

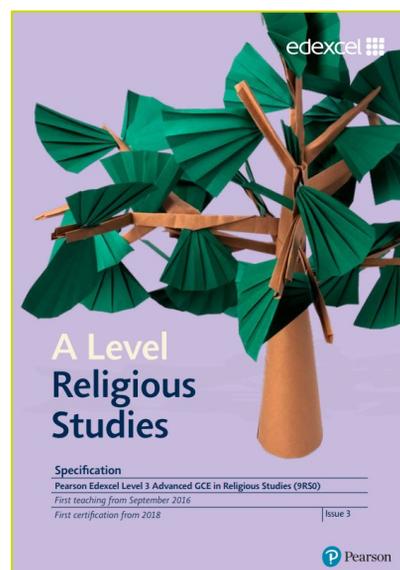
# Edexcel GCE Religious Studies 30-mark 'Evaluate' question exemplars

## About this resource

This pack includes A level exemplars for 30-mark 'Evaluate' questions.

We have selected examples across the mark range from a variety of different papers, each including analysis against the level descriptors. These exemplars are taken from the 2022 exam series.

It should be noted that standardisation occurs to ensure consistency across series and the standard is set by the senior examining team.



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### Further Support for Edexcel Religious Studies

# 30-mark 'Evaluate' guidance

## Level descriptors

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	<ul style="list-style-type: none"><li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li><li>• Information/issues are identified (AO2).</li><li>• Makes basic connections between a limited range of elements in the question (AO2).</li><li>• Judgements are supported by generic arguments (AO2).</li><li>• Judgements made with no attempt to appraise evidence (AO2).</li><li>• Conclusions are provided but are simplistic and/or generic (AO2).</li></ul>
Level 2	7–12	<ul style="list-style-type: none"><li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li><li>• Deconstructs religious information/issues (AO2).</li><li>• Makes connections between a limited range of elements in the question (AO2).</li><li>• Judgements of a limited range of elements in the question are made (AO2).</li><li>• Judgements made with little or no attempt to appraise evidence (AO2).</li><li>• Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).</li></ul>
Level 3	13–18	<ul style="list-style-type: none"><li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li><li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li><li>• Makes connections between many but not all of the elements in the question (AO2).</li><li>• Judgements of a limited range of elements in the question are made (AO2).</li><li>• Judgements are supported by an attempt to appraise evidence (AO2).</li><li>• Conclusions are provided, which logically draw together ideas and are partially justified (AO2).</li></ul>
Level 4	19–24	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li><li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li><li>• Makes connections between a wide range of elements in the question (AO2).</li><li>• Constructs coherent and reasoned judgements of many but not all of elements in the question (AO2).</li><li>• Reasoned judgements are supported by the appraisal of some evidence (AO2).</li><li>• Convincing conclusions are provided which fully and logically draw together ideas and are partially justified (AO2).</li></ul>
Level 5	25–30	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li><li>• Makes connections between the full range of elements in the question (AO2).</li><li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li><li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li><li>• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).</li></ul>

# 30-mark 'Evaluate' guidance

## Level descriptors

5 marks are available for AO1 (knowledge and understanding). 25 marks are available for AO2 (evaluation and analysis).

Questions are designed to allow candidates to examine key ideas in detail, making connections and reasoned judgements on an issue.

**Recommended time:** 30 minutes

Level 5	25-30	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li><li>• Makes connections between the full range of elements in the question (AO2).</li><li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li><li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li><li>• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).</li></ul>
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The 30-mark 'Evaluate' level descriptors are consistent across papers and exam series. It is important to recognise that there are many reasons why an answer may achieve a level, as the level descriptors contain a mixture of elements that need to be fulfilled.

Generally, to achieve a Level 5, answers:

- Demonstrate a wide range of knowledge and understanding in relation to the topic, selecting relevant information (encompassing the full range of the question), to unpack the issue and examine the relevant aspects.
- Use key terminology/vocabulary accurately and appropriately.
- Give detailed and fully developed explanations as part of the analysis ensuring critical evaluation displays accuracy and penetration, which then are developed into logical chains of reasoning, as ideas are fully examined.
- Make appropriate judgements in relation to the question that are supported by evidence and arguments which are appraised reflecting their validity or persuasiveness and offering a sophisticated grasp of the issues.
- Supported with judgments that reflect comprehensive evidence and arrive at logically justified conclusions based on the preceding material.
- Synoptic link **must** be evident to achieve a mark in the Level 5 band

# Example 1: 3 marks

## Paper 4a: Buddhism

**Q:** Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.

5 marks AO1, 25 marks AO2

**AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.**

**Candidates may refer to the following in relation to AO1:**

- Triratna Buddhism (formerly The Western Buddhist Order) was founded by Sangharakshita in 1968 as a western sangha.
- The members have sought refuge in the Three Jewels and accepted Sangharakshita as their teacher.
- It is an organisation that is devoted to the exploration and living of Buddhist principles in a Western Industrialised society.

**AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.**

**Candidates may refer to the following in relation to AO2:**

- The task of Triratna has been to create new Buddhist traditions relevant to the 21st century. It is argued that it has become one of the largest Buddhist movements, with activities in many cities and rural retreat centres around the world, suggesting that it is meeting a need that is expressed for the modern world.
- Within the Sangha the traditional organisation of monks and laity is broken down. The sangha itself has no set rules apart from the precepts; some members work full time for Triratna, others hold down jobs in the 'outside' world, suggesting that the prohibition of touching money is impossible in the modern world.
- The sangha is self-sufficient and doesn't adopt a vow of poverty; this could be to enable its work to be carried out in a simple and effective way without encumbrances that may have restricted its work in other settings.
- The Sangha has been extended to all of those who have gone for refuge and it could be argued is much more inclusive than in other forms of Buddhism. In the modern world this equality is seen to be much more desirable.
- