

Sample Assessment Materials

September 2007

GCE Religious Studies

**Edexcel Advanced Subsidiary GCE in Religious Studies
(8RS01)**

First examination 2009

Edexcel Advanced GCE in Religious Studies (9RS01)

First examination 2010



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A Introduction

These sample assessment materials have been prepared to support the specification.

Their aim is to provide the candidates and centres with a general impression and flavour of the actual question papers and mark schemes in advance of the first operational examinations.

B Sample question papers

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Paper Reference(s)

6RS01/1

Edexcel GCE

Religious Studies

Advanced Subsidiary

Unit 1: Religious Studies – Foundations

Sample Assessment Material

Time: 1 hour 45 minutes

Materials required for examination

Nil

Items included with question papers

Answer booklet

Instructions to Candidates

On the answer booklet, write your centre number, candidate number, your surname, initials and signature.

Check that you have the correct question paper.

Answer THREE questions. Write your answers in the spaces provided in the answer booklet.

Do not return the question paper with the answer book.

Information for Candidates

The marks for individual questions and the parts of questions are shown in round brackets: e.g. (2).

There are 18 questions in this question paper. The total mark for this paper is 90.

There are 12 pages in this question paper. Any blank pages are indicated.

Advice to Candidates

You will be assessed on your ability to organise and present information, ideas, descriptions and arguments clearly and logically, including your use of grammar, punctuation and spelling.

The assessment of your answers will be based on your knowledge and understanding of the topic in question (assessed in part (i) of each question for 70% of the marks) and your evaluative skills (assessed in part (ii) of each question for 30% of the marks).

Quality of written communication will be taken into account in the marking of ALL your responses.

Quality of written communication includes clarity of expression, the structure and presentation of ideas and grammar, punctuation and spelling.

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Answer THREE questions.

Philosophy

1. (a) (i) What are the main ideas of the design and cosmological arguments for the existence of God? (21)

(ii) Choose **one** of these arguments and comment on its weaknesses. (9)

OR

(b) (i) Examine the main strengths and weaknesses of the design argument for the existence of God. (21)

(ii) Consider the view that the weaknesses are more convincing than the strengths. (9)

(Total 30 marks)

2. (a) (i) In what ways may suffering create philosophical problems for religious believers? Outline **two** solutions to these problems. (21)

(ii) To what extent are these solutions successful? (9)

OR

(b) (i) Examine **one** philosopher's understanding of the term 'miracle'. Examine the arguments used to discredit miracles. (21)

(ii) To what extent are these arguments successful? (9)

(Total 30 marks)

Ethics

3. (a) (i) What are the advantages of utilitarianism? Identify the main problems of utilitarianism. (21)

(ii) To what extent do these problems make utilitarianism unacceptable? (9)

OR

(b) (i) In what ways may situation ethics be regarded as a useful ethical theory? Outline the main weaknesses of situation ethics. (21)

(ii) To what extent do these weaknesses undermine the theory? (9)

(Total 30 marks)

4. (a) (i) Examine what is meant by just war and pacifism. (21)

(ii) To what extent is pacifism compatible with a just war? (9)

OR

(b) (i) Outline the view that there are no rights or wrongs in sexual ethics. (21)

(ii) To what extent, if any, is it reasonable to claim that sexual ethics should be linked to religious beliefs? (9)

(Total 30 marks)

RELIGION

Buddhism

5. (a) (i) Outline the features of the religious context prior to the time of the Buddha. Examine their influence on the life of the Buddha. (21)
- (ii) Comment on the view that these features had a significant influence on the teachings of the Buddha. (9)

OR

- (b) (i) Examine the significant features of the period of luxury and asceticism in the life of the Buddha. (21)
- (ii) Comment on the significance of this period for Buddhist beliefs. (9)

(Total 30 marks)

6. (a) (i) Examine what is meant by the three refuges and their significance for Buddhists. (21)
- (ii) Comment on the links between these three refuges. (9)

OR

- (b) (i) What are the key characteristics of two types of meditation in Buddhism? (21)
- (ii) Consider why meditation is significant in Buddhism. (9)

(Total 30 marks)

Christianity

7. (a) (i) Examine the differing teachings, during the Reformation, about the life and work of Jesus. (21)

(ii) Comment on the significance of these teachings for Christians. (9)

OR

(b) (i) In what ways has the Church's teaching about the life and work of Jesus been influenced by **one** social context? (21)

(ii) Comment on the significance of this teaching for Christians. (9)

(Total 30 marks)

8. (a) (i) Examine Christian teaching about God as creator and its implications for Christians. (21)

(ii) To what extent has this teaching been challenged by modern science? (9)

OR

(b) (i) Examine beliefs about **two** aspects of the worship and practice of **one** Christian Church. (21)

(ii) To what extent are the beliefs of the Church reflected in the worship and practice? (9)

(Total 30 marks)

Hinduism

9. (a) (i) Examine the distinctive features of the Indus Valley culture. (21)

(ii) Comment on the possible influences of this culture on the emergence of Hinduism. (9)

OR

(b) (i) Examine the distinctive emphases of Vedic beliefs. (21)

(ii) Comment on the significance of these Vedic beliefs for Hindus. (9)

(Total 30 marks)

10. (a) (i) What may be understood by 'yoga'? Examine the relationship between belief and practice in yoga. (21)

(ii) To what extent is this relationship significant? (9)

OR

(b) (i) Examine the distinctive emphases of Rama and Siva. (21)

(ii) Comment on the significance of these figures for Hindu belief and practice. (9)

(Total 30 marks)

Islam

11. (a) (i) Examine the key religious characteristics of pre-Islamic Arabia. (21)
- (ii) Comment on the main differences between the religion of this period and Muhammad's teaching about Allah. (9)

OR

- (b) (i) Examine the key differences between the work of Muhammad in Makkah and his work in Madinah. (21)
- (ii) Why is the emigration to Madinah (hijra) of such pivotal importance to Muslims? (9)

(Total 30 marks)

12. (a) (i) Examine Muslim teachings concerning life after death with regard to rewards and punishment. (21)
- (ii) Comment on the significance of these teachings for Muslim practice. (9)

OR

- (b) (i) Examine, with reference to **two** pillars, what is meant by submission to Allah. (21)
- (ii) Choose **one** pillar and comment on its significance for beliefs about submission. (9)

(Total 30 marks)

Judaism

13. (a) (i) Give an account of the historical and religious context of Rashi and of Judah Halevi. Examine their key teachings. (21)
- (ii) Comment on the significance of the key teachings of **either** Rashi **or** Judah Halevi within Judaism. (9)

OR

- (b) (i) Examine the key teachings of Moses Maimonides. (21)
- (ii) To what extent are these teachings fundamental to Judaism? (9)

(Total 30 marks)

14. (a) (i) Examine the distinctive teachings of Orthodox and of Reform Judaism. (21)
- (ii) To what extent are these teachings reflected in different practices between Orthodox and Reform Judaism? (9)

OR

- (b) (i) Examine the key teachings and practices of Orthodox Judaism. (21)
- (ii) Comment on the differences between Orthodox and **either** Conservative **or** Liberal Judaism. (9)

(Total 30 marks)

Sikhism

15. (a) (i) Examine the relationship between Guru Nanak and Hinduism. (21)

(ii) Comment on the importance of the Guru Granth Sahib for the practice of the Sikh way of life. (9)

OR

(b) (i) Examine the religious context of the life of Guru Gobind Singh. (21)

(ii) Comment on the view that Guru Gobind Singh is the real founder of Sikhism. (9)

(Total 30 marks)

16. (a) (i) Examine Sikh teaching about how mukti may be achieved. (21)

(ii) To what extent is Sikhism based on living as a householder? (9)

OR

(b) (i) Examine Sikh teaching about service to God and to other people. (21)

(ii) 'Waheguru ji ka khalsa; waheguru ji ki fateh'
(‘The khalsa owes allegiance to God; sovereignty belongs to God alone’).
Comment on the view that these words express the essence of Sikhism. (9)

(Total 30 marks)

New Testament

17. (a) (i) Examine **either** the teachings of Jesus concerning outcasts (Luke's Gospel) **or** examine the meaning of the saying 'I am the way, the truth and the life' (Fourth Gospel). (21)
- (ii) With regard to your answer in (a), consider why these teachings **or** this saying were so controversial at that time. (9)

OR

- (b) (i) What can be learned about the ministry of Jesus from **either** the calming of the storm (Luke's Gospel) **or** the healing of the Official's Son (Fourth Gospel)? (21)
- (ii) To what extent was the performing of miracles an important aspect of Jesus' ministry? (9)

(Total 30 marks)

18. (a) (i) Examine **either** the teaching of Jesus, in Luke's Gospel, concerning the Sabbath **or** examine the importance of **two** incidents involving women in the ministry of Jesus in the Fourth Gospel. (21)
- (ii) To what extent did Jesus' teaching concerning the Sabbath **or** his approach towards women reflect the practices of Judaism at that time? (9)

OR

- (b) (i) Examine the significant features of Jesus' teaching concerning the demands of discipleship. (21)
- (ii) Consider the importance of the Twelve Disciples in the ministry of Jesus. (9)

(Total 30 marks)

TOTAL FOR PAPER: 90 MARKS

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Paper Reference(s)

6RS01/1

Edexcel GCE

Religious Studies

Advanced Subsidiary

Unit 1: Religious Studies – Foundations

Sample Assessment Material

Time: 1 hour 45 minutes

Answer Booklet

Examiner's use only

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Team Leader's use only

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Instructions for completing the answer book

Indicate which question you are answering by marking the box (☒).

If you change your mind, put a line through the box (☒) and then indicate your new question with a cross (☒).

- Use blue or black ink throughout the answer book.
- Write the information in the boxes above.
- Answer each question in the space provided.
- You should indicate your first question choice on page 2 and answer it on pages 2–7.
- You should indicate your second question choice on page 8 and answer it on pages 8–13.
- You should indicate your third question choice on page 14 and answer it on pages 14–19.

Do not return the question paper with the answer book.

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Indicate your first question choice on this page. You will be asked to indicate your second question choice on page 8.

Put a cross in the box indicating which question you have chosen (☒). If you change your mind, put a line through the box (☒) and then indicate your new question with a cross (☒).

- Chosen question number:
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| Question 1 ☒ | Question 7 ☒ | Question 13 ☒ |
| Question 2 ☒ | Question 8 ☒ | Question 14 ☒ |
| Question 3 ☒ | Question 9 ☒ | Question 15 ☒ |
| Question 4 ☒ | Question 10 ☒ | Question 16 ☒ |
| Question 5 ☒ | Question 11 ☒ | Question 17 ☒ |
| Question 6 ☒ | Question 12 ☒ | Question 18 ☒ |

In the box, state whether you are answering part(a) or part(b).

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Indicate your second question choice on this page. You will be asked to indicate your third question choice on page 14.

Put a cross in the box indicating which question you have chosen (☒). If you change your mind, put a line through the box (☒) and then indicate your new question with a cross (☒).

- Chosen question number: Question 1 ☒ Question 7 ☒ Question 13 ☒
- Question 2 ☒ Question 8 ☒ Question 14 ☒
- Question 3 ☒ Question 9 ☒ Question 15 ☒
- Question 4 ☒ Question 10 ☒ Question 16 ☒
- Question 5 ☒ Question 11 ☒ Question 17 ☒
- Question 6 ☒ Question 12 ☒ Question 18 ☒

In the box, state whether you are answering part(a) or part(b).

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Indicate your third question choice on this page.

Put a cross in the box indicating which question you have chosen (☒). If you change your mind, put a line through the box (☒) and then indicate your new question with a cross (☒).

- Chosen question number: Question 1 ☒ Question 7 ☒ Question 13 ☒
 Question 2 ☒ Question 8 ☒ Question 14 ☒
 Question 3 ☒ Question 9 ☒ Question 15 ☒
 Question 4 ☒ Question 10 ☒ Question 16 ☒
 Question 5 ☒ Question 11 ☒ Question 17 ☒
 Question 6 ☒ Question 12 ☒ Question 18 ☒

In the box, state whether you are answering part(a) or part(b).

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Paper Reference(s)

6RS02/1

Edexcel GCE

Religious Studies

Advanced Subsidiary

Unit 2: Religious Studies – Investigations

Sample Assessment Material

Time: 1 hour 15 minutes

Examiner's use only

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Team Leader's use only

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Question Number	Leave Blank
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Total	

Materials required for examination

Nil

Items included with question papers

Nil

Instructions to Candidates

In the boxes above, write your centre number, candidate number, your surname, initials and signature. Check that you have the correct question paper.

Answer ONE question. Write your answer in the space provided in this question paper (starting on page 6). Do not use pencil. Use blue or black ink.

Indicate which question you are answering by marking the box (☒).

If you change your mind, put a line through the box (☒) and then indicate your new question with a cross (☒).

Information for Candidates

The marks for individual questions and the parts of questions are shown in round brackets: e.g. (2).

There are 21 questions in this question paper. The total mark for this paper is 50.

There are 16 pages in this question paper. Any blank pages are indicated.

Advice to Candidates

You will be assessed on your ability to organise and present information, ideas, descriptions and arguments clearly and logically, including your use of grammar, punctuation and spelling.

The assessment of your answers will be based on your knowledge and understanding of the topic in question (for 70% of the marks) and your evaluative skills (for 30% of the marks).

Quality of written communication will be taken into account in the marking of ALL your responses.

Quality of written communication includes clarity of expression, the structure and presentation of ideas and grammar, punctuation and spelling.

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Answer ONE question.**The Study of Religion**

1. Examine and comment on the relationship between religion and science, with reference to the topic you have investigated.

(Total 50 marks)

2. ‘Disciplines in the study of religion offer distinctive contributions to our understanding of religion.’

Examine and comment on this claim, with reference to the topic you have investigated.

(Total 50 marks)

3. ‘A study of creative expressions in religious life, provides us with only partial insights into religion.’

Examine and comment on this claim, with reference to the topic you have investigated.

(Total 50 marks)

Philosophy of Religion

4. Examine what a study of religious experience may indicate about human nature. Comment on the significance of this study, with reference to the topic you have investigated.

(Total 50 marks)

5. ‘We are basically physical beings.’

Examine and comment on this claim, with reference to the topic you have investigated.

(Total 50 marks)

6. Examine and comment on the characteristic features of the philosophy of religion associated with one or more philosophers you have investigated.

(Total 50 marks)

<p>Ethics</p> <p>7. Examine and comment on the view that the principle of the sanctity of life should always be considered of first importance in medical ethics, with reference to the topic you have investigated.</p> <p style="text-align: right;">(Total 50 marks)</p>	<p>Leave blank</p>
<p>8. ‘Human beings have utterly failed in their responsibility to be stewards of God’s creation.’</p> <p>Examine and comment on this claim, with reference to the topic you have investigated.</p> <p style="text-align: right;">(Total 50 marks)</p>	
<p>9. ‘The 21st century has raised more problems for equality than it has so far solved.’</p> <p>Examine and comment on this claim, with reference to the topic you have investigated.</p> <p style="text-align: right;">(Total 50 marks)</p>	
<p>World Religions</p> <p>10. With reference to the topic you have investigated, examine and comment on the contribution that one or more religions make to applied ethics.</p> <p style="text-align: right;">(Total 50 marks)</p>	
<p>11. ‘A study of religion in society raises contentious issues of debate.’</p> <p>Examine and comment on this claim with reference to one or more religion(s) you have investigated.</p> <p style="text-align: right;">(Total 50 marks)</p>	
<p>12. Examine and comment on the significant differences either about human nature or ‘God’ in the topic you have investigated.</p> <p style="text-align: right;">(Total 50 marks)</p>	

<p>Old Testament/Jewish Bible</p> <p>13. With reference to the topic you have investigated, examine and comment on the view that scientific research has shown that key events in the Old Testament did not actually happen.</p> <p style="text-align: right;">(Total 50 marks)</p>	<p>Leave blank</p>
<p>14. ‘In the Old Testament, God is a tyrant and a bully.’</p> <p>Examine and comment on this claim, with reference to the topic you have investigated.</p> <p style="text-align: right;">(Total 50 marks)</p>	
<p>15. ‘The Job narratives provide a conclusive answer to the problem of evil and suffering.’</p> <p>Examine and comment on this claim, with reference to the topic you have investigated.</p> <p style="text-align: right;">(Total 50 marks)</p>	
<p>New Testament</p> <p>16. ‘Science has conclusively proved that the New Testament miracles did not really occur.’</p> <p>Examine and comment on this claim, with reference to the topic you have investigated.</p> <p style="text-align: right;">(Total 50 marks)</p>	
<p>17. With reference to the topic you have investigated, examine and comment on the view that New Testament ethical teaching has no relevance today.</p> <p style="text-align: right;">(Total 50 marks)</p>	
<p>18. ‘The New Testament narratives conclusively prove that there is life after death.’</p> <p>Examine and comment on this claim, with reference to the topic you have investigated.</p> <p style="text-align: right;">(Total 50 marks)</p>	

Christianity and the Christian Church

- 19.** Examine the key ideas of **either** a theologian **or** movement you have investigated. Comment on the contribution of this theologian **or** movement to the development of Christianity.

(Total 50 marks)

- 20.** ‘The development of Christianity in the modern period has been a response to circumstances.’

Examine and comment on this claim, with reference to the topic you have investigated.

(Total 50 marks)

- 21.** ‘Christian belief and/or practice must respond to the changing world.’

Examine and comment on this claim, with reference to the topic you have investigated.

(Total 50 marks)

Indicate which question you are answering by marking the box (☒).
If you change your mind, put a line through the box (☒)
and then indicate your new question with a cross (☒).

Chosen Question Number:

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|-------------|--------------------------|-------------|--------------------------|-------------|--------------------------|
| Question 1 | <input type="checkbox"/> | Question 2 | <input type="checkbox"/> | Question 3 | <input type="checkbox"/> |
| Question 4 | <input type="checkbox"/> | Question 5 | <input type="checkbox"/> | Question 6 | <input type="checkbox"/> |
| Question 7 | <input type="checkbox"/> | Question 8 | <input type="checkbox"/> | Question 9 | <input type="checkbox"/> |
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(Total 50 marks)

TOTAL FOR PAPER: 50 MARKS

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Paper Reference(s)

6RS03/1

Edexcel GCE

Religious Studies

Advanced

Unit 3: Religious Studies – Developments

Sample Assessment Material

Time: 1 hour 45 minutes

Materials required for examination

Nil

Items included with question papers

Answer booklet

Instructions to Candidates

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The assessment of your answers will be based on your knowledge and understanding of the topic in question (assessed in part (i) of each question for 60% of the marks) and your evaluative skills (assessed in part (ii) of each question for 40% of the marks).

Quality of written communication will be taken into account in the marking of ALL your responses.

Quality of written communication includes clarity of expression, the structure and presentation of ideas and grammar, punctuation and spelling.

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Answer THREE questions.

Philosophy

1. (a) (i) Analyse the argument for the existence of God from religious experience. (18)
- (ii) ‘This argument for the existence of God will result in valid reasons to believe in God.’
Assess this claim. (12)

OR

- (b) (i) Examine the key concepts of the ontological argument for the existence of God. (18)
- (ii) Discuss whether this argument would convince an atheist. (12)
-
- (Total 30 marks)**

2. (a) (i) Compare and contrast **two** beliefs about life after death. (18)
- (ii) Assess which of these two views may provide a stronger philosophical basis for a belief in life after death. (12)

OR

- (b) (i) Explain what is meant by verification and falsification in the context of religious language. (18)
- (ii) Evaluate their criticisms of religious language. (12)
-
- (Total 30 marks)**

Ethics

3. (a) (i) Analyse **two** critiques of the relationship between religion and morality. (18)
- (ii) Evaluate the effectiveness of these critiques. (12)

OR

- (b) (i) Compare and contrast the key features of Natural Moral Law and Virtue Ethics. (18)
- (ii) Assess the strengths and weaknesses of **one** of these ethical theories. (12)

(Total 30 marks)

4. (a) (i) Examine the key ideas of **either** justice **or** law and punishment. (18)
- (ii) Consider critically how objectivity and relativism contribute to an understanding of the concept selected in (i). (12)

OR

- (b) (i) Analyse the problems posed for ethical language by the ‘is-ought gap’ and debates about ‘good’. (18)
- (ii) Consider critically how these problems may be solved. (12)

(Total 30 marks)

RELIGION
Buddhism

You may make reference to the set texts where appropriate.

5. (a) (i) Examine the key features of the life and work of Ashoka. (18)
- (ii) To what extent did Ashoka have a positive influence on the development of Buddhism? (12)

OR

- (b) (i) Examine the distinctive emphases of Pure Land Buddhism. (18)
- (ii) To what extent is the Pure Land tradition different from Zen Buddhism? (12)

(Total 30 marks)

6. (a) (i) Examine the teachings in the set texts on anatta and nirvana. (18)
- (ii) Discuss their significance within Buddhist teachings. (12)

OR

- (b) (i) Examine the distinctive characteristics of the bodhisattva doctrine. (18)
- (ii) Discuss the significance of this doctrine for Buddhists. (12)

(Total 30 marks)

Christianity

You may make reference to the set texts where appropriate.

7. (a) (i) Analyse the development of the ecumenical movement in the modern world. (18)
- (ii) Assess the significance of the ecumenical movement within Christianity in the modern world. (12)

OR

- (b) (i) Examine **one** aspect of the practice of Christianity in the modern world. (18)
- (ii) Evaluate the significance of this aspect within Christianity in the modern world. (12)

(Total 30 marks)

8. (a) (i) Examine Christian teachings about death and eternal life. (18)
- (ii) Consider critically the significance of these teachings for Christians. (12)

OR

- (b) (i) Compare and contrast the teachings of **two** of the set texts concerning the nature of the Church. (18)
- (ii) Consider critically the impact of these teachings on the Church. (12)

(Total 30 marks)

Hinduism

You may make reference to the set texts where appropriate.

9. (a) (i) Analyse the historical and religious contexts and key teachings of Sri Radhakrishnan and Dayananda Sarasvati. (18)

(ii) Evaluate the significance of these figures for the development of Hinduism. (12)

OR

(b) (i) Examine key aspects of Gandhi's work. (18)

(ii) Discuss the claim that Gandhi was the most important reformer of Hinduism in modern times. (12)

(Total 30 marks)

10. (a) (i) Examine the teaching that identifies Brahman and Atman. (18)

(ii) Discuss the implications of this teaching for Hindu belief and practice. (12)

OR

(b) (i) Analyse the distinctive teachings of the Bhagavad Gita. (18)

(ii) Assess the importance of these teachings within Hinduism. (12)

(Total 30 marks)

Islam

You may make reference to the set texts where appropriate.

11. (a) (i) Examine the key characteristics of the period of the Rightly Guided Caliphs. (18)
- (ii) Discuss the view that the caliphate solved the problem of succession to leadership after the death of Muhammad. (12)

OR

- (b) (i) Compare and contrast the beliefs of Sunni and Shi'i Islam. (18)
- (ii) Evaluate the contemporary expression of Islam in **either** a Sunni **or** a Shi'i state. (12)

(Total 30 marks)

12. (a) (i) Examine the teachings about tawhid and shirk in the Qur'an. (18)
- (ii) Discuss the significance of these teachings within Islam. (12)

OR

- (b) (i) Analyse the claim that Sufism aims to map out the spiritual journey of the soul on its return to the One. (18)
- (ii) Evaluate the reasons for opposition to Sufism. (12)

(Total 30 marks)

Judaism

You may make reference to the set texts where appropriate.

13. (a) (i) Compare and contrast the key teachings of Moses Mendelssohn with those of Samson Raphael Hirsch. (18)

(ii) Discuss the contributions of **one** of these figures to the development of Judaism. (12)

OR

(b) (i) Analyse the historical context of the Holocaust. Examine key Jewish responses to the Holocaust. (18)

(ii) Evaluate the significance of these responses within Judaism. (12)

(Total 30 marks)

14. (a) (i) Examine the significant features of the 13 Principles of Faith (Maimonides). (18)

(ii) Discuss the importance of these Principles in the development of Judaism. (12)

OR

(b) (i) Examine the key teachings from the set texts on the covenant people of God. (18)

(ii) Evaluate the significance of these teachings for Jewish thought. (12)

(Total 30 marks)

Sikhism

You may make reference to the set texts where appropriate.

15. (a) (i) Analyse the debates about identity within the Sikh community. (18)

(ii) 'The question of identity is the most important issue confronting the Sikh community today.'

Evaluate this view with reference to **one** movement within the Sikh tradition. (12)

OR

(b) (i) Analyse the trend towards orthodoxy in the Sikh community. (18)

(ii) Evaluate the view that the sant tradition is a departure from Sikh orthodoxy. (12)

(Total 30 marks)

16. (a) (i) Explain the importance of gurmukh for Sikhs. (18)

(ii) Discuss the view that the use of violence contradicts this Sikh ideal. (12)

OR

(b) (i) Analyse the understanding of God presented in the Akal Ustat. (18)

(ii) To what extent does this understanding of God affirm the uniqueness of Sikhism? (12)

(Total 30 marks)

New Testament

17. (a) (i) Explain and interpret the views of scholars concerning **either** the Kingdom of God (Luke's Gospel) **or** the Prologue (Fourth Gospel). (18)
- (ii) To what extent are these views justified? (12)

OR

- (b) (i) 'The Gospel was written to show that Jesus Christ is the Messiah.'
Examine this view of the purpose of the author of **either** Luke's Gospel **or** the Fourth Gospel. (18)
- (ii) Evaluate the view that other purposes are more significant. (12)

(Total 30 marks)

18. (a) (i) 'The religious and political authorities crucified Jesus because they believed he was a threat to their status.'
Explain this claim, with reference to either Luke's Gospel or the Fourth Gospel. (18)
- (ii) Why did Pilate decide to crucify Jesus? (12)

OR

- (b) (i) Examine the meaning of two religious features contained in the crucifixion narrative, with reference to **either** Luke's Gospel **or** the Fourth Gospel. (18)
- (ii) Why was the resurrection so important? (12)

(Total 30 marks)

TOTAL FOR PAPER: 90 MARKS

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Paper Reference(s)

6RS03/1

Edexcel GCE

Religious Studies

Advanced

Unit 3: Religious Studies – Developments

Sample Assessment Material

Time: 1 hour 45 minutes

Answer Booklet

Examiner's use only

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Team Leader's use only

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Instructions for completing the answer book

Indicate which question you are answering by marking the box (☒).

If you change your mind, put a line through the box (☒) and then indicate your new question with a cross (☒).

- Use blue or black ink throughout the answer book.
- Write the information in the boxes above.
- Answer each question in the space provided.
- You should indicate your first question choice on page 2 and answer it on pages 2–7.
- You should indicate your second question choice on page 8 and answer it on pages 8–13.
- You should indicate your third question choice on page 14 and answer it on pages 14–19.

Do not return the question paper with the answer book.

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Indicate your first question choice on this page. You will be asked to indicate your second question choice on page 8.

Put a cross in the box indicating which question you have chosen (☒). If you change your mind, put a line through the box (☒) and then indicate your new question with a cross (☒).

- Chosen question number:
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| Question 2 ☒ | Question 8 ☒ | Question 14 ☒ |
| Question 3 ☒ | Question 9 ☒ | Question 15 ☒ |
| Question 4 ☒ | Question 10 ☒ | Question 16 ☒ |
| Question 5 ☒ | Question 11 ☒ | Question 17 ☒ |
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In the box, state whether you are answering part(a) or part(b).

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Indicate your second question choice on this page. You will be asked to indicate your third question choice on page 14.

Put a cross in the box indicating which question you have chosen (☒). If you change your mind, put a line through the box (☒) and then indicate your new question with a cross (☒).

- Chosen question number:
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Answer ONE question.**Philosophy of Religion**

1. (a) Examine the argument and/or interpretation in the passage. **(30)**
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. **(20)**

(Total 50 marks)

Enter Hume and Kant. Their combined critique of the ontological, cosmological and teleological proofs of the existence of God was a devastating blow to the many forms of both the scholastic and the deistic projects that built on the foundation of those proofs. The widespread (if temporary) belief that Hume and especially Kant had said the last word on the subject is what Hegel referred to as the assumption that we cannot know God and must therefore only talk about religion. The pressing issue became: what can philosophy say about the religious dimension of human life now that the metaphysical proofs of God's existence have been taken away?

Enter Hume and Kant, again. It is not surprising that two thinkers who were as concerned as they were about the religious dimension of human life and who were as convinced as they were that the metaphysical foundations of scholastic and deistic philosophical theology had crumbled should point in new directions. But how different are those directions!

(Source: Westphal, M., *The emergence of modern philosophy of religion* in Quinn, P. & Taliaferro, C. (eds) *A Companion to Philosophy of Religion*, Blackwell, 2002)

Ethics

2. (a) Examine the argument and/or interpretation in the passage. **(30)**
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. **(20)**
- (Total 50 marks)**

In my view moral theorizing is something that real people do in everyday life. It is not just the domain of professors, expounding in their lecture halls. Moral theorizing can be found on the highways and byways, practised by everyone from bartenders to politicians.

In everyday life it is common for people to apply role reversal tests, to appeal to possible outcomes of actions or policies, or to point to special responsibilities and obligations. This is the stuff of moral persuasion, reasoning and education. For example, we ask children how they would feel if they were treated as they have treated others. To an acquaintance we point out that it would not cost much to visit a sick parent, and that it would do the parent a world of good. We condemn a friend for not acting as a friend.

When we ask why we should be moved by such considerations, or we test them to see whether they hang together with other beliefs and commitments that we have, we are engaging in moral theorizing. However, the result of this theorizing hardly every leads to the creation of a full blown moral theory. Generally, we are pushed into theorizing by pragmatic considerations rather than by the disinterested search for truth. We are usually pushed out of it by conversational closure – one of us gets our way, or we agree to disagree. Moral theorizing typically emerges when there is a conversational niche for it to fill.

(Source: Jamieson, D., Method and Moral Theory in Singer P. (ed) *A Companion to Ethics*, Blackwell, 2001)

Buddhism

3. (a) Examine the argument and/or interpretation in the passage. (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)
- (Total 50 marks)**

While the Buddha often emphasized the social dimensions of ethics, he also saw it as a personal quest marked by leading a good life, practising virtues and following meditational exercises. The practice of meditation emphasized the importance of paying attention to whatever one is doing while doing it, without the intrusion of distracting thoughts. Developing awareness of this sort laid the foundation for meditational exercises with specific objects for concentration. The development of meditation promoted its expansion into daily activities and enhanced individual morality. Thus in Buddhist ethics there is a close integration of the ethical as a rational engagement of analysis and argument, as a normative recommendation of conduct and a way of life, as a social expression and as an intense personal quest and mode of character development.

(Source: De Silva, P., Buddhist Ethics in Singer, P. (ed) *A Companion to Ethics*, Blackwell, 2001)

Christianity

4. (a) Examine the argument and/or interpretation in the passage. (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)
- (Total 50 marks)**

Whilst religious communities still flourish, they are rarely advocated to-day, even by their members... Still another way is to make a sharp separation between the realm of love in the Church and the stern realm of justice and order in the world, or to say that the purpose of Jesus' radical ethic is to convict us of sin and prevent the development of spiritual pride. None of these attempts will do. The radical elements in Jesus' ethic are an authentic corollary of the radical stance of the Kingdom of God, calling us past the necessary struggles with justice to a fuller realization of love. It is the more challenging because the more serious sins feed on moral achievements not on the more coarse and flamboyant ones. Both with individuals and collectives corruption can feed on moral achievement, so if there is a moral collapse it can be greater than if the achievement had been less. Nazi Germany is the great example of this in the twentieth century. Hence the question has been raised. Is there any point in such a radical ethic which is always being ignored? Would not a less drastic and more practical one be better? It is a question which is being frequently asked in this century by adherents of other faiths.

