     - An excellent attempt at providing personal insight and independent thought.  
     - A sophisticated answer with a clear and coherent structure.  
     - An extensive range of technical language and terminology with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4    | - A very good response demonstrating a very good attempt at critical analysis.  
     - A very good attempt to evaluate aspects of, and approaches to, religion and belief.  
     - A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     - A very good attempt at providing personal insight and independent thought.  
     - A mature answer with a mainly clear and coherent structure.  
     - A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3    | - A reasonable response demonstrating a good attempt at critical analysis.  
     - A good attempt to evaluate aspects of, and approaches to, religion and belief.  
     - A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     - A good attempt at providing personal insight and independent thought.  
     - A reasonably mature answer with some evidence of structure and coherence.  
     - A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2    | - A limited response demonstrating a modest attempt at critical analysis.  
     - A limited attempt to evaluate aspects of, and approaches to, religion and belief.  
     - A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     - A limited attempt at providing personal insight and independent thought.  
     - A limited answer with limited evidence of structure and coherence.  
     - A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1    | - A basic response demonstrating little attempt at critical analysis.  
     - A basic attempt to evaluate aspects of, and approaches to, religion and belief.  
     - A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     - A basic attempt at providing personal insight and independent thought.  
     - A basic answer with basic structure and coherence.  
     - A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |
Section A

Answer two questions.

1 (a) Examine the reasons for, and discuss the nature of, the differences that emerged at the Synod of Whitby.

Answers may include:
• the differences evident in relation to the dating of Easter in the Church
• background to the calling of the Synod of Whitby, e.g. issues in the Northumbrian Royal household, difficulties in the relationship between the Roman and Celtic traditions in the Church, previous attempts to resolve issues
• the differences in liturgical practices between the Celtic and Roman traditions, e.g. baptismal rite
• differences in monastic customs between Celtic and Roman traditions, e.g. tonsure
• reference to the tensions between the need for uniformity and local autonomy in the Church
• exploration of the various appeals to authority made at the Synod e.g. Colmcille, Peter, John
• the importance of conformity in relation to organisation and practice in the Church
• the resolution of the differences that were discussed at the Synod of Whitby

Accept valid alternatives
Mark in levels
(AO1) [20]

(b) Critically assess the claim that religious reform always has a positive outcome.

Answers may include:
• the benefits of religious reform, e.g. modernisation
• the need for reform and change in order to address evolving issues in society
• the positive impact of reform in dealing with conflict and controversy
• reform can be viewed with suspicion and lead to conflict
• reform can be slow and difficult to implement
• reference may be made to exploration of various issues of religious reform and associated controversy, e.g. the role of women in religious organisations, new structures within ministry

Accept valid alternatives
Mark in levels
(AO2) [30] 50
2 (a) Examine the nature, impact and significance of the writings of Columbanus.

Answers may include:
• awareness of the extent and significance of the collection of Columbanus’ writings
• The Monks’ Rule and Community Rule of Columbanus and their significance in relation to the development of monasticism on the Continent
• reference to the Penitential of Columbanus and the impact of this writing on the development of the Sacrament of Reconciliation in the Church
• the letters of Columbanus and the theological and personal issues they address
• the insight the writings give to the personality and outlook of Columbanus
• the sermons of Columbanus and their theological purpose in addressing heresy and promoting unity
• discussion on the nature of the poetry of Columbanus
• views of scholars such as Ó Fiaich, Laporte, Walker and Metlake

Accept valid alternatives
Mark in levels
(AO1) [20]

(b) Critically assess the view that the achievements of the Peregrini in Europe were greater than those in Northern Britain.

Answers may include:
• the lack of primary source material on the Peregrini
• evidence on the personal sanctity and devotional practice of individual Peregrini
• the significance and impact of the missionary outreach on the continent in comparison to that of Northern Britain
• the debate around the extent and impact of the missionary work of Peregrini such as Colmcille and Columbanus
• criticisms made of the activities of Peregrini such as Colmcille, Columbanus, Gall, e.g. the ‘wandering clerics’, involvement in politics, outspokenness, divisiveness, Paschal Controversy
• the legacy left by Peregrini such as Colmcille, Aidan, Blaan, Colman, Columbanus, Gall, the Burgh Castle group
• the impact of monastic legislation and penitential practice
• a comparison of the achievements of individual Peregrini
• the political and social impact of the Peregrini on the Continent and Northern Britain
• the views of scholars such as McNeill, Simpson, Skene, Finlay, Gougaud, Walker, Metlake, Ní Mheara

Accept valid alternatives
Mark in levels
(AO2) [30] 50

Version 3: 16 April 2018
3 (a) Examine and discuss the nature and significance of the Protestant Reformation.

Answers may include:
• concerns that gave rise to the Reformation, e.g. charges of greed, corruption, nepotism, absenteeism, Indulgences
• cultural changes at the time, e.g. growth of individualism and humanism, better educated populace, political restlessness of monarchs, printing press, the ideas of Erasmus
• content and impact of Luther’s 95 Theses and Luther’s ideas, e.g. Sola Fide, Sola Scriptura, the priesthood of believers
• confrontation at the Diet of Worms and impact of Luther’s excommunication
• the ideas and impact of Zwingli, Calvin and Knox
• ideas and influence of the radical reformers, e.g. the Anabaptists
• long term impact, e.g. end of religious unity/universalism, availability of scripture in the vernacular, loss of the political influence of the Papacy, reform of the Church

Accept valid alternatives
Mark in levels
(AO1) [20]

(b) Critically assess the view that secularisation is a major threat to religious belief in the modern world.

