GCSE

Religious Studies C

General Certificate of Secondary Education

Unit **B613:** Religion and Belief in Today's World: The Individual

Mark Scheme for June 2011

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AO1 part (a and b) question

Level 0 0	**No evidence submitted or response does not address the question.**
Level 1 1-2	A **weak** attempt to answer the question. Candidates will demonstrate little understanding of the question. • A small amount of relevant information may be included • Answers may be in the form of a list with little or no description/explanation/analysis • There will be little or no use of specialist terms • Answers may be ambiguous or disorganised • Errors of grammar, punctuation and spelling may be intrusive.
Level 2 3-4	A **satisfactory** answer to the question. Candidates will demonstrate some understanding of the question. • Information will be relevant but may lack specific detail • There will be some description/explanation/analysis although this may not be fully developed • The information will be presented for the most part in a structured format • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation.
Level 3 5-6	A **good** answer to the question. Candidates will demonstrate a clear understanding of the question. • A fairly complete and full description/explanation/analysis • A comprehensive account of the range and depth of relevant material. • The information will be presented in a structured format • There will be significant, appropriate and correct use of specialist terms. • There will be few if any errors in spelling, grammar and punctuation.

AO2 part (c) question

Level 0 0	**No evidence submitted or response does not address the question.**
Level 1 1-3	A **weak** attempt to answer the question. Candidates will demonstrate little understanding of the question. • Answers may be simplistic with little or no relevant information • Viewpoints may not be supported or appropriate • Answers may be ambiguous or disorganised • There will be little or no use of specialist terms • Errors of grammar, punctuation and spelling may be intrusive.
Level 2 4-6	A **limited** answer to the question. Candidates will demonstrate some understanding of the question. • Some information will be relevant, although may lack specific detail. • Only one view might be offered and developed • Viewpoints might be stated and supported with limited argument/discussion • The information will show some organisation • Reference to the religion studied may be vague • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation.
Level 3 7-9	A **competent** answer to the question. Candidates will demonstrate a sound understanding of the question. • Selection of relevant material with appropriate development • Evidence of appropriate personal response • Justified arguments/different points of view supported by some discussion • The information will be presented in a structured format • Some appropriate reference to the religion studied • Specialist terms will be used appropriately and for the most part correctly • There may be occasional errors in spelling, grammar and punctuation.
Level 4 10-12	A good answer to the question. Candidates will demonstrate a clear understanding of the question. • Answers will reflect the significance of the issue(s) raised • Clear evidence of an appropriate personal response, fully supported • A range of points of view supported by justified arguments/discussion • The information will be presented in a clear and organised way • Clear reference to the religion studied • Specialist terms will be used appropriately and correctly • Few, if any errors in spelling, grammar and punctuation.

		Mark Scheme	**Mark**	**Rationale/Additional Guidance**
		Answer any **two** questions, you must answer **all** parts (a-c) of the questions you choose.		
1	**(a)**	**Explain why one of the religions/secular philosophies you have studied might use symbols** Examiners should mark according to the AO1 descriptors. Candidates may consider some of the following: The specification suggests symbol as it is used in sacred writings/sources of authority. However, it is perhaps more natural to interpret this question more generally, and therefore other examples of symbols can be credited. Responses using Christianity might refer to symbols used in the biblical narrative; obvious examples perhaps include the institution of the Eucharist (Matt 26: 26-39, Mk14:22-25, Lk 22:17-21), or Paul's idea of the cross as a *scandalon* (1 Corinthians 1:18-25). They might also explain, for example, the Eucharistic symbols and the cross in Christian tradition. For Islam, candidates might explain how symbols are generally rejected as idolatrous. They might, however, refer to the use of the star and crescent moon as a symbol of the faith. Some might even refer to the use of the Arabic text as itself a symbol system, and some might explain the possible use of symbolic action, e.g. the positions for prayer during the ra'kah or prayer facing Makkah. For Judaism, some candidates might be aware of the use of symbols in the prophets to symbolise judgement or hope – e.g. the fruit basket and the plumb-line in Amos, the loincloth and the purchase of the field in Jeremiah. Some are likely to write more generally about, e.g. the Sabbath candles, the Menorah and Hannukiah.	**[6]**	Some candidates might take an historical approach, for example the use of the fish symbol by the early persecuted church.