(Source: Preston, R., Christian Ethics in Singer, P. (ed), *A Companion to Ethics*, Blackwell, 2001)

Hinduism

5. (a) Examine the argument and/or interpretation in the passage. (30)
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)
- (Total 50 marks)**

But Gandhi does more: he transforms *ahimsa* into a dynamic condition for a stratagem that does not stop until the goal of the action is achieved! In other words, far from a passive ‘do not’ injunction, *ahimsa* (non-injury), when intertwined with *satyagraha* (truth-force), becomes a positive mode of action that raises the *intent* of this injunction to a much higher ethical level: it seeks to bring about what is *right* in the situation at hand. Further, the interest of the other party is not compromised, for activists would rather suffer injury or violence on themselves than have it inflicted on the other; and compassion or ‘love’, as Gandhi calls it, as well as utter humanity or humility, must accompany the action. This, Gandhi believes, can be universalized to form a principle of disinterested non-violent action.

(Source: Bilimoria, P., Indian Ethics in Singer, P. (ed) *A Companion to Ethics*, Blackwell, 2001)

Islam

6. (a) Examine the argument and/or interpretation in the passage. **(30)**
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. **(20)**
- (Total 50 marks)**

The practice and influence of the diverse ethical heritage in Islam has continued in varying degrees among Muslims in the contemporary world. Muslims, whether they constitute majorities in the large number of independent nation states that have arisen in this century, or where they live in significant numbers and communities elsewhere, are going through an important transitional phase. There is growing self-consciousness about identification with their past heritage and a recognition of the need to adapt that heritage to changing circumstances and a globalization of human society. As with the rest of the issues, ethical questions cannot be reflected in unified and monolithic responses. They must take into account the diversity and pluralism that has marked the Muslims of the past as well as the present.

(Source: Nanji, A., Islamic Ethics in Singer, P. (ed) *A Companion to Ethics*, Blackwell, 2001)

Judaism

7. (a) Examine the argument and/or interpretation in the passage. **(30)**
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. **(20)**
- (Total 50 marks)**

This situation is particularly clear in the case of ethics. One can find Jewish thinkers who maintain that Jewish ethics is essentially autonomous in the Kantian sense and others who glory in the fact that it is, was, and should be absolutely heteronomous [under the control of others]. Every possible position on the question of the relation between ethics and Halakhah is forcefully maintained by different thinkers as being the authoritative position of the Jewish tradition. On a more concrete level, you have rabbis who can boast of impressive credentials as experts in the fields of Jewish law and ethics testifying before congressional committees studying the question of abortion and presenting diametrically opposed positions on the Jewish attitude towards abortion.

Jews and Judaism are not, of course, unique in this respect. They are like everyone else, only more so. The fractured Jewish response to the problems posed by the modern world is as much a reflection of the nature of modernity as it is a reflection of the nature of Judaism.

(Source: Kellner, M., Jewish Ethics in Singer, P. (ed) *A Companion to Ethics*, Blackwell, 2001)

Sikhism

8. (a) Examine the argument and/or interpretation in the passage. (30)

(b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. (20)

(Total 50 marks)

It is as a householder (grihasthi), a member of a family, not as one who has withdrawn from the world, either to become a student or a hermit, that a Sikh should explore the meaning of God realisation. Again the Guru said, 'The householder who gives all that can be afforded to charity is as pure as the water of the Ganges' (AG952).

Putting the principles into practice is difficult because the requirement to live like a lotus in a dirty pond, to be in the world but not attached to it, to radiate beauty and to remain pure, is hard. It is easier to turn away from the social responsibilities but asceticism and renunciation are rejected. Instead Guru Nanak commanded:

Remain in towns and near the main high roads, but be alert. Do not covet your neighbour's possessions. Without the Name we cannot attain inner peace nor still our inner hunger. The Guru has shown me the real life of the city, the real life of its shops, it is the inner life. We must be traders in truth, moderate in our eating and sleeping. That is true yogism. (AG939)

(Source: Cole, W.O. and Sambhi, P.S., *The Sikhs: their religious beliefs and practices*, Sussex Academic Press, 1995)

New Testament

You may answer this question using material from the Gospel you have studied.

9. (a) Examine the argument and/or interpretation in the passage. **(30)**
- (b) Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience. **(20)**
- (Total 50 marks)**

This concept is not about God being a judgmental figure demanding death as a punishment for sins, but is about the nature of love. God cannot just dismiss sins any more than a doctor examining a patient with a life-threatening illness can just say ‘forget it and it will go away’. Sin must be dealt with and this must be done through an act of punishment. However, humanity cannot itself take the punishment because it is too great. Humanity needs help and this is what Jesus gives.

(Source: Reid, G. and Tyler, S., *Advanced Religious Studies – ‘Why did Jesus have to die?’*, Philip Allan Updates, 2002)

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TOTAL FOR PAPER: 50 MARKS

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C Sample mark schemes

General marking guidance	109
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General Marking Guidance

- All candidates must receive the same treatment. Examiners must mark the first candidate in exactly the same way as they mark the last.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than penalised for omissions.
- Examiners should mark according to the mark scheme not according to their perception of where the grade boundaries may lie.
- There is no ceiling on achievement. All marks on the mark scheme should be used appropriately.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification may be limited.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, the team leader must be consulted.
- Crossed out work should be marked UNLESS the candidate has replaced it with an alternative response.
- Mark schemes will indicate within the table where, and which strands of QWC, are being assessed. The strands are as follows:
 - i) ensure that text is legible and that spelling, punctuation and grammar are accurate so that meaning is clear
 - ii) select and use a form and style of writing appropriate to purpose and to complex subject matter
 - iii) organise information clearly and coherently, using specialist vocabulary when appropriate

Unit 1: Foundations

This generic mark scheme is to be used in conjunction with the question specific indicative mark schemes which follow. A response will be read to identify the band of the questions specific indicative mark scheme into which the response falls. The descriptors within the generic mark scheme will then be used to determine the precise mark for the response.

Assessing Quality of Written Communication

QWC will have a bearing if the QWC is inconsistent with the communication element of the descriptor for the level in which the candidate's answer falls. If, for example, a candidate's Religious Studies response displays mid Level 3 criteria but fits the Level 2 QWC descriptors, it will require a move down within Level 3.

Assessment Objective 1

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.

Level	Descriptor	Marks
1	<p>A limited range of isolated facts which are accurate and relevant, but unstructured; a generalised presentation with mainly random and unorganised detail; imprecisely expressed.</p> <p>The skills needed to produce effective writing will not normally be present. The writing may have some coherence and will be generally comprehensible, but lack both clarity and organisation. High incidence of syntactical and/or spelling errors.</p> <p>Low Level 1: 1 mark minimal accuracy or relevance in factual detail; no coherent organisation; very broad and unfocused generalisations; unclear as a response to the task, but not worthless</p> <p>Mid Level 1: 2-3 marks a mixture of accurate and relevant information with unrelated factual detail and inaccurate information; some relevant but unfocused generalisations; recognisable as a response to the task</p> <p>High Level 1: 4-5 marks some accurate and relevant information; an attempt to organise this within a structure; some broad but relevant generalisations with occasional detail; a valid response to the task, but lacking clarity or focus</p>	1-5
2	<p>Mainly relevant and accurate information presented within a structure which shows a basic awareness of the issue raised, and expressed with a sufficient degree of accuracy to make the meaning clear.</p> <p>Range of skills needed to produce effective writing is likely to be limited. There are likely to be passages which lack clarity and proper organisation. Frequent syntactical and/or spelling errors are likely to be present.</p> <p>Low Level 2: 6 marks most information presented is relevant to the task and accurate; limited in scope; organised sufficiently to show an implicit awareness of the issue; expressed with limited clarity</p>	6-10

	<p>Mid Level 2: 7-8 marks relevant and accurate information organised to show some awareness of the issue raised; with sufficient scope to show recognition of the breadth of the task; expressed simply and with some clarity</p> <p>High Level 2: 9-10 marks a simple structure in which appropriate information is organised; leading to a clear though basic awareness of the issue raised; expressed clearly</p>	
3	<p>A range of accurate and relevant knowledge, presented within a recognisable and generally coherent structure, selecting significant features for emphasis and clarity, and dealing at a basic level with some key ideas and concepts; expressed clearly and accurately using some technical terms.</p> <p>The candidate will demonstrate most of the skills needed to produce effective extended writing but there will be lapses in organisation. Some syntactical and/or spelling errors are likely to be present.</p> <p>Low Level 3: 11 marks sufficient accurate and relevant knowledge to show a sound awareness of the issue; information organised to present a clear structure; some key features identified; reference to some key ideas and concepts; expressed clearly using technical terms occasionally</p> <p>Mid Level 3: 12-13 marks breadth of accurate and relevant knowledge; organised and presented in a clear structure; significant features identified with some elaboration; showing understanding of some key ideas and concepts; expressed clearly and accurately using technical terms</p> <p>High Level 3: 14-15 marks a good range and/or detail of appropriate knowledge; presented in a mainly coherent structure; significant features explained for emphasis and clarity; showing basic but clear knowledge of some key ideas and concepts; expressed clearly and accurately using technical terms appropriately</p>	11-15
4	<p>A coherent and well-structured account of the subject matter, with accurate and relevant detail, clearly identifying the most important features; using evidence to explain key ideas; expressed accurately and fluently, using a range of technical vocabulary.</p> <p>The skills needed to produce convincing extended writing in place. Good organisation and clarity. Very few syntactical and/or spelling errors may be found. Excellent organisation and planning.</p> <p>Low Level 4: 16-17 marks accurate, relevant and detailed knowledge of the subject matter at a broad range or in sufficient depth; emphasis on significant features; using evidence to show general understanding of the key ideas; expressed clearly, using technical language appropriately</p> <p>Mid Level 4: 18-19 marks accurate, relevant and detailed knowledge of the subject matter at a wide range or in significant depth; emphasis on the most important features; using well-chosen evidence to support understanding of key ideas and concepts; expressed clearly and accurately, using technical language widely</p>	16-21

	High Level 4: 20-21 marks accurate, relevant and detailed knowledge used concisely to present a coherent and well-structured response to the task at a wide range or considerable depth; selecting the most important features for emphasis and clarity; using evidence to explain the key ideas; expressed cogently using technical language	
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Assessment Objective 2

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

Level	Descriptor	Marks
1	A mainly descriptive response, at a general level, to the issue(s) raised in the task; leading to a point of view that is logically consistent with the task, supported by reference to a simple argument or unstructured evidence; imprecisely expressed.	1-2
2	A response to the task showing a simple but partial awareness of the issue(s) raised, typically supported by some attempt to set out a range of views; a point of view supported by limited but appropriate evidence and/or argument; communicated with a sufficient degree of accuracy to make the meaning clear.	3-4
3	An accurate statement of the main issue(s) raised by the task with some attempt to set out reasons for a range of views; a point of view expressed clearly, supported by relevant evidence and argument and deploying some technical language appropriately.	5-6
4	An attempt at an evaluation of the issue(s) raised in the task, typically through a careful analysis of alternative views; leading to a clearly expressed viewpoint supported by well-deployed evidence and reasoned argument; expressed accurately, fluently and using a range of technical vocabulary.	7-9

Each level descriptor above concludes with a statement about written communication. These descriptors should be considered as indicative, rather than definitional, of a given level. Thus, most candidates whose religious understanding related to a given question suggests that they should sit in a particular level will express that understanding in ways which broadly conform to the communication descriptor appropriate to that level. However, there will be cases in which high-order thinking is expressed relatively poorly. It follows that the religious thinking should determine the level. Indicators of written communication are best considered normatively and may be used to help decide a specific mark to be awarded within a level. Quality of written communication which fails to conform to the descriptor for the level will depress the award of marks by a sub-band within the level. Similarly, though not commonly, generalised and unfocused answers may be expressed with cogency and even elegance. In that case, quality of written communication will raise the mark by a sub-band.

Philosophy

Question			
1(a)	(i)	What are the main ideas of the design and the cosmological arguments for the existence of God?	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may select a few ideas such as a basic account of one argument only and without evidence of understanding its significance.	
2	6-10	Candidates may identify some key ideas such as an argument based on experience; material on movement displaying a basic understanding in a clear manner.	
3	11-15	Candidates are likely to select some main ideas focusing on the demands of the question. A well-planned answer may examine ideas in the design argument such as empirical method, use of analogy, main stages in the argument such as adaptation of means to ends and type of conclusion. The material on the cosmological argument may focus on causation and infinite regress, first cause and necessary existence, noting that candidates will be credited with a selection of one of these design and one of the cosmological themes provided the quality of analysis is at the appropriate level.	
4	16-21	Candidates are likely to show evidence of using material according to the demands of the question across the main ideas of both the design and cosmological arguments. They may develop the content from Level 3, including an understanding of the significance of key ideas, using scholarly contributions with a proficient use of terms. Candidates may focus on one version of each argument such as Paley and Aquinas, and candidates are likely to show an understanding of a selected range of their key ideas. If various accounts of these arguments are used, candidates are likely to highlight their distinctive contributions, noting the demands of the question requiring both arguments.	

Question			
1(a)	(ii)	Choose one of these arguments and comment on its weaknesses.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may present a basic argument with reference to weaknesses but not draw out its significance.	
2	3-4	Candidates may clarify a basic argument with reference to weaknesses to support a point of view. This may lead candidates to conclude that a few criticisms they have used result in a complete rejection of the argument.	
3	5-6	Candidates may focus on the evaluative part of the question showing an understanding of the weaknesses. Candidates may comment on various weaknesses such as problems with evidence and its interpretation, complexities of analogy or notions of causation in this argument, weaknesses of conclusion and alternative views. Candidates may use their material to highlight potential criticisms against the weaknesses considered.	
4	7-9	Candidates are likely to display explicit evidence of argument focused on the question. Candidates may develop the arguments mentioned at Level 3 showing sustained reasoning and drawing on scholarly debates. Candidates may draw on contributions such as Paley and Hume, or Copleston and Russell and build up a purposeful essay that justifies the merits or otherwise about the selected argument for the existence of God.	

Question			
1(b)	(i)	Examine the main strengths and weaknesses of the design argument for the existence of God.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may mention a few generalised ideas such as problems with counter evidence but without evidence of understanding their significance.	
2	6-10	Candidates may select some key ideas such as its basis in experience but also problems with interpretation of this experience, displaying a basic knowledge in an accurate manner.	
3	11-15	Candidates are likely to identify the main strengths and weaknesses in a well-planned answer. They may focus on its basis in evidence, a reasonable interpretation of experience and correct use of analogy, cumulative force of examples and a well-founded conclusion. Attention may be given to weaknesses such as contrary evidence and different types of analogy and interpretations of experience problems with conclusions. Candidates may refer to a range of exemplars either focusing on one or selected themes. Such as Aquinas, Paley and Tennant.	
4	16-21	Candidates are likely to have a consistent focus on the question so as to concentrate on its strengths and weaknesses, including an understanding of the significance of the type of argument, its context and structure of argument. Candidates may display an understanding of relevant assumptions and premises together with a mastery of key stages and turning points in this type of argument always adapting the material to strengths and weaknesses. Candidates may draw on scholarly debates with a proficient use of technical terms. Candidates may focus on one version such as Swinburne and some may use various exemplars with a selection of topics. Either approach is credit worthy.	

Question			
1(b)	(ii)	Consider the view that the weaknesses are more convincing than the strengths.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some weaknesses such as limitations of human experience as the basis of an argument but not draw out their implications.	
2	3-4	Candidates are likely to create a simple argument about the weaknesses, expressed in basic terms, without reasoning about the extent of the problems.	
3	5-6	Candidates are likely to argue about the extent of the weaknesses with an ability to sustain an argument by weighing up the reasons and points of view. This may refer to problems about the interpretation of key concepts, debates about key principles, difficulties within the stages of the argument. Candidates may provide clear evidence of debating the extent to which this is a weak argument.	
4	7-9	Candidates are likely to show explicit evidence of critical analysis of the thrust of the evaluative part of the question, including a development of views mentioned at Level 3. Candidates may draw on scholarly differences such as Paley and Hume and build up a purposeful essay leading to a justification of the weaknesses of this argument for the existence of God.	

Question			
2(a)	(i)	In what ways may suffering create philosophical problems for religious believers? Outline two solutions to these problems.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may mention some generalised notions about the problem of suffering such as a descriptive account of a natural disaster with a limited account of only one solution, such as a narrative account of the fall of man.	
2	6-10	Candidates may present a basic account of the problem of suffering together with a generalised version of theodicies. They may refer to the vale of soul-making theodicy with a simple yet clear understanding of why this approach may be regarded as a solution.	
3	11-15	Candidates may select some of the main reasons why suffering is regarded as a philosophical problem. One approach would be to analyse some issues about the philosophical problems about the reality of suffering and this may involve a Buddhist account of impermanence and related problems. Candidates may outline two proposed solutions such as Augustine's theodicy and process theology. They may refer to the reasons why the middle way in Buddhist thought is regarded as a solution to this problem.	
4	16-21	Candidates may examine the reasons why there may be philosophical problems arising from suffering with explicit attention to philosophical problems. They may refer to problems of coherence between selected attributes of God and suffering; there may be different philosophical problems depending on what sort of suffering is being considered such as suffering caused by natural events. The outline of proposed solutions may focus on theodicies with a clear understanding of how they may be solutions such as the 'free-will defence'. Some candidates may outline a Buddhist perspective on such solutions with attention being given to the way of meditation as a means of eliminating the problems brought about by ignorance. Candidates may refer to relevant scholars as a means of substantiating their views. It is likely candidates may analyse key terms and concepts.	

Question			
2(a)	(ii)	To what extent are these solutions successful?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention a few problems in a descriptive manner such as presenting an account of a solution without further analysis or argument.	
2	3-4	Candidates may consider the success of the solutions with basic critical points and they may use the views of a scholar to support their views. They may refer to the contribution of Hick to these issues and formulate a simple conclusion that supports one type of interpretation without reference to other critical views.	
3	5-6	Candidates may build up a point of view after weighing up the weaknesses and strengths of the two solutions. They may assess selected conceptual problems such as those connected with free will or debatable issues such as a Buddhist perspective on 'soul' and anatta. They may refer to the contributions of scholars or traditions so as to formulate a clear summing up regarding the success or otherwise of the solutions, noting that for some candidates one solution may be more effective than the other.	
4	7-9	Candidates are likely to present a critical evaluation of the two selected solutions. They may assess the views and build up a sustained coherent argument. They may draw on scholarly debates and interpretations such as refinements to the Augustinian theodicy so as to answer potential criticisms. Some candidates may debate the Theravadin solution to suffering and debate later responses such as Shin Buddhism with the view that Theravada represents the 'difficult way' and compare this to the way of 'other help'. Candidates will be credited with a variety of approaches provided they show relevant and sound views.	

Question			
2(b)	(i)	Examine one philosopher's understanding of the term 'miracle'. Examine the arguments used to discredit miracles.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may refer to a limited view about miracles with narrative accounts describing some difficulties of belief. They may refer to one or two biblical stories about miracles.	
2	6-10	Candidates may present a basic view about the meaning of miracles with a simple overview of problems with miracles. They may focus on an aspect of difficulties with miracles such as different interpretations of events with a general understanding of controversies.	
3	11-15	Candidates may present appropriate detail on the AO1 demands across the whole question. They may select and show understanding of key concepts and reasons used against miracles. This may refer to issues about laws of nature and a range of empirical evidence against belief in miracles such as the unreliability of witnesses and alternative explanations. They may have the ability to select and discriminate between significant factors in this topic.	
4	16-21	Candidates may have a sound understanding of one philosopher's understanding of the term miracle. Hume is mentioned in the Specification but it is not essential to refer to his approach. If they refer to Hume, candidates may analyse the notions in his definition, 'a transgression of a law of nature by a particular volition of the Deity, or by the interposition of some invisible agent'. It is likely candidates may examine arguments used to discredit miracles. They may draw on the ideas of Hume such as miracles being improbable, furthermore there are argued to be proofs against miracles and also empirical evidence against miracles. Candidates may refer to a range of scholarly approaches to this question with an ability to explain key concepts and reasons.	

Question			
2(b)	(ii)	To what extent are these arguments successful?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may describe a few generalised difficulties with miracles such as use of evidence but without building up an argument about the extent of these problems.	
2	3-4	Candidates may identify some problems with belief in miracles such as the view that the only evidence happened a long time ago and consider points of view against this. The quality of argument may be at a simple level.	
3	5-6	Candidates may weigh up the arguments for and against miracles. They may present a debate about the meaning of key concepts such as 'law of nature'. They may display an assessment of alternative explanations, leading to a well-formulated conclusion that explicitly addresses the point about the extent of successful criticisms. Some candidates may follow through the various problems Hume identified against miracles and subject these to further critical debate.	
4	7-9	Candidates are likely to consider the extent to which various criticisms against miracles are successful. In order to achieve this they may evaluate some criticisms and weigh up counter arguments. They may refer to scholarly debates such as the attempts by Swinburne to criticise Hume's position on miracles. They may refer to the principles of credulity and testimony and assess their strength against critiques of miracles. They may present well-structured arguments and these may clarify the rigour of the various positions together with an overall justification of the stance followed through by candidates.	

Ethics

Question			
3(a)	(i)	What are the advantages of utilitarianism? Identify the main problems of utilitarianism.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates will typically identify advantages and basic problems of utilitarianism although they are likely to find it difficult to avoid resorting to a description of key features. Some reference to key scholars such as Bentham and Mill likely to be made at a simple level.	
2	6-10	Candidates are likely to demonstrate a greater awareness advantages and problems of utilitarianism through identifying key features of the theory. More sustained use of scholarship. Case studies may be used by way of illustration but be largely descriptive.	
3	11-15	Candidates are likely to make increased reference to the wording of the question. An increasing range of scholarship is likely to be evident, and case studies, if used, will be closely related to the principles of utilitarianism. Candidates may typically show more substantial awareness of the social and cultural background to the theory and how these relate to advantages and problems.	
4	16-21	Candidates are likely to substantiate knowledge of the theory by sustained reference to its advantages and problems. Case studies may be drawn from the work of scholars rather than the candidates' own illustrations, with confident application of technical terminology and a full understanding of the social and cultural background of the theory.	

Question			
3(a)	(ii)	To what extent do these problems make utilitarianism unacceptable?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates will typically offer a basic evaluative comment about how far these problems make utilitarianism unacceptable and they are likely to depend on a high degree of repetition of material from part (i). Little or no reference to scholarship.	
2	3-4	Candidates are likely to be able to demonstrate a greater awareness of how far problems make utilitarianism unacceptable with reference to one or more relevant scholar, but with little extended evaluation.	
3	5-6	Candidates are likely to demonstrate greater evaluative skills. There will typically be little, if any repetition from part (i) and candidates may make some independent evaluation of the degree to which they make the theory unacceptable.	
4	7-9	Candidates are likely to maintain a sustained line of evaluation throughout. There will typically be little, if any, reliance on case studies and a scholarly approach maintained to reach a conclusion as to whether the problems render utilitarianism unacceptable. Technical language is likely to be fluently and accurately applied and candidates will have a strong sense of how utilitarianism relates to ethical theory in general.	

Question			
3(b)	(i)	In what ways may situation ethics be regarded as a useful ethical theory? Outline the main weaknesses of situation ethics.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates are likely to highlight the key characteristics of situation ethics identifying basic principles of agape, relativism and personalism with some reference to the work of Joseph Fletcher. They are likely to identify one or more simple weaknesses, such as the difficulty of relying on humans to act agapeistically and the risk of abandoning fixed rules and laws.	
2	6-10	Candidates are likely to draw attention to how the key features may be considered useful in ethical decision making including the nature of the theory as a way of solving moral dilemmas situationally and teleologically; rejection of absolutes. Weaknesses are likely to be explored more fully with basic reference to one or more scholars. Case studies may be used by way of illustration but be largely descriptive.	
3	11-15	Candidates will be likely to make increasing reference to the wording of the question. An increasing range of scholarship is likely to be evident, including, for example, J A T Robinson. Case studies, if used, will be more closely related to the principles of situation ethics. Candidates will typically to show more substantial awareness of the social and cultural background to the theory and how this impacts on its weaknesses.	
4	16-21	Candidates will be likely to substantiate knowledge of the theory by sustained reference to its usefulness and to its weaknesses. Case studies will typically be drawn from the work of scholars rather than the candidates' own illustrations, with confident application of technical terminology and a full understanding of the social and cultural background of the theory.	

Question			
3(b)	(ii)	To what extent do these weaknesses undermine the theory?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates will typically offer a limited basic evaluative comment about how far the weaknesses undermine the theory. Likely to depend on repetition of material from part (i). Little or no reference to scholarship.	
2	3-4	Candidates are likely to offer a more sustained consideration of how the weaknesses undermine the theory, making reference to one or more relevant scholar, such as William Barclay but with little extended evaluation.	
3	5-6	Candidates will be likely to demonstrate greater evaluative skills. There will typically be little, if any repetition from part (i) and candidates will make some independent evaluation of how far the theory is undermined.	
4	7-9	Candidates will be likely to maintain a sustained line of evaluation throughout. There will be little, if any, reliance on case studies and a scholarly approach maintained. Technical language will typically be fluently and accurately applied and candidates will have a strong sense of how situation ethics relates to ethical theory in general.	

Question			
4(a)	(i)	Examine what is meant by just war and pacifism.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates are likely to identify basic features of just war and pacifism by means of simple definitions and some basic knowledge of the principles of just war. Some reference to religious principles may be made. Answers may be unbalanced in their discussion of both principles.	
2	6-10	Candidates will be likely to demonstrate a wider knowledge of the principles involved and with a greater degree of accuracy. A wider range of types of pacifism may be addressed and some examples of perceived just wars may be given.	
3	11-15	Candidates are likely to demonstrate a fuller knowledge of the principles with more detailed reference to religious or philosophical principles, such as sanctity of life or humanism, which may underpin them. Greater consideration of the application and limitation of these principles is likely to be made.	
4	16-21	Candidates will typically demonstrate a full knowledge of both principles and to present a well balanced answer. Both principles are likely to be set in a context of religious and philosophical thinking, technical terms are used accurately with reference to both principles and a full awareness of the context and limitations of the principles demonstrated.	

Question			
4(a)	(ii)	To what extent is pacifism compatible with a just war?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates will be likely to rely on repetition from part (i) and to show little evaluative skill in tackling the problem of compatibility. A simple statement in refutation or support of the claim may be made.	
2	3-4	Candidates will be likely to make some new points without reliance on repetition from part (i) and to draw a simple conclusion regarding the compatibility of the two principles which shows an attempt at an evaluative response.	
3	5-6	Candidates will be likely to include little or no repetition from (i) and will attempt to identify more than one way in which the two principles may be considered more or less compatible, using evidence and philosophical thinking.	
4	7-9	Candidates will typically confidently tackle the issue of compatibility without repetition from part (i) and to raise contrasting ideas in a consideration of the dilemma before drawing a conclusion based on their well informed opinion or from the contribution of scholars.	

Question			
4(b)	(i)	Outline the view that there are no rights or wrongs in sexual ethics.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates will be likely to demonstrate little understanding of the thrust of the question and make a few general statements about sexual behaviour which may be seen to be right or wrong from the perspective of ethical and/or religious principles.	
2	6-10	Candidates will be likely to show an increased awareness of the demands of the question, perhaps by reference to relative and absolute moral judgements. Use of case studies is likely to be descriptive.	
3	11-15	Candidates will be likely to make accurate reference to principles of relativism and absolutism in the case of sexual ethics, perhaps by comparison between different religious perspectives. Use of case studies, if any, will typically be linked more directly to the application of ethical theory in making decisions in sexual ethics.	
4	16-21	Candidates will be likely to make clear reference to the thrust of the question, providing evidence from religious and moral philosophical approaches. Use of case studies will typically be limited to those which accurately and relevantly illustrate the view.	

Question			
4(b)	(ii)	To what extent, if any, is it reasonable to claim that sexual ethics should be linked to religious beliefs?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates will be likely to make basic reference to a simple religious belief which may be associated with sexual ethics, perhaps by reference to a textual example or case study, but with no evaluation of the view expressed in the claim.	
	3-4	Candidates will be likely to demonstrate a broader understanding of how religious beliefs may have some influence on decision making with regard to sexual ethics, perhaps by reference to a scholar to an extended understanding of scriptural or church teaching. A simple attempt to draw a conclusion may be made.	
	5-6	Candidates will be likely to offer more than one response to the claim by reference to moral philosophy and more advanced religious teachings regarding sexual ethics, aiming to draw a conclusion as to whether the two are necessarily connected.	
	7-9	Candidates are likely to include a full awareness of a range of ideas associated with religious teaching on sexual ethics and of their relationship to moral decision making in this respect. A full range of possible responses to the claim will typically be made, and the candidate is likely to draw a conclusion based on informed personal opinion or the contribution of scholars.	

Buddhism

Question			
5(a)	(i)	Outline the features of the religious context prior to the time of the Buddha. Examine their influence on the life of the Buddha.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may identify some biographical details without linking these to the religious background such as a generalised account of his early life but without focus on the question.	
2	6-10	Candidates are likely to show a basic awareness of some of the religious background such as ascetic practices prior to the time of the Buddha, in a clear and accurate manner with some simple biographical data related to religious influences such as meditation practices.	
3	11-15	Candidates are likely to examine relevant religious background material selecting significant features for emphasis. Some of the information may refer to types of religious movements with their distinctive beliefs and practices. Candidates may select relevant biographical information such as the impact of ascetic groups prior to his enlightenment and his subsequent characteristic teaching on the problems of reliance on 'gods' and moral issues about caste systems. Candidates are likely to produce a coherent essay.	
4	16-21	Candidates may concentrate on the religious background at the time prior to the life of the Buddha. There may be a full range of material using precise examples, with an ability to pinpoint key significant features so as to explain their significance. This may include reference to relevant Hindu influences, Jains, 'materialists', 'sceptics' and ascetic groups. Candidates may adapt biographical material to the demands of the question. They may examine the Buddha's rejection of some features such as devotion to various deities and sacrifices and adaptation of other features such as asceticism and meditation. There may be a proficient use of key terms and concepts.	

Question			
5(a)	(ii)	Comment on the view that these features had a significant influence on the teachings of the Buddha.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some features about the religious influences such as breathing meditation but at a descriptive level.	
2	3-4	Candidates are likely to argue and to express a point of view as to why the Buddha rejected some features of Hindu practices such as role of priests and sacrifices.	
3	5-6	Candidates are likely to evaluate the features of the religious background of the Buddha's life and work. Straight forward biographical material will not be sufficient to come into Level 3. Candidates may consider the evidence and reasons for rejection of various beliefs and practices such as those associated with Hindu deities and the status of priests. Candidates may argue for the significance of new interpretations by Gautama of current beliefs and practices. This may include the distinctive features of the Sangha in the current religious context and many of his teachings that ran counter to current beliefs such as a rejection of atman.	
4	7-9	Candidates are likely to show evidence of a critical evaluation. Candidates may develop the reasoning from Level 3 such as a fair balance between contextual and biographical material leading to a coherent and justified answer using sound technical terms and ideas. An evaluation may focus on the significance of these influences such as producing evidence and reasons why some beliefs and practices were incorporated such as reverence for life, while others were rejected such as caste practices. Some candidates may place the life of the Buddha into a context of Buddhist beliefs about the cycle of life and hence see the importance of the Bodhisattva and the limited role of recent history on the life of the Buddha.	

