



Rewarding Learning

ADVANCED
General Certificate of Education
2014

Religious Studies

Assessment Unit A2 7

assessing

Religious Belief and Competing Claims

[AR271]

WEDNESDAY 4 JUNE, AFTERNOON

**MARK
SCHEME**

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.

- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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

There are separate levels of response for Section A and Section B of the A2 paper.

A2 BANDS

AO1 (30 marks)

<p>Band 5</p> <ul style="list-style-type: none">• A full and highly informed response to the task.• Demonstrates comprehensive understanding and accurate knowledge.• A very high degree of relevant evidence and examples.• A very sophisticated style of writing set within a clear and coherent structure.• An extensive range of technical language and terminology.• An almost totally faultless use of spelling, punctuation and grammar.	25–30
<p>Band 4</p> <ul style="list-style-type: none">• A reasonable and well informed response to the task.• Demonstrates a high degree of understanding and almost totally accurate knowledge.• A very good range of relevant evidence and examples.• A mature style of writing set within a mainly clear and coherent structure.• A wide range of technical language and terminology.• A mainly accurate use of spelling, punctuation and grammar.	19–24
<p>Band 3</p> <ul style="list-style-type: none">• A good response to the task.• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.• A good range of relevant evidence and examples.• A reasonably mature style of writing with some coherent structure evident.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	13–18
<p>Band 2</p> <ul style="list-style-type: none">• A limited response to the task.• Demonstrates some knowledge and understanding.• A basic range of evidence and/or examples.• Style of writing is just appropriate.• Structure is disorganised in places.• Limited range of technical language and terminology.• Limited command of spelling, punctuation and grammar.	7–12
<p>Band 1</p> <ul style="list-style-type: none">• A very basic response to the task.• Demonstrates minimal knowledge and understanding.• Little, if any, use of evidence and/or examples.• Inappropriate style of writing within a poor structure.• A very basic range of technical language and terminology.• Very poor use of spelling, punctuation and grammar.	0–6

AO2 (20 marks)

Band 5 <ul style="list-style-type: none">• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis, supported by a high awareness of scholarly views.• Very good personal insight and independent thought expressed through a highly developed argument which is set, where necessary, in the context of wider aspects of human experience.• An extensive range of technical language and terminology.• An almost totally faultless use of spelling, punctuation and grammar.	17–20
Band 4 <ul style="list-style-type: none">• A very good response demonstrating a very good attempt at critical analysis, supported by a good awareness of scholarly views.• Good personal insight and independent thought expressed through a developed argument which is set, where necessary, in the context of wider aspects of human experience.• A wide range of technical language and terminology.• A mainly accurate use of spelling, punctuation and grammar.	13–16
Band 3 <ul style="list-style-type: none">• A reasonable response demonstrating a good attempt at critical analysis, supported by an awareness of the views of some scholars.• Some personal insight and independent thought expressed through reasonable argument which is set, where necessary, in the context of wider aspects of human experience.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	9–12
Band 2 <ul style="list-style-type: none">• A limited response demonstrating a modest attempt at critical analysis, with limited awareness of scholarly views.• Limited personal insight and independent thought expressed through some argument.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	5–8
Band 1 <ul style="list-style-type: none">• A very basic response demonstrating little attempt at critical analysis, with minimal awareness of scholarly views.• Poor personal insight and/or independent thought.• Shallow argument.• Limited range of technical language and terminology.• Limited command of spelling, punctuation and grammar.	0–4

Section A

AVAILABLE
MARKS

1 (a) An identification and consideration of the differences between Freud and Jung concerning religious belief may include, e.g.:

- Identification of differences between Freud and Jung
- Freud's rejection of religion as universal neurosis
- An exploration of Freud's views concerning the origins of religion
- Exploration of the Primal Horde Theory and Oedipus Complex
- The concept of religion as a form of wish fulfilment, emotional crutch
- Jung's exploration of religion as a beneficial phenomenon
- Jung's exploration of the positive role of religion for the individual and society
- An exploration of Jung's teachings concerning individuation
- Exploration of a number of Jung's archetypes and their function
- Reference to common ground between both thinkers – religion as a phenomenon to be psychologically explored
- Possible reference to specific writings
- The origin of religion in sexual drive or shared archetypes
- Comparison between religious rituals and the behaviour of OCD patients
- Freud's rejection of and Jung's failure to declare the reality of the Divine