		Mark Scheme	**Mark**	**Rationale/Additional Guidance**
1	**(a)**	In Hinduism, some might describe, for example, the story of Krishna becoming Arjuna's chariot driver in the Mahabharata as a kind of extended symbol concerned with ideas about reincarnation. Others might take the approach of describing the symbols used in puma – flowers, incense, and offerings of fruit, sweets etc, and the bell. For Buddhism, candidates are likely to describe some of the most commonly used symbols. Some might connect these to the life of the Buddha or to aspects of the scriptures or Buddhist teachings – for example, the eight-spoked wheel, the Bodhi tree, the lotus flower, the deer, the conch shell etc. In Sikhism, candidates are likely to explain the significance of the 5ks – khesh (uncut hair), kandha (comb), khara (steel bracelet), kirpan (short sword) and kacha (shorts) as symbols of articles of faith, worn especially by the Khalsa. Some might explain the chakar or circle representing the unchanging nature of God. It is likely that, for humanism, candidates will explain the use of the 'happy human' icon as a symbol of human flourishing. Some might suggest that Leonardo da Vinci's 'Vitruvian Man' has become a symbol of humanity, and particularly of ideas in the arts and sciences. Some might suggest that, for example, Dawkins' idea of DNA as 'bytes and bytes of digital information' is a kind of secular symbol system.		

		Mark Scheme	Mark	Rationale/Additional Guidance
1	(b)	**Describe how two of the religions/secular philosophies you have studied understand revealed truth.** Examiners should mark according to the AO1 descriptors. Candidates may consider some of the following: The question does not specify any particular number of religions/secular philosophies, so candidates are free to pick and choose. Candidates should be familiar with two religions/secular philosophies, although reference to these need not be balanced; some might focus more on differences within a particular religion or secular philosophy. Those discussing religious traditions are likely to focus on truth as revealed through scripture, however, other approaches – e.g. through religious experience, through prayer, through the sacraments – are also possible and should be credited accordingly. It is likely that those referring to Christianity will home in on more fundamentalist/literalist views of scripture vs more liberal ones, although of course literalist readings have not been dominant in the tradition. Some might refer to the idea of the Bible as the 'word of God,' although, again, for Christians, the bible is the witness to, or narrative of, the 'Word made flesh.' Some might be aware of the distinction between propositional and non-propositional revelation. In Islam, 'Qur'an' means 'recitation' – candidates might explain that the recitation of the Qur'an is therefore in quite a strong sense the 'word of Allah.' They might explain the unalterability of the text, and that translations are interpretations. Some might explain the story of how the Qur'an was revealed as relevant to its status. Some might discuss the status of the Hadith.	[6]	

		Mark Scheme	Mark	Rationale/Additional Guidance
1	(b)	Those discussing Hinduism are likely to explain the difference between smriti and shruti literature. They might explain the relative importance of the Vedas, the Bhagavad Gita, the Upanishads etc. They might explain how the different forms of scripture reveal the divine in different ways. Those discussing Judaism might explain the distinction between Torah and Talmud as 'oral Torah.' They might explain the different forms of writing in the TeNaKh – Torah, Nevi'im, and Ketubim – law, prophets and 'writings' – and their relative importance. They might explain different ways of understanding these. Some might be aware of midrash and the various rabbinical schools of interpretation. Those discussing Buddhism might explain the origins of the Pali and Sanskrit canons. They might explain the 'tripitaka' or 'three baskets,' believed to be the actual sayings of the Buddha and collected by groups of his disciples. They might discuss the relative importance of different scriptures for different Buddhist groups. Those discussing Sikhism might explain the importance of the Guru Granth Sahib Ji as the 'living guru.' They might explain its 'liturgical' role in the gurdwara. They might explain different understandings of it in different traditions, and some might be aware that it contains sacred writings from other religious traditions. Some might suggest that the Sikh understanding is that it is not a 'revealed' text at all. For Humanism, of course, there are no sacred texts. Candidates might focus on the idea of scientific evidence and personal experience as sources of truth. Others might suggest reason as of crucial importance. Some might be aware of the origins of these ideas in the 18th century Enlightenment.		Some candidates might identify humanism with atheism and this is creditable. They might offer the view that relativism is the atheist view of truth, and this is creditable, although not inevitable.