Question			
5(b)	(i)	Examine the significant features of the period of luxury and asceticism in the life of the Buddha.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may mention a few generalised features of the relevant aspects of the life of the Buddha, but unstructured in relation to the question such as a simple account of ascetic period.	
2	6-10	It is likely candidates may select some important features associated with the sights and some biographical material of his subsequent work, such as teachings about meditation. These may be presented in a basic manner.	
3	11-15	Candidates are likely to focus on key features in a coherent manner. They may analyse key themes showing their significance such as the reasons for the impact of the various 'sights' at 29. There is likely to be relevant detail about the enlightenment including its distinctive features following the early life of the Buddha. This may refer to the significance of meditation and significance of liberation from dukkha.	
4	16-21	Candidates may present a reasonable range of material with intelligent discrimination of significant points. This may include attention to reasons why there was the period of luxury, with an understanding of the sights at the age of 29 and their significance. Candidates may focus on the significance of this period by selective exemplars such as some distinctive features of the enlightenment. This may refer to the context of the 'middle way' in relation to sensuality and asceticism. There is likely to be effective use of evidence with a proficient use of technical vocabulary and concepts.	

Question			
5(b)	(ii)	Comment on the significance of this period for Buddhist beliefs.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some relevant points without evidence of understanding their significance such as a narrative account of parts of the enlightenment.	
2	3-4	Candidates may clarify in a basic manner a few significant points about the ministry of the Buddha linking in with the early life of the Buddha such as a simple account of the role of suffering in his teaching.	
3	5-6	Candidates are likely to focus on the significance of the enlightenment for Buddhists given the early life of the Buddha. They may consider the significance of the selected beliefs such as liberation from the cycle of life and death, suffering and change, significance of meditation in this context, beliefs about nirvana.	
4	7-9	Candidates are likely to present an evaluation of material developed from Level 3. Candidates may debate the importance of the 'middle way' as epitomised in the enlightenment, this may refer to the notion of the middle way as being more than a mere 'mean' between extremes, an evaluation of the significance of meditation in the path to liberation. Candidates are likely to create a coherent answer with proficient use of technical terms and concepts leading to well-founded and justifiable conclusions.	

Question			
6(a)	(i)	Examine what is meant by the three refuges and their significance for Buddhists.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may present a few isolated points of information about some of the refuges without evidence of understanding their significance such as a narrative account of aspects of the Buddha.	
2	6-10	Candidates may select some basic information about key features of the three refuges including a basic account of the meaning of 'refuge' and this may include a simple account of the Buddha in this context.	
3	11-15	Candidates are likely to present accurate knowledge displaying an understanding of the meaning of the three refuges. There may be evidence of an ability to highlight significant features such as the distinctive aspects the refuges such as the sangha as the embodiment of the Buddha-dharma and the role of the dharma in the path to liberation.	
4	16-21	Candidates are likely to present an explicit and consistent focus on the meaning of the three refuges and their significance. This may refer to an understanding of different interpretations of 'refuge' and knowledge of their context within Buddhist belief and practice. This may refer the significance of the work of the Buddha and the pivotal importance of the continuation of his dharma. There may be an examination of the significance of the Sangha for Buddhist practice. It is likely candidates may explain key concepts and terms.	

Question			
6(a)	(ii)	Comment on the links between these three refuges.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some features associated with the connections across two of the refuges such as the Buddha as a teacher but without evidence of understanding the thrust of the question.	
2	3-4	Candidates may present clear, basic information about the links between these refuges in a straightforward manner such as the Sangha as the means of preserving the dharma.	
3	5-6	Candidates may debate different views about the relationship between the refuges. There may be evidence of different views in different types of Buddhism such as different interpretations of the significance of the Buddha figure and how this may influence ideas about the links across the refuges. There may be consideration of the implications for Buddhist practice arising from the links across the refuges such as the importance of the preservation of the dharma.	
4	7-9	Candidates are likely to develop the ideas from Level 3 with an evaluation of key points and their significance for Buddhist belief and practice. Candidates may debate the type of relationship between the refuges such as a seamless link or else a view that one of the refuges is more fundamental than the other two. Candidates may draw attention to an underlying coherence at the basis of Buddhist belief and practice. Some candidates may refer to different interpretations of the refuges according to different traditions and the view that there may be different purposes of the respective refuges. There may be a discussion using technical terms and ideas leading to a well-founded and justified conclusion.	

Question			
6(b)	(i)	What are the key characteristics of two types of meditation in Buddhism?	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may mention some basic notions of one type of meditation without evidence of understanding their importance such as descriptive features of breathing meditation.	
2	6-10	Candidates may likely select some key aspects about the two types of meditation in a clear and basic manner such as their characteristic practices and use of artefacts.	
3	11-15	Candidates may select and adapt relevant material and there may be clear material on two major types of meditation. May be a focus on Theravada or may be a broader range including for example some candidates examining Zen practices and their distinctive features. There is likely to be material on the context of mediation such as the noble eightfold path linking wisdom and morality or the context of Zen, ideas that impinge of meditational practices such as satori.	
4	16-21	Candidates are likely to show a systematic focus on the demands of the question. This may include in an examination of two types of meditation with an understanding of key characteristics. Candidates may refer to samatha and vipassana meditation noting there are many other relevant examples. One way of highlighting these key features would be to draw out the respective difference between these types such as an emphasis on control of the breathing and calming the mind whereas vipassana stresses insight and wisdom. There may be evidence of proficient use of technical terms and ideas.	

Question			
6(b)	(ii)	Consider why meditation is significant in Buddhism.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some points such as pointing to the importance of breathing, but without clarifying their issues.	
2	3-4	Candidates are likely to clarify a few accurate points about the significance of meditation at a simple level, such as ideas about culture of the mind.	
3	5-6	Candidates may evaluate some ideas about the significance of meditation, considering evidence and interpretations. Different types of significance may be explored in relation to different types of meditation such as control of the mind and cultivation of specific virtues such as equanimity.	
4	7-9	Candidates are likely to develop some views mentioned at Level 3, with an evaluation of views about the significance of meditation. Candidates may refer to the context of these ideas within the noble eightfold path and hence their overall significance regarding the way to liberation so as to build up a coherent and justified answer using technical terms and ideas in an intelligent manner. May be reference to scholarly debates.	

Christianity

Question			
7(a)	(i)	Examine the differing teachings, during the Reformation, about the life and work of Jesus.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Answers are likely to make comments which are generally true of Christian teaching, typically, Luther believed that Jesus is the revelation of God, that God became man in Jesus, and that Calvin taught that Jesus is the incarnate, eternal Word. Comments about the work of Jesus are generally true of Christian teaching; that the salvation of man has been achieved by the death of Jesus on the cross.	
2	6-10	Answers are likely to refer to the distinctive teaching of Luther and Calvin, typically, Luther taught that man is justified by Christ's righteousness when Christ identified with man by becoming man and took man's guilt on himself and that Calvin taught that it is only through Christ that man can know God, that election takes place through Christ and that it is through Christ's mediation that God's righteousness is satisfied.	
3	11-15	Answers are likely to include an examination of the key ideas, typically, in Luther's teaching the relationship of the believer and Christ; that through faith the believer is united with Christ and in Christ sees God's love and mercy. There is likely to be some discussion of the significance of election in Calvin's teaching.	
4	16-21	Answers is likely include a discussion of Luther's view that an understanding of the person of Jesus depends on an understanding of his work in salvation; that the nearest Luther comes to a theory of atonement is the idea that Christ paid the legal penalty for the sin of mankind and that his Christology is Chalcedonian. Answers are likely to point out that Calvin agreed with the Chalcedonian Definition while emphasising the distinctiveness of the two natures and that Jesus' work in salvation can be described as prophet, priest and king.	

Question			
7(a)	(ii)	Comment on the significance of these teachings for Christians.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Answers are likely to say that these teachings resulted in the split between the Roman Catholic and Protestant Churches.	
2	3-4	There is likely to be a limited attempt to explain the differences between the teachings of the Reformers and that of the Roman Catholic Church in terms of the significance of the teachings for the salvation of the believer and the Roman Catholic Teaching about 'works'.	
3	5-6	The answers are likely to show some attempt to analyse the teachings, typically, with reference to Luther's teaching, discussing the righteousness of God and the idea of salvation in terms of the payment of a legal penalty and with reference to Calvin's teaching, examining the idea of election and the difficulties associated with it.	
4	7-9	Answers are likely to make clear the relationship between the teaching about the person of Jesus and the work of Jesus. Answers are likely to build on the discussion in L3 and look at the wider implications of the teaching referring to scholarly opinion, typically, McGrath, Reardon and Parker.	

Question			
7(b)	(i)	In what ways has the Church's teaching about the life and work of Jesus been influenced by one social context?	(21)
Indicative Content			
Level	Mark	AO1	
		This question could be answered by reference to Gutiérrez and Liberation Theology, Cone and Black Theology or Bonhoeffer and the persecution of the Christian Churches in Nazi Germany.	
1	1-5	Answers are likely to give background details about the social context, typically, the poverty and oppression in Latin America, the history of racism in the USA or the persecution of the Church in Nazi Germany. Answers are likely to refer to the titles used of Jesus in the various contexts, Jesus the Liberator, The Black Messiah, and Jesus, the Man for others. Explanation of the titles is likely to be in terms which are generally true of Christian teaching.	
2	6-10	Answers are likely to give a simple explanation of the specific teaching relating it to the context, typically, Jesus liberates not just from the consequences of sin but also gives political liberation and human liberation in history. Jesus is the Black Messiah in that he identifies with those who are discriminated against.	
3	11-15	Answers are likely to develop the discussion of the key ideas, typically, considering the teaching of Gutiérrez about Jesus as the revelation of God in history and his teaching about the nature of salvation. Answers referring to Cone may refer to his teaching that believers must become black ontologically and the possibility of an inverse racism implied in the teaching. Answers referring to Bonhoeffer's teaching are likely to refer to other aspects of his teaching particularly the nature of grace and discipleship.	
4	16-21	Answers referring to Gutiérrez' teaching are likely to examine the theological and philosophical influences on his teaching, the answers referring to Cone's teaching may examine the influence of Martin Luther King, Malcolm X and Karl Barth, the answers referring to Bonhoeffer are likely to examine the theological and philosophical influences on his teaching.	

Question			
7(b)	(ii)	Comment on the significance of this teaching for Christians.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Answers are likely to make simple comments, typically, that the base communities are an essential part of Liberation Theology and have done much to relieve the condition of the poorest people, that the situation of the black population of the USA has improved or that Bonhoeffer died following Jesus' example.	
2	3-4	Answers are likely to refer to some of the difficulties associated with the teachings, typically, Gutiérrez' use of Marxist analysis and the attitude of the Roman Catholic establishment towards the teaching, Cone's inverse racism and the neglect of women and the poor in his teaching and the fact that Bonhoeffer's teaching is fragmentary and incomplete and the themes interlinked.	
3	5-6	Answers are likely to consider the teaching in the wider context of Christian teaching. Is the person of Jesus identified in these teachings compatible with 'mainstream' Christian teaching? Is the understanding of salvation contained in these teachings compatible with 'mainstream' Christian teaching?	
4	7-9	Answers are likely to develop the discussion in L3 referring to the subsequent development of the teachings. There is likely to be some reference to scholarly opinion.	

Question			
8(a)	(i)	Examine Christian teaching about God as creator and its implications for Christians.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Answers are likely to refer to the accounts of creation in the Old Testament.	
2	6-10	Answers are likely to consider the manner in which God creates, typically, an overflow of God's creative energy, God as a builder constructing the world and creation as a work of art.	
3	11-15	Answers are likely to consider the implications of Christian teaching about God as creator, the distinction between God and creation, the goodness of creation, God's authority over the world and the idea of humans created in the image of God.	
4	16-21	Answers are likely to develop the ideas of L3 and may also consider the idea of creation ex nihilo.	

Question			
8(a)	(ii)	To what extent has this teaching been challenged by modern science?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Answers are likely to give simple comments referring to 'older' science, typically, that Darwin's theories have proved the Genesis accounts wrong.	
2	3-4	Answers are likely to show how Christians responded to Darwin and scientific views about the origin of the world, typically, by saying that science and religion are explaining different aspects of creation, or by saying that evolution/the Big Bang is the method God used or fundamentalism.	
3	5-6	Answers are likely to be considering modern scientific developments, typically, genetic engineering, modern fertility treatments or modern environmental issues discussing whether these issues challenge traditional Christian teaching or highlight Christian responsibility. There should be some reference to the Christian response to these issues.	
4	7-9	Answers are likely to develop the discussion of L4 with reference to specific Church/scholarly opinion.	

Question			
8(b)	(i)	Examine beliefs about the two aspects of the worship and practice of one Christian Church.	(21)
Indicative Content			
Level	Mark	A01	
1	1-5	The answers are likely to make simple comments, typically, that the Roman Catholic Church believes in infant baptism and that the eucharist is the body and blood of Christ.	
2	6-10	The accounts are likely to be more detailed, for example, that the Roman Catholic Church believes that baptism removes original sin and that the eucharist repeats the sacrifice made by Christ.	
3	11-15	Answers are likely to include more detailed discussions perhaps referring to Aquinas' teaching about substance and accident and Augustine's teaching about original sin.	
4	16-21	Answers are likely to be detailed referring to modern teaching, for example, Schillebeeckx' teaching about transsignification and transfinalization.	

Question			
8(b)	(ii)	To what extent are beliefs of the Church reflected in the worship and practice?	(9)
Indicative Content			
Level	Mark	A02	
1	1-2	Answers are likely to be simple comments, typically, the fact that the Mass is celebrated daily shows its importance and that baptism is a washing away of original sin.	
2	3-4	Answers may say that the Roman Catholic teaching is reflected in the fact that the priest must be male, or that Christian parents want their children to be brought up as Christians and that other Churches have thanksgiving or dedication services.	
3	5-6	Answers are likely to include discussion of the features of baptism and eucharist, for example, the child wears white to symbolise purity or the significance of the alter in the eucharist.	
4	7-9	The answers are likely to refer to a full range of views and scholarly opinion including a discussion of the significance of the sacraments and whether they are causative or declarative. Answers are likely to refer to scholarly opinion, typically, transsignification and transfinalization in modern Roman Catholic teaching about the eucharist.	

Hinduism

Question			
9(a)	(i)	Examine the distinctive features of the Indus Valley culture.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may identify a few generalised features of religious practices without evidence of understanding, such as early notions of caste.	
2	6-10	Candidates are likely to select some key features of religious features during this period with basic information such as links between religion and social structure and moral order.	
3	11-15	Candidates are likely to select and display understanding of the religious features constructed into a clear, coherent answer. Candidates may focus on beliefs about deities and nature, characteristic practices and customs including status of some animals and chanting and soma. There may reference to Indus script and issues of interpretation.	
4	16-21	Candidates are likely to have an explicit focus on the specific demands of the question. There is likely to be a full range of material, noting the complexities of interpretation of the evidence. Candidates may present an intelligent use of examples and details such as belief in gods male and female, and deities with particular interests such as sun and fire. There may be material on rituals including phallic symbols and an understanding of the status of sacrifices. Candidates may discriminate between material in order to highlight what is distinctive, together with a proficient use of terms.	

Question			
9(a)	(ii)	Comment on the possible influences of this culture on the emergence of Hinduism.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may describe a few points about possible significance but in a limited manner such as simple accounts of caste.	
2	3-4	Candidates are likely to clarify at a basic level some issues about the significance of religious beliefs and practices such as simple notions about sacrifices.	
3	5-6	Candidates may sustain an interpretation about the possible significance of the religious beliefs and practices of this period. They may consider the evidence and diversity of material. Attention may be given to the importance given to selected deities and their subsequent influence. There may be reference to the importance of sacrifices and their purposes linked to the roles of priests, and distinctive features of worship.	
4	7-9	Candidates are likely to present a critical analysis of the evaluative demands of the question developing material from Level 3. This may refer to on-going beliefs about the beginnings of the universe and the cohesion between cosmic and social order. Some may debate problems of interpretation of written sources along with implications about its significance. Some may consider scholarly debates about the relative importance of some deities and the various differences about selected religious practices.	

Question		
9(b)	(i)	Examine the distinctive emphases of Vedic beliefs. (21)
Indicative Content		
Level	Mark	AO1
1	1-5	Candidates may identify some features such as a view about the importance of life after death but without evidence of understanding its significance.
2	6-10	Candidates are likely to select some accurate data showing a basic awareness of key beliefs such as characteristic features of Vedic themes such as devotion to selected deities.
3	11-15	Candidates are likely to select and adapt material so as to focus on key features of selected beliefs. May be material on beliefs about the cycle of death and reincarnation, linked to beliefs about selected deities, including beliefs about sacrifices and liberation. Candidates may display a clear and accurate answer using of key terms.
4	16-21	Candidates are likely to present a full and clear answer that is focused on the targeted demands of the question. Candidates may select and focus on particular aspects of the Vedic period. This may include an ability to highlight distinctive emphases of Vedic beliefs. Attention may be given to beliefs associated with creation stories and nature. Candidates may refer to features of the Upanishads and dualism and non-dualism They may produce a well-structured answer with proficient use of terms and concepts.

Question		
9(b)	(ii)	Comment on the significance of these Vedic beliefs for Hindus. (9)
Indicative Content		
Level	Mark	AO2
1	1-2	Candidates may mention some beliefs without evidence of evaluation of their significance such as simple stories about a deity.
2	3-4	Candidates are likely to select basic material with simple viewpoints about the significance of one or more deities compared to others.
3	5-6	Candidates are likely to select and adapt material so as to present informed judgements about the significance of the selected Vedic beliefs. They may present views about the significance of beliefs about samsara, notions of Self and liberation. Candidates may relate this material to implications for Hindu practice and subsequent influence.
4	7-9	Candidates are likely to present coherent evaluation of the significance or otherwise of selected Vedic beliefs developing views from Level 3. There may be an emphasis on the significance of 'knowledge' associated with devotion to deities. There may be a critical analysis using scholarly views, considering the extent or otherwise of the significance of these beliefs so as to build up a coherent answer with informed judgements. This may refer to beliefs about deities and monism with its search for one single underlying cosmic power.

Question			
10(a)	(i)	What may be understood by 'yoga'? Examine the relationship between belief and practice in yoga.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may mention some information about yoga in a generalised manner such as a descriptive account of a few yogic practices including breathing exercises.	
2	6-10	Candidates are likely present a basic account of yoga and may refer to mental maturation.	
3	11-15	It is likely candidates will select and show understanding of significant features of yoga together with knowledge of their key teachings and practices. Candidates may present a clear exposition with intelligent use of key terms and this may include, e.g. notions of liberation, beliefs about identity between 'God' and 'self' including relationship between soul and matter.	
4	16-21	Candidates may select particular schools of Yoga in order to answer this question. They will be credited accordingly and this principle applies across both AOs at all levels. Candidates are likely to present a consistent focus on the AO1 demands and to develop material from Level 3. There may be material on the context of yoga together with beliefs about liberation, human nature and mental and physical control. Candidates may discriminate across the material so as to identify the more important features and teachings.	

Question			
10(a)	(ii)	To what extent is this relationship significant?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some ideas of benefits of yoga but without evidence of argument.	
2	3-4	Candidates may present a few ideas about yoga in a simple manner such as an account of yogic practice, with passing reference to associated beliefs.	
3	5-6	Candidates may evaluate material on the relationship between belief and practice, such as beliefs about control of consciousness with cessation of mental activities, liberation and methods to achieve this, the goals of renunciation and asceticism leading to purification of self. There may be alternative points of view such as theistic and atheistic views.	
4	7-9	It is likely there may be a good understanding of the evaluative demands of the relationship between belief and practice, such as beliefs about relationship between body and soul and relationship with 'God' and attaining liberation from karma and samsara. Candidates may build up a coherent appraisal of these implications drawing on a proficient use of key terms and concepts. There may be an assessment of contributions from various gurus and teachers.	

Question			
10(b)	(i)	Examine the distinctive emphases of Rama and Siva.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may mention some data about two of the figures without evidence of understanding their distinctive emphases, such as simple narrative and descriptive material.	
2	6-10	Candidates may select some key emphases from traditions about these two of the figures showing a basic awareness of key attributes and virtues, including narrative material.	
3	11-15	Candidates may select and adapt material in order to focus on the question and this may include selective use of biographical data concerning Rama and divine attributes of Siva. This may illustrate the ability to select distinctive features for emphasis and this may refer to complex features such as the grace of Siva and also the notion of the destroyer. Attention may be given to beliefs and practices, showing an understanding of key terms such as bhakti and puja and distinctive emphases including views about scriptures. Candidates may refer to relevant associations such as Rama and Hanuman.	
4	16-21	Candidates are likely to show a consistent focus on the question concerning distinctive emphases. This may refer to an understanding of the avatar tradition in relation to Rama as an avatar of Vishnu, and the mythology associated with Siva. Candidates may refer to relevant context and understanding of key sources, with a selection of precise details in order to pinpoint what is distinctive of both figures and explain the significance of the material such as union with God. Candidates may create a well-structured answer with a proficient use of terms.	

Question			
10(b)	(ii)	Comment on the significance of these figures for Hindu belief and practice.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some issues but without clarification such as an example of worship of Rama.	
2	3-4	Candidates may clarify a few points about these figures in a simple manner such as implications for types of puja and ethical influence with Rama as the ideal person.	
3	5-6	Candidates may debate issues about the significance of these figures. This may draw on a range of relevant data including material on related beliefs and practices, the bhakti tradition and festivals and symbolism showing why the figures are significant. There may be reference to the different types of significance according to the period under consideration such as reference to themes such as links with asceticism, procreation and the symbolism of dance and candidates may refer to the marriage between Rama and Sita.	
4	7-9	Candidates are likely to present clear evaluation of the significance of these figures indicating why they are popular and accessible, such as debates about karma, bhakti and puja, leading to beliefs about 'theism'. There may be reference to the importance of scripture and iconography. Some candidates may refer to the development of these traditions such as Rama and development to be an avatar and eventually deified.	

Islam

Question			
11(a)	(i)	Examine the key religious characteristics of pre-Islamic Arabia.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may mention a few features in a generalised manner such as narrative accounts of religious practice in pre-Islamic Arabia.	
2	6-10	Candidates may select some key points in a basic manner, such as polytheism and a basic summary of types of religious practices in this period.	
3	11-15	Candidates are likely to select a range of relevant information. They may clarify significant points such as notions of polytheism, animism, jinns, rituals, Jewish, Christian and Zoroastrian traditions. Candidates may refer to potentially significant topics such as beliefs about the lower spirits such as shayatin. Candidates are likely to select some of these traditions and focus on some exemplary points.	
4	16-21	Candidates are likely to create a consistent focus on the thrust of the question. This may include reference to the key religious characteristics with reference to some indigenous traditions and attention may be given to key beliefs and distinctive practices of Zoroastrianism, Judaism and Christianity, applicable in this context. This may include amplification of key points with attention to detail that may be significant with attention to polytheism including goddesses and types of monotheism. Candidates may clarify and explain key terms and ideas leading to a well-structured answer.	

Question			
11(a)	(ii)	Comment on the main differences between the religion of this period and Muhammad's teaching about Allah.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some differences without arguing a case such as a simple summary of the first pillar.	
2	3-4	It is likely candidates will clarify some views about the various differences in a simple manner such as a basic view of the beliefs about Allah. There may be more attention to narrative at the expense of analysis.	
3	5-6	Candidates may weigh up the evidence and reasons about the nature of the significance of these differences. This may include debates about reasons why some features were rejected such as nature worship and other features were reformed such as the quest for the sole God based on revelation.	
4	7-9	Candidates are likely to show a clear understanding of the evaluative aspects, with comments on the key differences between pre-Islamic religious characteristics and Muhammad's teaching about Allah. This may lead to an appraisal of the differences such as the rejection of features of jahiliyya and refinement of various beliefs with particular attention to monotheism and the role of Muhammad. They may produce a sustained critical analysis explaining key terms and ideas. Some candidates may refer to the caution required in this topic given the view that knowledge of this period is coloured by later Islamic accounts of a conversion narrative.	

Question			
11(b)	(i)	Examine the key differences between the work of Muhammad in Makkah and his work in Madinah.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may identify a few features in a generalised manner related to a part of this question such as an account of opposition in Makkah.	
2	6-10	Candidates may select some important features in Makkah and Madinah with a basic awareness in relation to the life of Muhammad. This may refer to an account of the hijra. There may be more narrative material at the expense of adaptation to the question.	
3	11-15	Candidates may examine significant features across both Makkah and Madinah. They may discriminate between the degrees of importance such as the emphasis on revelation, status of Muhammad and political influence in Madinah and development of authority of Muhammad. Makkahan parts of the Qur'an may be differentiated from the post-hijra suras including beliefs about spiritual powers and the view of Muhammad as messenger of God in these later suras.	
4	16-21	Candidates are likely to have a coherent focus on the full range of the question noting that the material on Makkah and Madinah does require equal attention. There may be a range of relevant information with focused material where appropriate. Candidates may examine key features about Makkah such as distinctive features of his prophetic call and revelations such as shiloh. Candidates are likely to highlight key features in Madinah such as a theocracy, noting various successes and disputes. Candidates may display an understanding of both phases with proficient use of key terms and concepts.	

Question			
11(b)	(ii)	Why is the emigration to Madinah (hijra) of such pivotal importance to Muslims?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some issues without arguing a case such as a narrative account of the hijra.	
2	3-4	Candidates may clarify a few ideas about importance via a simple argument such as the changed status of Muhammad.	
3	5-6	Candidates may evaluate the issues weighing up the evidence in a sustained manner. One of the key reasons why the hijra is of pivotal importance is the contrast between the persecution in Makkah compared to the era of Muhammad becoming the political leader of much of Arabia, leading to the peaceful surrender of Makkah in 630. The hijra may be seen as critical in the development of some of the five pillars such as zakat. Some candidates may refer to the year of the hijra as the beginning of the Muslim calendar (A.H.)	
4	7-9	Candidates are likely to display a clear understanding of the evaluative demands regarding the reasons why the hijra is of pivotal importance. Attention may be given to the prophetic message in Makkah and the total break from the persecution and opposition and this may be differentiated from the jihad in Madinah against those opponents of Allah's revelation coupled with the significant development of Islam. Some candidates may consider the relative importance of the hijra compared to the revelations given to Muhammad.	

Question			
12(a)	(i)	Examine Muslim teachings concerning life after death with regard to rewards and punishment.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may identify a few beliefs about part of this question such as an account of paradise presented in a descriptive manner.	
2	6-10	Candidates may select some key beliefs with a basic knowledge of the material such as an account of views about the end of the world.	
3	11-15	Candidates may present key information about these topics. There may be an accurate range of information with evidence of analysis of key ideas such as nature of day of judgement and the bliss of paradise and features of hell. Some candidates may examine the theological context of these themes.	
4	16-21	Candidates are likely to have a consistent focus on the demands of the question with a full range of material. This may typically include an intelligent analysis of rewards and punishment, including beliefs about Allah as Creator and Judge, resurrection, the day of judgement. Candidates may examine related notions such as the Madhi and paradise and various interpretations and notions of hell and its distinctive features, including beliefs about the temporary nature of jahannam (hell). Candidates may examine the teachings about predestination and free will in this context of rewards and punishment. They may display a proficient use of technical language.	

Question			
12(a)	(ii)	Comment on the significance of these teachings for Muslim practice.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some issues but without arguing for their significance such as a descriptive account of salat.	
2	3-4	Candidates may clarify a few significant points in a straightforward way such as an account of zakat and the hajj with limited focus on the demands of the question.	
3	5-6	Candidates may evaluate the material focusing on the significance of related practices associated with shahada (witness to Allah) such as the observance of the five pillars noting the significance of tawhid and the justice of God in the context of life after death.	
4	7-9	Candidates are likely to present a clear understanding of the evaluative demands with a sustained critical analysis of the implications for Muslim practice given the belief of God as Judge and ideas of tawhid, including different notions of 'sin' and shirk. Candidates may refer to ideas that all have the potential for good and bad and people are not born into sin and hence the significance of ibadah (submission and discipline) via the practice of the five pillars. They may use technical terms and concepts in an intelligent manner.	

Question			
12(b)	(i)	Examine, with reference to two pillars, what is meant by submission to Allah.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may mention a few features of one of the pillars such as the hajj, but without drawing out its fundamental importance related to submission.	
2	6-10	It is likely candidates may select some important features of the two pillars with an ability to refer to submission, but typically there may be descriptive material at the expense of analysis.	
3	11-15	Candidates may select and adapt material about submission in order to highlight what is fundamental to this term. Candidates may exemplify this term by reference to particular aspects of the revelations of Muhammad such as the significance of divine attributes including the merciful and compassionate and the creator and maker and their implications for submission. Candidates may apply these insights to the selected pillars including the shahada.	
4	16-21	Candidates may examine beliefs about tawhid and Muhammad as messenger with implications for submission, allegiance and discipline leading to peace and security with God. There may be material on the context of the use of the shahada. Candidates are likely to examine the significance of the selected pillars rather than presenting a detailed narrative account. They are likely to use technical terms and concepts in an intelligent manner.	

Question			
12(b)	(ii)	Choose one pillar and comment on its significance for beliefs about submission.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some issues about one pillar, without arguing for their significance such as a descriptive account of preparations for salat.	
2	3-4	Candidates may clarify a few significant points at a simple level. Candidates may present descriptive material at the expense of argument such as presenting an account of zakat.	
3	5-6	It is likely that candidates may weigh up significant points about the pillars exemplifying submission. There may be reference to the coherence between submission and umma as seen in the hajj. At this level narrative material may be selected and adapted to the demands of evaluative interpretations.	
4	7-9	Candidates are likely to present a clear understanding of the evaluative demands of the question in a coherent manner. They may focus on the underlying principle that all of one's life should be an act of witness to the shahada. Candidates may select any of the pillars as the two exemplars such as the links between submission and salat, including the significance of the shahada in prayer. Candidates will be credited with a variety of responses such as different practices between Sunni and Shi'i Islam, provided the reasons and evidence are sound. Candidates may note any major implications for notions of submission across different traditions.	

Judaism

Question		
13(a)	(i)	Give an account of the historical and religious context of Rashi and of Judah Halevi. Examine their key teachings. (21)
Indicative Content		
Level	Mark	AO1
1	1-5	Candidates may mention a few features about the teachings of the Talmud that are generalised with biographical detail about one of these figures, at expense of analysis.
2	6-10	Candidates may present basic teachings associated with Rashi and Judah Halevi such as revelation and the preservation of Jewish tradition.
3	11-15	Candidates may refer to key aspects of the context of both figures typically by reference to the preservation of the Jewish tradition in a Christian and Muslim environment. Candidates may select and adapt information to highlight significant features of the key teachings of Rashi and Judah Halevi including attention to rabbinic Judaism, diaspora and anti-semitism, scriptures and Talmud.
4	16-21	There is no requirement to give equal treatment to both figures although in order to achieve the higher levels both must be examined. There may be a range of material on the historical and religious context of both figures, including attention to the diaspora, rabbinic Judaism noting the importance of the survival of the Jewish tradition via synagogues and centrality of the Torah and its interpretation. Candidates may highlight significant points with a focus on the key teachings and a proficient use of terms. This may refer to revelation, codification of Law and work on Talmud with explanation of terms and concepts, critiques of Christianity and Islam, and views about Greek philosophy and supremacy of Judaism. The key teachings may be rooted in key sources with relevant exemplar material.