Answers may include:
• reference to the changing nature of society; the debate surrounding the decline of religious influence and increasing secular influence
• the impact of militant secularism or ‘aggressive secularisation’
• role of religious belief in providing the foundational ethical and legal framework for the state
• role of secularisation in preserving the neutrality of the institutions of the state
• effect of secularisation, the role and voice of religion in political debate, religious consideration in the formulation of legislation and government policy
• the importance of secularisation in protecting diversity in a multi-cultural and multi-religious society
• the issues and relationship between secularisation and religious belief in the provision of services to the public, e.g. education and healthcare
• importance of the right to freedom of Religion and Conscience and its impact on the individual and organisations, e.g. Church based adoption agencies
• influence of religious faith on politicians as policy makers and legislators
• The nature and extent of secularism and the role of religion in the affairs of the state in countries around the world, e.g. Turkey, France, the United States of America and Iran

Accept valid alternatives
Mark in levels
(AO2) [30] 50
<table>
<thead>
<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • An excellent attempt at analysis with a full and highly informed response to the question.  
• Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very high degree of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4    | • A very good attempt at analysis with a well informed response to the question.  
• Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3    | • A good attempt at analysis with a reasonably well informed response to the question.  
• Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
• A reasonably mature answer with units evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2    | • A limited attempt at analysis with a limited response to the question.  
• Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A limited range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1    | • A basic response at analysis with a basic response to the question.  
• Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A basic range of evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |

Candidates must refer to at least one other unit of study in their AO1 response to access Bands 4–5.
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<thead>
<tr>
<th>Band</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
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</table>
| 5    | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience.  
• An excellent attempt to evaluate aspects of, and approaches to, religion and belief.  
• An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• An excellent attempt at providing personal insight and independent thought.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and terminology with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience.  
• A very good attempt to evaluate aspects of, and approaches to, religion and belief.  
• A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A very good attempt at providing personal insight and independent thought.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3    | • A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience.  
• A good attempt to evaluate aspects of, and approaches to, religion and belief.  
• A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A good attempt at providing personal insight and independent thought.  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2    | • A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience.  
• A limited attempt to evaluate aspects of, and approaches to, religion and belief.  
• A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A limited attempt at providing personal insight and independent thought.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1    | • A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience.  
• A basic attempt to evaluate aspects of, and approaches to, religion and belief.  
• A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A basic attempt at providing personal insight and independent thought.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

Version 3: 16 April 2018
Section B

4 (a) “The religious believer must always support the work of the State.”

Discuss this statement. You must support your answer with reference to at least one other unit of study.

Answers may include:
• issues surrounding the separation of Church and State in terms of public policy
• politics as a secular sphere, separate from religious influence
• the religious believer’s duty to engage with political discourse and political activity on issues of moral principle such as abortion, euthanasia and issues affecting family life
• the contribution and impact of Liberation Theology
• the religious believer, as a politician or voter, using conscience, and being informed by religious belief, when making political decisions
• method of engagement in politics by religious believers, e.g. lobbying, petitioning politicians and standing for election
• the nature of the dialogue between the religious believer and the State, e.g. in relation to the common good, the dignity of the human person and human rights
• examples of cases where religious believers influence or fail to influence the work of the State, e.g. current law on divorce and Catholic Church teaching, current laws on abortion in Northern Ireland
• consideration of the relationship between religion and politics where the Head of State or Monarch has a religious role, e.g. United Kingdom, Iran and Thailand
• the issue of theocracy and the relationship between religion and politics

Accept valid alternatives
Mark in levels
Candidates must refer to at least one other unit of study to access Bands 4–5.
(AO1) [20]

(b) Critically evaluate the view that religion always fosters reconciliation. You must refer to other aspects of human experience in your answer.

Answers may include:
• candidates must refer to other aspects of human experience
• the impact of faith-motivated political activists, e.g. Martin Luther King, Desmond Tutu, Oscar Romero
• the role of religious organisations in reconciliation, e.g. South Africa, Northern Ireland
• the impact of the work of the Christian Ecumenical movement
• the nature and impact of the relationship between religion and conflict both historically and in contemporary society, e.g. the Crusades, Bosnia-Herzegovina, Afghanistan, East Timor
• the views of religious organisations on war and peace
issues surrounding the separation of religion and politics
religious intolerance and sectarianism
the work of organisations such as Corrymeela, Open Doors, the Tony Blair Faith Foundation
the impact of religious militancy both globally and locally

Accept valid alternatives

Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2) [30]

Total 150
Religious Studies

Assessment Unit A2 6

assessing

Islam in a Contemporary Context

[CODE]

SPECIMEN

MARK SCHEME
### A2 Bands

<table>
<thead>
<tr>
<th>Bands</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5     | An excellent response to the question asked.  
• Demonstrates comprehensive understanding and knowledge.  
• Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very high degree of relevant evidence, examples and scholarship.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4     | A very good response to the question asked.  
• Demonstrates a high degree of understanding and almost totally accurate knowledge.  
• Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very good range of relevant evidence, examples and scholarship.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3     | A good response to the question asked.  
• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
• Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A good range of relevant evidence, examples and scholarship.  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2     | A limited response to the question asked.  
• Demonstrates limited knowledge and understanding.  
• Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A limited range of evidence, examples and scholarship.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1     | A basic response to the question asked.  
• Demonstrates minimal knowledge and understanding.  
• Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• Little, if any, use of evidence, examples and scholarship.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |
<table>
<thead>
<tr>
<th>Bands</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5     | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis.  
       • An excellent attempt to evaluate aspects of, and approaches to, religion and belief.  
       • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
       • An excellent attempt at providing personal insight and independent thought.  
       • A sophisticated answer with a clear and coherent structure.  
       • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4     | • A very good response demonstrating a very good attempt at critical analysis.  
       • A very good attempt to evaluate aspects of, and approaches to, religion and belief.  
       • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
       • A very good attempt at providing personal insight and independent thought.  
       • A mature answer with a mainly clear and coherent structure.  
       • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3     | • A reasonable response demonstrating a good attempt at critical analysis.  
       • A good attempt to evaluate aspects of, and approaches to, religion and belief.  
       • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
       • A good attempt at providing personal insight and independent thought.  
       • A reasonably mature answer with some evidence of structure and coherence.  
       • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2     | • A limited response demonstrating a modest attempt at critical analysis.  
       • A limited attempt to evaluate aspects of, and approaches to, religion and belief.  
       • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
       • A limited attempt at providing personal insight and independent thought.  
       • A limited answer with limited evidence of structure and coherence.  
       • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12]  |
| 1     | • A basic response demonstrating little attempt at critical analysis.  
       • A basic attempt to evaluate aspects of, and approaches to, religion and belief.  
       • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
       • A basic attempt at providing personal insight and independent thought.  
       • A basic answer with basic structure and coherence.  
       • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6]   |
Section A

Answer two questions.

1 (a) Analyse the events that led to the division of Sunni and Shi’a Islam and explain the reasons for it.