[30]

(b) A critical evaluation of the claim that psychology is an essential tool in the understanding of religion may include, e.g.:

- Psychology as offering beneficial insights into the origins and function of religion for society and for the individual
- Reference to specific insights offered by psychologists such as Jung and Freud concerning God, religious beliefs and experiences
- Counter challenge to the stated claim – psychology as challenging or devaluing the reality and richness of faith experiences
- Empirical science's challenge to religious truths
- The failure of psychology to agree on its views concerning religion and religious belief
- The limited nature of Freud and Jung's research
- Religious belief as lying outside the remit of psychological research and study
- An exploration of the methods used by psychology to exploring religious belief
- The importance of exploring the links between religion and the mind/psyche

[20]

50

2 (a) An analysis of the contribution of Albert Camus to Existentialism may include, e.g.:

- An exploration of Camus' role as a key existentialist thinker
- The impact of key Existentialist themes such as individualism, subjectivity and primacy of choice
- Camus' challenge to Hegelian philosophy
- An exploration of Camus' view of the Absurd
- Exploration of Camus' contribution to Atheistic Existentialism
- The significance of Camus' writings such as the Outsider, The Plague, The Fall, The Rebel, The Myth of Sisyphus
- Discussion of Camus' literary and political impact
- Reference to Camus' rejection of religious morality and atheistic systems/ideologies such as Marxism
- A critique of the contribution of Camus, Existentialism as encompassing both Theistic and Atheistic branches
- Comparison of the contribution of Camus to other Existentialist thinkers
- Camus' continuing legacy [30]

(b) A critical assessment of the claim that Existentialism offers a narrow and unrealistic picture of humanity's experience in the world may include, e.g.:

- Existentialism as presenting a profoundly negative view of humanity's interaction with a purposeless and absurd universe
- Conflict between Christian and Atheistic Existentialism concerning the existence of God, the nature of existence, eschatological hope
- Existentialism's role in presenting humanity with core truths concerning the nature of the universe, human suffering and death
- An exploration of the role of Existentialism as leading humanity to true freedom or as denying ultimate fulfilment with the Divine
- Atheistic Existentialism's rejection of the Divine and supernatural and its emphasis on subjective existence here and now
- An exploration of the issue as to whether all people are free to choose
- Reference to the need for humanity to freely choose to engage with life
- Reference to the views of selected Existentialists such as Kierkegaard, Nietzsche, Camus, Sartre
- Reference to relevant literature – Sartre's Nausea, Being and Nothingness and/or Camus' The Outsider, The Plague [20]

AVAILABLE
MARKS

50

3 (a) An analysis and discussion of what is meant by the term ‘inclusivism’ with particular reference to the claim that at their core all religions are the same may include, e.g.:

- An analysis of the stated claim, the distinction between pluralism and inclusivism
- A definition of the term inclusivism
- Exploration of the key features of inclusivism as identifying common shared beliefs and traditions within world religions, promoting interfaith contact and dialogue
- An exploration of the definition of salvation and notion of the anonymous Christian
- An exploration of scholarly views concerning inclusivism such as Rahner, Küng
- The benefits of inclusivism as supporting religious tolerance and equality
- Religion as sharing common beliefs in and worship of the Divine
- Exploration of universalist and inclusivist statements found within sacred texts and faith traditions
- Reference to the golden rule – “love one another as I have loved you”
- Inclusivism as a reaction against exclusivism and/or religious fundamentalism
- Inclusivism as a celebration of shared values, moral standards and a call to holiness
- An exploration of Christian inclusivism [30]

(b) A critical evaluation of the claim that all true believers must be exclusivist in belief and in action may include, e.g.:

- Clarification of the term ‘true believers’
- Exploring the benefits of an exclusivist position concerning religious belief and practice
- An exploration of the unique and distinctive faith claims found within selected religions
- An exploration of exclusivist teachings as found within sacred texts such as the Bible and Qur’an
- Reference to distinctive forms of worship within separate faith traditions
- An exploration of the concept of salvation, for example, as occurring through Jesus’ redemptive action
- The dangers of inclusivism as aiding atheism’s challenge to religious belief
- Inclusivism as failing to recognise or value unique faith truths and experiences
- Benefit of inclusivism as a rejection of supremacist and sectarian attitudes
- Issues pertaining to the concept of truth – the exclusivist claim that there is ultimate truth
- The atheistic rejection of exclusivist faith and all religious systems as the cause of conflict and war
- The benefits of ecumenism and interfaith co-operation in practice
- Reference to alternative views including pluralism and inclusivism [20]

4 (a) Identification and consideration of how Christian morality has shaped political life may include, e.g.:

- Reference to the influence of Christianity upon the international political landscape
- An exploration of faith statements/declarations made by selected political leaders such as George W Bush, Barack Obama, Tony Blair, David Cameron
- Reference to established links between Parliament and the Church of England
- The role and influence of religious Peers in the British House of Lords
- Reference to the links between Christian morality and State law concerning homosexual marriage, gay adoption, euthanasia
- An exploration of Humanism’s demand to separate religion and State and criticism of the links between the Institutional Church and State
- How Parliamentary scandals, financial and sexual, have challenged Christian moral values
- Reference to criticisms of church leaders concerning selected political parties and leaders
- Paul’s teaching on obedience to lawful authority [30]

(b) A critical assessment of the claim that morality cannot be a private matter may include, e.g.:

- The importance of shared/agreed ethical positions within society
- The call to disseminate and promote religious and/or ideological moral messages
- Controversy regarding content posted onto shared social media sites
- Reference to media and/or political moral scandals
- Reference to religions/political leaders failure to adhere to declared ethical positions
- Morality as exclusively a personal choice and private matter
- Reference to Existentialism’s view of morality as subjective and individual
- Reference to Marxism’s view of morality as public and political
- Reference to international reaction to human rights abuses
- The role of investigative journalism in identifying moral transgressions
- Morality’s impact on social relations [20]

Section A

AVAILABLE MARKS

50

100

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Synoptic Assessment

Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples, correct language and terminology appropriate to the course study. In addition, for synoptic assessment, A level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument. In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

Each of the two assessment objectives has been categorised into five levels of performance relating to the respective abilities of the candidates.

Having identified, for each assessment objective listed overleaf, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

It is important that in the marking of the synoptic assessment unit, assistant examiners take account of the candidate's abilities in drawing together strands of knowledge and understanding from at least two different content areas.

Using the chosen theme, candidates will be expected to explore connections between elements of the selected areas of study. They should make appropriate use of the content as set out in the subject content for each module.

The five strands of knowledge and understanding act as a common and unifying structure for the specification. These are:

- the key concepts within the chosen areas of study, (e.g. religious beliefs, teachings, doctrines, principles, ideas and theories) and how these are expressed in texts, writings and/or practices
- the contribution of significant people, tradition or movements to the areas studied
- religious language and terminology
- major issues and questions arising from the chosen areas of study
- the relationship between the chosen areas of study and other specified aspects of human experience

In particular candidates should demonstrate the ability to relate such connections to other aspects of human experience.

A2 BANDS

AO1 (30 marks)