Question		
13(a)	(ii)	Comment on the significance of the key teachings of either Rashi or Judah Halevi within Judaism. (9)
Indicative Content		
Level	Mark	AO2
1	1-2	Candidates may mention some issues about part of this question such as Torah without arguing for its significance.
2	3-4	Candidates may clarify some basic points at a simple level such as implications from their respective teachings for worship and behaviour.
3	5-6	Candidates are likely to evaluate information and interpretations weighing up evidence and reasons including significance of the codification of the law on Jewish thought, debates about the role of rabbis and relationship between philosophy and revelation. Candidates may refer to the impact of beliefs about God on human conduct, including a well-ordered land and a well-balanced life.
4	7-9	Candidates are likely to present a clear understanding of the evaluative AO2 demands of the question requiring comment on the significance of the key teachings of either Rashi or Halevi within Judaism. Candidates may refer to debates about interpretations of the God of faith compared to the 'God of philosophers', interfaith issues given the status of chosen people. Candidates may refer to the primacy given to Judaism whilst not denying philosophical truths. Candidates may refer to varieties of exegesis, noting considerable value is given to Hebrew and to important themes such as the mystery of God and ethical attributes of God. Some may mention the significance of Rashi's work and its pivotal importance in daily Jewish life. Candidates may present a sustained critical analysis focusing on implications for Jewish thought drawing on technical vocabulary.

Question			
13(b)	(i)	Examine the key teachings of Moses Maimonides.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may mention some features about the teachings of Moses Maimonides, such as God's relationship with humanity, but without an understanding of their importance.	
2	6-10	Candidates may select some important features showing a basic knowledge of Moses Maimonides such as beliefs about God and human destiny.	
3	11-15	Candidates are likely to select and adapt material in order to focus on the key teachings of Moses Maimonides. There may be evidence of understanding important points such as his interpretation of scriptures, God's relationship with humanity and punishment and reward, messiah, resurrection, role of reason and contemplation.	
4	16-21	Candidates are likely to show a consistent focus on the demands of AO1 focusing on the key teachings. This may refer to beliefs about God and revelation and attributes of God, and links between Greek philosophy and scripture. It is likely there may be reference to the purpose of the codification of the Law. There may be a full range of information with a selection of specific detail to highlight important points. Some candidates may refer to some key sources written by Maimonides. Candidates may present a proficient use of technical terms.	

Question			
13(b)	(ii)	To what extent are these teachings fundamental to Judaism?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some features of Moses Maimonides, such as his place in the Jewish Prayer Book, without arguing for its significance.	
2	3-4	Candidates are likely to clarify some important points about the extent of his influence on Judaism at a simple level such as his interpretations of Biblical sources.	
3	5-6	It is likely candidates may evaluate material weighing up evidence and reasons to argue about the extent of his influence, noting that typically a view is that Maimonides set out the core beliefs fundamental to any Jew. Candidates may refer to discussions about the primacy of theological context and status of revelation and scriptures. Some may refer to potential criticisms especially based on interpretations of the Bible such as the views of Buber.	
4	7-9	Candidates are likely to present a clear understanding of the evaluative demands regarding the extent to which these teachings are fundamental to Judaism. Candidates may argue that a key contribution is the way Maimonides used philosophy to justify religious truths in Judaism. Attention may be given to the role of language so that anthropomorphism is not interpreted in a literalistic manner. Attention may be given to criticisms directed against Maimonides such as Spinoza's view of the danger of imparting foreign ideas as a way of understanding the Bible. There may be good use of technical vocabulary and candidates will be credited with a variety of responses provided the reasons and evidence are sound.	

Question			
14(a)	(i)	Examine the distinctive teachings of Orthodox and of Reform Judaism.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may identify a few beliefs about one of these traditions without understanding their significance such as adherence to custom.	
2	6-10	Candidates are likely to select some key teachings such as the importance within Orthodox Judaism of the Torah and positive importance given to change and cultural contexts in reform Judaism.	
3	11-15	Candidates may select some teachings of Orthodox Judaism and adapt them to highlight what is distinctive, such as notions of authority and revelation, status of Torah and Talmud, 'chosen people', importance of rabbinic tradition. Candidates may examine different aspects of Reform ideas such as some types stressing the supremacy of the Bible over the Talmud and the value of adapting beliefs to contemporary contexts.	
4	16-21	Candidates are likely to present a consistent focus on the question showing a clear understanding of the distinctive features of Orthodox and Reform Judaism including key teachings and status within Judaism. There may be reference to revelation and the status of scripture, including full observance of the halakhah. There may be material on Jewish identity and its preservation. Candidates may refer to the origins of Reform and its stress on autonomy and merits of change and evolution of beliefs. It is likely there may be reference to key thinkers Some candidates may differentiate between different types of Orthodox Judaism and types of Reform including issues about whether a better term is 'progressive'. There may be an ability to explain key concepts with a proficient use of technical terms.	

Question			
14(a)	(ii)	To what extent are these teachings reflected in different practices between Orthodox and Reform Judaism?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some issues at a descriptive level about one of these traditions such as different practices in the home and synagogue.	
2	3-4	Candidates may clarify a few points, in a straightforward manner. This may refer to a comment about different notions of the role of women.	
3	5-6	Candidates may consider the differences between Orthodox and Reform practices with discussions about the influence of beliefs on these issues. There may be an appraisal of implications for practice including significant different forms of worship and customs. Candidates may refer to implications for worship, including reading the Prophets as well as the Law.	
4	7-9	Candidates are likely to present a critical appraisal of the main differences between Orthodox and Reform Judaism. Some candidates may interpret 'practice' in a broad manner and this is creditworthy especially with regard to Orthodox Judaism. There may be debates about the significance of Orthodox Judaism in relation to Reform with balanced reasoning leading to a coherent answer. This may include discussions about the different notions of custom and how this influences various practices, such as the different roles of women in these respective traditions. Some candidates may refer to controversies in Orthodox Judaism regarding agricultural practices such as the laws of the sabbatical year especially in Palestine. Liturgical differences may be discussed such as use of vernacular, mixed singing and different views about circumcision. Candidates will be credited with a variety of responses provided the evidence and reasons are sound.	

Question			
14(b)	(i)	Examine the key teachings and practices of Orthodox Judaism.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates may mention a few features of Orthodox Judaism in a descriptive manner such as the status of the home.	
2	6-10	Candidates may select some key features with a basic knowledge of Orthodox Judaism such as distinctive customs associated with festivals and worship.	
3	11-15	Candidates may select and show understanding of some of the distinctive teachings and practices of Orthodox Judaism. This range of relevant material may refer to status of scriptures, range of theological beliefs, views about Jewish identity, nature of customs and practices including dietary laws.	
4	16-21	Candidates are likely to present a consistent focus on the question. A range of material and precise detail may pinpoint distinctive teachings and practices such as sources of authority, status of revelation, Torah and Talmud, Candidates may examine the 'chosen people' and Jewish identity, beliefs about the life to come and the future messiah, implications for customs and worship. They may refer to key thinkers in Orthodox Judaism and their distinctive contributions together with an ability to explain key concepts. This may refer to value of beliefs of ancestors and tradition coupled with criticisms made of modernity.	

Question			
14(b)	(ii)	Comment on the differences between Orthodox and either Conservative or Liberal Judaism.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may mention some features about one of these traditions but without argument, such as a description of various rituals.	
2	3-4	It is likely candidates may clarify a few points in a straightforward manner such as different views about the role of women and sexual mores.	
3	5-6	Candidates may weigh up evidence and reason commenting on the main differences between the selected traditions. This may refer to differences of opinion about the status of revelation, views about the change or otherwise of halakhah, issues about different forms of worship and customs and rites of passage and place of Hebrew, differences of approach regarding relationships with Gentiles. Comments about differences may also refer to underlying similarities including Orthodox and Conservative traditions.	
4	7-9	It can be noted that various interpretations have been given to the terms 'Conservative' and 'Liberal' Judaism. Candidates will be credited with a legitimate range of meanings including a link between Conservative and American Jewish life and a link between Reform and Liberal Judaism. Candidates are likely to present a clear understanding of the evaluative demands of the question. This may include comments about the respective contexts that influence the selected traditions and schools. There may be balanced reasoning arising from debates, discussions and interpretations including contentious issues such as differences about the nature of authority and the 'chosen people'. There may be a sustained critical analysis leading to a coherent answer.	

Sikhism

Question			
15(a)	(i)	Examine the relationship between Guru Nanak and Hinduism.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates will typically refer to, and illustrate with a limited range of examples, Guru Nanak's statement, without attempting to place the argument in context or to consider adequately the aspects of Hinduism he viewed positively.	
2	6-10	Candidates are likely to base their answer on the statement of Guru Nanak that there is no Hindu or Muslim... he will follow the way of God, giving some examples of his teaching and practice to support this view, recognising that his attitude was not one of total repudiation, as illustrated, e.g. in his admiration of some Hindu poets.	
3	11-15	Candidates are likely to examine some areas of common ground between Guru Nanak and his Hindu origins and refer to the fact that he repudiated some of this background in forging a new way, with suitable examples; they will also typically refer to his own teaching on this relationship, showing clearly with examples that he recognised true spirituality wherever it was found.	
4	16-21	Candidates will typically identify a number of points where there is common ground between them, such as that he was born and brought up in a Hindu context, and many of his teachings and practices were already familiar in Hinduism; they will examine aspects of his teaching and practice which deliberately repudiated this Hindu background, such as caste and image worship; and they are likely to make some overall attempt to show how his stance represented a new and distinctive way, typically by reference to his own teachings, whilst continuing to embrace some of the valuable spiritual insights of Hinduism.	

Question			
15(a)	(ii)	Comment on the importance of the Guru Granth Sahib for the practice of the Sikh way of life.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates will typically affirm the centrality of the Guru Granth Sahib as the 'living Guru' with some pragmatic examples of how it is used, such as in the naming ceremony.	
2	3-4	Candidates are likely to show some understanding, with examples, of how the Guru Granth Sahib is used in daily devotions, leading to an affirmative view of its importance for Sikhs.	
3	5-6	Candidates will typically give examples which show an understanding of how the Guru Granth Sahib is central to Sikh spirituality, as an inspiration for devotional practice, and recognise, also with examples, that other sources usually provide codes of conduct for daily living; and will attempt to draw a conclusion based on reasons.	
4	7-9	Candidates will typically contextualise their answer in some discussion about sources (of authority) within Sikhism, and are likely to recognise, and illustrate with examples, the role of the Guru Granth Sahib as essentially a book of spiritual enlightenment and devotion, and not a manual of daily practice; they may comment on more typical sources of practical rules for daily living, such as the Rahit, with examples; leading to a reasoned conclusion about the issue raised in the task.	

Question			
15(b)	(i)	Examine the religious context of the life of Guru Gobind Singh.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates will typically refer descriptively to isolated examples of factors which impinged on Guru Gobind Singh's life, or to more general aspects of his background with no attempt to distinguish religious from other factors.	
2	6-10	Candidates are likely to adopt a more general approach to the task by examining incidents in the Guru's life with limited reference to underlying factors, and little attempt to distinguish religious factors from other social and historical aspects.	
3	11-15	Candidates will typically show detailed and relevant knowledge of at least one major religious factor which had an impact on Guru Gobind Singh, usually linked to incidents/achievements/teachings in his life to which this factor was relevant, typically either the establishment of the Guru Granth Sahib as the final Guru or the foundation of the khalsa.	
4	16-21	Candidates are likely to choose a limited number of significant factors, such as the conflict with Islamic hegemony, the persecution of the religious minorities or the inherited tradition and wisdom of his predecessors, as a basis for examining their impact upon his outlook, teaching and practice; they are also likely illustrate with examples how these factors cohered to shape his life, for example in the need to weld the Panth into a robust community of saint-soldiers.	

Question			
15(b)	(ii)	Comment on the view that Guru Gobind Singh is the real founder of Sikhism.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates are likely to take a simple view, with some isolated but relevant supportive information, such as that Guru Nanak is the real founder.	
2	3-4	Candidates will typically refer to a simple assumption about Guru Nanak as the founder of Sikhism, with some reasons or examples to support this view, and should refer to at least one further assumption, for example about the distinction between the Sikhism and the khalsa; as a basis for an opinion supported by at least one reason.	
3	5-6	Candidates will typically enter the discussion as centred on the relative claims of Guru Nanak and Guru Gobind Singh as the real founder, illustrated with suitable examples of perceived differences; and leading to an opinion, with reasons, about their relative places in the developing Sikh tradition.	
4	7-9	Some able candidates may take issue with the word 'founder' as applied to any of the human Gurus; most will typically examine the debate about how far there is continuity or disparity between the faith and values of the early Gurus, and especially Guru Nanak, and those of Guru Gobind Singh, illustrated by such issues as pacifism and the khalsa; as a basis for a reasoned opinion about the issue in the task, typically by reference to the meaning of the concept 'Sikhism'.	

Question			
16(a)	(i)	Examine Sikh teaching about how mukti may be achieved.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates are likely to describe isolated examples of Sikh practice, such as morning devotions, with little or no recognition of them as means to draw closer to God.	
2	6-10	Candidates are likely to refer to union with God as the goal of the Sikh way of life, and describe some examples of practice, such as the recommended daily pattern of devotions, as the means of achieving it.	
3	11-15	Candidates are likely to give an accurate definition of mukti, and show, with examples from the practice of meditation, such as Nam Simran, how a person may draw closer to God; they will also show some recognition of other factors which contribute to, or are necessary for mukti, such as moral living.	
4	16-21	Candidates will show a clear understanding of the concept of mukti, as union with God, and its centrality in Sikh teaching; they will also show understanding of the underlying principles of meditation on the Sat Nam, possibly on the rejection of external religiosity, and living a moral life based on such principles as sewa, as the essential basis of union with God.	

Question			
16(a)	(ii)	To what extent is Sikhism based on living as a householder?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates are likely to offer a simple reason or example for affirming or denying the view expressed in the task, and refer in only general terms to a possible alternative view.	
2	3-4	Candidates are likely to offer a descriptive account of 'living as a householder' but will typically assert, with suitable examples, that Sikhism is based on devotion to God/meditation, without reference to their connection.	
3	5-6	Candidates may typically consider that living as a householder is distinct from, for example, meditating on the Nam; and argue the case, with examples, that Sikh spiritual life is based on the latter; they may make only passing reference to the argument that meditation and devotion within the context of the life of a householder is considered by most as normative.	
4	7-9	Candidates are likely to set their discussion in the context of Sikh repudiation of alternatives such as monasticism, asceticism or correct ritual observance as spiritual means, and affirm the predominant Sikh attitude, with examples, that 'ordinary, everyday life' is the basis for salvation; they will support their reasoned opinion with relevant examples and by reference to some of the principles/rules for living observed by Sikhs, such as honest work and charitable giving.	

Question			
16(b)	(i)	Examine Sikh teaching about service to God and to other people.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Candidates are likely to offer isolated examples from within or outside the Sikh community, showing a limited knowledge of the concept and of its importance.	
2	6-10	Candidates will typically show their understanding of the concept implicitly by reference to examples of Sikh practice, which may be from within or outside the Sikh community; they may make general points about the importance of this ideal.	
3	11-15	Candidates will typically show understanding of the concept by reference to suitable examples both from within and beyond the Sikh community, and will show that they understand that there is a link between service to God and service to other people.	
4	16-21	Candidates are likely to give a clear exposition of the concept and of the relationship between service to God and to other people; they will illustrate their answer by reference to examples of practice, both within and beyond the Sikh community; they may refer to specific teachings, eg of Guru Nanak or examples set by the Gurus; they are likely to emphasise its importance by reference to Sikh teaching about salvation/enlightenment.	

Question			
16(b)	(ii)	‘Waheguru ji ka khalsa; waheguru ji ki fateh’ (‘The khalsa owes allegiance to God; sovereignty belongs to God alone’). Comment on the view that these words express the essence of Sikhism.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates are likely to show that they recognise the words as a common greeting during diwan; they may be able to give an accurate translation and offer an opinion about its centrality to Sikhism based on these practical examples.	
2	3-4	Candidates will typically recognise the words and their context and give a partially accurate account of their meaning; they are likely to relate this at a practical level to a limited discussion of the relationship between God and the khalsa without exploring the issue about ‘essence’.	
3	5-6	Candidates will typically give the meaning of the words and affirm the belief expressed about the relationship between God and the Sikh community; they are likely to offer an opinion in relation to the task based on more general considerations than a discussion about that might constitute the essence of Sikhism.	
4	7-9	Candidates are likely to contextualise the acclamation within the Sikh community, possibly as a feature of the Rahit; they will recognise the issue of whether the words, with their clear association of the khalsa with God, is a true expression of Sikh religion, or whether membership of the khalsa is not, in itself, the essence of the relationship with God, as some assert; and they will offer a balanced and reasoned opinion.	

New Testament

Question			
17(a)	(i)	Examine either the teachings of Jesus concerning outcasts (Luke's Gospel) or examine the meaning of the saying 'I am the way, the truth and the life' (Fourth Gospel).	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	For Luke, likely to concentrate on narrative re-telling with simple reference to main teachings. For Fourth Gospel, likely to tell the story of incident surrounding the saying, for example, Lazarus with little discussion of meaning.	
2	6-10	For Luke, there is likely to be an basic awareness of issues such as anger, love, greed and selfishness. Might tackle just one or two issues. For Fourth Gospel, may put into general context with little reference to meaning. Some may rely heavily on re-telling textual narrative.	
3	11-15	For Luke, may typically provide discussion on the teaching and deal with basic ideas of forgiveness, loving enemies and not judging others. Could offer reasonably comprehensive coverage. For Fourth Gospel, may typically provide context of saying, including Jewish context and meaning based on Old Testament references and views of scholars.	
4	16-21	For Luke, candidates are likely to highlight main teachings on outcasts. Important issues such as the beatitudes, love of enemies and judging others may be examined and best answers will probably have reference to scholars and Jewish background context. For Fourth Gospel, meaning of saying are likely to be in context; may include eternal life, salvation and Old Testament imagery.	

Question			
17(a)	(ii)	With regard to your answer in (a), consider why these teachings or this saying were so controversial at that time.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	For Luke, candidates are likely to offer general discussion on teaching - may offer confessional teaching, but lacking in depth and useful comment. For Fourth Gospel, candidates may discuss context of saying, with little comment on background or views of scholars.	
2	3-4	For Luke, may typically include discussion about the nature of forgiveness and selfishness. For Fourth Gospel, candidates may offer general comments on Jesus' relationship to God, breaking Law, anger of Jews and threat to their authority.	
3	5-6	For Luke, will typically highlight issues of love, salvation and judgement and may offer comment on textual narrative and application to Judaism at that time. Differing views of scholars are important. For Fourth Gospel, may typically be broad discussion of e.g. blasphemy, Law, anger of Jewish Authorities.	
4	7-9	For Luke, may typically include highlighting differences between Jesus' teaching on outcasts with that of Judaism at the time. For Fourth Gospel, may refer to response of Jewish Authorities, who see Jesus' teachings as a challenge to their own authority. May highlight how Jesus fulfils scripture and prophecy. Views of scholars could be important.	

Question			
17(b)	(i)	What can be learned about the ministry of Jesus from either the calming of the storm (Luke's Gospel) or the healing of the Official's Son (Fourth Gospel)?	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Will probably re-tell miracle stories from text. May display basic understanding of reasons for miracles.	
2	6-10	There will typically be a basic awareness of significance of miracles. They ought to do more than just re-tell the story. Might tackle just one incident. Look for some evidence of understanding the background issues and context.	
3	11-15	Will typically display accurate knowledge and understanding of miracles in the text, but should do more than just re-tell the story. Look for context, significance and teaching concerning the miracles.	
4	16-21	For Luke, candidates may highlight important issues such as power over nature and love of God. May use vocabulary such as salvation, sin, light, dark, atonement, forgiveness. May offer discussion of nature of Jesus' relationship to God. For Fourth Gospel, look for discussion on power and authority, faith and obedience. The Views of scholars may be important.	

Question			
17(b)	(ii)	To what extent was the performing of miracles an important aspect of Jesus' ministry?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Candidates may offer simple evaluation of importance of miracles. May be some reference to scholars at basic level.	
2	3-4	May typically display basic evaluation of importance of miracles. May include other examples. Candidates are likely to offer some critical evaluation and reference to scholars.	
3	5-6	Candidates may offer range of viewpoints and evaluation and arguments both ways. May include discussion of different types of miracles. Views of scholars may be important.	
4	7-9	Candidates will typically include definitions and evaluation of views of scholars concerning importance or otherwise of miracles. May make reference to power of God, interpretation of events at that time and Old testament prophecy.	

Question			
18(a)	(i)	Examine either the teaching of Jesus, in Luke's Gospel, concerning the Sabbath or examine the importance of two incidents involving women in the ministry of Jesus in the Fourth Gospel.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	For Luke, candidates will probably re-tell narrative. Similarly, for Fourth Gospel, look for simple use of narrative incidents such as the conversation with Samaritan woman and turning water into wine. Look for some understanding of basic issues.	
2	6-10	For Luke, look for basic understanding of textual narrative, perhaps with some background concerning Judaism. For Fourth Gospel, look for a basic awareness of social and cultural issues. Might tackle just one incident. In both instances, candidates should do more than just re-tell textual narrative.	
3	11-15	For Luke, candidates should refer to textual narrative and examples of Sabbath incidents. Look for important aspects of teaching and views of scholars. For Fourth Gospel, will need to show accurate knowledge and understanding and are likely to provide examples of incidents such as woman in adultery and Mary and Martha. Candidates need not cover every incident.	
4	16-21	For Luke, candidates need to highlight important teachings and examples, e.g. Lord's Prayer, parables, Sabbath incidents, breaking the Law of Moses, anger of Jewish leaders. For Fourth Gospel, selection of incidents and meaning behind them. Most will choose Samaritan Woman and Mary at the tomb. Need to show background knowledge of status of women at that time.	

Question			
18(a)	(ii)	To what extent did Jesus' teaching concerning the Sabbath or his approach towards women reflect the practices of Judaism at that time?	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	For Luke, candidates may offer simple evaluation of teachings. For Fourth Gospel, will probably be a general discussion of women's role through isolated instances.	
2	3-4	For Luke, candidates should evaluate basic teaching and make some attempt to reflect views of Judaism. For Fourth Gospel, will display basic evaluation of women's role in Judaism and simple argument of the difference in Jesus' teaching.	
3	5-6	For Luke, evaluation of teaching as compared with Judaism, highlighting similarities and differences. For Fourth Gospel, will offer range of viewpoints and evaluation, e.g. of position of women in relation to God. May be discussion of women's role in Jewish society.	
4	7-9	For Luke, likely to include evaluation of views of scholars concerning Jesus' teaching as opposed to Judaism. For Fourth Gospel, candidates should evaluate attitude of Jesus in light of Judaism. Candidates will need to have an understanding of Old Testament and Jewish background and context.	

Question			
18(b)	(i)	Examine the significant features of Jesus' teaching concerning the demands of discipleship.	(21)
Indicative Content			
Level	Mark	AO1	
1	1-5	Likely to be simple re-telling of textual narrative concerning Disciples. Look for understanding of basic issues.	
2	6-10	There is a basic awareness of issues such as following Jesus, commitment, danger and prayer. Might tackle just one issue. Must do more than re-tell the textual narrative.	
3	11-15	Is likely to provide examples of teaching such as the calling, persecution and the mission to the world, but must do more than display simple knowledge of textual incidents. Look for understanding of background issues. Look for views of scholars and context of teachings.	
4	16-21	Candidates need to highlight nature and demands with the emphasis on teaching. Important issues such as forgiveness, community, witness, new life, spirit, truth and testimony should be identified. Candidates must do more than simply re-tell textual narrative.	

Question			
18(b)	(ii)	Consider the importance of the Twelve Disciples in the ministry of Jesus.	(9)
Indicative Content			
Level	Mark	AO2	
1	1-2	Will probably re-tell textual narrative concerning Disciples. Look for reference to at least one scholar and some attempt at critical evaluation.	
2	3-4	Will include simplistic notions of who the Twelve were and what they did. Look for evidence of evaluation and scholarship.	
3	5-6	Candidates may include discussion on fellowship, obedience. Look for evaluation of importance in Jesus' ministry. Range of information about Disciples should be discussed. References to scholarship and Old Testament are important.	
4	7-9	Is likely to include discussion on importance of salvation, witness and testimony. Look for range of viewpoints and scholarship, together with reference to Old Testament. Must do more than re-tell textual narrative.	

Unit 2: Investigations

Assessing Quality of Written Communication

QWC will have a bearing if the QWC is inconsistent with the communication element of the descriptor for the level in which the candidate's answer falls. If, for example, a candidate's Religious Studies response displays mid Level 3 criteria but fits the Level 2 QWC descriptors, it will require a move down within Level 3.

Assessment Objective 1

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.

Level	Descriptor	Marks
1	<p>Uncritical and descriptive presentation of mainly random information about the topic investigated, demonstrating a minimal ability to identify and select material relevant to the task; communicated within a largely simplistic and unstructured framework.</p> <p>The writing may have some coherence and it will be generally comprehensible, but passages will lack clarity and organisation. The skills needed to produce effective writing will not normally be present. Frequent syntactical and/or spelling errors are likely to be present.</p> <p>Low Level 1: 1-2 marks minimal accurate or relevant factual information; no obvious organisation; unfocused and simple generalisations; unclear as a response to the task, but not worthless</p> <p>Mid Level 1: 3-4 marks mixture of accurate and relevant factual information with inaccurate or unrelated material; some relevant but unfocused generalisations; limited but discernable structure; a recognisable attempt to respond to the task</p> <p>High Level 1: 5-6 marks some relevant and mainly accurate information; an attempt to organise this within a structure; some broad but relevant generalisations; a valid response to the task but lacking clarity or focus</p>	1-6
2	<p>Some relevant and partially structured knowledge of the topic investigated, presented within a limited framework which shows an awareness of some of its significant features, with a general link to the task, expressed with sufficient accuracy to make the meaning clear.</p> <p>The writing will show elements of coherence but there are likely to be passages which lack clarity and/or proper organisation. The range of skills needed to produce a convincing essay is likely to be limited. Frequent syntactical and/or spelling errors are likely to be present.</p> <p>Low Level 2: 7-8 marks most factual information accurate and relevant to the task; limited in scope; organised sufficiently to show implicit awareness of issue; expressed with limited clarity</p> <p>Mid Level 2: 9-10 marks generally accurate and relevant information; limited appreciation of the scope of the task; sufficiently organised to show partial awareness of the issue; expressed simply and with some clarity</p>	7-13

	<p>High Level 2: 11-13 marks accurate and relevant information demonstrating basic knowledge of the task; organised sufficiently to identify some significant features; with general links to the task; expressed simply and clearly</p>	
3	<p>Presentation of a selection of relevant material, which reflects some understanding of the significant features of the topic investigated; linked directly to the issue(s) raised in the task; with some use of specialised religious language in appropriate contexts.</p> <p>The answer will show some degree of direction and control but these attributes will not normally be sustained throughout the answer. The candidate will demonstrate some of the skills needed to produce a convincing essay, but there may be passages which show deficiencies in organisation. The answer is likely to include some syntactical and/or spelling errors.</p> <p>Low Level 3: 14-15 marks sufficient accurate and relevant knowledge to show a sound awareness of the issue; organised within a generally clear structure; some key features/ideas/concepts identified but not elaborated; expressed clearly with occasional use of technical terms</p> <p>Mid Level 3: 16-17 marks breadth of accurate and relevant knowledge; organised and presented in a clear structure; significant features/ideas/concepts identified with basic elaboration; expressed clearly and accurately using some technical terms</p> <p>High Level 3: 18-20 marks good range of, and/or detailed, appropriate knowledge; significant features described and elaborated for emphasis and clarity; linked directly to the issues raised in the task; expressed clearly and accurately using appropriate technical terms</p>	14-20
4	<p>Presentation of a good range of well-selected material from the topic investigated, to show a coherent understanding of its significant features within the context of the issue(s) raised in the task, highlighting some key concepts and supported by the use of appropriate evidence and/or examples; topic explored using defined and relevant religious terms further reflecting an understanding of the topic.</p> <p>The exposition will be controlled and the deployment logical. Some syntactical and/or spelling errors may be found but the writing will be coherent overall. The skills required to produce a convincing and cogent essay will be mostly in place.</p> <p>Low Level 4: 21-22 marks a range of accurate and suitably selected knowledge of the subject matter; a basic understanding of some significant features; selected key ideas/concepts elaborated by reference to evidence and/or examples; expressed clearly using a range of technical terms</p> <p>Mid Level 4: 23-24 marks a range of accurate and well-selected knowledge; some understanding of the key issues of the task; key ideas/concepts explained by reference to evidence and/or examples; clearly expressed using a range of technical terms in context</p>	21-27

	<p>High Level 4: 25-27 marks a substantial range of accurate and well-selected knowledge; organised to demonstrate a thorough understanding of the key issues of the task; explanation of key ideas/concepts supported by evidence and examples; wide use of technical terms further demonstrates overall understanding of the issue</p>	
5	<p>Presentation of a wide range of selected, relevant factual knowledge and understanding of the topic investigated; offering some analysis of issues raised by the topic, using a variety of sources, examples and/or illustrations; structured around, and showing clear understanding of, the main theme(s) or concept(s) of the task; both topic and task explored with the proficient use of religious language.</p> <p>The answer will be cogent and lucid in exposition. Occasional syntactical and/or spelling errors may be found but they will not impede coherent deployment of the material and argument. Overall, the answer will show mastery of essay-writing skills.</p> <p>Low Level 5: 28-29 marks well selected wide-ranging knowledge used to show clear understanding of the topic; key ideas/themes/concepts explained by reference to evidence and examples; evidence of an attempt to offer a basic analysis of some issues raised by the topic; typically by reference to appropriate sources; the whole explored with proficient use of religious language</p> <p>Mid Level 5: 30-32 marks clear and thorough understanding of the topic; demonstrated through carefully-selected knowledge of the issues raised; well-structured in depth or broad response to the task; some analysis of the main ideas/themes/concepts; examples/arguments/sources deployed to give emphasis and clarity; expressed coherently with a wide deployment of religious language</p> <p>High Level 5: 33-35 marks coherent understanding of the task; based on selection of material to demonstrate emphasis and clarity of ideas; careful analysis of key concepts; supported by widely deployed evidence/arguments/sources; well structured response to the task in breadth or depth; expressed cogently through skilful deployment of religious language</p>	28-35

Assessment Objective 2

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

Level	Descriptor	Marks
1	<p>A mainly descriptive response, at a general level, to the issue(s) raised in the task; expression of a point of view that is logically consistent with the task, supported by reference to a simple argument or unstructured evidence; imprecisely expressed.</p> <p>The skills needed to produce effective writing will not normally be present. The writing may have some coherence and will be generally comprehensible, but lack both clarity and organisation. High incidence of syntactical and/or spelling errors.</p>	1-3
2	<p>A response to the task showing a simple but partial awareness of the issue(s) raised, typically supported by some attempt to set out alternative views; a point of view supported by limited but appropriate evidence and/or argument; communicated with a sufficient degree of accuracy to make the meaning clear.</p> <p>Range of skills needed to produce effective writing is likely to be limited. There are likely to be passages which lack clarity and proper organisation. Frequent syntactical and/or spelling errors are likely to be present.</p>	4-7
3	<p>An accurate statement of the main issue(s) raised by the task with some attempt to set out reasons for alternative views; a point of view expressed clearly, supported by some relevant evidence and argument and deploying some technical language appropriately.</p> <p>The candidate will demonstrate most of the skills needed to produce effective extended writing but there will be lapses in organisation. Some syntactical and/or spelling errors are likely to be present.</p>	8-11
4	<p>An attempt at an evaluation of the issue(s) raised in the task, typically through a careful analysis of alternative views; leading to a clearly expressed viewpoint supported by well-deployed evidence and reasoned argument; expressed accurately, fluently and using a range of technical vocabulary.</p> <p>The skills needed to produce convincing extended writing in place. Good organisation and clarity. Very few syntactical and/or spelling errors may be found. Excellent organisation and planning.</p>	12-15

Each level descriptor above concludes with a statement about written communication. These descriptors should be considered as indicative, rather than definitional, of a given level. Thus, most candidates whose religious understanding related to a given question suggests that they should sit in a particular level will express that understanding in ways which broadly conform to the communication descriptor appropriate to that level. However, there will be cases in which high-order thinking is expressed relatively poorly. It follows that the religious thinking should determine the level. Indicators of written communication are best considered normatively and may be used to help decide a specific mark to be awarded within a level. Quality of written communication which fails to conform to the descriptor for the level will depress the award of marks by a sub-band within the level. Similarly, though not commonly, generalised and unfocused answers may be expressed with cogency and even elegance. In that case, quality of written communication will raise the mark by a sub-band.