Answers may include:

• the split between Sunni and Shi’a Muslims occurred following the death of the Prophet Muhammad, and was bound up with the issue of succession
• one group, later to become the Sunnis, believed in appointing the successor under Arab tribal tradition – the other, the Shi’as, believed Muhammad’s successor should be from his family, and backed Ali – Muhammad’s cousin – who was also his son-in-law
• Sunnis believed that leadership should fall to the person who was deemed by the elite of the community to be best able to lead the community
• the Sunnis prevailed and chose Abu Bakr, a close Companion of the Prophet, as the Caliph (politico-social leader) and he was accepted as such by much of the community which saw the succession in political and not spiritual terms
• Muhammad chose Abu Bakr to lead the congregational prayers as he lay on his deathbed, thus suggesting that the Prophet was naming Abu Bakr as the next leader
• the Shi’as claim that Muhammad stood up in front of his Companions on the way back from his last Hajj, and proclaimed Ali the spiritual guide and master of all believers
• the Second Caliph, Umar, was appointed by Abu Bakr on his death, followed by the third Caliph, Uthman, who was chosen from six candidates nominated by Umar
• Ali was eventually chosen as the fourth Caliph following the murder of Uthman
• Hussein, Ali’s youngest son from his marriage to Fatima, the daughter of the Prophet Muhammad, and the third Shi’a Imam, was invited by the people of Kufa in Iraq to become their leader
• Hussein is said to have fought heroically and to have sacrificed his life for the survival of Shi’a Islam

Accept valid alternatives
Mark in levels
(AO1) [20]
(b) Critically assess the claim that after Muhammad, Islam was always going to divide into rival groups.

Answers may include:
• the leadership gifts of Muhammad were unique and it was unlikely that anyone who followed would possess the same gifts
• Muhammad was close to God and the seal of the prophets, thus God blessed his work and leadership
• Muhammad received revelations from God and no one challenged his authority
• Muhammad led a small community
• once Islam expanded it was much more difficult to maintain effective leadership
• the move to create an empire ensured that the political dimensions of Islam would become problematic
• the political and military success of Islam meant that there was competition over who would control things and benefit materially
• there is debate over whether Muhammad appointed a successor and the lack of clear historical evidence invited controversy
• the uneasy tension between the political and spiritual aspects of Islam are reflected in the issue of succession

Accept valid alternatives
Mark in levels
(AO2) [30] 50
2 (a) Examine and discuss what the Qur’an teaches about The Day of Judgement and the afterlife.

Answers may include:
- Akirah/Last Days; includes Last Days, Final Judgement, Eternal Destiny
- this life is a test and a preparation for the next
- no one knows when the end of the world will be
- the dead will be resurrected
- Isa/Jesus or the Mahdi will return to the Damascus Mosque, a trumpet will sound
- all are brought to the plain of judgement, stand naked before God, book of life read out
- Book of Life which records all good and bad deeds will be handed into left (hell) or the right hand (heaven)
- Heaven is called al’Jannah a place of pleasure
- Hell is called Jahannan a place of fire and torment, graphic descriptions are found in the Qur’an, Surah 56
- awareness of differing views within Islam, within Sunni and also Shia
- one of the five Articles of Faith
- Muslims are personally responsible for their own lives and deeds, the basis of judgement, determines final destiny
- the traditional view that Allah predestines everything
- alternative interpretations which take account of free will

Accept valid alternatives
Mark in levels
(AO1) [20]
(b) “Belief in God is the most important article of faith in Islam.”
To what extent do you agree with this statement.

Answers may include:
• God is central to Islam and God alone is to be worshipped
• the sin of Shirk: worshipping someone or something other than God
• the revelation in the Qur’an is about God and about how to live according to his rules
• worship in the mosque is focused on God
• for Muslims Muhammad is the most important prophet: “There is no God but Allah, and Muhammad is the Prophet of God”
• Muslims do not worship Muhammad or the prophets
• prophets are also important for they are used by God to reveal his will to humankind
• the Qur’an was received by Muhammad and passed on to others
• God has spoken through prophets from the beginning
• prophets provide examples of obedience to God
• many Muslims follow the example of Muhammad and model their lives on him
• prophets are important but they do not take the place of God

Accept valid alternatives
Mark in levels
(AO2) [30]

3 (a) Consider the nature and importance of the family in Islam.

Answers may include:
• the family is the fundamental unit of society
• marriage is central to family life, polygamy is allowed but monogamy preferred, adultery is unacceptable, divorce is allowed but detestable
• there are clearly defined roles within the family: the husband is the leader of the home, the provider, his primary arena is the public sphere, the woman is to manage the home, raise children and teach religious and moral values
• children are a joy, the ideal of mutual respect, duty to care for an orphaned child within the wider family, but child does not enjoy equal rights to natural children
• children are to care for their aging parents
• reference may be made to relevant Surahs of the Qur’an or Hadith
• consideration of the role of geographical context and cultural norms

Accept valid alternatives
Mark in levels
(AO1) [20]
(b) Critically assess the claim that Islamic teaching promotes respect for human life.

Answers may include:
- God is the giver of life, it is His prerogative to both give and take life; God starts human life from conception and only He will end it through natural death
- Muslims should live in a way which demonstrates gratitude for the life they have been given
- Islamic teaching seeks to protect life, e.g. suicide and euthanasia are unacceptable; the lives of all are to be respected, whether they are an unborn child, a person who is old or sick, or a person with a disability
- Islamic teaching may protect one life over that of another, e.g. abortion, when the mother’s life is in danger
- Islamic teaching allows life to be taken, e.g. Lesser Jihad, execution as a form of punishment
- Islamic teaching may protect other forms of life, e.g. animals, nature; reference may be made to the idea that the universe is God’s creation; everything He has made must be treated with respect
- reference may be made to relevant Surahs of the Qur’an or Hadith
- the influence of the geographical setting, more conservative and progressive elements within the Islamic community

Accept valid alternatives
Mark in levels
(AO2) [30] 50
## Synoptic Bands

**Total marks: [20]**

<table>
<thead>
<tr>
<th>Bands</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5     | • An excellent attempt at analysis with a full and highly informed response to the question.  
• Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very high degree of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4     | • A very good attempt at analysis with a well informed response to the question.  
• Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3     | • A good attempt at analysis with a reasonably well informed response to the question.  
• Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2     | • A limited attempt at analysis with a limited response to the question.  
• Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A limited range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1     | • A basic attempt at analysis with a basic response to the question.  
• Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A basic range of evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |

Candidates must refer to at least one other unit of study in their AO1 response to access Bands 4–5.
<table>
<thead>
<tr>
<th>Bands</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5     | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience.  
• An excellent attempt to evaluate aspects of, and approaches to, religion and belief.  
• An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• An excellent attempt at providing personal insight and independent thought.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4     | • A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience.  
• A very good attempt to evaluate aspects of, and approaches to, religion and belief.  
• A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A very good attempt at providing personal insight and independent thought.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3     | • A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience.  
• A good attempt to evaluate aspects of, and approaches to, religion and belief.  
• A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A good attempt at providing personal insight and independent thought.  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2     | • A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience.  
• A limited attempt to evaluate aspects of, and approaches to, religion and belief.  
• A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A limited attempt at providing personal insight and independent thought.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1     | • A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience.  
• A basic attempt to evaluate aspects of, and approaches to, religion and belief.  
• A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A basic attempt at providing personal insight and independent thought.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.
Section B

4 (a) “There is no such thing as religious orthodoxy.”