			Mark Scheme	Mark	Rationale/Additional Guidance
1	(c)		'Religious ideas are irrelevant to modern ethical issues.' Discuss this statement. You should include different, supported points of view, and a personal viewpoint. You must refer to more than one religion/secular philosophy in your answer.	[12]	
			Examiners should mark according to the AO2 descriptors.		
			Candidates may consider some of the following: Candidates must refer to more than one religion/secular philosophy in order to achieve full marks. However, these need not be referred to in equal depth/length.		
			Candidates are free to agree or disagree with the quotation and to explore their reasons for doing so.		
			The question is very broad, and some candidates might take the approach of discussing it through specific examples – the usual medical ethics sorts of issues of abortion, euthanasia etc, or sexual ethics, or social ethics such as poverty or global warming. Others might be more general, and either approach is valid.		
			They might suggest that, in an increasingly secular society, some ethical dilemmas simply do not arise; conversely, they might suggest that the ethical dilemmas remain sharp, but for many people, there is no longer a religious framework in which to think of them.		
			Some are likely to agree, suggesting, from a humanist point of view, that our ethical responsibilities are totally within the human world. Some might suggest that religious ideas are oppressive or repressive and have no relevance to the complex ethical issues of the modern world.		

		Mark Scheme	**Mark**	**Rationale/Additional Guidance**
1	**(c)**	Others might disagree and suggest that the religious teachings of, for example, Christianity, Judaism, and Islam, are timeless truths that are always relevant. There might be specific examples given, such as the Decalogue. Some might refer to the relevance of the ethical teaching in Surah 4 about treatment of widows and orphans as still having relevance to social ethics.		
		Some might suggest that Hindu ideas of dharma and ahimsa are still relevant.		
		Some might question whether Buddhist ethics are in fact in any sense religious. They might suggest that, for example, the Five Precepts and the idea of a 'middle way' are very intuitive ways of being moral.		
		Some might point to the flexible and tolerant nature of Sikh ethics. They might discuss Sikh attitudes to war – the idea of a Just War, for example, is present in Sikhism, and the tension within the religion historically between the demand to be peaceful and the need for militant action in the face of oppression.		

		Mark Scheme	Mark	Rationale/Additional Guidance
2	(a)	**Describe beliefs about life after death in one of the religions/secular philosophies you have studied.** Examiners should mark according to the AO1 descriptors. Candidates may consider some of the following: The question says 'different beliefs,' and therefore candidates are likely to pick up on the idea that there is diversity even within the one religion specified in the question. Those who answer on Buddhism are likely to focus on the idea of rebirth. Some might describe the concept of anatta, and the idea that rebirth does not imply personal survival. They might describe the cycle of samsara and the concept of nibbana/nirvana. Those focusing on Christianity might describe ideas of the resurrection of the body as linked to the resurrection of Jesus. They might refer to, for example, Paul's discussion of the general resurrection in 1 Corinthians 15. They might be able to describe these ideas as different from ideas of the immortality of the soul. Some might discuss ideas of heaven, hell, purgatory and the idea of judgement. In Hinduism, some description of reincarnation and the cycle of samsara is likely. The end of samsara is considered to be moksha, which some Hindus would interpret as the atman rejoining brahman. Candidates might consider the idea of karma. They might refer to these ideas in the Hindu scriptures e.g. the story of Krishna and Arjuna.	[6]	In Christianity historically the dominant view in the tradition is the resurrection of the body. However there is a vast array of views in contemporary Christianity. Some emphasise reward for good works, some emphasise an interpretation of Justification by Grace through Faith in which it is necessary to accept Jesus as personal saviour. All of these are creditworthy.

		Mark Scheme	Mark	Rationale/Additional Guidance
2	**(a)**	A variety of approaches is possible with humanism. Some might suggest that humanists reject any metaphysical belief in life after death, and see some form of materialism as the key humanist idea. Others might suggest, in line with some of Richard Dawkins' writings, that the genetic 'blueprint' of a human gives some kind of continuity. Others might describe his work on 'memes,' units of meaning like poetry or music in which people live on through their creative work. Others might approach it differently and describe near-death experiences and suggest biological reasons for these. In Islam, resurrection is the key idea, with the dead sleeping in the grave until judgement day, time which will seem to them like the 'twinkling of an eye.' They might describe the recording angels. Some might be aware of the Al-Mahdi, the 12th imam, who Shi'a Muslims believe did not die but will return to herald the new age of peace. Some might suggest hell is forever, whilst others might suggest that there will be a final release from hell because Allah is merciful. In Judaism, ideas about life after death were a comparatively late development. There is some reference to life after death in the book of Daniel and 2 Maccabees 7. There is the identification of 'soul' and 'breath' when G-d breathes into Adam's nostrils in Genesis 2. Some might describe ideas about Gehenna (hell) and Gan-Eden (heaven) Sikhs believe in reincarnation. A person's soul may be reborn many times as a human or an animal. The Guru Granth Sahib Ji says that the body is 'clothing for the soul' and is discarded at death. Everything that happens is Hukam – the will of Waheguru (God). There is a divine spark which is part of Waheguru in each person and this spark or soul is taken back to join Waheguru when a person is finally released from the cycle of rebirth. Some might be aware that there are differing views on the nature of karma, rebirth and liberation.		