Unit 3: Developments

This generic mark scheme is to be used in conjunction with the question specific indicative mark schemes which follow. A response will be read to identify the band of the questions specific indicative mark scheme into which the response falls. The descriptors within the generic mark scheme will then be used to determine the precise mark for the response.

Assessing Quality of Written Communication

QWC will have a bearing if the QWC is inconsistent with the communication element of the descriptor for the level in which the candidate's answer falls. If, for example, a candidate's Religious Studies response displays mid Level 3 criteria but fits the Level 2 QWC descriptors, it will require a move down within Level 3.

Assessment Objective 1

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

Level	Descriptor	Marks
1	<p>Some relevant knowledge deployed as evidence or examples to show a basic understanding of some of the issue(s) raised by the task, though limited in scope and imprecisely expressed.</p> <p>The skills needed to produce effective writing will not normally be present. The writing may have some coherence and will be generally comprehensible, but lack both clarity and organisation. High incidence of syntactical and/or spelling errors.</p> <p>Low Level 1: 1 mark shows limited awareness of issue(s) raised by the task; evidence or example(s) are tangential to the task; knowledge selected as evidence or examples is random, isolated and minimal in scope; expression lacks clarity, but the response is not worthless</p> <p>Mid Level 1: 2 marks shows a limited but clear awareness of the issue(s); some of the evidence or example(s) given are relevant to the task; knowledge selected is fragmentary, but contains valid material; expression is imprecise</p> <p>High Level 1: 3-4 marks shows a basic understanding of the issue(s); evidence or example(s) are mostly relevant to the task; knowledge selected is accurate and appropriate but limited in scope; expression has some limited clarity but remains imprecise</p>	1-4

2	<p>A sufficient range of evidence and/or examples to show understanding of some key ideas or concepts, but limited in terms of the scope of the task; communicated with a sufficient degree of accuracy to make the meaning clear.</p> <p>Range of skills needed to produce effective writing is likely to be limited. There are likely to be passages which lack clarity and proper organisation. Frequent syntactical and/or spelling errors are likely to be present.</p> <p>Low Level 2: 5 marks shows a simple but straightforward awareness of some of the issue(s); supported by suitable and relevant evidence or example(s); knowledge selected to show awareness of some key ideas or concepts; expression lacks clarity but the overall meaning is accessible</p> <p>Mid Level 2: 6-7 marks shows a clear awareness of some of the issue(s); supported by some well-chosen and pertinent example(s) or evidence; knowledge selected shows basic understanding of some key ideas or concepts; expressed with some accuracy to make the meaning clear</p> <p>High Level 2: 8-9 marks shows a basic understanding of the issue(s); supported by relevant and carefully chosen evidence or examples; knowledge selected shows a sound understanding of some key ideas or concepts, but limited in terms of the scope of the task; expressed with sufficient accuracy to make the meaning clear</p>	5-9
3	<p>Relevant evidence and examples used to produce a clearly structured response to the task, offering sufficient breadth and/or depth to indicate a broad understanding of the main issue(s); expressed clearly and accurately, using some technical terms.</p> <p>The candidate will demonstrate most of the skills needed to produce effective extended writing but there will be lapses in organisation. Some syntactical and/or spelling errors are likely to be present.</p> <p>Low Level 3: 10 marks identifies and shows a general understanding of some of the main issue(s); uses relevant evidence and examples as the basis for an organised response to the task; knowledge selected shows some evidence of breadth and/or depth of understanding; a generally clear account using some technical terms</p> <p>Mid Level 3: 11-12 marks shows a broad and/or in depth understanding of some of the main issue(s); an organised response to the task deploying evidence and examples carefully; knowledge selected shows sufficient evidence of breadth and/or depth of understanding; expressed clearly using some technical vocabulary</p> <p>High Level 3: 13-14 marks offers a broad and/or in depth understanding of the main issue(s); evidence and examples selected to produce a well-organised account; knowledge includes detail and/or general ideas; expressed clearly and accurately using technical vocabulary</p>	10-14

4	<p>A coherent response to the task including a good range of relevant evidence presented within a clear and concise structure, with examples appropriately deployed to show a clear understanding of the main issue(s) raised; expressed accurately and fluently, and using a range of technical vocabulary.</p> <p>The skills needed to produce convincing extended writing in place. Good organisation and clarity. Very few syntactical and/or spelling errors may be found. Excellent organisation and planning.</p> <p>Low Level 4: 15 marks presents a generally clear understanding of the main issue(s); a well organised account with a range of evidence and examples to support understanding; draws together broad and/or detailed ideas into a generally concise structure; expressed clearly using technical language</p> <p>Mid Level 4: 16 marks presents explanations to show understanding of the main issue(s); a range of examples and relevant evidence are deployed to give a clear and concise structure; understanding is shown by fluency in the use of appropriate ideas and concepts; expressed accurately and clearly using technical language widely</p> <p>High Level 4: 17-18 marks a comprehensive response to the task; with a clear focus and emphasis on explaining and developing the main issues; supported by a range of examples and evidence to show breadth and/or depth of understanding; a clear and concise structure built around key ideas; expressed lucidly, using technical vocabulary with facility</p>	15-18
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Assessment Objective 2

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

Level	Descriptor	Marks
1	A simple awareness of some of the issue(s) raised in the task, typically shown at a descriptive level through limited arguments for and/or against alternative approaches; leading to a largely unsubstantiated point of view; imprecisely expressed.	1-3
2	An attempt to offer a limited response to some of the issue(s) raised in the task, typically by reference to alternative approaches; a point of view supported by limited evidence or argument; communicated with a sufficient degree of accuracy to make the meaning clear.	4-6
3	A structured attempt to offer an evaluation of the main issue(s) raised by the task, based on an analysis of alternative approaches, typically by reference to appropriate sources; a point of view supported by evidence and argument; expressed clearly and accurately using some technical terms.	7-9
4	A coherent response to the task, in which scholarly opinion and careful analysis support a critical evaluation of the issue(s) raised; a point of view expressed accurately, fluently and using a range of technical vocabulary, and supported substantially by evidence and reasoning	10-12

Each level descriptor above concludes with a statement about written communication. These descriptors should be considered as indicative, rather than definitional, of a given level. Thus, most candidates whose religious understanding related to a given question suggests that they should sit in a particular level will express that understanding in ways which broadly conform to the communication descriptor appropriate to that level. However, there will be cases in which high-order thinking is expressed relatively poorly. It follows that the religious thinking should determine the level. Indicators of written communication are best considered normatively and may be used to help decide a specific mark to be awarded within a level. Quality of written communication which fails to conform to the descriptor for the level will depress the award of marks by a sub-band within the level. Similarly, though not commonly, generalised and unfocused answers may be expressed with cogency and even elegance. In that case, quality of written communication will raise the mark by a sub-band.

Philosophy

Question			
1(a)	(i)	Analyse the argument for the existence of God from religious experience.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features such as a descriptive account of a visionary experience without evidence of understanding its role within an argument.	
2	5-9	Candidates may select some key characteristics of the religious experience argument such as direct evidence of God with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of evidence that systematically answers the question. There may be analysis of key terms, main stages in the argument with attention to the premise about the supposed links between sense experience and religious experience, effective use of analogy, with informed reference to evidence such as research findings on the types and range of such experiences.	
4	15-18	Candidates are likely to have a consistent focus on the demands of the question highlighting the key features of religious experience as an argument for the existence of God. Candidates may adapt material on religious experience such as various definitions applied to the demands of this question. Candidates may refer to an understanding of the strength of an a posteriori empirical argument, the coherence across the various stages of the argument. Candidates may examine some beliefs about selected attributes of God such as a God who is personal and good making himself known to people. They may present selected scholarly contributions such as Swinburne's use of the principles of credulity and testimony. Candidates may present a proficient use of technical terms.	

Question			
1(a)	(ii)	'This argument for the existence of God will result in valid reasons to believe in God.' Assess this claim.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention some strengths such as impact of some experiences on some believers' lives but without clarification.	
2	4-6	Candidates may clarify some arguments for strength of the argument in a straightforward manner such as the view that these experiences may offer direct experience of God and reasons why this may be a valid approach.	
3	7-9	Candidates may assess in a purposeful manner the validity of the argument focusing on debates about the meaning of key concepts and strengths and weaknesses concerning stages in the argument and present a critical appraisal of these debates, such as Swinburne's justification of the argument in the face of problems. Candidates may pay particular attention to the principle of testimony and the ways scholars counter possible weaknesses. Some candidates may discuss issues about the ambiguity of evidence.	
4	10-12	Candidates are likely to include a clear understanding of the evaluative demands of the question concerning the validity of this argument. A sustained critical analysis of key concepts and debates about significant strengths of the argument, drawing on scholarly debates such as the debate between Goulder and Hick so as to build up a coherent and justifiable answer, drawing on good technical vocabulary. Candidates may consider the attempts by scholars such as Swinburne to counter various criticisms and alternative viewpoints such as the reasons why we trust the principle of credulity unless there are good grounds to doubt it. Some may place these philosophical issues in a broader context such as debates about the problem of induction. Candidates will be credited with a variety of responses, such as an assessment of the probability of this argument provided the evidence and reasons are sound.	

Question			
1(b)	(i)	Examine the key concepts of the ontological argument for the existence of God.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features such as an account of the painter having a picture 'in mind' before it is painted without understanding its place as a key concept in the argument.	
2	5-9	Candidates may select some key concepts such as ideas in the mind compared to that which exists externally with a limited knowledge of their distinctive features.	
3	10-14	Candidates may select and adapt a range of material that systematically answers the question. There may be an examination of its key concepts by means of its terms and definitions and this may include the view that the argument uses <i>a priori</i> reasoning, and an analysis of concepts such as necessary existence. Candidates may refer to the concepts in one version or to various examples of this argument and either approach is creditworthy provided there is explicit focus on key concepts.	
4	15-18	Candidates are likely to have a consistent focus on the demands of the question, highlighting the key concepts of this argument. This may refer to an understanding of an <i>a priori</i> deductive argument with related concepts such as analytic and deductive reasoning, understanding of the unique features of the existence of God, significant concepts in its conclusion. Some candidates may note that the conclusions may vary from one type of ontological argument to another such as prominence given to 'necessary' existence. There may be an analysis of scholarly debate focusing on concepts such as Descartes and 'perfect being'. Proficient use of technical terms.	

Question			
1(b)	(ii)	Discuss whether this argument would convince an atheist.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention some views such as the range of atheism's stance compared to the limited perspective of this argument.	
2	4-6	Candidates may indicate that this is not a convincing argument in a straightforward manner such as the way Anselm countered some of Gaunilo's criticisms.	
3	7-9	Candidates may discuss in a purposeful manner the view that this is a convincing argument against atheism, with evidence of weighing up reasons with clarity such as the rigour of key definitions with coherent and logical stages in the argument leading to a convincing conclusion. Candidates may argue that it is convincing by arguing that the atheist stance is self-contradictory or that it is not convincing for reasons such as substantial problems with the view of existence being classified as a predicate and problems with the concept of necessary existence.	
4	10-12	Candidates are likely to include a clear understanding of the evaluative demands of the question concerning whether or not this is an argument that would convince an atheist. Candidates are likely to clarify the stance of atheism and comment on the place of debates with atheism in the history of this argument. Candidates may build up a coherent answer targeted on whether this is a convincing argument for an atheist, drawing on good technical vocabulary, such as deductive arguments. Some may refer to atheistic counter views against the ontological argument. Candidates will be credited with a variety of responses, provided the evidence and reasons are sound. This may refer to the view that the argument was based on a confirmation of a prior faith rather than an attempt to convince an atheist.	

Question			
2(a)	(i)	Compare and contrast two beliefs about life after death.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features of accounts of stories linked to reincarnation without evidence of understanding their comparative significance.	
2	5-9	Candidates may select some key ideas about survival after death and continuity with a limited knowledge of the demands of the question regarding a comparative study.	
3	10-14	Candidates may select a range of evidence that systematically answers the question about a comparison between these stances. There may be conceptual analysis of terms such as 'soul' and 'self', and relevant context beliefs about the role of a moral order that is common to both stances and that this moral order provides continuity. Candidates may refer to significant philosophical principles such as notions of identity and notions of 'time'. There may be reference to various realms in the after life and the comparative implications of this view such as the view of reincarnation of eventual union with 'God' compared to the quest for nirvana with no 'God'.	
4	15-18	For the purposes of this mark scheme reincarnation and rebirth are selected as the two beliefs. Candidates are likely to have a consistent focus on the demands of the question regarding the compare and contrast between reincarnation and rebirth. Some candidates may make explicit reference to specific religious traditions such as a Buddhist perspective to rebirth. Such an approach is creditworthy although not essential, noting this is an assessment in philosophy and not a study of world religions. A comparative study may refer to the different contexts of these views, including similarities such as a cyclical view of existence and the significance of continuity from one life to another. A significant point of contrast may be between the notion of an enduring changeless soul and the idea of no permanent self. This may refer to notions of 'person' including the idea of a causal account that does not necessitate an enduring soul.	

Question			
2(a)	(ii)	Assess which of these two views may provide a stronger philosophical basis for a belief in life after death.	(12)
Indicative Content			
Level	Mark	AO1	
1	1-3	Candidates may mention a few views about the merits of rebirth using analogies but without clarification of their significance.	
2	4-6	Candidates may clarify some arguments in support of reincarnation such as an intelligible way of accounting for continuity and they may achieve this in a straightforward manner.	
3	7-9	Candidates may evaluate in a purposeful manner, arguments and evidence relevant to the question such as problems with the meaning of key concepts such as the sense of 'no-self', alternative interpretations, e.g. of personal identity and mind-body problem, and a critical appraisal of these debates. A key issue may be debates about preservation of personal identity. Given the question it is likely candidates may identify a point of view about these respective accounts of life after death.	
4	10-12	<p>For the purposes of this mark scheme reincarnation and rebirth are selected as the two beliefs.</p> <p>Candidates are likely to include a clear understanding of the evaluative demands of the question. Candidates will be credited with a variety of responses, provided the evidence and reasons are sound. There may be debate about the merits of a belief in 'God' in the context of belief in life after death or others may see value in an interpretation of a cycle of lives without a divine presence. Candidates may debate the merits of philosophical positions such as realism or idealism and the justification of certain stances compared to others. Some candidates may debate various opinions about the nature of 'persons' and personal identity. There may be reference to empirical studies that lend support to memories of previous lives. Candidates may present a sustained critical analysis of key concepts especially regarding the merits or otherwise of the notion of liberation from the cycle of existence, drawing on scholarly debates so as to build up a coherent answer, and using good technical vocabulary.</p>	

Question			
2(b)	(i)	Explain what is meant by verification and falsification in the context of religious language.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features such as empirical support for claims but without evidence of understanding their significance.	
2	5-9	Candidates may select some key ideas about verification and falsification such as passing reference to 'death by a thousand qualifications' with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of reasons and evidence that systematically explains these terms. Candidates may display conceptual analysis underpinning verification and falsification and their relevant contexts, together with significant philosophical principles such as theories of meaning including the verification principle. There may be reference to refinements such as the weak verification principle. Candidates may analyse the philosophical point about Popper's falsification principle and Flew's parable of the gardener.	
4	15-18	Candidates are likely to have a consistent focus on the thrust of the question explaining the meaning of verification and falsification, with regard to religious language. Candidates may place these topics in a philosophical context about theories of meaning and logical positivism. At this level candidates may typically explain the distinctive meanings of these expressions with key exemplars, conceptual analysis and scholarly contributions and these may include Ayer and Flew. Some may refer to the two principles of analytic and synthetic propositions together with their implications for the meaninglessness of religious language such as the former being applied to the ontological argument. Typically candidates may examine the falsification principle about disproof and the seminal arguments of Flew. Proficient use of technical vocabulary.	

Question			
2(b)	(ii)	Evaluate their criticisms of religious language.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention some parables such as Hare's lunatic but without clarification of its bearing on key arguments.	
2	4-6	Candidates may clarify some arguments in support of the verification principle with reference to an exemplar such as the design argument being beyond empirical support and typically this may be presented in a straightforward manner.	
3	7-9	Candidates may evaluate in a purposeful manner the view about the meaninglessness of religious language. Candidates may achieve this by weighing up arguments and reasons with clarity, such as problems with the meaning of key concepts, alternative interpretations and a critical appraisal of these debates. Candidates may weigh up the merits of Wittgenstein's functional theory against logical positivism and Mitchell's criticism with reference to the parable of the partisan with an argument about significant articles of faith.	
4	10-12	Is likely candidates may include a clear understanding of the evaluative demands of the question concerning the criticisms of religious language. This may refer to the critique that religious language claims are senseless and are vacuous in a literal sense. Candidates may present a sustained critical analysis of key concepts, drawing on scholarly debates such as those of Hick and Ward, including eschatological verification. Some may debate the various contributions of Hare and Mitchell. Candidates may build up a coherent answer, drawing on good technical vocabulary. Candidates may present various criticisms of a logical positivist approach such as the inability to establish the verification principles themselves by their own method. Candidates will be credited with a variety of responses, provided the evidence and reasons are sound.	

Ethics

Question			
3(a)	(i)	Analyse two critiques of the relationship between religion and morality.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates are likely to have identified one or more key features of one or two critiques of the link between religion and morality. Case studies and illustrations may be used descriptively.	
2	5-9	Candidates are likely to have correctly identified a range of key features of two critiques of the link between religion and morality but at a limited level in terms of length and depth and with little or no understanding of their more conceptual principles. Case studies or illustrations may be used descriptively.	
3	10-14	Candidates are likely to have focused on the key features of two critiques of the link between morality and religion but are likely to focus more on the content of the critiques rather than the conceptual issues which arise from them. However, it will be clear that the candidate has understood the critiques and is in a position to evaluate them. Case studies will typically be used more analytically, if at all.	
4	15-18	Candidates will typically present an extensive account of two critiques of the link between morality and religion, for example, moral, sociological, psychological or ideological critiques, demonstrating a clear understanding of their principles. A range of scholarly ideas and limited case studies are likely at this level and a clear understanding of why these positions offer a critique of traditional understandings of the possible relationship between religion and morality, such as divine command ethics or the view that morality is dependent on religion.	

Question			
3(a)	(ii)	Evaluate the effectiveness of these critiques.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates are likely to have offered one or more strengths or weaknesses of the chosen critiques but with little or no consideration of their relative value.	
2	4-6	Candidates are likely to express a view regarding the strengths and weaknesses of the chosen critiques arriving at a simple conclusion.	
3	7-9	Candidates are likely to have offered one or more opinions as to the relative strength/weakness of the chosen critiques.	
4	10-12	Candidates are likely to have offered clear opinions as to the relative weaknesses and strengths of the chosen critiques, making use of the contributions of key scholars as well as informed personal opinion, arriving at a balanced conclusion.	

Question			
3(b)	(i)	Compare and contrast the key features of Natural Moral Law and Virtue Ethics.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates are likely to have identified one or more key features of Natural Moral Law and possibly Virtue Ethics, although at this level it is more likely that only one theory will have been covered. Case studies may be used descriptively. Candidates will have made no attempt to express features in terms of their strengths and weaknesses.	
2	5-9	Candidates are likely to have correctly identified a range of key features of Natural Moral Law and Virtue Ethics but at a limited level in terms of breadth and depth and with little or no understanding of the broader ethical principles. Case studies may be used descriptively. Candidates may have made a limited attempt to express key features in terms of their strengths and weaknesses. In some cases, candidates may have only written about one theory.	
3	10-14	Candidates are likely to demonstrate a good knowledge and understanding of the principles of Natural Moral Law and Virtue Ethics, usually with reference to relevant scholars and make some reference to the place of both approaches within ethical theory in general. Some attempt may be made to display this knowledge within a structure that considers the strengths and weaknesses of natural moral law and virtue ethics.	
4	15-18	Candidates will typically demonstrate a wide knowledge of Natural Moral Law and Virtue Ethics, with reference to relevant scholars, principally Aristotle and Aquinas, as well as modern contributors to the theories, and have an understanding of both approaches within the context of ethical theory and principles. They are likely to be able to fluently demonstrate their knowledge of the theory whilst examining ideas of their relevant strengths and weaknesses.	

Question			
3(b)	(ii)	Assess the strengths and weaknesses of one of these ethical theories.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates are likely to have given one or more strengths or weaknesses of Natural Moral Law or Virtue Ethics but with little or no attempt to reach a balanced conclusion.	
2	4-6	Candidates are likely to express a view regarding the strengths and weaknesses of Natural Moral Law or Virtue Ethics coming to a simple conclusion.	
3	7-9	Candidates are likely to have offered one or more opinions as to the relative strengths/weaknesses of Natural Moral Law or Virtue Ethics.	
4	10-12	Candidates are likely to have offered clear opinions as to the relative weaknesses and strengths of Natural Moral Law or Virtue Ethics making use of the contributions of key scholars as well as informed personal opinion, arriving at a balanced conclusion.	

Question			
4(a)	(i)	Examine the key ideas of either justice or law and punishment.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates will typically show some simple knowledge of the chosen concept but it will be undeveloped and lack scholarly reference.	
2	5-9	Candidates are likely to show some knowledge and understanding of the chosen concept in its broader context, but are likely to be dependent on simpler, less scholarly, material. Case studies may be used, with largely descriptive, but relevant value.	
3	10-14	Candidates are likely to offer a reasonably full knowledge and understanding of the chosen concept, with accurate theoretical and practical material and some reference to the work of appropriate scholars. Some case studies may be used.	
4	15-18	Candidates typically need to demonstrate a full knowledge and understanding of the chosen concept, making reference, where appropriate to relevant scholars, theoretical approaches and, where appropriate, practical examples. A range of legitimate material may be offered, but at this level the question should be clearly addressed and examiners should not have to search for credit amongst ambiguously relevant material.	

Question			
4(a)	(ii)	Consider critically how objectivity and relativism contribute to an understanding of the concept selected in (i).	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates are likely to have shown a basic awareness of the terms and make a descriptive link between the two and with the concept discussed.	
2	4-6	Candidates are likely to express one or more simple ideas about the two terms in relationship to the concept chosen, based on a simple case study or personal opinion.	
3	7-9	Candidates are likely to make one or more legitimate connections between the terms and their relationship to the concept chosen and to offer a clear conclusion as to the nature of that relationship drawing on personal opinion or limited use of scholarship.	
4	10-12	Candidates are likely to have demonstrated a clear understanding of how the chosen terms relate to the chosen concept and to offer well considered conclusions as to the value of that relationship. Conclusions will typically be supported by substantiated personal opinion and/or use of scholars.	

Question			
4(b)	(i)	Analyse the problems posed for ethical language by the 'is-ought gap' and debates about 'good'.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates are likely to show a basic awareness of the issues raised by the question. Answers are likely to be based on general responses rather than scholarly material.	
2	5-9	Candidates are likely to demonstrate an understanding of the issues raised in the question and clarify their problem for ethical language. At this level, however, candidates are less likely to draw on scholarly material and instead refer to ethical theories from elsewhere in the specification.	
3	10-14	Candidates are likely to offer a range of well chosen examples and scholarly material, although they may place more stress on 'is-ought' or debates about 'good'. There will be a clear understanding of the intention of the question and candidates will not be struggling to make material relevant.	
4	15-18	Candidates typically need to show a full and clear understanding of the 'is-ought gap' and debates about 'good'. Candidates may outline the problems arising from moving from statements of fact to statements of value, or from descriptive to prescriptive claims. Candidates may make specific reference to G E Moore's observation that defining good leads to confusing it with a natural or metaphysical property and holding it to be identical with such a property. Issues such as the problem of defining 'good' and whether it can be known by intuition may be considered, and the notion of different applications of the term, which may or may not have a moral context.	

Question			
4(b)	(ii)	Consider critically how these problems may be solved.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates are likely to interpret the problems and possible solutions in their own terms rather than those of scholars. Any conclusion drawn is likely to be personal opinion.	
2	4-6	Candidates will typically show a simple understanding of ways in which these problems may be solved and draw a simple but relevant conclusion.	
3	7-9	Candidates are likely to demonstrate a clear understanding of ways in which these problems may be solved and be able to draw a clear conclusion on the basis of personal opinion and relevant scholarship.	
4	10-12	Candidates are likely to demonstrate a full understanding of possible solutions to the problems, for example, emotivism and of the implications of the meaningfulness and function of ethical language. A substantiated conclusion is likely to be drawn on the basis of personal opinion and relevant scholarship.	

Buddhism

Question			
5(a)	(i)	Examine the key features of the life and work of Ashoka.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features of Ashoka such as sending members of his family as Buddhist missionaries without evidence of understanding their significance.	
2	5-9	Candidates may select some key features associated with Ashoka such as his experiences in war and subsequently of non-violence with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of material that systematically answers the question. This may reflect issues such as crucial events in his life that may have influenced the distinctive Buddhist stance of his work. Candidates may adapt biographical details so as to focus on the question. This may refer to encounters between Ashoka and the Sangha and characteristic themes in his work. This may refer to the 'dharma', and social justice, tolerance of various religious traditions but also his criticisms of sacrifices and the bearing of this on traditional Brahmins. Candidates may examine the spread of Buddhism.	
4	15-18	Candidates are likely to have a consistent focus on the demands of the question highlighting the key features of the life and work of Ashoka. Candidates may refer to relevant contextual issues that may have a distinctive influence on Ashoka including the Kalinga campaign and his conversion to Buddhism. Candidates may examine the distinctive significance of the Edicts and refer to key themes with an analysis of the significance of 'dharma'. This may include some social ethical teachings of Buddhism and their application, aspects of the five precepts, relationships with the Sangha and individual monks including his attempt to purge the Sangha, details of expansion of Buddhism and involvement in the third Buddhist Council and formation of Pali Canon. Candidates may present a proficient use of technical terms.	

Question			
5(a)	(ii)	To what extent did Ashoka have a positive influence on the development of Buddhism?	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention some views such as evidence of beneficial social features but without clarification.	
2	4-6	Candidates may discuss some points of view such as the impact of Buddhism in his own life and immediately after his death in a straightforward manner.	
3	7-9	Candidates may discuss various views about the nature of Ashoka's contributions to the development of Buddhism. Candidates may refer to debates about the extent of Buddhist features within his own life. This may be balanced by the Buddhist features in the Edicts and the evidence of devotion to the Buddha. Candidates may weigh up the evidence for and against the positive influence or otherwise of Ashoka, with a critical appraisal of debates, including the view that Ashoka's interpretation of Buddhism may have been one-sided.	
4	10-12	Candidates are likely to present a clear understanding of the evaluative demands of the question concerning the extent of Ashoka's positive influence on the development of Buddhism. Candidates may debate the focal points of Ashoka's interest in Buddhism including social justice for all. It is likely candidates may discuss Ashoka's success in the spread of Buddhism, noting the expanse of his Empire including north and south India, Sri Lanka, Iran and central Asia. Candidates may discuss the relationship between the setting up of the Sangha and the successful creation of a Buddhist state. Candidates may assess the significance of the eventual decline of Buddhism in India. Some may argue that Ashoka was only nominally a Buddhist whose main interest was upholding general moral values in society. Candidates may refer to scholarship to build up a coherent justifiable answer, drawing on technical vocabulary.	

Question			
5(b)	(i)	Examine the distinctive emphases of Pure Land Buddhism.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features such as the use of invocations without evidence of understanding their significance.	
2	5-9	Candidates may select some key people in Pure Land such as Shinran with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of material that systematically answers the question. Candidates may examine topics such as context of the Pure Land tradition, key events, personnel and their influences, central ideas and practices and writings. There may be specific reference to beliefs about bodhisattvas, the grace of Amida and significance of nembutsu. Candidates may present material on beliefs about the Pure Land and implications for Shin devotion and practice.	
4	15-18	Candidates are likely to have a consistent focus on the demands of the question highlighting the distinctive emphases of Pure Land. Candidates may refer to relevant contextual issues such Chinese and Japanese roots of this tradition. Candidates may examine the significance of the role of Amida and his redeeming power. Candidates may examine and show an understanding of the impact of key figures such as Kuya and Ryonin and especially Shinran and Honen. This may refer to writings, range of views about selected beliefs and practices including the notion of 'jodo', 'pure land'. Candidates may examine some of the different emphases across a range of Shin traditions together with internal disputes, including monastic marriages and hereditary leadership. Candidates may present a proficient use of technical terms.	

Question			
5 (b)	(ii)	To what extent is the Pure Land tradition different from Zen Buddhism?	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention some ideas, such as an account of a koan compared to nembutsu but without clarification.	
2	4-6	Candidates may clarify some points of view such as a contrast between faith in Amida compared to mental culture in Zen monasteries in a straightforward manner.	
3	7-9	Candidates may discuss in a purposeful manner these two traditions. There may be debates about the differences across these traditions about the role of invocation and trust compared to types of meditation such as zazen and their respective purposes. There may be debates about similarities and differences concerning links and reactions to Japanese culture and indigenous traditions.	
4	10-12	Candidates are likely to include a clear understanding of the evaluative demands of the question concerning the extent to which Pure Land may be different from Zen. This may include debates between tariki 'other-help' and jiriki 'self-effort' and respective teachings of Shinran and Eisai. Candidates may present a critical analysis of the similarities and differences between these movements including the respective goals of Pure Land and satori. Candidates may use scholarship as appropriate to build up a coherent justifiable answer, drawing on good technical vocabulary.	

Question			
6(a)	(i)	Examine the teachings in the set text on anatta and nirvana.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few ideas associated with nirvana such as the cessation of rebirths without evidence of understanding its significance.	
2	5-9	Candidates may select some key ideas about anatta and nirvana such as no-self and the extinguishing of desire with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of material that systematically answers the question from the set texts. The breadth and depth should reflect main issues such as context of these terms, including closely related concepts, understanding of a range of interpretations of their meanings. Candidates may examine some of the detailed material between Nagasena and Milinda as a method of clarifying an understanding of these terms and beliefs.	
4	15-18	Candidates are likely to have a consistent focus on the demands of the question highlighting significant features from the set texts on anatta and nirvana. They may refer to the context of these teachings including Hindu ideas about atman and to views about significance of these terms, five groups of grasping and conditioned phenomena and causal explanations. Candidates may refer to some ideas about both anatta and nirvana in the set texts including chariot analogy from Questions of King Milinda and use of metaphor and analogy in relation to nirvana. Candidates may examine the significance of the third noble truth for an understanding of nirvana and the considerable difficulties of language in this context. Candidates may present a proficient use of technical terms.	

Question			
6(a)	(ii)	Discuss their significance within Buddhist teachings.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention some views such as the noble eightfold path as a means to nirvana but without clarification.	
2	4-6	Candidates may clarify points of view in a straightforward manner such as nirvana as a 'putting to an end the three marks of being', including the importance of burning away the false idea of a self.	
3	7-9	Candidates may evaluate in a purposeful manner the significance of anatta coupled with nirvana for Buddhist beliefs and aspirations. Candidates may debate the ideas in the set texts regarding these terms such as Milinda's scepticism of anatta and the probing of the belief in nirvana. Candidates may weigh up any discussions and clarify problems of interpretation with a critical appraisal of debates.	
4	10-12	Candidates are likely to include a clear understanding of the evaluative demands of the question. Candidates may discuss the significance of the context of these terms such as their basis in the first and third noble truths. There may be debates about the notion of what sense does nirvana have if there is no soul to achieve nirvana. Candidates may refer to the set texts to consider how this type of dilemma may be resolved and whether it proves to be acceptable. Candidates may weigh up the sense or otherwise of the belief in anatta and consider whether Nagasena's replies are convincing. Candidates may draw on scholarship as appropriate to build up a coherent justifiable answer, using good technical vocabulary.	