Discuss this statement. You must support your answer with reference to at least one other unit of study.

Answers may include:
- the word “orthodox” means “right belief” or “right praise”
- correct belief is important
- true beliefs encourage moral behaviour
- every religion needs a source of authority to define belief
- religious orthodoxy is based on the teaching of sacred texts
- the beliefs of the religions are revealed by God and therefore important
- it is important to define the boundaries of a religion as membership conveys salvation
- the relationship of orthodoxy to heresy
- religious orthodoxy
- statement of the beliefs and practices that religious believers share
- different views of the importance of orthodoxy in religion
- the suppression of minority groups within religion

Accept valid alternatives
Mark in levels
Candidates must refer to at least one other unit of study to access Bands 4–5.

(AO1) [20]

(b) Critically assess the view that religious teaching is the primary cause of conflict. You must refer to other aspects of human experience in your answer.

Answers may include:
- candidates must refer to other aspects of human experience
- with particular reference to Islam, consideration may be given to the ideas of Greater and Lesser Jihad
- consideration of passages in the Qur’an which promote peace and those which seem to promote war
- reference to the idea that there has been a link between religion and war for many centuries; armies go into battle believing that God is with them; in tribal cultures when a nation loses a war, they may have to change to the worship of the winner’s gods
- consideration of the importance of interpreting and applying religious texts correctly when using them as a justification for war; the possibility of being selective and distorting the meaning, the view that texts which encourage believers to fight for God or a religious cause may have had relevance in a particular context and are not relevant today
• reference may be made to historical examples to show how religious teaching may have been the cause of war or fighting, e.g. the Crusades, Yugoslavia, Iraq
• consideration may be given to the impression given by radical extremists, motivated by religion, who engage in acts of terrorism; reference may be made to relevant examples
• consideration of other primary causes of war, e.g. power, greed, defence
• discussion may be offered on the multiple factors involved in reasons for war; while the influence of religious beliefs should not be under-estimated, religion may only play a small or overshadowed role

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.
(AO2) [30]

Total 150
Religious Studies

Assessment Unit A2 7

assessing
Global Ethics

[CODE]

SPECIMEN

MARK SCHEME
<table>
<thead>
<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • An excellent response to the question asked.  
      • Demonstrates comprehensive understanding and knowledge.  
      • Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A very high degree of relevant evidence, examples and scholarship.  
      • A sophisticated answer with a clear and coherent structure.  
      • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4    | • A very good response to the question asked.  
      • Demonstrates a high degree of understanding and almost totally accurate knowledge.  
      • Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A very good range of relevant evidence, examples and scholarship.  
      • A mature answer with a mainly clear and coherent structure.  
      • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3    | • A good response to the question asked.  
      • Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
      • Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A good range of relevant evidence, examples and scholarship.  
      • A reasonably mature answer with some evidence of structure and coherence.  
      • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2    | • A limited response to the question asked.  
      • Demonstrates limited knowledge and understanding.  
      • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A limited range of evidence, examples and scholarship.  
      • A limited answer with limited evidence of structure and coherence.  
      • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1    | • A basic response to the question asked.  
      • Demonstrates minimal knowledge and understanding.  
      • Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • Little, if any, use of evidence, examples and scholarship.  
      • A basic answer with basic structure and coherence.  
      • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |
<table>
<thead>
<tr>
<th>Band</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis.  
• An excellent attempt to evaluate aspects of, and approaches to, religion and belief.  
• An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• An excellent attempt at providing personal insight and independent thought.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis.  
• A very good attempt to evaluate aspects of, and approaches to, religion and belief.  
• A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A very good attempt at providing personal insight and independent thought.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3    | • A reasonable response demonstrating a good attempt at critical analysis.  
• A good attempt to evaluate aspects of, and approaches to, religion and belief.  
• A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A good attempt at providing personal insight and independent thought.  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [13]–[18] |
| 2    | • A limited response demonstrating a modest attempt at critical analysis.  
• A limited attempt to evaluate aspects of, and approaches to, religion and belief.  
• A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A limited attempt at providing personal insight and independent thought.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1    | • A basic response demonstrating little attempt at critical analysis.  
• A basic attempt to evaluate aspects of, and approaches to, religion and belief.  
• A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
• A basic attempt at providing personal insight and independent thought.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |
Section A

Answer two questions

1 (a) Analyse the contribution of Aristotle to the development of Virtue Ethics, with reference to the application of the Doctrine of the Mean.

Answers may include:
• the origins of the theory in Plato; reference to his moral theory centred around the achievement of man’s highest good
• the contribution of Aristotle, e.g. the concept of eudaimonia, the cardinal virtues, the distinction between moral and intellectual virtues, the Doctrine of the Mean, how the virtues can only be cultivated through habit or practice
• development of Aristotle’s idea of the Golden Mean, with a consideration of application to moral dilemmas
• the contribution of Aristotle in inspiring modern ethicists to develop virtue ethics
• the contribution of Elizabeth Anscombe, e.g. how the focus should be on the person, the exercising of the virtues
• the contribution of Philippa Foot, e.g. the impact of the individuals own reasoning in the practice of virtue; the idea that a virtue does not operate as a virtue when turned to a bad end
• the contribution of Alasdair MacIntyre, e.g. people are important, the importance of community agreed ethics
• the contribution of Stanley Hauerwas, e.g. how character is more fundamental than acts, rules or principles; how the Christian Church is called to be a “community of character”

Accept valid alternatives
Mark in levels
(AO1) [20]

(b) Critically assess the view that Virtue Ethics is the most relevant approach for moral decision making in the global age.