<p>Band 5</p> <ul style="list-style-type: none">• A full and comprehensive understanding of the connections between the selected areas of study in relation to the theme.• Well integrated response.• Clear and critical analysis.• Highly accurate use of evidence and examples.• Sophisticated style of writing. Very well structured and coherent throughout.	25–30
<p>Band 4</p> <ul style="list-style-type: none">• A high degree of understanding of the connections between the selected areas of study in relation to the theme.• A well integrated response.• Some very good critical analysis.• Mainly accurate use of evidence and examples.• Mature style of writing.• Well structured and coherent throughout.	19–24
<p>Band 3</p> <ul style="list-style-type: none">• A good understanding of the connections between the selected areas of study in relation to the theme.• For the most part an integrated response.• Reasonable degree of critical analysis.• A good degree of accurate evidence and examples.• Reasonably mature style of writing.• Some evidence of good structure and coherence.	13–18
<p>Band 2</p> <ul style="list-style-type: none">• A limited understanding of the connections between the selected areas of study in relation to the theme.• Mere juxtaposition of the two areas of study, perhaps emphasising one content area at the expense of another.• A limited attempt at critical analysis.• Insufficient use of accurate evidence and examples.• Immature style of writing.• Lacking in structure and coherence.	7–12
<p>Band 1</p> <ul style="list-style-type: none">• A basic understanding of the connections between the selected areas of study in relation to the theme.• Demonstrating only partially accurate knowledge of the different content areas studied.• Little attempt, if any, at critical analysis.• Inappropriate style of writing with a very basic structure.	0–6

AO2 (20 marks)

Band 5 <ul style="list-style-type: none">• A comprehensive analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very effective comparison and evaluation of scholarly viewpoints.• Mature personal insight and independent thought.• A very well sustained and critical argument, expressed accurately and fluently with considerable sophistication using a wide range of terminology.	17–20
Band 4 <ul style="list-style-type: none">• A good analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very good comparison and evaluation of scholarly viewpoints.• Good personal insight and independent thought.• A well sustained and critical argument, expressed accurately, fluently and using a range of terminology.	13–16
Band 3 <ul style="list-style-type: none">• A reasonable analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very good comparison and evaluation of scholarly viewpoints.• Some evidence of personal insight and independent thought.• A line of argument, expressed accurately and using some relevant terminology.	9–12
Band 2 <ul style="list-style-type: none">• A limited analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Some comparison and evaluation of scholarly viewpoints.• Limited personal insight and independent thought.• Little evidence of critical argument.• Inaccuracies evident.	5–8
Band 1 <ul style="list-style-type: none">• A basic analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Little, if any, comparison and evaluation of scholarly viewpoints.• Minimal personal insight and independent thought.• A basic attempt to follow a line of argument.• Imprecisely expressed.	0–4

Section B

- 5 (a)** An identification and consideration of the contribution of key religious and philosophical thinkers to the theme of leadership, with reference to at least two different areas of study may include, e.g.:
- Identification of selected religious and philosophical leaders, their role, leadership type and aims
 - An exploration of the message and vision of two or more religious/philosophical leaders
 - Reference to the writings and life experiences of their selected leaders
 - Reference to their selected leaders challenge to the status quo of contemporary society
 - How their selected leaders have impacted upon the lives of their followers, contemporaries and opponents
 - An exploration of the challenges faced by religious and philosophical leaders
 - A critique of the contribution made by selected leaders [30]
- (b)** A critical assessment of the claim that secular leadership is preferable to other forms of leadership may include, e.g.:
- Reference to other aspects of human experience
 - Reference to selected atheistic leaders such as Dawkins, Hitchens, Hawkings
 - An exploration of society as increasingly pluralistic/atheistic and cynical of religious messages and leadership
 - Reference to modern emphases on empirical and utilitarian precepts
 - The notion that human freedom demands a rejection of narrow religious truths and teachings
 - A critique of religious messages and leadership
 - The benefits of secular leadership as challenging the superstitious mindsets of the past and engaging in new scientific endeavours
 - Reference to specific examples of the failures of religious leadership
 - Counter challenges to the stated claim, the increasing importance of religious messages and strong religious and moral leadership today
 - Society’s need for spiritual guidance and values in a world of complex choices and competing messages
 - Reference to specific religious leaders as providing courageous and enlightened leadership
 - Reference to the failure of secular ideologies such as Nazism and Marxism
 - Reference to aggressive secularism and/or aggressive fundamentalism
 - An open-ended response citing possible historical and/or contemporary exemplification [20]

**AVAILABLE
MARKS**

50

Section B

50

Total

150