Question			
6(b)	(i)	Examine the distinctive characteristics of the bodhisattva doctrine.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features about bodhisattvas such as the vow, without evidence of understanding their significance.	
2	5-9	Candidates may select some key ideas about the bodhisattva doctrine such as attributes of selected bodhisattvas with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of material that systematically answers the question. The breadth and depth should reflect main issues concerning distinctive characteristics such as context of this doctrine within Mahayana Buddhism, understand the significance of key ideas such as skilful means, wisdom and compassion, stages and perfections. Candidates may make effective use of the set texts.	
4	15-18	Candidates are likely to have a consistent focus on the demands of the question highlighting distinctive characteristics of the bodhisattva doctrine. Candidates may refer to distinctive Mahayana beliefs that influence this doctrine such as Buddhology as contrasted to Theravada views about the arhat, purposes of this doctrine such as ideas about liberation, noting its distinctive features such as a postponement of nirvana in order to devote themselves to the welfare of all. There may be material on the bodhisattva vow and stages (bhumi) within the path and the notion of 'perfections'. Candidates may present significant features from the set texts such as the Lotus Sutra. Candidates may present a proficient use of technical terms.	

Question			
6(b)	(ii)	Discuss the significance of this doctrine for Buddhists.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention an idea but without clarification such as the use of images of bodhisattvas in countries represented by Mahayana tradition.	
2	4-6	Candidates may clarify some views about the attributes of selected bodhisattvas such as Avalokitesvara and wisdom in a straightforward manner.	
3	7-9	Candidates may evaluate in a purposeful manner the bodhisattva doctrine in terms of its role and function across various Buddhist traditions. Candidates may weigh up evidence about its significance given that in many respects this doctrine is not as pivotal in Theravada, and some may question the view that this doctrine is a development and improvement of earlier traditions. Candidates may debate the sense of views such as the transfer of karmic merit, with a critical appraisal of debates.	
4	10-12	Candidates are likely to include a clear understanding of the evaluative demands of the question concerning the significance of the bodhisattva doctrine for Buddhists. Candidates may debate what may be the essential feature, such as the delay of nirvana and personal liberation in order to transfer karmic merit to all. Candidates may debate this in relation to Theravada Buddhism and also as a means of distinguishing this doctrine from many religious traditions. Some candidates may consider a monistic approach to these topics with the notion that all is fundamentally one (dharmakaya). Candidates may discuss various implications of these beliefs such as devotion to certain bodhisattvas. Candidates may draw on scholarship as appropriate to build up a coherent, justifiable answer using good technical vocabulary.	

Christianity

Question			
7(a)	(i)	Analyse the development of the ecumenical movement in the modern world.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Answers are likely to give an outline of the early history of the ecumenical movement from the Edinburgh Conference in 1910 to the formation of the World Council of Churches in 1948 perhaps referring to the continuation committees with little discussion of their work or significance.	
2	5-9	Answers are likely to focus on the early history of the ecumenical movement perhaps with more understanding of the work of the continuation committees than shown at L1 and, perhaps, a reference to the response of the Roman Catholic Church to ecumenism.	
3	10-14	Answers are likely to refer to the work of the ecumenical movement after 1948, typically, ecumenical initiatives in England, Wales and Northern Ireland that can include local initiatives known to the candidate. The answers are likely to include details of the responses of the Roman Catholic and Orthodox Churches referring to specific statements and events.	
4	15-18	Answers are likely to build on the discussion in L3 including reference to recent statements and events, typically, the visit to Bethlehem by the Archbishop of Canterbury and the Archbishop of Westminster and the comments made by Pope Benedict XVI (Joseph Ratzinger) about relationships with other Christians.	

Question			
7(a)	(ii)	Assess the significance of the ecumenical movement within Christianity in the modern world.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Answers are likely to make simple comments, typically, that the ecumenical movement is largely a Protestant movement or that the Roman Catholic Church has been slow to join the ecumenical movement because they believe they are the true Church.	
2	4-6	Answers are likely to mention some of the achievements of the movement. Typically, Corymeela and the Week of Prayer for Christian Unity. The answers may also comment on the fact the movement initially involved the leaders of the Churches but now is focused on the members.	
3	7-9	Answers are likely to consider in some detail the reasons why the Roman Catholic and Orthodox Churches have been slow to join the movement towards unity and greater co-operation discussing factors such as the nature of the Church, the priesthood and the eucharist.	
4	10-12	Answers are likely to be considering what is meant by 'unity' and to what extent this has been achieved. There should be reference to Church and scholarly opinion.	

Question			
7(b)	(i)	Examine one aspect of the practice of Christianity in the modern world.	(18)
Indicative Content			
Level	Mark	AO1	
		Answers could refer to the work of Dietrich Bonhoeffer or Liberation Theology in practice.	
1	1-4	Answers are likely to focus on Bonhoeffer's work in reaction to the persecution of the Christian Churches by the Nazis in Germany, for example, Finkenwalde, Operation 7 and the Bomb Plot.	
2	5-9	Answers are likely to focus on his work in response to the persecution of the Christian Churches by the Nazis but are also likely to include some mention of his teaching, typically, that he abandoned his pacifist views to resist the Nazis or that his teaching about the nature of grace reflected his attitude to the response of the German Christians.	
3	10-14	Answers are likely to discuss a range of Bonhoeffer's teachings, typically, the nature of grace, discipleship, religionless Christianity, and Jesus, the man for others.	
4	15-18	Answers are likely to include a discussion of the religious and philosophical influences on Bonhoeffer's work, typically, the influence of Luther on the teaching about grace and the influence of Barth on the teaching about religionless Christianity.	

Question			
7(b)	(ii)	Evaluate the significance of this aspect within Christianity in the modern world.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Answers are likely to make simple comments, typically, that Bonhoeffer is regarded as a modern martyr or that his teaching developed in response to secularisation.	
2	4-6	Answers are likely to explain that Bonhoeffer was concerned to put Christianity into action in everyday life or that it is difficult to assess the impact of his teaching because it is incomplete.	
3	7-9	Answers are likely consider some of the ways in which Bonhoeffer's teaching has been developed, for example, the Death of God Theology, the work of John Robinson and Bonhoeffer's influence on the development of Liberation Theology.	
4	10-12	Answers are likely to build on L3 perhaps also considering the reasons for the misunderstanding of Bonhoeffer's work. There is likely to be some attempt to assess Bonhoeffer's contribution to the development of Christianity with reference to scholarly opinion.	

Question			
8(a)	(i)	Examine Christian teachings about death and eternal life.	(18)
Indicative Content			
Level	Mark	AO1	
		Material from the area of Philosophy of Religion may be credited if relevant.	
1	1-4	Answers are likely to make simple statements, typically, that Christians believe that death is a punishment for sin and that death is not the end.	
2	5-9	Answers are likely to consider whether punishment and resurrection are immediate or whether there is a future resurrection.	
3	10-14	Answers are likely to consider the extent of salvation, the nature of the resurrection life and the development of Christian teaching on the basis of Jewish teaching.	
4	15-18	Answers are likely to develop the discussions of L3 perhaps also considering the idea of hell.	

Question			
8(a)	(ii)	Consider critically the significance of these teachings for Christians.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Answers are likely to make simple comments, typically, that Christian beliefs about eternal life are based on beliefs about Christ's death and resurrection.	
2	4-6	Answers are likely to be aware that there are differing views within the Christian Church about the extent of salvation and the nature of the resurrection life.	
3	7-9	Answers are likely to consider the arguments for and against the differing views about the extent of salvation or the differing views about the nature of the resurrection life.	
4	10-12	Answers are likely to build on the discussion in L3 with reference to scholarly opinion.	

Question			
8(b)	(i)	Compare and contrast the teachings of two of the set texts concerning the nature of the Church.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Answers are likely to reproduce the texts or summarise them.	
2	5-9	Answers are likely to summarise the texts commenting on content but with little attempt to explain the context or meaning.	
3	10-14	Answers are likely to consider the context of the passages and make some attempt to explain their significance, typically, the significance of Matthew 16:13-20 for the Roman Catholic Church, the controversies in the church in Corinth and the consequences of the Decian persecution.	
4	15-18	Answers are likely to include a full exegesis of the New Testament passages and, typically, a full discussion of the passage from Cyprian focussing on his teaching about the unity of the Church and the significance of bishops in its context.	

Question			
8(b)	(ii)	Consider critically the impact of these teachings on the Church.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Answers are likely to make simple comments, typically, that the passages were written at different times for different purposes or that the Matthew passage emphasises the role of Peter and the passage from Cyprian emphasises the role of the bishops.	
2	4-6	Answers are likely to make comments, typically, the passages are concerned with the unity of the Church.	
3	7-9	Answers are likely to consider differing views about the passages, for example, those concerning the Matthew passage and the papacy.	
4	10-12	Answers are likely to build on the discussion in L3 with reference to scholarly opinion.	

Hinduism

Question			
9(a)	(i)	Analyse the historical and religious contexts and key teachings of Sri Radhakrishnan and Dayananda Sarasvati.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few narrative features including religious experiences about one or other of these figures without evidence of understanding their significance.	
2	5-9	Candidates may select some key ideas such as tolerance to other faiths for Sri Radhakrishnan and supremacy of the Vedas for Dayananda Sarasvati, with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of material that systematically answers the question. The breadth and depth should reflect main issues such as major influences on their respective beliefs such as selected scriptures and doctrines. Biographical material may be selected so as to focus on the question including their respective influences.	
4	15-18	Candidates are likely to have a consistent focus on the demands of the question concerning these two figures. They may refer to key features in their historical and religious contexts. Candidates may focus on some major features from the late eighteenth century onwards. Historically, candidates may examine relevant topics such as the decline of the Mughal empire, British influence including education, coupled with political awareness of nationality. There may be reference to traditions such as Brahma Samaj and Arya Samaj. In particular candidates may examine the influence of Advaita school and Tantric disciplines on Ramakrishna and the Vedas on Dayananda Sarasvati. There may be attention to issues associated with their teachings. This may include the significance of various scriptures, views about particular deities and avatars, teachings about the place of Hinduism in relation to other religions including polemic against Christianity and Islam from Dayananda Sarasvati. Candidates may present a proficient use of technical terms.	

Question			
9(a)	(ii)	Evaluate the significance of these figures for the development of Hinduism.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention a few views such as the idea of tolerance, without clarification of its place within an argument.	
2	4-6	Candidates may clarify some points of view such as priority given to the Vedic basis of Hinduism in a straightforward manner.	
3	7-9	Candidates may discuss in a purposeful manner the issues about their respective significance. Candidates may debate some of the criticisms and contentious features of their respective ideas and practices, with an appraisal of their influences, with a critical appraisal of debates. Candidates may present material on different interpretations about the basis of Hindu beliefs such as an emphasis on reform or revival, together with implications for political influence including nationalist movements. Candidates may debate issues related to caste in terms of the influence of these figures and political topics such as independent nationhood.	
4	10-12	Candidates are likely to include a clear understanding of the significance of these two figures for the development of Hinduism. There may be a discussion of their respective views about the status of Hinduism and inter-faith dialogue and different responses to Western culture. Candidates may present a sustained critical analysis of different types of religious experiences in these figures. Candidates may consider the role of mysticism and asceticism in subsequent Hindu movements. Candidates may examine their later influences. In particular candidates may refer to the influence of Vivekananda and the Ramakrishna Mission and Arya Samaj with the aim of a return to the teachings of the Vedas. Candidates may draw on scholarship as appropriate to build up a coherent, justifiable answer using good technical vocabulary.	

Question			
9(b)	(i)	Examine key aspects of Gandhi's work.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may recount some biographical material without specific focus on the question such as an account of his struggles in South Africa.	
2	5-9	Candidates may examine some key ideas of Gandhi and important contributions such as the status given to agriculture compared to urban existence with limited evidence of understanding the demands of the question.	
3	10-14	Candidates may examine some evidence of Gandhi's veneration for a range of Hindu traditions such as santana dharma, beliefs about atman and Brahman, ideal of sannyasin. Candidates may examine the sorts of reform associated with Gandhi such as views about caste, and the harijans. Candidates may examine the ideas of Gandhi about liberation both in a political and religious sense. Candidates may adapt biographical material to the demands of the question. Candidates may examine the significance of resistance and discrimination. In particular, candidates may examine the notion of satyagraha akin to 'soul-force'.	
4	15-18	Candidates may include an understanding of appropriate contextual issues, the range of his reforming impact reflecting Hindu traditions with analysis of specific contributions such as the status given to ahimsa, highlighting evidence of reformation such as his role in Indian politics and the types of Hindu culture together with his views on inter-faith issues. Candidates may present a proficient use of technical terms.	

Question			
9(b)	(ii)	Discuss the claim that Gandhi was the most important reformer of Hinduism in modern times.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention a few views such as his respect for ancient Hindu sources but without clarification.	
2	4-6	Candidates may clarify some interpretations about Gandhi as reformer with evidence of his support for ancient Indian customs in a straightforward manner.	
3	7-9	Candidates may evaluate in a purposeful manner the view of Gandhi as the most important reformer. Some candidates may balance this with consideration given to the way he maintained Hindu beliefs and practices such as the status given to dharma. There may be a discussion about the reasons why there was Hindu opposition to Gandhi and the implications of this for the view of his importance as a reformer.	
4	10-12	Candidates are likely to include a clear understanding of the evaluative demands of the question concerning the view that Gandhi was the most important reformer of Hinduism in modern times. Candidates are likely to focus on the point about the 'most important' in modern times and weigh up the evidence accordingly. Candidates may place this discussion in a context about Hindu 'transformation' and 'renaissance' and the contributions of various figures at this time, noting some of these terms are open to debate. Candidates may discuss the extent Gandhi maintained Hindu beliefs and practices. At this level candidates may adapt biographical material to argue a case. Some candidates may pay particular attention to the notion of mahatma. Attention may be given to self-rule for India. Candidates may draw on scholarship as appropriate to build up a coherent, justifiable answer using good technical vocabulary. This may refer to debates about non-Hindu influences on Gandhi and apply this to the question.	

Question			
10(a)	(i)	Examine the teaching that identifies Brahman and Atman.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features about Atman without evidence of understanding their significance.	
2	5-9	Candidates may select some key ideas about Atman as an unchanging soul and relationship with Brahman with a limited knowledge of the demands of the question regarding the use of texts.	
3	10-14	Candidates may select a range of material that systematically answers the question. The breadth and depth should reflect main issues such as context of the set texts within Hindu traditions, and a range of illustrative material from the Katha Upanishad and the Gita that the candidate may select and adapt around key themes. Candidates may examine the significance of this identification for both an understanding of human nature and the cosmos.	
4	15-18	Candidates are likely to refer to relevant contextual information such as changes to the interpretation of Atman at different periods, significant themes from the texts including identification with Brahman and the implications of an unchanging eternal soul for belief and practice. There may be material on ways to salvation arising from a study of Atman from the set texts. Candidates may include the contributions of various key Hindu thinkers and selected key differences of interpretation. This may refer to Shankara and the Advaita system with the view that only Brahman is real and all else unreal (maya) including individuality. Candidates may present a proficient use of technical terms.	

Question			
10(a)	(ii)	Discuss the implications of this teaching for Hindu belief and practice.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention a few views about domestic rituals but without clarification.	
2	4-6	Candidates may clarify some features of Hindu ritual and life-cycle rites in a straightforward manner.	
3	7-9	Candidates may evaluate in a purposeful manner the view about the identification of Atman and Brahman for practice. Candidates may argue that Hindu practice may involve more than worship and rites but may include the practical realisation of beliefs at every level of living. Candidates may select and adapt exemplars from sandhya, samskaras and puja to indicate the influence of beliefs on practice especially with regard to Atman and Brahman.	
4	10-12	Candidates are likely to include a clear understanding of the evaluative demands of the question concerning the implications of this identification for Hindu belief and practice. Candidates may argue that these beliefs are intertwined with dharma and hence this affects all of life and society, 'a way of life'. Candidates may discuss the significance of this identification for beliefs about liberation and means of achieving liberation. This may involve thinking about notions of salvation in a monistic system. Candidates may present a sustained critical analysis of different interpretations of the key terms and significant differences of approach across different traditions. This may include a debate about a theistic response against monism such as Ramanuja and implications for bhakti. Candidates may draw on scholarship as appropriate to build up a coherent, justifiable answer using good technical vocabulary.	

Question			
10(b)	(i)	Analyse the distinctive teachings of the Bhagavad Gita.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may refer to a few points such as a narrative account of parts of the Gita without understanding their significance.	
2	5-9	Candidates may recount some of the narrative detail from the Gita focusing on Arjuna and his reactions to battle.	
3	10-14	Candidates may adapt contextual material such as the background of the Upanishads in order to focus on distinctive teachings. Candidates may examine key teachings such as Atman as eternal and hence death is not final. Candidates may examine the notion of duty in the sense of value of sacrifice and renunciation. Candidates may give due importance to teachings about Krishna, Brahman, significance of yoga and bhakti.	
4	15-18	Candidates are likely to have a consistent focus on the demands of the question highlighting distinctive teachings of the Gita showing accurate understanding of this set text. Candidates may refer to relevant contextual data in order to focus on distinctive teachings. This may include selected reference to the epic Mahabharata and the range of titles and beliefs about Krishna in this narrative. Candidates may examine beliefs such as ways to liberation, including action, religious rites and bhakti. Particular attention may be given to the figure of Krishna and his revelation, noting the belief about divine transcendence and undivided love to Krishna. Candidates may examine ideas about caste, duties and warfare. Candidates may display proficient use of technical terms.	

Question			
10(b)	(ii)	Assess the importance of these teachings within Hinduism.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention a few views such as notions of caste but without clarification.	
2	4-6	Candidates may clarify some beliefs about Krishna and devotion and present a point of view in a straightforward manner.	
3	7-9	Candidates may evaluate in a purposeful manner the importance of the Gita on the development of Hinduism. Candidates may discuss the importance of dharma and doing one's duty, noting various interpretations across different Hindu traditions. Some candidates may consider the pivotal importance of Atman as indestructible and reincarnation noting different types of influence. Candidates may debate the significance of yoga and especially bhakti yoga across Hindu traditions.	
4	10-12	Candidates are likely to include a clear understanding of the evaluative demands of this question. Candidates may assess the contribution of the Gita to developing themes in Hinduism such as the avatar tradition and Krishna and the growth of bhakti. Candidates may debate the widespread attraction of bhakti although some aspects may be adopted by those who stress a life of renunciation. Candidates may use interpretations from different Hindu schools such as different beliefs about Brahman and the notion of Atman with the implication that this has a bearing on every form of life. Candidates may debate the role and importance of warfare and different Hindu views on this topic. Candidates may use scholarship as appropriate to build up a coherent, justifiable answer using good technical vocabulary.	

Islam

Question			
11(a)	(i)	Examine the key characteristics of the period of the Rightly Guided Caliphs.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features such as the problem of succession after the time of Muhammad without evidence of understanding their significance.	
2	5-9	Candidates may select some key ideas such as the development and spread of Islam with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of material that analyses this period in a systematic manner. The breadth and depth should reflect main issues such as context of the period. There may be analysis of issues of succession and infallibility, interpretations of authority, there may be reference to specific figures. Candidates may analyse interpretations of the Qur'an and Hadith, views about the nature of umma, role of Imam as legitimate leaders.	
4	15-18	Candidates are likely to refer to the relevant historical context and attention may be given to themes such as Persian influence, authority, succession and representation among the caliphs with particular attention to Ali and Uthman and 'Abbasid and 'Umayyad dynasties. Candidates may illustrate their points with reference to particular Caliphs. Candidates may refer to the period of rapid expansion and the manner of its development. Candidates may analyse the factors that led to the division between Sunni and Shi'i Islam. Candidates may examine different views of leadership such as that of an infallible religious guide, a tribal shaykh or a king. Candidates may present a proficient use of technical terms.	

Question			
11(a)	(ii)	Discuss the view that the caliphate solved the problem of succession to leadership after the death of Muhammad.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention a few views about the death of Muhammad and issue of succession but without clarification.	
2	4-6	Candidates may clarify some views about the differences in this period concerning leadership in a straightforward manner.	
3	7-9	Candidates may evaluate in a purposeful manner the view concerning the success of the Rightly Guided Caliphs. Candidates may debate issues related to authority and rightful succession, criticisms and contentious features of the development of Islam. There may be a critical appraisal of debates.	
4	10-12	Candidates may include a clear understanding of the evaluative demands of the question concerning the view that the caliphate solved the problem of succession. Candidates may consider the urgency of this problem at the time and the loss of prophetic leadership with no apparent heir agreed. Candidates may present a sustained critical analysis of issues such as authority, relationship with Qur'an, Hadith and umma. Candidates may assess the success of the caliphate in resolving this problem bearing in mind the various problems of leadership among the Caliphs concerning radically different views about the nature of the Caliphate. Candidates may draw on scholarship as appropriate to build up a coherent, justifiable answer using technical vocabulary.	

Question			
11(b)	(i)	Compare and contrast the beliefs of Sunni and Shi'i Islam.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may give a partial answer such as a narrative account of Sunni practices with little understanding of the comparative demands of the question.	
2	5-9	Candidates may compare the views of a God-ordained leader with that of a leader like a shaykh who upholds the Islamic law but candidates may present this with limited understanding of the comparative demands of the question.	
3	10-14	Candidates may compare and contrast major beliefs of Sunni and Shi'i Islam. Candidates may compare the differences at the point of origin such as the beliefs about Ali and direct descendants of Muhammad and the 'usurper' Umayyad dynasty. Candidates may compare political differences and issues such as martyrdom and revolution. In contrast the Sunni has its roots in the six authentic books of the hadith so the basis of theology is in the Qur'an and sunnah. There may be an examination of different notions of leadership such as a Caliph gaining the consent of the umma rather than the necessity of descendancy.	
4	15-18	Candidates are likely to place this comparative study in a relevant context such as the Ali and 'Umayyad and 'Abbasid dynasties with an examination of hereditary leadership and charismatic authority, role of Imams with appropriate attention given to subsequent views on this division. A comparative study may examine interpretations of the Qur'an and Hadith, views about the nature of umma, different perspectives on the five pillars, views about martyrdom. Some candidates may refer to the complexities of this study by reference to divisions within these traditions. Candidates may present a proficient use of technical terms.	

Question			
11(b)	(ii)	Evaluate the contemporary expression of Islam in either a Sunni or a Shi'i state.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may present a basic descriptive account of Islamic practices in a country but without evidence of understanding its significance as a part of an argument.	
2	4-6	Candidates may select some major ideas such as key historical features with contributions of selected figures, with a limited knowledge of the demands of the question.	
3	7-9	Candidates may select a range of material that systematically answers the question on either a Sunni or Shi'i state. The breadth and depth may reflect main issues such as context of the development of Islam in the selected country, analysis of practices and customs together with significant issues of social justice.	
4	10-12	Candidates are likely to have a consistent focus on the demands of the question concerning the main features in a modern Sunni or Shi'i state. Candidates may analyse relevant contextual information, select data on key personnel, relevant beliefs, and there may be material on political and economic changes, relationship with other faiths, and the range of different Muslim groups within the selected country. It may be important for candidates to specify the state rather than a generalised account of Islam in the contemporary world. Candidates may draw on scholarship as appropriate to build up a coherent justifiable answer using good technical vocabulary.	

Question			
12(a)	(i)	Examine the teachings about tawhid and shirk in the Qur'an.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features about beliefs concerning Muhammad without evidence of understanding its significance.	
2	5-9	Candidates may present an account of basic key teachings such as a summary of the shahada, with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of material that systematically answers the question using the relevant set texts. The breadth and depth may reflect main issues such as absolute monotheism coupled with beliefs about the attributes of God and the special emphases on some of these within the Qur'an. Candidates may illustrate aspects of shirk with reference to types of apostasy and unbelief, including reference to mistaken notions of prophets before Muhammad.	
4	15-18	Candidates are likely to have a consistent focus on the demands of the question concerning the teachings about tawhid and shirk in the Qur'an including the set texts. Candidates may examine distinctive features about these teachings and their significance within Islam, including the notion of uniqueness of Allah as sole creator, transcendent and judge. Candidates may examine shirk in the context of the 99 names and attributes of Allah and the unforgivable sin of comparing Allah to other gods or humans. Some may examine the implications of tawhid concerning the revelation of God. Candidates may present a proficient use of technical terms.	

Question			
12(a)	(ii)	Discuss the significance of these teachings within Islam.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention a few views such as an example of opposition to God but without understanding its place in an argument.	
2	4-6	Candidates may clarify some views about attributes of God and sins against God in a straightforward manner.	
3	7-9	Candidates may discuss in a purposeful manner the significant debates about tawhid and attributes of God. This may refer to debates about the relationship between God's speech as encapsulated in the Qur'an and the essence of the oneness of God. Candidates may clarify issues such as nature of infallibility of the Qur'an, including debates about place of authority within Islam, relationship with other faiths, significance for practice, with a critical appraisal of debates. Candidates may discuss the implications for Muslim practice, including significance of submission.	
4	10-12	Candidates are likely to include a clear understanding of some of the major evaluative and contentious issues in this area. Some candidates may discuss Islamic theological issues such as that between attributes of Allah and the essence of Allah, some with the view that the attributes are subordinate or that the various attributes are real and eternal. Some candidates may refer to the problems of anthropomorphisms and metaphor in relation to the status of the Qur'an. This may lead to discussions about God's revelation, its authority and infallibility. Candidates may draw on scholarship as appropriate to build up a coherent, justifiable answer using good technical vocabulary.	

Question			
12(b)	(i)	Analyse the claim that Sufism aims to map out the spiritual journey of the soul on its return to the One.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features about Sufism such as Sufi rituals including prayers and 'remembrance' of God without evidence of understanding their significance.	
2	5-9	Candidates may select some key practices of Sufism such as stress on mystical experience with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of material that systematically answers the question. The breadth and depth may present an analysis of selected beliefs such as the belief about a 'soul' and emanations with underlying ideas about dualism, and ideas about life after death including rebirth. Candidates may examine contributions of key figures and ideas of authority and shaykhs.	
4	15-18	Candidates are likely to have a consistent focus on the demands of the question concerning the aim of Sufism. Candidates may refer to key features of the notion of 'emanation and return'. Candidates may pay special attention to stages of piety with special emphasis on these stages which provides discipline in a mystical tradition. Some candidates may examine the belief about 'annihilation of individual' in union with God. There may be an examination of the complexities of its developments and range of types of Sufism in different countries and hence diverse features. There may be specific attention to the contributions to beliefs and practice by the likes of Al-Ghazali. Candidates may present a proficient use of technical terms.	

Question			
12(b)	(ii)	Examine the reasons for opposition to Sufism.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention a few views such as Sufism's emphasis on mystical devotion but without clarification.	
2	4-6	Candidates may clarify some opinions about opposition to Sufism in terms of its supposed weakening of Islam with a loss of distinctive Islamic identity in a straightforward manner.	
3	7-9	Candidates may evaluate in a purposeful manner the reasons for the opposition to Sufism. Candidates may discuss dualist philosophy in a monotheistic system, notions of the illusory nature of the world, beliefs about the soul as an emanation, rebirth and union with God, with a critical appraisal of debates.	
4	10-12	Candidates are likely to include a clear understanding of the evaluative demands of the question concerning the reasons for opposition to Sufism. Candidates may point out that many criticisms stem from beliefs about the uniqueness of Allah and his transcendence coupled with the eternal truths revealed in the Qur'an. Candidates may present an Islamic critique of mysticism, criticisms of dualism and of ascetic practices, and dance and chanting. There may be discussions about the view that many Muslims are in fact also Sufis, and links with the shari'a, and evidence of a synthesis between Sufism and Sunni Islam. Candidates may draw on scholarship as appropriate to build up a coherent, justifiable answer using good technical vocabulary.	

Judaism

Question			
13(a)	(i)	Compare and contrast the key teachings of Moses Mendelssohn with those of Samson Raphael Hirsch.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features about one or two figures such as Hirsch and his support for the use of Hebrew and traditional synagogue organisation, but without evidence of understanding their significance.	
2	5-9	Candidates may select some key biographical material about these two figures such as the German background to Mendelssohn with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of material that systematically answers this 'compare and contrast' question. The breadth and depth should reflect a comparative study of their respective backgrounds including historical, religious, and political issues associated with the Enlightenment, and attention to their contributions to the early developments of Reform and Orthodox traditions.	
4	15-18	Candidates are likely to have a consistent focus on the comparative demands of the question. Candidates may place this topic in context such as that of the Enlightenment. This may include key features of their contributions in selected contexts within Judaism such as to the beginnings of Reform Judaism, noting substantial differences and any significant parallels, highlighting comparative issues about Reform and Neo-Orthodoxy such as the contrast between revealed legislation and revealed truth. Attention may be given to Hirsch's critique of Reform and his defence of Orthodoxy, importance of oral Torah, chosen people with implications for belief and practice. Candidates may present a proficient use of technical terms.	

Question			
13(a)	(ii)	Discuss the contributions of one of these figures to the development of Judaism.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention a few views about Hirsch and the Torah but without clarification of its place in an argument.	
2	4-6	Candidates may clarify some views about Mendelssohn's influence such as changes in synagogue worship and consequent controversies.	
3	7-9	Candidates may evaluate in a purposeful manner of Hirsch's contributions. Candidates may weigh up the views for and against the type of his influence. Candidates may evaluate the significance of his impact on Neo-Orthodoxy with the view that Jewish beliefs and rituals expressed in symbols are equally valid in any era. There may be a critical debate such as what may constitute realistic responses to anti-Semitism and links between this type of Orthodoxy and the beginnings of Zionism.	
4	10-12	Candidates are likely to include a clear understanding of the evaluative demands of the question concerning the contribution of one of these figures to Judaism. Candidates may discuss the influence of Mendelssohn on <i>haskalah</i> the Jewish Enlightenment era and the subsequent influence of this movement on modern Jewish religious and political life. This may include reference to acculturation and the view that sees compatibility between Jewish tradition and indigenous mores. Candidates may debate issues of assimilation and secular interpretations of Judaism. Candidates may draw on scholarship as appropriate to build up a coherent, justifiable answer using good technical vocabulary.	

Question			
13(b)	(i)	Analyse the historical context of the Holocaust. Examine key Jewish responses to the Holocaust.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few narrative features about persecution without evidence of understanding its significance.	
2	5-9	Candidates may select some historical narrative about Holocaust events and Jewish responses such as Zionist movements with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of material that systematically answers the question. The breadth and depth should reflect main issues, such as selected historical material, the supposed crimes and social menace of Jewry compared to notions of master race. An analysis of some Jewish responses may include interpretations of the 'chosen people' and their role among Gentiles, including vicarious suffering.	
4	15-18	Candidates are likely to have a consistent focus on the demands of the question concerning the historical context to the Holocaust and Jewish responses to the Holocaust. This may refer to selected historical evidence including Nazi ideology with its views on racial characteristics and the need for the 'final solution' including the devastation of Jewish, especially Orthodox centres. Some candidates may examine the possible implications arising from the fact that the German background to Reform Judaism was also the home of the National Socialist Party and its anti-Semitism. Candidates may present a proficient use of technical terms.	