Answers may include:
• Virtue Ethics as an approach that needs to be embraced in the global age
• Virtue Ethics recognises the importance of the individual; the primary focus is on people and their quality of life, not their actions
• Virtue Ethics is a universal approach to moral philosophy, acceptable to both atheists and theists
• the endorsing of Virtue Ethics in light of other theoretical approaches as being seen to be too reductionist, mechanical and legalistic, e.g. Utilitarianism, Kantianism
• Virtue Ethics can offer a more holistic approach than that of other ethical theories
• Virtue Ethics as being more in touch with concrete human experience.
• how all moral theories rely on virtues, e.g. how Utilitarianism and Kantianism value rationality, fairness, honesty and justice
• Virtue Ethics as simply expanding and supplementing other ethical theories
• the difficulties associated with reducing morality and right conduct to rules
• how Virtue Ethics is concerned with the qualities of virtues that can be developed in order to become a better person, such as acting charitably, kindle and honestly
• the notion that there is a moral duty to be virtuous
• reference may be made to possible weaknesses of Virtue Ethics: clear answers are not given to modern moral issues, e.g. abortion, capital punishment
• Virtue Ethics does not provide a set of rules prohibiting intolerable acts, e.g. murder

Accept valid alternatives
Mark in levels
(AO2) [30] 50

2 (a) With reference to two contrasting key contributors, discuss the debate on the nature of human rights.

Answers may include:
• in the discussion on human rights, there should be clear focus on two key contributors in the debate
• Human Rights as inherent not acquired; the origin of the concept of rights dating back to Plato and Aristotle
• natural rights versus positive rights; possible reference to Bentham’s view of natural rights as ‘nonsense on stilts’
• different types of rights, e.g. political and civil; economic, social and cultural
• explicit reference to the Universal Declaration of Human Rights; articles from the declaration may be discussed; reference to the role of Rene Cassin
• the influence of Natural Law, the contribution of Hobbes, Locke and Thomas Paine
• the influence of the Decalogue
• the influence of the Enlightenment
• Utilitarianism and human rights; the extent to which Utilitarianism overlooks the interests of minority groups
• Christian views on issues pertaining to dignity, equality and responsibility; reference may be made to relevant biblical material, e.g. Psalm 139:13-14, Galatians 3:28, and to Christian writers, e.g. John Stott
• relativist views of rights.
• examination of the link between rights and responsibilities

Accept valid alternatives
Mark in levels
(AO1) [20]
(b) Critically evaluate the view that animals deserve the same rights as human beings.

Answers may include:

- the status of animals, the view of some ethicists that they should be included in the same moral sphere as humans, accusation of speciesism
- the views of Tom Regan who argues forcefully for the “rights” of animals, having the same rights as humans
- the views of Andrew Linzey (Christian theologian) who sees animals as “fellow creatures” deserving of protection
- the views of Peter Singer who argues forcefully for “human animals” and “non-human animals” being treated with equality, how in certain contexts a life of a particular animal like an orangutan could be more valuable than that of a comatose human being
- the suffering of animals, e.g. blood sports, experimentation purposes, public entertainment
- how the gratuitous suffering of animals is barbaric and offensive
- the equal rights argument, the influence of Darwinian thinking
- the difference argument, there is something qualitatively different about human beings, the person as “imago dei”
- animals as only having instrumental value
- the view that while the rights of animals may be acknowledged to a certain point, human need takes priority on all occasions
- the “difference” argument – that there is something qualitatively different about human beings
- possible reference to the U.N. Declaration on Human Rights which assumes a clear distinction between humans and non-humans
- humankind as being made in the image of God
- belief in the sacredness of human life
- the argument that animals should be included in the same moral sphere as humans
- the view that humans are simply advanced animals
- animals as having intrinsic value

Accept valid alternatives
Mark in levels
(AO2)  [30]  50

3 (a) Present a case for and discuss the Just War theory.

Answers may include:

- early Christian thought and the development of the just War Theory; the perceived weakness of Christians for not fighting in the Roman Army
- Augustine’s use of biblical teaching to support the view that war could be morally acceptable
- development of the Just War theory by Aquinas; reference to later additions by Francisc de Vitoria and Francisco Suarez
- the criteria for Just War, e.g. legitimate authority, just cause, last resort, proportionality
the distinction between jus ad bellum and jus in bello: principles that must be satisfied before a war is fought; principles concerning conduct during a war

- Just War theory as rooted in Natural Law
- pacifist objections to any armed conflict, even that which adheres to the criteria of a just war
- the realist view of war
- problems presented by WMD and MAD; consideration of whether Just War theory is relevant today
- recent defenders of the theory, e.g. Paul Ramsey, Oliver O’Donovan
- Just War theory as providing a rational justification for declaring war and enforcing constraints on what can be done in war of ensuring justice and the protection of non-combatants

Accept valid alternatives
Mark in levels
(AO1) [20]

(b) Critically assess the view that the Pacifist response to the Just War argument is weak and unrealistic.

Answers may include:
- possible criticisms of pacifism, e.g. too idealistic, the failure to protect the innocent, moral self-indulgence
- the need to confront injustice particularly where it is systematic and where the state works against its citizens; the need to combat evil and human wickedness
- the obligation to use force to restrain those who have evil intentions
- war as a means to an end
- war as the will of God
- Christian duty to the State
- how Pacifism should embrace the heroic virtues associated with militarism, e.g. courage, vigour
- how Pacifism is more than a stand against war, how it is a demand for justice
- the self-defeating nature of war, violence only begets violence
- the need for continuity between private and public morality
- the influence of religious teaching, e.g. the prohibition on killing in the Commandments, the teaching and example of Jesus
- the role of religious communities, e.g. the Anabaptists, the Quakers, the Mennonites
- the contribution of Gandhi, of Martin Luther King
- the indiscriminate nature of warfare, the suffering of the innocent
- the need to address violence outside of warfare
- how Pacifism is more than a negative repudiation of war, it is about peace-building

Accept valid alternatives
Mark in levels
(AO2) [30] 50
<table>
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<tr>
<th>Band</th>
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| 5    | • An excellent attempt at analysis with a full and highly informed response to the question.  
       • Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
       • A very high degree of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
       • A sophisticated answer with a clear and coherent structure.  
       • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4    | • A very good attempt at analysis with a well informed response to the question.  
       • Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
       • A very good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
       • A mature answer with a mainly clear and coherent structure.  
       • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3    | • A good attempt at analysis with a reasonably well informed response to the question.  
       • Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
       • A good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
       • A reasonably mature answer with some evidence of structure and coherence.  
       • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2    | • A limited attempt at analysis with a limited response to the question.  
       • Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
       • A limited range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
       • A limited answer with limited evidence of structure and coherence.  
       • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1    | • A basic attempt at analysis with a basic response to the question.  
       • Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
       • A basic range of evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
       • A basic answer with basic structure and coherence.  
       • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |

Candidates must refer to at least one other unit of study in their AO1 response to access Bands 4–5.
### Synoptic Bands

**Total Marks: [30]**

<table>
<thead>
<tr>
<th>Band</th>
<th>AO2 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience.  
     • An excellent attempt to evaluate aspects of, and approaches to, religion and belief.  
     • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     • An excellent attempt at providing personal insight and independent thought.  
     • A sophisticated answer with a clear and coherent structure.  
     • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.                                                                                                   | [25–30] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience.  
     • A very good attempt to evaluate aspects of, and approaches to, religion and belief.  
     • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     • A very good attempt at providing personal insight and independent thought.  
     • A mature answer with a mainly clear and coherent structure.  
     • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.                                                                                       | [19–24] |
| 3    | • A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience.  
     • A good attempt to evaluate aspects of, and approaches to, religion and belief.  
     • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     • A good attempt at providing personal insight and independent thought.  
     • A reasonably mature answer with some evidence of structure and coherence.  
     • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.                                                                                      | [13–18] |
| 2    | • A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience.  
     • A limited attempt to evaluate aspects of, and approaches to, religion and belief.  
     • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     • A limited attempt at providing personal insight and independent thought.  
     • A limited answer with limited evidence of structure and coherence.  
     • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.                                                                                         | [7–12]  |
| 1    | • A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience.  
     • A basic attempt to evaluate aspects of, and approaches to, religion and belief.  
     • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
     • A basic attempt at providing personal insight and independent thought.  
     • A basic answer with basic structure and coherence.  
     • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.                                                                                                 | [1–6]   |

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

Version 3: 16 April 2018
Section B

4 (a) “The history of religion in promoting tolerance leaves much to be desired.”

Examine this statement. You must support your answer with reference to at least one other unit of study.

Answers may include:
• candidates may refer to a variety of examples from history showing religious intolerance through warfare; these could include the wars of the Old Testament, the Crusades
• examples of persecution could be examined, both from history and the 21st century, with relevant comment on possible reasons for persecution linking to religious intolerance
• reference may be made to official religion in the role of protector of the faith, often employing violent methods; these could include the treatment of Galileo by the church, the witch hunts of the Middle Ages and the Spanish Inquisition
• the Apartheid system in South Africa may be referred to, with a discussion of the role of the Dutch Reformed Church
• on the other hand, candidates may offer relevant arguments to refute this claim and discuss the capacity of religion to promote tolerance
• candidates may refer to religious teachings which promote tolerance, such as Jesus' teaching in the New Testament or relevant teachings from World Religions, such as Sikhism
• reference may be made to religious based organisations working to promote tolerance and understanding, such as the Northern Ireland Inter-Faith Forum

Accept valid alternatives
Mark in levels
Candidates must refer to at least one other unit of study to access Bands 4–5.
(AO1) [20]

(b) Critically assess the view that religious fundamentalism is a primary cause of intolerance. You must refer to other aspects of human experience in your answer.

Answers may include:
• candidates must refer to other aspects of human experience
• a definition could be offered as to the meaning of religious fundamentalism, with some discussion of common features in different religious traditions
• reference could be made to examples of fundamentalism in different religions, e.g. Christianity, Islam and Buddhism, with relevant comments on whether they cause intolerance
• candidates may explore current affairs and the link between religious fundamentalism and religious intolerance; possible examples could include Islamic State and the Westboro Baptist Church
• on the other hand, candidates may cite examples to debate the claim, such as the Muslim rally for religious tolerance held in Germany in January 2015
• candidates may also consider other causes of intolerance, such as up-bringing, social conditioning and past experience
• reference may be made to atheistic fundamentalism and whether this is as much a cause of intolerance as religious fundamentalism

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2) [30] 50

Total 150
Religious Studies

Assessment Unit A2 8

assessing

Themes in the Philosophy of Religion

[CODE]

SPECIMEN

MARK SCHEME
<table>
<thead>
<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • An excellent response to the question asked.  
• Demonstrates comprehensive understanding and knowledge.  
• Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very high degree of relevant evidence, examples and scholarship.  
• A sophisticated answer with a clear and coherent structure.  
• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.                                                                 | [17]–[20] |
| 4    | • A very good response to the question asked.  
• Demonstrates a high degree of understanding and almost totally accurate knowledge.  
• Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A very good range of relevant evidence, examples and scholarship.  
• A mature answer with a mainly clear and coherent structure.  
• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.                                                                 | [13]–[16] |
| 3    | • A good response to the question asked.  
• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.  
• Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A good range of relevant evidence, examples and scholarship.  
• A reasonably mature answer with some evidence of structure and coherence.  
• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.                                                                 | [9]–[12]  |
| 2    | • A limited response to the question asked.  
• Demonstrates limited knowledge and understanding.  
• Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• A limited range of evidence, examples and scholarship.  
• A limited answer with limited evidence of structure and coherence.  
• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.                                                                 | [5]–[8]  |
| 1    | • A basic response to the question asked.  
• Demonstrates minimal knowledge and understanding.  
• Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.  
• Little, if any, use of evidence, examples and scholarship.  
• A basic answer with basic structure and coherence.  
• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.                                                                 | [1]–[4]  |
<table>
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Section A

Answer two questions

1 (a) Examine and discuss the views of Ludwig Wittgenstein in relation to the nature of religious language.

Answers may include:
• possible reference to Wittgenstein’s earlier philosophy of the Tractatus (1922) where he believed that he had solved all the problems of philosophy; in this philosophy religious language was part of the ‘unsayable’
• only that which could be depicted in the World was meaningful and religious propositions were not of this type; “whereof one cannot speak, thereof one must be silent” he is quoted as saying
• religious propositions were ‘unjustifiable’ but part of the ‘mystical’ for Wittgenstein; this was important for the spiritual side of the individual
• in his Second Philosophy which is to be found in the Philosophical Investigations (1952) he admits that religious language is part of the “sayable” and can form part of meaningful human discourse
• humans, he believes, play different ‘language games’ which reflect different ‘forms of life’, such as telling stories, cursing, praying, stating scientific facts, reciting poetry, guessing riddles, thanking and many other forms of discourse; each form of discourse operates along the lines of its own criteria
• ‘Language games’ have their own particular rules and in order to play the game one must be familiar with the rules and, so to speak, accept the rules in order to play the game; religious language is such a game
• Wittgenstein’s insistence that people get ourselves into a philosophical muddle if they endeavour to superimpose scientific language on to religious language; just as there are different board games with different rules

Accept valid alternatives
Mark in levels
(AO1) [20]

(b) “Religious utterances, since they are unverifiable, are therefore meaningless”. Critically evaluate this statement.