			Mark Scheme	Mark	Rationale/Additional Guidance
2	(b)		**Explain why some followers of religions/secular philosophies might think that inter-faith communication is important. Examiners should mark according to the AO1 descriptors.**	**[6]**	
			Candidates may consider some of the following:		
			The question does not specify a particular number of religions/secular philosophies, so candidates might choose breadth or depth as a legitimate way of answering the question. The specification does require candidates to have studied two religions/secular philosophies, so candidates need to refer to at least two, although not necessarily in the same amount of detail.		
			Some candidates might suggest that more fundamentalist versions of some religions think that inter-faith communication is less important than proselytising, and this is a legitimate response which should be credited according to the levels.		
			Buddhism is more of a philosophy than a religion; however, candidates might be aware of and explain particular inter-faith initiatives, for example, Buddhist/Christian dialogue in relation to doctrine and to issues about justice and peace.		
			Since Christianity believes that Jesus Christ was God Incarnate, it is a central belief to show respect to all humanity. Many Christians see dialogue with other faiths as an essential element of this. Some candidates might explain exclusivism/inclusivism/pluralism as options in inter-faith dialogue for Christians. Reference to ecumenism can also be credited.		
			Hinduism has never been a proselytising religion, and has always placed an emphasis on practice in keeping the faith in the idea of dharma. This is perhaps a natural position from which to engage with those of different faiths.		

		Mark Scheme	**Mark**	**Rationale/Additional Guidance**
2	**(b)**	A secular liberalism according to which people's religious views are to be tolerated insofar as they do not harm others might be thought to be the default view for humanists. Such a view might take an academic and sociological interest in different religious beliefs, whilst rejecting the truth-claims that they make. Some candidates might give examples of significant discussions between humanists and people of faith on ethical and political issues, e.g. those concerned with peace and justice. Some might suggest that some humanists reject inter-faith dialogue, as they see no role for religion in the public arena. Some might explain recent local and national initiatives promoting Muslim/Christian dialogue, for example, the appointment of a Muslim woman as inter-faith advisor and lay canon of Blackburn Cathedral, in an area where there is a large and diverse Muslim community. They might, alternatively, approach the issue historically – Muhammad's ▓ wife's cousin, who was a Christian, first recognised him as a prophet. Muslims recognise prophets in common with 'people of the book' – Ibrahim, Musa, 'Isa etc. Jewish/Christian dialogue might seem to be of importance to both religions given their shared heritage; however, candidates might explain that this has not always been straightforward or conflict-free. There are some recent examples of Jewish/Muslim dialogue and co-operation in Israel/Palestine, with the express aim of peace and reconciliation.		

		Mark Scheme	**Mark**	**Rationale/Additional Guidance**
2	**(c)**	'**Fundamentalism is wrong.' Discuss this statement. You should include different, supported points of view, and a personal viewpoint. You must refer to more than one religion/secular philosophy in your answer.** Examiners should mark according to the AO2 descriptors. Candidates may consider some of the following: Candidates must refer to more than one religion/secular philosophy in order to achieve full marks. However, these need not be referred to in equal depth/length. Candidates are free to agree or disagree with the quotation and to explore their reasons for doing so. Candidates might agree with the quotation, suggesting that all fundamentalisms represent a turning of one's back on the (post)-modern world, and therefore as basically confused. Some might disagree for exactly the same reason. Some might explore the idea that there are different forms of fundamentalism, some focusing on a literal reading of scripture, some on proselytising and making converts, and some on a politicized, militant form of religion. They might argue that some, all, or none of these are wrong. They might consider what 'wrong' means here. Fundamentalism is not a notable feature of any Buddhist tradition. Buddhism is, perhaps, best understood as a kind of practical wisdom, so almost inevitably avoids fundamentalism.	**[12]**	Material that shows recognition that fundamentalism is not always concerned with a literal interpretation of scripture but with a strict, and even oppressive, way of practising a faith is creditable. Some candidates might debate different ways fundamentalism might be wrong. E.g. Morally wrong, untruthful, distortion of teachings etc.