Question			
13(b)	(ii)	Evaluate the significance of these responses within Judaism.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention a few views such as a new beginning in Israel but without clarification of its place in an argument.	
2	4-6	Candidates may clarify some views about the Holocaust such as an unresolved problem of evil in a straightforward manner.	
3	7-9	Candidates may discuss in a purposeful manner a range of theological views about the Holocaust. There may be conceptions about the role of the Jewish people including debates about human depravity and alternative interpretations such as a suffering servant figure, beliefs about 'exile and return', debates about messianic movements with a critical appraisal of debates.	
4	10-12	Candidates are likely to include a clear understanding of the evaluative demands of the question concerning Jewish responses to the Holocaust. Candidates may present a sustained critical analysis of the notions of the problem of evil. Candidates may discuss the view that evil lies within God's purposes compared to the view that horrendous evil is chaotic and beyond God. Candidates may debate possible Jewish responses such as the establishment of the state of Israel, theological implications such as notions of 'God hiding his face' and notions of punishment. Candidates may draw on scholarship as appropriate to build up a coherent, justifiable answer using good technical vocabulary.	

Question			
14(a)	(i)	Examine the significant features of the 13 Principles of Faith (Maimonides).	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features about Maimonides in general such as an account of Moses without evidence of understanding their significance.	
2	5-9	Candidates may select some key features such as notions about Jewish ideas about God and revelation with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of material that systematically answers the question. The breadth and depth may reflect major themes including God, and revelation, status of Moses and Torah. These may be rooted in an examination of the set texts with added expository points.	
4	15-18	Candidates are likely to have a consistent focus on the demands of the question analysing key features of these principles coupled with an examination of their contributions to the development of Judaism. This source is one of the set texts. One way in which candidates may achieve this is by an examination of the context of Maimonides and in particular the place of these principles in his corpus. This may include his views about language applied to God and the dangers of literalism and his efforts to explain Jewish ideas across a broad spectrum. Candidates may highlight key features, and these may refer to existence of God, unity, incorporeal, eternity, prayer, prophets, Moses, immutable Torah, omniscience, reward and punishment, messiah and resurrection. Candidates may present a proficient use of technical terms.	

Question			
14(a)	(ii)	Discuss the importance of these Principles in the development of Judaism.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention a few views such as the place of Maimonides in the Siddur but without clarification.	
2	4-6	Candidates may clarify some views about the influence of Maimonides such as his status in Orthodoxy and some points of view in a straightforward manner.	
3	7-9	Candidates may discuss in a purposeful manner debates across different traditions and the different ways the principles of Maimonides have been adapted by different Jewish traditions. There may be discussions about the problems of anthropomorphism and transcendence, the status given to Moses in an inter-faith context. Some candidates may discuss the links Maimonides made between faith and reason and also the relationship between religious practices and morality.	
4	10-12	Candidates are likely to include a clear understanding of the evaluative demands of the question concerning the impact of these beliefs on Jewish thought, noting in particular that his influence spanned both Jewish Law and philosophy. There may be attention to the methods of Maimonides such as the use of reason, as seen in Aristotelian philosophy, into Jewish thought, use of analogy and the ways these approaches have influenced subsequent thinkers. This may include debates about the role of negative theology and the limitations on language concerning attributes of God. Candidates may emphasise the status of monotheism and significance given to divine attributes. Candidates may draw on scholarship including evidence of critical views of Maimonides to build up a coherent, justifiable answer using good technical vocabulary.	

Question			
14(b)	(i)	Examine the key teachings from the set texts on the covenant people of God.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates may identify a few features about the Jewish people without evidence of understanding their significance in the context of the 'chosen people'.	
2	5-9	Candidates may select some basic features of the covenant such as an account of Moses and the Decalogue with a limited knowledge of the demands of the question.	
3	10-14	Candidates may select a range of material that systematically answers the question. The breadth and depth may reflect key teachings about the covenant people of God including theological beliefs such as a God active in history and contextual issues such as the relationship between the covenant and the Torah. Candidates may examine the relevant parts of the 13 Principles (noting various other sources are readily available in the set texts) in order to focus on these teachings such as the supremacy of Moses, the God who rewards and punishes, and the Davidic Messiah, king of Israel.	
4	15-18	Candidates are likely to have a consistent focus on the demands of the question examining the key teachings from the set texts on the covenant people of God. Candidates may place these various texts in their respective contexts in order to indicate their distinctive teachings about the covenant people of God. Candidates may analyse key terms such as 'covenant' and different types of covenants. Candidates may examine the belief that God takes the initiative as the revealer, that history is the area of divine activity and in particular the religion of Israel has been viewed from the perspective of the Exodus stories. Candidates may examine the view that 'Israel' is a theological notion subject to God's special love and concern and in this supernatural sense is not synonymous with the Jewish people. Candidates may present a proficient use of technical terms.	

Question			
14(b)	(ii)	Evaluate the significance of these teachings for Jewish thought.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates may mention a few views about the chosen people such as the links between the people and the 'promised land' but without clarification of its role in an argument.	
2	4-6	Candidates may clarify some views about the people of God including their rights and responsibilities with some points of view in a straightforward manner.	
3	7-9	Candidates may evaluate in a purposeful manner the teachings about the covenant people of God. Some candidates may discuss topics such as separation and exclusivity and relationship with Gentiles with a critical appraisal of debates among different Jewish traditions. Some may debate the view that the covenant emerges in the context of the destruction of the forces of Pharaoh and a people freed from slavery and the implications of these themes in Jewish history.	
4	10-12	Candidates are likely to include a clear understanding of the evaluative demands of the question concerning a discussion about the covenant people of God. Candidates may debate the impact of this relationship between God and Israel in Rabbinic Judaism. This may include the changing understanding of God from the miraculous Exodus story to some Talmudic rabbis who focused on the role and importance of human activity in creating a world that God desires. Candidates may draw out the implications for Jewish belief and practice noting significant differences across different traditions including Orthodox and Reform views. Candidates may draw on scholarship as appropriate to build up a coherent, justifiable answer using good technical vocabulary.	

Sikhism

Question			
15(a)	(i)	Analyse the debates about identity within the Sikh community.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates will typically offer a generalised description of at least one debate, such as that about the link between identity and the khalsa, or the debate about keshdhari and amritdhari.	
2	5-9	Candidates are likely to explain the meaning of identity with some examples, focusing typically on practical examples; they are likely to describe more than one debate; and to offer explanations of some of the key terms.	
3	10-14	Candidates are likely to give an accurate analysis of the issue of identity, showing a broad but unfocused assessment of the significance of this issue for the religion as a whole; they are likely to show how the issues surrounding identity are related to wider considerations, such as those about authority.	
4	15-18	Candidates are likely to consider a range of debates about identity, using examples from various sources such as the Sant tradition; they are also likely to refer to the writings of McLeod, especially 'Who is a Sikh?'; they may also refer to views within the community where McLeod's analysis is unacceptable; they are likely to discuss the validity and evidence for these views about the debates.	

Question			
15 (a)	(ii)	'The question of identity is the most important issue confronting the Sikh community today.' Evaluate this view with reference to one movement within the Sikh tradition.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates will typically describe situations where identity may be an issue for Sikhs, but mainly at a pragmatic level; and are likely to base any opinion on such considerations without reference to any significant alternative, or directly to the chosen movement.	
2	4-6	Candidates are likely to describe, with appropriate practical examples, such as dress, some of the controversy which surrounds the issue of identity and suggest at least one alternative issue, as a basis for expressing an opinion supported by a simple but valid reason.	
3	7-9	Candidates are likely to give a clear explanation of why identity is an issue for some Sikhs, with appropriate examples; and suggest some alternative issues where there is debate among Sikhs, such as views about Khalistan; and link this at least implicitly with their discussion about the chosen movement, to arrive at a conclusion supported by valid reasons.	
4	10-12	Candidates are likely to give a careful analysis of why identity is important for some Sikhs, with reference to such related issues as orthodoxy or inter-faith relationships; they will link this discussion clearly with their analysis of the chosen movement, and with alternative claims to importance, such as materialism, as a basis for arriving at a reasoned opinion.	

Question			
15(b)	(i)	Analyse the trend towards orthodoxy in the Sikh community.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates are likely to choose random examples from the UK to emphasise practical issues such as the wearing of the turban as the basis of orthodoxy, with limited and random examples of features of the sant tradition, but without offering any analysis of underlying causes or trends.	
2	5-9	Candidates will typically describe some of the features of orthodoxy, such as loyalty to the teachings of the Rahit, and will also describe at least one example of the sant tradition and one of its distinguishing features, with minimal reference to the wider context of the Sikh community.	
3	10-14	Candidates will typically select suitable examples of orthodoxy to show how it affects the Sikh outlook, belief and behaviour, usually by reference to the UK (and possibly other examples); from these, they will identify some of the features of orthodoxy; they will also give a coherent account of the sant tradition and its main emphases.	
4	15-18	Candidates are likely to give a careful analysis of the concept of orthodoxy as a basis for highlighting particular significant factors or examples, such as the influence of the Punjab and the SGPC or the organisation of the Sikh community in the UK; they will also offer an analysis of the sant tradition, highlighting its distinctive features, such as spiritual leadership/perceived sectarianism; they may refer to differing views within the community about the importance of orthodoxy.	

Question			
15(b)	(ii)	Evaluate the view that the sant tradition is a departure from Sikh orthodoxy.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates are likely to refer randomly and without precision to several examples of practice within one of the sant traditions which are thought to be correct or incorrect, but lacking any clear concept of orthodoxy while offering an unsupported opinion.	
2	4-6	Candidates will typically describe one example from the sant tradition, and refer to particular instances where there is conformity or non-conformity in practical matters; using this as the basis for a largely unsupported opinion.	
3	7-9	Candidates will typically select a limited number of issues which illustrate both orthodox and unorthodox approaches within the sant tradition; leading to a balanced opinion with reasons.	
4	10-12	Any evaluation will be based on a clear understanding of the nature of the sant tradition and the concept of orthodoxy within Sikhism; in particular, candidates are likely to discuss a small number of significant issues, such as the role of the spiritual leader of the community as well as recognising the often careful way in which orthodox practice is maintained, for example in following the code of the Rahit; they will use this discussion as the basis for their reasoned opinion about the view stated in the task.	

Question			
16(a)	(i)	Explain the importance of gurmukh for Sikhs.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates are likely to describe examples of characteristics which typify turning towards or drawing near to God, with only passing reference to their importance within Sikhism.	
2	5-9	Candidates will typically give examples of the direction towards God associated with Gurmukh, explaining how it relates to God-centred attitudes, but without contextualising them within wider Sikh spirituality.	
3	10-14	Candidates are likely to explain the meaning of the concept and illustrate it with practical examples from wider Sikh spirituality, such as meditation and sewa; they will typically show understanding of its importance for Sikhs as providing the framework for all positive qualities.	
4	15-18	Candidates will typically show clear understanding of the concepts and explain why it expresses the ideal and goal of Sikh spirituality; they are likely to illustrate this tendency with examples, and link it with other key concepts, such as anand and sachkhand; they will emphasise its central importance in the Sikh view of life as a journey towards God.	

Question			
16(a)	(ii)	Discuss the view that the use of violence contradicts this Sikh ideal.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates will typically support an opinion either way by referring to a limited range of historical or contemporary examples, with only a minimal consideration of the opposite point of view.	
2	4-6	Candidates are likely choose examples selectively, typically from the lives of Guru Nanak and Guru Gobind Singh, either to support the view expressed or to maintain the opposite view, that the use of violence is not inconsistent with Sikh faith and history.	
3	7-9	Candidates will typically discuss examples of Sikhs who have dealt with particular situations of conflict in different ways, as a basis for considering the ideals they have upheld; and leading to an opinion with supporting reasons as to whether violence contradicts the ideal of God-centredness.	
4	10-12	Candidates will typically locate their discussion around the concept of dharam yudh, dealing carefully with different interpretations of the Sikh ideal of upholding justice, and the means for doing so, drawing on suitable examples, typically from historical situations, e.g. the lives of the Gurus; they are likely to use this analysis in conjunction with their understanding of Gurmukh to lead to a reasoned opinion as to whether any form of violence is a denial of it.	

Question			
16(b)	(i)	Analyse the understanding of God presented in the Akal Ustat.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	Candidates are likely to make generalised reference to some of the terms used to describe God, without reference to their coherence or place within Sikhism.	
2	5-9	Candidates will typically select and explain the meaning of a limited number of concepts, with only minimal reference to their context within Sikhism.	
3	10-14	Candidates are likely to refer to a selection of the main concepts of deity, giving a basic analysis of each; showing how they cohere within the wider Sikh understanding of God.	
4	15-18	Candidates may choose to contextualise their understanding in the wider framework of the Akal Ustat as a hymn in praise of the Eternal One; they are likely to select particular themes such as God's transcendence and immanence, eternity, unity and creativity; they are likely to give a clear analysis of the themes, showing an understanding of the key ideas and concepts within the context of Sikh teaching about God	

Question			
16(b)	(ii)	To what extent does this understanding of God affirm the uniqueness of Sikhism?	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates will typically agree with or oppose the view about uniqueness with only minimal argument or examples to support a one-sided opinion.	
2	4-6	Candidates are likely argue for or against the claim that the Sikh view is unique, typically on the grounds set out in the AU, but with some possible reference to common ground with Hindus and Sikhs; leading to a mainly one-sided conclusion.	
3	7-9	Candidates are likely to refer to the argument in the passage about the superiority of Sikh concepts over Hindu and Muslim ideas; they will typically make some reference to an alternative view, such as that there is much common ground between the different views; and they may include some comparison as a basis for arriving at a conclusion.	
4	10-12	Candidates are likely to show how the concept of God held by Sikhs both transcends and encompasses all others, especially the exclusivist claims of Muslims and the polytheistic imagery of Hindus; they will typically consider an alternative view, such as showing how some Hindu and Muslim understandings are consonant with Sikhism; using these arguments as a basis, they will come to a conclusion, typically based on references in the set passage.	

New Testament

Question			
17(a)	(i)	Explain and interpret the views of scholars concerning either the Kingdom of God (Luke's Gospel) or the Prologue (Fourth Gospel).	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	For Luke, candidates are likely to have identified one or more key features of the teachings, but will rely on textual description. Candidates may have made no real attempt to explain teachings. For Fourth Gospel, candidates are likely to have identified one or more key features of the Prologue, but may rely heavily on textual description. Typically, candidates will have made no attempt to explain teachings.	
2	5-9	For Luke, candidates are likely to have correctly identified the key features of the kingdom of God but at a limited level and with little or no understanding of the broader theological issues. There may be extensive re-telling of the narrative. For Fourth Gospel, candidates are likely to have correctly identified the key features of the Prologue but at a limited level. There may be extensive re-telling of the narrative.	
3	10-14	For Luke, candidates are likely to have focused on the key features of one or more teachings, possibly from the angle of content of the particular parable or saying and with less attention to merely re-telling the textual narrative. Explanation of background and symbolism are also important. For Fourth Gospel, candidates are likely to have focused on the key features of one or more aspects of the Prologue, possibly from the view of content of the particular issue raised and with less attention to merely re-telling the textual narrative. Explanation of background and symbolism are also important.	
4	15-18	For Luke, candidates are likely to present an account of Jesus' teachings on the kingdom of God for example, parables and sayings. They may demonstrate a clear understanding of the teachings and meaning behind them, for example salvation and eschatology and influence of Judaism, particularly in light of views of scholars concerning present and future eschatology. For Fourth Gospel, candidates will typically present an extensive account of the Prologue, for example, the Word made flesh, children of God, light and dark. They could demonstrate a clear understanding of the teachings and meaning behind them.	

Question			
17(a)	(ii)	To what extent are these views justified?	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates are likely to have relied heavily on textual narrative, with little reference to meaning or scholarship.	
2	4-6	Candidates are likely to express a view regarding the nature of the teachings, possibly with some reference to scholars and coming to a simple conclusion.	
3	7-9	Candidates are likely to have offered one or more opinions, backed up by the views of scholars.	
4	10-12	Candidates are likely to have offered clear, evaluative opinions of the teachings concerned and making use of the contributions of key scholars as well as informed personal opinion, arriving at a balanced conclusion.	

Question			
17(b)	(i)	'The Gospel was written to show that Jesus Christ is the Messiah.' Examine this view of the purpose of the author of either Luke's Gospel or the Fourth Gospel.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	For Luke, candidates are likely to have identified one or more key features of the purpose but will rely heavily on re-telling textual narrative. For Fourth Gospel, candidates are likely to have identified one or more key features of the purpose but will rely heavily on re-telling textual narrative.	
2	5-9	For Luke, candidates are likely to have identified some key ideas concerning the purpose, but at a limited level and with little or no understanding of the broader theological principles. May be reliance on textual narrative description. For Fourth Gospel, candidates are likely to have identified a range of key ideas concerning the purpose, but at a limited level, with little or no understanding of the broader theological principles. May be reliance on textual narrative description.	
3	10-14	For Luke, candidates are likely to demonstrate knowledge and understanding of the possible purposes usually with reference to relevant scholars and make some reference to the internal and external evidence. For Fourth Gospel, candidates are likely to demonstrate a good knowledge and understanding of the possible purposes usually with reference to relevant scholars and make some reference to the internal and external evidence. Some attempt may be made to display this knowledge within a structure that considers the alternative theories and ideas concerning that purpose.	
4	15-18	For Luke, candidates typically ought to demonstrate a wide knowledge of possible purposes with reference to scholars, and have an understanding of the purposes within the context of the time. They are likely to demonstrate knowledge of the textual evidence and examine external ideas and influences. For Fourth Gospel, candidates typically ought to demonstrate a wide knowledge of possible purposes with reference to relevant scholars and have an understanding of the purposes within the context of the time. They may be able to fluently demonstrate their knowledge of the textual evidence whilst examining external ideas and influences.	

Question			
17(b)	(ii)	Evaluate the view that other purposes are more significant.	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates are likely to have made broad comment on possible purposes but with little or no critical consideration of their significance.	
2	4-6	Candidates are likely to express a view regarding the possible purposes and coming to a simple conclusion. Will probably name a scholar.	
3	7-9	Candidates are likely to have offered one or more opinions as to the possible different purposes of the author, such as reference to other ideas current at the time. Reference to scholarly argument should be included.	
4	10-12	Candidates are likely to offer clear opinions of the different views and theories concerning possible purposes and make use of the contributions of key scholars as well as informed personal opinion, arriving at a balanced conclusion.	

Question			
18(a)	(i)	‘The religious and political authorities crucified Jesus because they believed he was a threat to their status.’ Explain this claim, with reference to either Luke’s Gospel or the Fourth Gospel.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	For Luke/Fourth Gospel, candidates may show some simple knowledge of the textual narrative, expressed almost entirely in descriptive terms.	
2	5-9	For Luke/Fourth Gospel, candidates may refer to knowledge and understanding of the textual narrative and background, but are likely to be dependent re-telling the story.	
3	10-14	For Luke/Fourth Gospel, candidates are likely to offer a reasonably full knowledge and understanding of textual narrative and background, with accurate association with fulfilment of scripture and Old Testament symbolism together with some reference to the work of appropriate scholars. Answers are likely to be more focused around differing motives of the religious and political authorities, balanced by reference to scholars and text.	
4	15-18	For Luke/Fourth Gospel, candidates are likely to demonstrate a full knowledge and understanding of the textual narrative and background, making reference, where appropriate to relevant scholars. Some element of comparison between the actions of the religious and political authorities may be evident. Answers will be well balanced in their consideration of the motives behind the actions, supported by scholarly debate.	

Question			
18(a)	(ii)	Why did Pilate decide to crucify Jesus?	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates are likely to have shown a basic awareness of the text and make a descriptive account of the actions of Pilate.	
2	4-6	Candidates are likely to express simple ideas about the actions of Pilate, based on textual reference or personal opinion.	
3	7-9	Candidates are likely to make connections between the actions and intentions of Pilate to offer a clear conclusion as to the nature of that action.	
4	10-12	Candidates are likely to have demonstrated a clear understanding of why Pilate acted as he did. They may offer well-considered conclusions supported by substantiated personal opinion and use of scholars.	

Question			
18(b)	(i)	Examine the meaning of two religious features contained in the crucifixion narrative, with reference to either Luke's Gospel or the Fourth Gospel.	(18)
Indicative Content			
Level	Mark	AO1	
1	1-4	For Luke/Fourth Gospel, candidates are likely to show a basic awareness of one or more features and offer a basic view of the background and meaning. Answers are likely to be largely descriptive.	
2	5-9	For Luke/Fourth Gospel, candidates are likely to demonstrate a knowledge and understanding of the main features and to present a simple range of examples and references from scripture.	
3	10-14	For Luke/Fourth Gospel, candidates may offer a range of features, supported by reference to textual narrative, Old Testament symbolism and the views of scholars.	
4	15-18	For Luke/Fourth Gospel, candidates could show a full and clear understanding of selected religious features and offer a range of views concerning their meaning, supported by relevant scholarship and reference to fulfilment of scripture and Old Testament symbolism.	

Question			
18(b)	(ii)	Why was the resurrection so important?	(12)
Indicative Content			
Level	Mark	AO2	
1	1-3	Candidates are likely to interpret the view of the author in their own terms and make a simple reference to the views of scholars. Any conclusion drawn is likely to be personal opinion.	
2	4-6	Candidates may show a simple understanding of the importance and draw a relevant conclusion as to the significance of the resurrection. May refer to one or more scholars.	
3	7-9	Candidates are likely to demonstrate a clear understanding of the resurrection and its importance to the author. They may be able to draw a clear conclusion based on personal opinion and with the views of scholars.	
4	10-12	Candidates are likely to demonstrate a clear understanding of the resurrection narrative and assess its importance. This may be done by reference to the implications for readers of that time. A substantiated conclusion is likely to be drawn on the basis of personal opinion and scholarship.	

Unit 4: Implications

This generic mark scheme is to be used in conjunction with the question specific indicative mark schemes which follow. A response will be read to identify the band of the questions specific indicative mark scheme into which the response falls. The descriptors within the generic mark scheme will then be used to determine the precise mark for the response.

Assessing Quality of Written Communication

QWC will have a bearing if the QWC is inconsistent with the communication element of the descriptor for the level in which the candidate's answer falls. If, for example, a candidate's Religious Studies response displays mid Level 3 criteria but fits the Level 2 QWC descriptors, it will require a move down within Level 3.

Assessment Objective 1

Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples, and correct language and terminology appropriate for the course of study. Candidates should also demonstrate knowledge and understanding of the connections between different elements of their course of study.

Level	Descriptor	Marks
1	<p>Partial attempt to offer a re-statement of some aspects of the passage, based on re-iteration and simple comprehension. Limited and unstructured knowledge of examples and/or evidence relevant to the meaning of the passage.</p> <p>The writing may have some coherence and it will be generally comprehensible, but passages will lack clarity and organisation. The skills needed to produce effective writing will not normally be present. Frequent syntactical and/or spelling errors are likely to be present.</p> <p>Low Level 1: 1-2 marks mostly an attempt to re-iterate or reword some of the contents of the passage, without further elaboration; expression lacks clarity; not entirely worthless</p> <p>Mid Level 1: 3-4 marks simple restatement of some of the contents of the passage; random, fragmented, mainly unrelated information from beyond the passage used to support comprehension; expressed imprecisely</p> <p>High Level 1: 5-6 marks basic restatement of the contents of the passage showing simple comprehension; mainly unstructured but relevant information from beyond the passage to support comprehension; expressed with limited clarity</p>	1-6
2	<p>Uncritical presentation of the argument/interpretation of the passage; limited ability to identify and select the most relevant/important information and, therefore, reflecting little understanding; over reliance on repetition of the chosen passage.</p> <p>The writing will show elements of coherence but there are likely to be passages which lack clarity and/or proper organisation. The range of skills needed to produce a convincing essay is likely to be limited. Frequent syntactical and/or spelling errors are likely to be present.</p>	7-12

	<p>Low Level 2: 7-8 marks simple identification of the argument/interpretation in the passage; some links to limited but relevant evidence/examples from beyond the passage; over-emphasis on repetition/rephrasing of the text; some basic clarity of expression</p> <p>Mid Level 2: 9-10 marks identification and re-statement of the argument/interpretation in the passage; organised to show some awareness of the contents of the passage; a selection of mainly relevant evidence/examples from other sources linked with the argument; expression lacks clarity but the overall meaning is accessible</p> <p>High Level 2: 11-12 marks re-statement and elaboration of the argument/interpretation in the passage; linked with a limited selection of relevant evidence/examples from other sources; organised simply to show basic understanding of the contents of the passage; expressed with sufficient accuracy to make the meaning clear</p>	
3	<p>Presentation of a selection of relevant evidence and examples, drawing on different elements in their course of study, which reflect a basic understanding of the argument/interpretation of the passage; some use of specialised religious language in appropriate contexts.</p> <p>The answer will show some degree of direction and control but these attributes will not normally be sustained throughout the answer. The candidate will demonstrate some of the skills needed to produce a convincing essay, but there may be passages which show deficiencies in organisation. The answer is likely to include some syntactical and/or spelling errors.</p> <p>Low Level 3: 13-14 marks a general but partial explanation of the argument/interpretation in the passage; supported by relevant evidence/examples from other areas of the course of study; organised and expressed with adequate clarity using a limited range of technical terms</p> <p>Mid Level 3: 15-16 marks a clear and valid explanation of the argument/interpretation in the passage; with links to elements of other areas of study to provide elaboration; expressed clearly with some technical terms used appropriately</p> <p>High Level 3: 17-18 marks a basic understanding of the argument/interpretation in the passage; explained by reference to links to other areas of study; expressed clearly using appropriate technical terms</p>	13-18
4	<p>Clear understanding of the main point(s) and key idea(s) of the argument/interpretation of the passage, deploying material from different elements of their course of study; set in an appropriate context, with some analysis of key concepts; using relevant religious terms.</p> <p>The exposition will be controlled and the deployment logical. Some syntactical and/or spelling errors may be found but the writing will be coherent overall. The skills required to produce a convincing and cogent essay will be mostly in place.</p>	19-24

	<p>Low Level 4: 19-20 marks basic but clear understanding of the main point(s) of the argument/interpretation in the passage; supported by and linked with material from different areas of study; deployment and minimal explanation of some key ideas and concepts relevant to the passage; expressed clearly using appropriate technical terms in context</p> <p>Mid Level 4: 21-22 marks clear understanding of the main point(s) of the argument/interpretation in the passage; elaborated by links with material from different areas of study; use and explanation of key ideas and concepts relevant to the passage; clearly and accurately expressed using technical terms</p> <p>High Level 4: 23-24 marks clear and focused understanding of the main point(s) of the argument/interpretation in the passage; explained by reference to ideas from different areas of study; some analysis of key ideas and concepts relevant to the passage; expressed accurately and clearly using technical language</p>	
5	<p>Comprehensive understanding of the argument/interpretation of the passage, demonstrated through clear and critical analysis; applying principles/ideas from different elements of their course of study; and proficient use of religious language, discussed within a wider context.</p> <p>The answer will be cogent and lucid in exposition. Occasional syntactical and/or spelling errors may be found but they will not impede coherent deployment of the material and argument. Overall, the answer will show mastery of essay-writing skills.</p> <p>Low Level 5: 25-26 marks analysis of the key issues in the passage; supporting clear understanding of the argument/interpretation; explained by reference to ideas from other areas of the course of study; showing some breadth and/or depth of understanding; clear and concise, expressed using technical language widely</p> <p>Mid Level 5: 27-28 marks thorough analysis of the key issues in the passage; showing a clear understanding of the argument/interpretation; explained by comparison or contrast with ideas from other areas of the course of study; showing breadth and/or depth of understanding; clear and concise, expressed straightforwardly using technical language widely</p> <p>High Level 5: 29-30 marks critical analysis of the key issues in the passage; focused on a coherent discussion of the argument/interpretation; explained cogently by applying ideas from other areas of the course of study; showing considerable breadth and/or depth of understanding; a clear and comprehensive response to the task; expressed succinctly with skilful use of technical language</p>	25-30

Assessment Objective 2

Critically evaluate and justify a point of view through the use of evidence and reasoned argument. Candidates should also relate elements of their course of study to their broader context and to aspects of human experience.

Level	Descriptor	Marks
1	<p>An attempt to offer a personal response to the topic or theme of the passage, but largely unsupported by evidence or argument; showing marginal awareness of the implications of the expressed viewpoint for its broader context and in relation to aspects of religion and human experience; imprecisely expressed.</p> <p>The skills needed to produce effective writing will not normally be present. The writing may have some coherence and will be generally comprehensible, but lack both clarity and organisation. High incidence of syntactical and/or spelling errors.</p> <p>Low Level 1: 1 mark token awareness of the view(s) expressed in the passage; a personal response with little or no justification; marginal awareness of any possible link between the issue in the passage and a wider issue of religion and/or human experience; expressed without clarity or direction</p> <p>Mid Level 1: 2-3 marks minimal awareness of the view(s) expressed in the passage; a response expressed as a personal point of view; with limited justification by reference to an argument; evidence of awareness of a possible link between the subject of the passage and a wider issue of religion and/or human experience; expressed imprecisely</p> <p>High Level 1: 4-5 marks a personal opinion relevant to the view(s) expressed in the passage; partly justified by reference to a relevant argument or piece of evidence; marginal understanding of the possible impact of the opinion/subject of the passage on a wider issue of religion and/or human experience; expressed with limited clarity</p>	1-5
2	<p>A basic response to the view(s) expressed in the passage, based on limited evidence or argument; a point of view with a simple justification based on a limited range of evidence and/or reasons; an attempt to consider a possible implication of the expressed viewpoint for its broader context; or in relation to aspects of religion and/or human experience; communicated within a framework which makes the meaning sufficiently clear.</p> <p>Range of skills needed to produce effective writing is likely to be limited. There are likely to be passages which lack clarity and proper organisation. Frequent syntactical and/or spelling errors are likely to be present.</p> <p>Low Level 2: 6 marks limited discussion of the view(s) expressed in the passage; a personal response supported by minimal related evidence or argument; an attempt to make a possible link between the expressed viewpoint and some aspect of a wider issue related to religion and/or human experience; expressed with adequate clarity</p>	6-10

	<p>Mid Level 2: 7-8 marks a basic discussion of the view(s) expressed in the passage; a personal response supported by at least one relevant argument or piece of evidence; a relevant link made between the expressed viewpoint and a wider issue related to religion and/or human experience; expressed within a sufficiently clear framework</p> <p>High Level 2: 9-10 marks a justified response to the view(s) expressed in the passage; supported by some relevant evidence, examples or reasons; an attempt to consider a possible implication of the expressed viewpoint for a wider issue related to religion and/or human experience; expressed clearly</p>	
3	<p>Justification of a point of view using evidence and relevant argument; based on an attempt to offer a simple critical assessment of the view(s) expressed in the passage; with some evidence of awareness of some of the possible implications of the expressed viewpoint for its wider context in relation to aspects of religion and/or human experience; expressed clearly and accurately, using some technical vocabulary.</p> <p>The candidate will demonstrate most of the skills needed to produce effective extended writing but there will be lapses in organisation. Some syntactical and/or spelling errors are likely to be present.</p> <p>Low Level 3: 11 marks a point of view supported by reference to evidence and argument; based on an attempt to make a simple but relevant assessment of the view(s) expressed in the passage; a basic awareness of a possible implication of the expressed viewpoint for an aspect of religion and/or human experience; expressed clearly and accurately with occasional use of technical terms</p> <p>Mid Level 3: 12-13 marks a point of view justified by deploying appropriate evidence and reasons; based on an assessment, with reasons, of the view(s) expressed in the passage; a clear awareness of one or more implication(s) of the expressed viewpoint for aspects of religion and/or human experience; expressed clearly and accurately with some use of technical terms</p> <p>High Level 3: 14-15 marks a point of view justified by cogent evidence and reasoning; based on an attempt to assess critically the view(s) expressed in the passage; showing a basic understanding of the implication(s) of the expressed viewpoint for aspects of religion and/or human experience; expressed clearly and accurately with good use of technical language</p>	11-15
4	<p>A critical evaluation of the point of view expressed in the passage, based on coherent discussion, by reference to alternative approaches to the theme/topic; a statement of the candidate's own stance, based on reasoning and supported by evidence and argument; discussion of possible implications of the expressed viewpoint in relationship to religion and human experience; expressed accurately and fluently, using a range of technical vocabulary.</p> <p>The skills needed to produce convincing extended writing in place. Good organisation and clarity. Very few syntactical and/or spelling errors may be found. Excellent organisation and planning.</p>	16-20

	<p>Low Level 4: 16 marks a critical assessment of the viewpoint(s) expressed in the passage; supported by coherent discussion and typically based on an analysis of alternative approaches; leading to a clearly expressed point of view justified by reasoning and evidence; a consideration of some possible implications of the expressed viewpoint for religion and human experience; focused response to the task, expressed carefully with frequent use of technical language</p> <p>Mid Level 4: 17-18 marks a sound attempt at an evaluation of the viewpoint(s) expressed in the passage; supported by coherent and reasoned discussion; typically based on a critical analysis of alternative approaches; leading to a clearly expressed point of view justified by careful reasoning and evidence; discussion of potential consequences of the point of view for religion and human experience; extensive response to the task, expressed fluently with wide use of technical language</p> <p>High Level 4: 19-20 marks a comprehensive response to the task; a careful, critical evaluation of the viewpoint(s) expressed in the passage; based on a detailed analysis and reasoned discussion of alternative approaches; leading to a cogently justified point of view; an attempt to analyse potential consequences of the point of view in relation to religion and human experience; expressed clearly and concisely with skilful use of technical language</p>	
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Each level descriptor above concludes with a statement about written communication. These descriptors should be considered as indicative, rather than definitional, of a given level. Thus, most candidates whose religious understanding related to a given question suggests that they should sit in a particular level will express that understanding in ways which broadly conform to the communication descriptor appropriate to that level. However, there will be cases in which high-order thinking is expressed relatively poorly. It follows that the religious thinking should determine the level. Indicators of written communication are best considered normatively and may be used to help decide a specific mark to be awarded within a level. Quality of written communication which fails to conform to the descriptor for the level will depress the award of marks by a sub-band within the level. Similarly, though not commonly, generalised and unfocused answers may be expressed with cogency and even elegance. In that case, quality of written communication will raise the mark by a sub-band.