Answers may include:
• such a view can be found in the Logical Positivism of the Vienna circle expressed in the work of A.J. Ayer in ‘Language Truth and Logic’ (1936)
• a similar view, but with a different emphasis, is to be found in Wittgenstein’s early philosophy of the Tractatus
• this view suggests that religious language is meaningless; the proper function of language is to depict and describe the World and this is not a feature of religious language
• according to Wittgenstein's second philosophy depicting or
describing the world is only one of the functions of language, so
religious language has returned with its own rules and its own
Form of Life
• candidates might provide a definition of the ‘verification principle’
the proper location of which is to be found in science
• one of the problems of the ‘verification principle’ is that it is an
exception to the truth of what it asserts and so it is to that extent
self-contradictory
• if we only accept language that can be shown to be verifiable,
to be either true or false then a whole raft of language/discourse
would be rendered meaningless, e.g. all forms of aesthetic
language
• alternatively, it could be argued that due to advances in
theoretical physics which resulted in theoretical unverifiable
languages, the verification principle as it was originally conceived
in the first part of the twentieth century by people like A. J. Ayer is
no longer tenable
• not all language falls into the category of science; ethical
language, poetry, telling stories, singing lyrical songs all go on in
daily discourse and are perfectly comprehensible by those who
speak and understand these forms of language
• dismissing religious language on the grounds of lacking
verification might seem idiosyncratic

Accept valid alternatives
Mark in levels
(AO2) [30] 50

2 (a) Identify and consider the main features of belief in the resurrection of
the dead.

Answers may include:
• the origins of the resurrection in the Gospel stories and
the impact of the resurrection of Jesus; the meaning of the
resurrection as derived from these stories
• the resurrection is a divine act of re-creation, since for the Jews
humans literally die at death and have to utterly depend on God
• humans are the products of ‘the dust of the earth’ and to that they
return
• the central place of the resurrection in the New Testament and
Paul’s conception of a general resurrection as distinguished from
the unique resurrection of Jesus
• St Paul’s view in I Corinthians 15 that resurrection is not a
resuscitation of corpses, it is God’s recreation of the human
psychophysical individual, not as the organism that died, but as a
soma pneumatikon – a ‘spiritual body’

Accept valid alternatives
Mark in levels
(AO1) [20]
(b) To what extent can the philosophical problems associated with the resurrection of the dead be overcome?

Answers may include:
• the reasons for the problem of physical death appearing to be the end of human life
• the influence of the natural sciences and consequent opinion that there is no evidence that anything survives beyond the grave, which is the view of the atheist
• the notion by some critics that the resurrection of the dead is based on nothing more than wishful thinking
• the influence of some current scholarly New Testament opinion that the resurrection stories are the later result of a deep-seated belief that Jesus was alive
• there are major scientific problems with re-creating a human person who has been long dead, e.g. the problems of the re-creation of memories and personality which may have existed thousands of years ago; how is it possible to reconstitute what no longer exists?
• John Hick argues that resurrection can successfully deal with criteria for personal identity in his replica theory which argues that resurrection is logically possible
• reference to the possible response of the religious believer that this problem is not insurmountable to God who both knows all things and has divine power to re-create human persons in a resurrection event
• to God all things are possible, since he is not subject to the limitations of the Laws of Physics

Accept valid alternatives
Mark in levels
(AO2) [30] 50

3 (a) With reference to the Euthyphro dilemma, discuss the relationship between religion and morality.

Answers may include:
• first raised by Plato in his book Euthyphro where Socrates asks: “Is what is pious loved by the gods because it is pious, or is it pious because it is loved”, which might be more clearly put: “Is conduct right because the gods command it or do the gods command it because it is right”; candidates should include some such in their discussion
• traditionally it was believed that morality without religion was impossible; God was the Divine lawgiver and sacred texts provided the moral codes, e.g. the Decalogue or the Sermon on the Mount
• reference to the thinking of key figures like Moses, Jesus and Mohammed and the views of philosophers like Aquinas and Kant
• examples of the continued importance of the churches influence in moral matters
alternatively there are those who suggest that religion has had a negative influence on moral progress, e.g. the church held the view that slavery was biblically sanctioned and acceptable in Natural Law
• in a progressively secular society there is much less reliance on religion for moral approval; the predominant influence now seems to be Utilitarianism which “has become the ethics of the planet” - Iris Murdoch
• Atheistic Existentialism’s view that religion kills freedom and that there is no God, so that ethics is truly rudderless
• morality as being dependent on culture and experience

Accept valid alternatives
Mark in levels
(AO1) [20]

(b) Critically assess the claim that morality cannot be merely a private matter.

Answers may include:
• candidates could reflect on the historical view that in the Bible morality was an important communal activity, but increasingly in the 20th century matters pertaining to the place of the individual tended to take centre stage
• examples might be cited, e.g. homosexuality, up until the 1960s was a punishable offence, even though it went on in private between consenting adults and those caught committing the offence served a prison sentence, like Oscar Wilde
• the Bible and Natural Law do not take the view that morality is a private matter; the principle here is that God has a particular preference for a moral outlook and moral life and it is up to humans to do God’s will
• morality has the function of regulating relations between individuals in the public sphere and in many cases it is regulated by common or statutory law
• it would certainly be contrary to the well being of society if, for example murder was merely a private matter or the institution of slavery
• reference to the media’s interest in the private morality of celebrities, but such interest might be a matter of generating sales for newspapers; again the possible citation of such examples
• reference to Utilitarianism and Situation Ethics where morality may be permitted a private side