		Mark Scheme	**Mark**	**Rationale/Additional Guidance**
2	**(c)**	Candidates might agree from a Christian or Jewish perspective, suggesting that fundamentalist interpretations of scripture not only conflict with modern science, but are internally incoherent, and unable to account for, for example, the quite different accounts of creation in Genesis 1 and 2. Like Buddhism, Hinduism is not a 'one prophet, one book' religion so perhaps avoids fundamentalism in this sense. However, it has been suggested that the militant actions of the Vicar Hindu Paris had (VHP) and Ashtray Sway am Sewell Singh (RSSS) movements qualify them as fundamentalist in the 'political' sense. Some might argue that fundamentalism has no part in any humanist world-view. Some might, however, argue that aggressive atheists like Richard Dawkins represent a kind of humanist fundamentalism. Islam has not, traditionally, interpreted the Qur'an in a literalist way, although it has a 'high' view of it as the recitation of Allah's word which cannot therefore be altered. Fundamentalist Islam is generally more associated with the rise, in the modern world of politicized 'Islamism' and an aggressive understanding of jihad. Candidates might assess the reasons for this. Sikhism, whilst it regards the Guru Granth Sahib Ji as the 'living guru' does not read it literally. Further, it contains elements from the scared writings of other traditions. However, candidates might consider whether Sikh militancy in the face of oppression and prejudice might in some sense qualify as fundamentalist.		

		Mark Scheme	Mark	Rationale/Additional Guidance
3	(a)	**Describe how religious/secular beliefs might affect the way a young person is brought up.** Examiners should mark according to the AO1 descriptors. Candidates may consider some of the following: The question does not specify a particular number of religions/secular philosophies, so candidates might choose breadth or depth as a legitimate way of answering the question. The specification does require candidates to have studied two religions/secular philosophies, so candidates need to refer to two, although not necessarily in the same amount of detail. Candidates might describe Buddhism as a way of life. They might focus on the ethical aspects of the religion, such as the Five Precepts, and suggest that these might contribute to a particular formation of character. They might describe ceremonies of passage in different traditions. Candidates might describe Christianity as forming a person in belief and character. They might describe infant baptism and confirmation and believer's baptism. They might describe the impact of Christian beliefs on ethical behaviour and attitudes, e.g. in relationships. In Hinduism, they could describe the different ashramas or stages of life. They might describe the sacred thread ceremony. They might describe the varna system, which, although it is going out, is still important in rural areas in India. They might describe the idea of varnashramadharma. They might focus on the belief in karma and samsara. Some might discuss arranged marriage.	[6]	Candidates might also describe some ways in which belief affects practice in social and educational contexts. This might include the effect of belief on social relationships and interaction, or lack of it, outside the faith group.

		Mark Scheme	**Mark**	**Rationale/Additional Guidance**
3	**(a)**	Humanist beliefs might lead to a liberal, tolerant attitude, according to which not harming others and making responsible choices are key elements of an upbringing. They might describe how some humanists eschew practices such as baptism. Some might describe 'fundamentalist' humanist views which would positively reject any kind of religious sensibility as having a role in upbringing. In Islam, candidates might describe the way in which the adhan is whispered into the baby's ear at birth, and forms the basis of an entire way of life. They might describe the role of the madrassah, and the learning of Arabic. They might describe the age at which fasting during Ramadan begins to be expected. Some might describe customs of arranged marriage. In Judaism, candidates might describe brit millah as a sign of the covenant. They might describe the way the Sabbath is kept, and, particularly in strict Orthodox homes, the eschewing even of electricity. They might describe the niddah and their impact on adolescent girls. There is likely to be some description of bar and bat mitzvah in various traditions. In Sikhism, candidates are likely to focus on the wearing of the 5ks and the possible impact of this on young people's lives. Some might describe recent practices of women wearing the 5ks as a sign of their equality before God. Some might focus on ceremonies of passage, for example the amrit ceremony. Some might describe the tying and wearing of the turban as significant in a Sikh's growing up. Some might consider the issue of arranged marriage.		