Philosophy of Religion

Question			
1	(a)	Examine the argument and/or interpretation in the passage.	(30)
Indicative Content			
Level	Mark	AO1	
1	1-6	Candidates may provide a simple summary of the passage with limited attention to terms such as 'argument'.	
2	7-12	Candidates may provide a basic understanding of the passage about reasons to reject these arguments for the existence of God with some attention to terms such as teleological argument and the view that the interest of philosophy of religion is focused on human life.	
3	13-18	Candidates may clarify the main line of reasoning regarding criticisms of arguments for the existence of God. Candidates may examine concepts and terms such as cosmological argument and Hume's criticisms of this argument such as attention to necessary existence. Candidates may refer to the likes of Swinburne and his contributions to this debate about the supposed devastating blow to these arguments for the existence of God.	
4	19-24	Candidates are likely to understand the key argument in this passage. They may highlight the view that arguments for the existence of God have been demolished. A result of this for philosophy, is what can be said about the religious dimension of life. In the process of presenting this candidates may exemplify key points such as the major ways in which Hume criticised the design argument and the main thrust of Kant's critique of the ontological argument. They may analyse key concepts and terms such as 'proofs', deistic projects and the religious dimension of human life. Candidates may focus on the scholarship of Hume and Kant although they may use various additional views such as Mill and Russell as opponents of arguments for the existence of God. Some candidates may point to the contributions of Hume and Kant to the new developments in philosophy of religion such as an attempt to bring religion into the realm of practical reason rather than deductive theory.	
5	25-30	Candidates are likely to contextualise their answer by setting out the main background issues and highlighting the substantive ideas. They may analyse the principles and reasons for the rejection of these arguments for the existence of God. They may have a clear understanding of the renewed focus of philosophy of religion in terms of practical reason and clarify some significant implications about this shift in emphasis.	

Question			
1	(b)	Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience.	(20)
Indicative Content			
Level	Mark	AO2	
1	1-5	Candidates may present a superficial account of a few views for and against such as for the design argument without a focus on the question.	
2	6-10	Candidates may argue against this passage at a simple level. They may consider that the passage leads to unfounded scepticism and they may achieve this by means of debating the criticisms that can be raised against Hume's rejection of the design argument.	
3	11-15	<p>Candidates may debate the implications of this passage about the negative impact of sceptical enquiry on religious beliefs. They may compare some views for and against the argument in the passage and come to their own line of reasoning. They may present a realist case to support the integrity of belief in God or weigh up an ant-realist stance about the limitations of language and reason as a way of assessing religious belief.</p> <p>In terms of implications for religion candidates may argue that the phenomenon of religion is a more legitimate field of enquiry than metaphysics. In terms of human experience candidates may argue that human reason is supreme.</p>	
4	16-20	<p>Candidates are likely to debate the line of reasoning in this passage weighing up strengths and weaknesses of the arguments. Candidates may argue in support of the passage that proofs for the existence of God are null and void using the views of Ayer and Dawkins. Others may sustain a view that some of these arguments are justifiable. Candidates may use exemplar material from relevant scholars such as Swinburne and Hick. Candidates may build up a coherent and justifiable argument.</p> <p>Candidates may evaluate the implications for religion in the sense that if correct the passage shows that a metaphysical enquiry about religious belief has no justification. From the perspective of human experience candidates may debate the insights that philosophy of religion may offer into such topics as religious experience and issues such as agnosticism.</p>	

Ethics

Question			
2	(a)	Examine the argument and/or interpretation in the passage.	(30)
Indicative Content			
Level	Mark	AO1	
1	1-6	At this level, candidates are likely to offer one or more points which attempt to reiterate aspects of the passage but will demonstrate very limited understanding of its meaning.	
2	7-12	At this level, candidates will typically show little understanding of the argument that moral theorising is an everyday activity though they may recognise, for example, the implications of the fact that we appeal to special circumstances and relationships on a regular basis to aid decision making.	
3	13-18	At this level candidates are more likely to make links with ethical theories they have studied and will show an understanding of the general argument that moral theorising is practiced on an everyday level, not just in the academic world. They may suggest reasons why this is so, appealing to special relationships and responsibilities, for example, or to our awareness that we need to consider the possible consequences of an action.	
4	19-24	At this level, candidates will typically be able to express the main aspects of the argument that moral theorising is an everyday exercise, not just an academic pursuit, and unpack some ideas associated with this. They are likely to recognise the appeal to features of moral theory which arise in moral theorising and the view that such theorising quickly reaches a conclusion for practical purposes.	
5	25-30	At this level candidates will typically have a clear understanding of the argument in the passage that moral theorising is not just an academic exercise but is something which happens at some level on an everyday basis. They may draw clear examples of such theorising, without repeating those from the passage and examine how this happens at different levels of importance relative to the decision being made or action taken. They will typically be able to examine the question of why we feel able to do this and why, for pragmatic purposes, it is an important exercise. They will typically understand the argument that it is a practical exercise than a genuine search for truth which is concluded as quickly as can be achieved and that aspects of moral theory arise in everyday theorising - such as issues of prima facie relationships, duties and obligations, consequentialism, treating people as ends not means. Case studies, where appropriate, will be used to further the discussion, not just anecdotally.	

Question			
2	(b)	Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience.	(20)
Indicative Content			
Level	Mark	AO2	
1	1-5	At this level, candidates are likely to struggle to evaluate the argument that moral theorising is part of everyday life but may offer a simple justification for or against the argument. They may suggest that we do not formally use moral theories in everyday moral decision making but act instinctively or intuitively, or they may suggest that moral theories are derived from everyday decision making processes.	
2	6-10	At this level, candidates are likely to make a stronger attempt to evaluate the argument, and to push towards a balanced conclusion. They are likely to refer to more aspects of the passages, extending their discussion, such as the question of whether everyday moral theorising is more pragmatic than truth seeking.	
3	11-15	An evaluative approach will typically be clear in the candidate's response, offering alternative views on whether moral theorising is an everyday activity and drawing on material from the rest of the course. Evaluation of material from the whole of the passage is more likely to be evident.	
4	16-20	Candidates will typically fully evaluate the view that moral theorising is an everyday activity, drawing on a range of theories and examples to show in what ways this takes place and offering counter arguments. At this level, candidates are likely to evaluate the whole passage, including the concluding observation that moral theorising fills a conversational niche and distinguish between the moral theorising that actually guides our moral decision making and that which is purely conversational.	

Buddhism

Question			
3	(a)	Examine the argument and/or interpretation in the passage.	(30)
Indicative Content			
Level	Mark	AO1	
1	1-6	Candidates may provide a simple summary of the passage with partial attention to some ethical teachings such as the requirement for monks to have the minimum of possessions with limited attention to the views in the passage.	
2	7-12	Candidates may provide a basic understanding of the passage with an account of basic Buddhist teachings on ethics such as the first precept and links between meditation and character development such as a narrative account of the Sigala sutta.	
3	13-18	Candidates may clarify the main interpretation concerning the context of ethics in Buddhism alongside meditation. Candidates may clarify key terms such as 'a good life' and 'character development'. Candidates may base their approach on an examination of these ideas in the noble eightfold path. They may examine the particular types of virtue associated with types of meditation such as metta-meditation and the stages involved in the development of loving-kindness.	
4	19-24	Candidates are likely to stress the type of interpretation in this passage that Buddhist ethics integrates ethical concerns with meditation so that it encapsulates a way of life to liberation. Candidates may place this approach in context, akin in some ways to some Hindu views of dharma leading to the status of the four noble truths and subsequent significance of Ashoka and his dharma. Candidates may analyse key terms and expressions such as virtues, meditational exercises, a 'normative' recommendation. Candidates may select particular exemplars such as the five precepts and analyse relevant sources to further their examination. Candidates may refer to particular Buddhist traditions such as the seamless approach to ethics and mediation in the Theravada Sangha and the different approaches to ethics in some Pure Land traditions. Candidates may display the range of background reading such as the use of Rahula for ethics in Theravada and Ling on the Ashokan dharma.	
5	25-30	Candidates are likely to contextualise their answer by setting out the main background issues and highlighting the substantive ideas. They may analyse the principles underpinning the cohesion between ethics and meditation. They may have a clear understanding of the focus of the normative recommendation concerning moral endeavour linked to the path towards enlightenment via a culture of the mind. Candidates may clarify some significant implications about the distinctive approach of Buddhist ethics.	

Question			
3	(b)	Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience.	(20)
Indicative Content			
Level	Mark	AO2	
1	1-5	Candidates may present a superficial account of a view in support of this passage with a recapitulation of parts of the eightfold path. Candidates may identify particular Buddhist codes as seen in the life style of monks but without understanding their significance in an argument.	
2	6-10	Candidates may argue in support of this passage at a simple level showing a coherence between the teachings of the Buddha as seen in the eightfold path and the value of Buddhist virtues such as equanimity.	
3	11-15	<p>Candidates may debate the implications of this passage about the interpretation of ethics alongside meditation. Some may argue that this accords with the teaching of the Buddha and Buddhist scriptures. Candidates may argue that some virtues are more fundamental than others such as those associated with the first precept and how this permeates the development of Buddhism including practical implications about non-injury and passive resistance.</p> <p>In terms of implications for religion candidates may argue for the closeness of the relationship between religion and morality and that in a Buddhist context they cannot be separated one from the other. In terms of human experience candidates may debate the distinctive features of Buddhist ethics with its links to particular life styles including abstinence from alcohol and drugs and the controversies associated with its sexual codes.</p>	
4	16-20	<p>Candidates are likely to debate the interpretations in this passage, considering a range of evidence and viewpoints. Some may argue in support of the idea of the fusion between ethics and meditation although some may consider alternative approaches within Buddhism including Shin and its emphasis on the nembutsu above all other practices. Some candidates may debate issues about priority in the sense of considering the issue whether some aspects of the Buddhist path are more significant than others, including notions of the wisdom of the enlightened one putting into perspective views about the purposes of the ethical way. Candidates may build up a coherent and justifiable interpretation.</p> <p>Candidates may evaluate the implications for religion in the sense that in this case Buddhism may be seen to be a distinctive approach because of the interplay between meditation and character development unlike many other traditions.</p> <p>From the perspective of human experience candidates may debate the legitimacy of linking ethics with meditation because of the ethical controversies of the 'is-ought' debate.</p>	

Christianity

Question			
4	(a)	Examine the argument and/or interpretation in the passage.	(30)
Indicative Content			
Level	Mark	AO1	
		There is a variety of credit-worthy responses. This is one suggested answer - the extract could be discussed using other examples to illustrate the points made, Liberation Theology, for example. The suggestions below assume that the candidate has not studied the ethics option.	
1	1-6	Answers are likely to repeat wording of the passage, are likely to say that Jesus' ethical standards are so high that they are impossible to keep. The answers are likely to misunderstand the reference to Nazi Germany.	
2	7-12	Answers are likely to restate the passage, perhaps quoting an example of Jesus' ethical teaching, marriage and divorce and perhaps, giving examples of the moral collapse in Nazi Germany.	
3	13-18	Are likely to discuss Jesus' ethical teaching in the light of his teaching about the kingdom of God. The answers may consider the attitudes of the different Churches towards moral teaching perhaps using the examples of attitudes towards marriage and divorce, comparing the absolute moral standards of the Roman Catholic Church with the more liberal teaching of the Anglican and Free Churches.	
4	19-24	Candidates may develop the discussion with reference to the teachings and actions of Dietrich Bonhoeffer, typically his decision to abandon pacifism to join the fight against the Nazis and his teaching about discipleship and the example of Jesus. The answer may link the discussion of Bonhoeffer's teaching with comment about the place of religious communities in the modern world.	
5	25-30	Answers are likely to link together the argument in the passage with relevant examples of Jesus' teaching in the Gospels and examples from the study of Christianity. There should be exegesis of the New Testament passages and a discussion of Bonhoeffer's actions and teaching addressing the comment in the final sentence.	

Question			
4	(b)	Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience.	(20)
Indicative Content			
Level	Mark	AO2	
1	1-5	Answers are likely to make simple comments, typically, about the perversion of Christianity in Nazi Germany.	
2	6-10	Answers are likely to make comments such as, Jesus' ethical teaching was so demanding because he believed that the Kingdom of God was imminent, therefore more practical ethical teaching was not required.	
3	11-15	Answers are likely to take a wider view of the argument and examples discussed, typically, was Bonhoeffer right to resist the Nazis in the way he did, does his teaching agree with traditional Christian teaching or is it a contextual theology?	
4	16-20	Answers are likely to develop the discussion in L3 with reference to scholarly opinion, typically, Bonhoeffer's theology was developed by theologians in South Africa in the fight against apartheid. There is likely to be a clear attempt to answer the questions raised in the passage about Jesus' radical ethic and about the justice and order of the world and Jesus' teaching about love.	

Hinduism

Question			
5	(a)	Examine the argument and/or interpretation in the passage.	(30)
Indicative Content			
Level	Mark	AO1	
1	1-6	Candidates may provide a simple summary of the passage including illustrative material such as the events surrounding the salt depot at Dharasana with limited attention to the interpretation in the passage.	
2	7-12	Candidates may provide a basic understanding of the passage and may focus on key events in the life of Gandhi that illustrate his emphasis on non-violence. The narrative material may be given more prominence than analysis of its significance in this passage.	
3	13-18	Candidates may clarify the main line of interpretation about the range of ideas built into Gandhi's notion of ahimsa. Candidates may provide an accurate exposition of the main ideas in the passage noting significant terms such as disinterested non-violent action. Some may examine the Hindu notion of satya and truthfulness as a prominent theme in this passage. Candidates may relate this material to the context of Gandhi's life and teachings such as his views about British rule in India and his attempts to reconcile Hindus and Muslims.	
4	19-24	Candidates are likely to stress the type of interpretation in this passage that the message of Gandhi embraced not only non-injury but also a positive mode of action. Gandhi is one of the figures specified in unit 3. Candidates may place this examination in context so that Gandhi may be viewed from the perspective of a number of Hindu reformers and by so doing highlight what is distinctive about Gandhi. They may examine various influences on Gandhi including the Gita and Jaina and Buddhist precepts of ahimsa. Candidates are likely to analyse key terms and concepts such as ahimsa, satyagraha and universalised love. Candidates may adapt selected biographical material in order to illustrate their material including 'internal improvement' in South Africa and his educational and medical work in Champaran. Candidates may draw on various sources such as Gandhi's own writings and commentators such as Flood, Horsburgh and Zaehner.	
5	25-30	Candidates are likely to contextualise their answer by setting out the main background issues and highlighting the substantive ideas. They may analyse the principles underpinning Gandhi's distinctive interpretation of ahimsa. They may have a clear understanding of the multi-faceted features of ahimsa and clarify some significant implications and controversial aspects concerning disinterested non-violence.	

Question			
5	(b)	Do you agree with idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience.	(20)
Indicative Content			
Level	Mark	AO2	
1	1-5	Candidates may present a superficial account of a view about Gandhi such as his views about the harijans but without linking this into an argument.	
2	6-10	Candidates may argue in support of this passage at a simple level and refer to events associated with civil disobedience and discuss their success.	
3	11-15	<p>Candidates may debate the implications of this passage about the perceived value of non-violence and debate views for and against this such as a discussion about a just war policy and views in support of warfare in Hinduism. Some candidates may consider ethical issues about basing a code on consequences and also linking this to a universal principle.</p> <p>In terms of implications for religion candidates may comment on the influence of people such as Gandhi world-wide, indicating a view that some moral codes may be transferable beyond their own specific religious tradition. In terms of human experience candidates may consider ethical issues about basing a code on consequences and the debatable views about linking religious and ethical codes together.</p>	
4	16-20	<p>Candidates are likely to debate the interpretations in this passage. Some candidates may build up a case to support the positive portrayal of Gandhi and others may debate alternative views such as the problems associated with Gandhi and partition given he was against sub-federations. Some candidates may debate the possible tensions between the views in the Gita about duty and warfare and compare this to ahimsa in Gandhi's work. Some may refer to the view that Gandhi was one of the greatest reformers in Hinduism and comment on the sheer range of his interests and influence across a whole spectrum of Hindu ideals and practices. Candidates may debate his significance using exemplar material from different Hindu sources indicating diversity of views including those from orthodox Hindu groups. Candidates may build up a coherent and justifiable interpretation.</p> <p>Candidates may evaluate the implications for religion given the supremacy given to a specific moral code, which in this case is non-violent action, and how this may relate to religious traditions with different fundamental values. From the perspective of human experience candidates may debate the view that Gandhi had a significant impact on key figures world-wide including Martin Luther King.</p>	

Islam

Question			
6	(a)	Examine the argument and/or the interpretation in the passage.	(30)
Indicative Content			
Level	Mark	AO1	
1	1-6	Candidates may provide a simple summary of the passage with limited analysis of substantive points. They may describe an example from the five pillars such as zakat in terms of social justice.	
2	7-12	Candidates may provide a basic understanding of the passage about the key features of Muslim ethics such as its range and differences. Candidates may illustrate this approach by use of examples such as the changing role of women in different periods of history and in different Muslim countries.	
3	13-18	Candidates may clarify the main line of interpretation regarding the past and on-going diversity in Muslim ethics. Candidates may illustrate the main points by reference to major ethical themes from the Qur'an such as morality rooted in divine command with the figure of Muhammad as the embodiment of virtuous action. Candidates may examine distinctive features of diversity by reference to Shi'i ethics that moral values reside in the continuing authority of the Imam or his representative such as mullahs. This may be seen in contrast to Sufi moral values that link mysticism with moral behaviour and candidates may examine the incorporation of local moral customs into Sufi thought, hence illustrating the ideas of diversity in the passage.	
4	19-24	Candidates are likely to focus on the thrust of interpretation in this passage that Islam has had a diverse ethical heritage and needs to continue to adapt in line with its pluralism. Candidates may follow through and illustrate some key ideas in the passage such as the ethical diversity of its past, an understanding of contemporary transitional phase such as consciousness about identification and globalization of human society. Candidates may examine the view that ethical questions cannot be reflected in monolithic responses hence the importance of diversity in Muslim ethics. Candidates may analyse key terms such as diversity, pluralism, monolithic responses, globalisation. In addition they may analyse key terms in Muslim ethics such as taqwa namely the universal ethical mark of a truly moral being and community. Their examination may be illustrated by reference to different Islamic traditions such as Sunni, Shi'i and Sufi Islam in different countries. Candidates may draw on scholarship such as Brown, Nasr, Rahman.	
5	25-30	Candidates are likely to contextualise their answer by setting out the main background issues and highlighting the substantive ideas. They may analyse the principles underpinning the interpretation about pluralism and diversity in Islamic ethics. They may have a clear understanding of the interpretation about a transitional phase in the development of Islam. Candidates may clarify some significant implications about a debate between monolithic responses compared to diverse moral codes within Islam.	

Question			
6	(b)	Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience.	(20)
Indicative Content			
Level	Mark	AO2	
1	1-5	Candidates may present a superficial account of a view that supports the belief that Muslim ethics are based on revelation as seen in the Qur'an but without using this as a part of an overall argument.	
2	6-10	Candidates may argue in support of this passage at a simple level by means of evidence, such as the range of Muslim ethical codes across different countries, including family and sexual codes.	
3	11-15	<p>Candidates may debate the implications of this passage about the view regarding diversity in Muslim ethics compared to a system of normative ethics. Candidates may debate the evidence for and against stereotypes of supposed Islamic ethics. They may debate the view that God's nature precludes the notion that he might deliberately lead believers to sinful acts and that the human power to act was not one's own but comes from God. They may discuss the idea of 'free-will' in this context of Muslim ethics.</p> <p>In terms of implications for religion candidates may argue in support of an Islamic view against the separation between religion and morality. They may debate the view that good and evil are ultimately so because divine commands defined them as such. In terms of human experience candidates may argue that in terms of practical ethics Islam raises complex issues such as different interpretations of jihad.</p>	
4	16-20	<p>Candidates are likely to debate the interpretation in this passage weighing up strengths and weaknesses. Some candidates may support the passage by using evidence especially with attention to Muslim ethics in the contemporary world. They may debate the notion of a so-called 'unified' Muslim response to moral dilemmas with evidence of substantial disagreements among different traditions. On the other hand some may argue against the passage with views based on the divine command theory of ethics as seen in the Qur'an and revealed morality which is not subject to changing conditions. Candidates may build up a coherent and justifiable interpretation.</p> <p>Candidates may evaluate the implications for religion such as tensions between the authority of ethical monotheism and significant cultural changes and advances in medicine and science. From the perspective of human experience candidates may debate the views about the benchmarks for moral decisions and on what grounds these can be justified.</p>	

Judaism

Question			
7	(a)	Examine the argument and/or interpretation in the passage.	(30)
Indicative Content			
Level	Mark	AO1	
1	1-6	Candidates may provide a simple summary of the passage with limited attention to key terms. Candidates may present a basic account of some of the ten commandments.	
2	7-12	Candidates may provide a basic understanding of the passage about Jewish ethics noting a context of ethical monotheism and humans being made in the image of God. Candidates may draw attention to the range of differences in Jewish ethics and they may illustrate this with specific examples.	
3	13-18	Candidates may clarify the main line of reasoning regarding key features of considerable differences between Jewish groups regarding ethics. Candidates may illustrate these points by reference to Orthodoxy and Reform with attention to particular contributors and to particular dilemmas, noting abortion is mentioned in the passage. Candidates may examine the status of ethics within Judaism noting that in some traditions it is centrally important with emphases on loving kindness, justice and righteousness.	
4	19-24	Candidates are likely to focus on the thrust of argument in this passage that Judaism presents a fractured response to ethics and this reflects the nature of modernity. There is no one voice in Judaism and at times there are diametrically opposed views on ethics. Candidates may go through some of the significant exemplars used in this passage such as the view that ethics is essentially autonomous compared to the view that it is heteronomous and also opposing views on specific moral issues such as abortion. Candidates may analyse key concepts such as fractured responses, autonomous, heteronomous, Halakhah. They may place this type of analysis in context especially with reference to modern movements within Judaism. Candidates may draw on sources such as Avot and Maimonides and scholars such as Dorff, Kaplan, Neusner.	
5	25-30	Candidates are likely to contextualise their answer by setting out the main background issues and highlighting the substantive ideas. They may analyse the background influences for this type of diversity and the principles underpinning this interpretation about the fractured nature of Jewish ethics. They may have a clear understanding of the range of opposition within different Jewish traditions concerning ethical dilemmas. Candidates may clarify some significant implications of this view about the contradictory ethical views within Judaism.	

Question			
7	(b)	Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience.	(20)
Indicative Content			
Level	Mark	AO2	
1	1-5	Candidates may present a superficial account of this passage indicating differences of opinion about some of the ten commandments and how they may have changed but without an understanding of its place in an argument.	
2	6-10	Candidates may argue against this passage at a simple level. They may stress the significance of morality being revealed by God and consider underlying unchanging principles across different traditions such as a belief in selected attributes of God such as Creator of humanity.	
3	11-15	<p>Candidates may debate the implications of this passage about substantial disagreements within Jewish ethics. Candidates may achieve this by using a case study of abortion mentioned in the passage and consider the range of differences. In addition candidates may select issues such as homosexuality and the place of women across Jewish traditions. On the other hand, some may argue for the divine source of morality with authoritative ways of discerning God's will and candidates may illustrate this approach with particular examples such as the view that being created in God's image gives value to life, regardless of the individual's level of capacity or incapacity.</p> <p>In terms of implications for religion candidates may argue that moral codes are rooted in God's revelation and are immutable and hence the passage would be argued to be unjustifiable. In terms of human experience candidates may debate the moral values associated with righteousness and justice and ways of resolving disputes about these virtues.</p>	
4	16-20	<p>Candidates are likely to debate the line of reasoning in this passage weighing up strengths and weaknesses about the fractured nature of Jewish ethics. Some candidates may argue in favour of the passage noting evidence of differences. In addition to those quoted in the passage candidates may debate whether there is an ethical component independent of Halakhah and even if not, to consider whether one is superior to the other. Another exemplar may be the gender differences between Orthodox and Reform Judaism. Candidates may argue against the passage with the evidence of Jewish norms based on Jewish law as the authoritative source for knowing God's will and no change is necessary or possible. Candidates may build up a coherent and justifiable interpretation.</p> <p>Candidates may evaluate the implications for religion in the sense that in this case it may not be realistic to look for a 'Jewish approach' to a moral dilemma together with the notion of whether this problem of a monolithic approach may be extended to other religious traditions. From the perspective of human experience candidates may debate the ethical and implications of a belief in <i>imitatio Dei</i> and what this may signify for practical ethics.</p>	

Sikhism

Question			
8	(a)	Examine the argument and/or interpretation in the passage.	(30)
Indicative Content			
Level	Mark	AO1	
1	1-6	Candidates are likely to show limited comprehension of the text by occasional explanations, for example of the concept of 'householder'; and by focus on peripheral issues, such as charity; they will show little understanding of the main issue.	
2	7-12	Candidates will typically show comprehension of some parts of the passage, usually by a restatement of the text with little contextual reference to their course of study; they are likely to show partial understanding of some aspects of the argument.	
3	13-18	Candidates will typically show clear comprehension of the passage and of most of the key concepts used, such as asceticism and renunciation relating these to aspects of their course of study; they will use these as a basis for showing a basic understanding of the main argument about the householder as the true ethical practitioner in Sikhism.	
4	19-24	Candidates will typically show that they understand the main points of the argument by reference to key ideas and concepts leading to an analysis of argument in terms of its context within Sikh spirituality and a rejection of Hindu spirituality; they will draw on apposite examples from their course of study to support their analysis, and show a sound understanding of the thrust of the argument.	
5	25-30	Candidates are likely to contextualise their response by setting out the issue of how and in what context the spiritual life is to be followed, referring to some of the differences between Sikh and Hindu views; they will expound the Sikh emphasis on 'householder' spirituality, with a range of examples, as a basis for analysing the contention that ethics must be practised in the real world.	

Question			
8	(b)	Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience.	(20)
Indicative Content			
Level	Mark	AO2	
1	1-5	Candidates will typically give a simple reason for agreement with the view expressed, such as that it is in line with Sikh teaching; but they will offer only random and unfocussed comments about any wider implications.	
2	6-10	Candidates are likely to offer a straightforward opinion with limited reasons to support their own point of view and with minimal reference to possible alternatives; they will recognise in general terms that there may be wider implications to their viewpoint, without any coherent argument to define them.	
3	11-15	Candidates are likely to use reasons to justify their point of view, with some recognition of a possible alternative, and on the basis of an attempt to assess the stated view in the passage; they will make some general comments on the wider implications of their own viewpoint, for example in relation secular ethics.	
4	16-20	Candidates will typically analyse at least one alternative viewpoint about the ethical context, usually with reference to monasticism or asceticism, as a basis for justifying their own point of view; they might also use the 'urban' secular context of the passage as a basis for contrast; they will relate their conclusion, for example, to debates about religious ethics and their influence on or relevance to ethical behaviour generally.	

New Testament

Question			
9	(a)	Examine the argument and/or interpretation in the passage.	(30)
Indicative Content			
Level	Mark	AO1	
1	1-6	Candidates are likely to re-tell the key ideas of the passage, but without useful knowledge or understanding of theological/philosophical aspects. Answer may be unstructured, probably jumping from one idea to the other without the support of evidence or scholarship.	
2	7-12	Candidates are likely to have identified one or more key features of the teachings, but will rely heavily on textual description and show little understanding of the theological and/or philosophical argument. Candidates may have made little or no attempt to explain teachings in-depth. May be very limited reference to scholarly opinion.	
3	13-18	Candidates are likely to have correctly identified a range of key ideas but at a limited level in terms of breadth and depth and with little or no understanding of the broader theological issues. There may be reference to scripture and some re-telling of the narrative. Candidates may have made a limited attempt to express key ideas, but will lack depth of discussion.	
4	19-24	Candidates are likely to have focused on main point(s), i.e. the key features of one or more aspects, such as salvation or judgement, possibly from the angle of content of the particular scriptural passage, doctrine or scholarly view. They will typically define technical terms and use them in the correct way. Reference to named scholars and ideas could be appropriate.	
5	25-30	Candidates may offer comprehensive understanding and interpretation of the passage, specifically, the nature of evil, sin, God's love and salvation. They may analyse and apply theological/ philosophical principles/ ideas, for instance on God and morality, the nature of life after death, redemption, sacrifice and justification by faith. At this level candidates are likely to explain and comment critically on the passage, giving their own opinions and the views of scholars.	

Question			
9	(b)	Do you agree with the idea(s) expressed? Justify your point of view and discuss its implications for understanding religion and human experience.	(20)
Indicative Content			
Level	Mark	AO2	
1	1-5	Candidates are likely to have relied heavily on textual narrative, with little reference or evidence to highlight the meaning.	
2	6-10	Candidates are likely to express a view regarding the nature of the key ideas, possibly with passing reference to scholars and coming to a simple conclusion.	
3	11-15	Candidates are likely to have offered one or more opinions, backed up by the views of scholars as to the meaning of the theological and religious doctrines outlined. Personal opinion, backed up by scholarship, ought be evident.	
4	16-20	Candidates are likely to offer clear, evaluative opinions of the theology and philosophy behind the ideas in the passage concerned and making use of the contributions of key scholars as well as informed personal opinion, arriving at a balanced conclusion.	

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