Accept valid alternatives
Mark in levels
(AO2) [30] 50
<table>
<thead>
<tr>
<th>Band</th>
<th>AO1 Performance Descriptors</th>
<th>Marks</th>
</tr>
</thead>
</table>
| 5    | • An excellent attempt at analysis with a full and highly informed response to the question.  
      • Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A very high degree of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
      • A sophisticated answer with a clear and coherent structure.  
      • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [17]–[20] |
| 4    | • A very good attempt at analysis with a well informed response to the question.  
      • Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A very good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
      • A mature answer with a mainly clear and coherent structure.  
      • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [13]–[16] |
| 3    | • A good attempt at analysis with a reasonably well informed response to the question.  
      • Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
      • A reasonably mature answer with some evidence of structure and coherence.  
      • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. | [9]–[12] |
| 2    | • A limited attempt at analysis with a limited response to the question.  
      • Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A limited range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
      • A limited answer with limited evidence of structure and coherence.  
      • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [5]–[8] |
| 1    | • A basic attempt at analysis with a basic response to the question.  
      • Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.  
      • A basic range of evidence, scholarship and exemplification with particular reference to at least one other unit of study.  
      • A basic answer with basic structure and coherence.  
      • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[4] |

Candidates must refer to at least one other unit of study in their AO1 response to access Bands 4–5.
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      • An excellent attempt to evaluate aspects of, and approaches to, religion and belief.  
      • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
      • An excellent attempt at providing personal insight and independent thought.  
      • A sophisticated answer with a clear and coherent structure.  
      • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. | [25]–[30] |
| 4    | • A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience.  
      • A very good attempt to evaluate aspects of, and approaches to, religion and belief.  
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      • A mature answer with a mainly clear and coherent structure.  
      • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. | [19]–[24] |
| 3    | • A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience.  
      • A good attempt to evaluate aspects of, and approaches to, religion and belief.  
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| 2    | • A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience.  
      • A limited attempt to evaluate aspects of, and approaches to, religion and belief.  
      • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
      • A limited attempt at providing personal insight and independent thought.  
      • A limited answer with limited evidence of structure and coherence.  
      • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. | [7]–[12] |
| 1    | • A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience.  
      • A basic attempt to evaluate aspects of, and approaches to, religion and belief.  
      • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.  
      • A basic attempt at providing personal insight and independent thought.  
      • A basic answer with basic structure and coherence.  
      • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. | [1]–[6] |

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.
Section B

4 (a) Discuss the truth of the suggestion that religious faith imposes unnecessary limits on human freedom. You must support your answer with reference to at least one other unit of study.

Answers may include:

- possible reference to Determinism both Divine (Calvinist) and/or philosophical/scientific Determinism which argues that human freedom is an illusion, so that the issue raised by the question is in fact a false one
- possible reference to the importance of Existentialism and the relevance of this philosophy to a consideration of freedom; ‘existence precedes essence’ and its emphasis on individualism, subjectivity and the primacy of choice
- Atheistic Existentialism asserts that “existence precedes essence” and for this reason belief in God undermines human freedom and prevents ‘authentic human existence’
- Atheistic Existentialism’s suggestion that faith does impose unnecessary restrictions on human freedom
- the Atheistical Existentialist suggestion that it is precisely because of the imposition of faith’s concomitant rules/commandments that it is rejected
- an exploration of Sartrean dualism in l’être en soi and l’être pour soi and between existence and essence and the relevance of this distinction of freedom
- Sartre’s examination of the profound implications of meaning and life in a World without God and the consequent implications for freedom
- an exploration of key themes such as freedom, responsibility, choice and absurdity and nausea in Existentialist philosophy
- Sartre’s atheism and the consequential view of the meaninglessness of all human endeavour in the midst of freedom and the consequences of that view
- reference might be made to Nietzsche and his espousal of the belief that Man’s nature as the ‘Will to Power’ has been tramelled and curtailed by the imposition of a system of belief which runs contrary to the nature of human beings
- alternatively, the Christian view which suggests that human beings are free, as illustrated in the Biblical story of Adam and Eve; possible discussion of freedom as illustrated by this view
- the Christian belief that human beings become truly what they are meant to be by the choices they make
- the traditional Christian view that freedom/choice is interpreted by many as a choice primarily about faith and morality
- the view that human beings have a delineated Nature and freedom must be exercised in relation to that Nature and it is only within that context that human beings are fulfilled; the choices of good and evil and in some theologies the central place of Natural Law
• possible reference to freedom and morality; the view that society has to protect, especially the vulnerable, though its laws, thus limits to freedom are necessary, a view which is subscribed to in the Bible and Christian teaching
• the Christian view that the choices human beings make determines fulfilment in this life and eternity in the next life
• possible reference to Christian Humanism and the place of freedom in that system

Accept valid alternatives
Mark in levels
Candidates must refer to at least one other unit of study to access Bands 4–5.
(AO1) [20]

(b) Evaluate the claim that the process of secularisation has had a positive effect on society. You must refer to other aspects of human experience in your answer.

Answers may include:
• candidates must refer to other aspects of human experience
• some reference might be made to the origins of secularisation at the Enlightenment and how both the Enlightenment and the birth of science contributed to its advance in the West
• comparisons between secularisation and the traditional Medieval religious view where all explanation was largely in relation to a religious cosmology; possible reference to the effects of urbanisation on religious belief and practise as a consequence of the Industrial Revolution
• reference to the positive effects on the intellectual climate and the effects of science on health and longevity as a result of the Enlightenment
• possible reference to a reassessment by the religious of their beliefs in a more open secular culture and environment; the beginnings of a critical re-evaluation of the Bible and theology and the positive consequent end to earlier antipathies between different Christian communities
• alternatively, secularisation led to a weakening of religious practise and belief in society
• the decline of the Medieval religiously based World view and its consequences; possible reference to the intellectual climate engendered by secularisation which led to a more open society with some prominent intellectuals denying the existence of God and being critical of religious values and beliefs; possible examples of intellectuals associated with this view like Richard Dawkins and the views that he represents
• the above view, it could be argued, has been good for religious faith in that faith has now become more self critical; it is open to the critical eye of secular World through the news media; previous abuses have been addressed and citation of some examples of this
• the consequences of more open debate at various levels within
society
• the argument that religious belief as a consequence of the secular and democratic culture is open to scrutiny in a way that it was not possible before and this it might be argued has been good for faith leading to a greater integrity for that faith
• it could be argued that the Christian message of hope, meaning and purpose is not demonstrable through either logic or science, but comes to humanity through faith; thus the truths of religion are not temporal, but transcendental
• it could also be argued that secular culture has been favourable to religious freedom of worship, belief and education, with the exception possibly of atheistic states like Russia, China and Nazi Germany in the past, but in modern Western countries that freedom is guaranteed

Accept valid alternatives
Mark in levels
Candidates must engage with other aspects of human experience to access Bands 3–5.

(AO2)

[30]

Total

50

150

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