		Mark Scheme	Mark	Rationale/Additional Guidance
3	(b)	**Explain how followers of <u>ONE</u> of the religions/secular philosophies you have studied might respond to someone who had lost their faith.** Examiners should mark according to the AO1 descriptors. Candidates may consider some of the following: Candidates who focus on Buddhism might explain that it is a philosophy and way of life as much as a belief system. They might suggest that it is living in a certain way that is more important than what is actually believed. Candidates who focus on Christianity might explain particular theological responses to particular issues leading to loss of faith – for example, the problem of evil and the challenges of modern science. They might explain different attitudes – more evangelical traditions regard personal belief as of central importance to salvation, whereas more 'parochial' traditions like Anglicanism focus more on the community of faith. Candidates who focus on Hinduism might explain that action is perhaps more important than belief. They might suggest that Hinduism is not generally concerned to convert people so may not be so concerned with loss of faith. Some might explain possible conflicts between more the more traditional beliefs of older generations as against those of younger people. Those who focus on humanism might suggest that loss of religious faith might be seen as a form of growing up, or seeing the world as it really is. They might, however, explain loss of faith in humanity as arising from cynicism or depression. They might explain various existentialist attempts to suggest we must in some way create the idea of purpose in life.	[6]	Some candidates might also interpret the idea of response in terms of more punitive attitudes towards apostasy taken by some faith communities. This is creditable.

		Mark Scheme	Mark	Rationale/Additional Guidance
3	(b)	Those who focus on Islam might suggest that Muslims see faith in Allah as the default human position – hence 'reversion' not conversion to Islam. Loss of faith is therefore a serious matter and there may be attempts to bring people back to the fold. Those who focus on Judaism may explain that loss of faith might depend on the tradition – in orthodox and particularly Hasidic communities it would mean that one had lost one's community. Within liberal traditions though, it might be that loss of some elements of faith is less important. Candidates might explain the phenomenon of 'secular Judaism' – those who identify strongly as Jewish culturally but who do not have religious commitments. Those who focus on Sikhism might again explain its 'way of life' aspects as being more important than belief. They might explain its historical tolerance for a diversity of religious beliefs. Some might choose to explain the possible conflicts arising between the generations with more traditional believing and belonging conflicting with more contemporary outlooks.		
3	(c)	'Religious beliefs do not help in a crisis.' Discuss this statement. You should include different, supported points of view, and a personal viewpoint. You must refer to more than one religion/secular philosophy in your answer. Examiners should mark according to the AO2 descriptors. Candidates may consider some of the following: Candidates must refer to more than one religion/secular philosophy in order to achieve full marks. However, these need not be referred to in equal depth/length.	[12]	

		Mark Scheme	Mark	Rationale/Additional Guidance
3	**(c)**	Candidates are free to agree or disagree with the quotation and to explore their reasons for doing so.		
		There might be some discussion of what having strong beliefs comes to, whether these need be religious, or could, for example, be political, and the extent to which 'strong' beliefs is the same as 'fundamentalist' or conservative beliefs. There is likely to be some discussion of religious belief as giving a sense of meaning or purpose, whilst at the same time suggesting that we might not entirely understand divine purposes in difficult times ('God moves in a mysterious way.)		
		In Buddhism, candidates might suggest that the practice is more important than the belief; however, there is a tendency towards beliefs in peace and not harming others in Buddhism which might help make difficult decisions.		
		Some might suggest that strong Christian beliefs can be a support in times of trouble, however, more traditional ethical ideas, for example, about the rights and wrongs of sex outside marriage, could themselves be the source of conflict and crisis.		
		In Hinduism, some might suggest that ideas about what is appropriate at particular stages of life could be a source of guidance, or could feel oppressive, depending on one's perspective.		
		Some might argue that, whilst humanist ideas lead to a kind of liberal tolerance, religious belief could itself be a challenge and a source of crisis to those brought up in this way. Some might consider neuro-scientific evidence that we are 'hard-wired' for religious belief.		

		Mark Scheme	**Mark**	**Rationale/Additional Guidance**
3	**(c)**	Some might suggest that belonging to the Ummah, in Islam, and having one's ideas formed from an early age in the religion gives a strong sense of identity which could indeed be helpful; it could of course equally also be a source of conflict, for example with one's age-group who do not have a faith. Some might point out that many people with a Jewish background have a strong sense of belonging, even if they are secular Jews with no particular faith, and it is perhaps this 'belonging without believing' that gives more strength in crisis than actual religious belief. Some might suggest that, within Sikhism, there is a strong sense of tolerance for others which might be helpful. There might, however, be the familiar phenomenon of inter-generational conflict brought on by belonging to a community, even if one does not hold all the tenets of the faith.		
		Total	**[48]**	

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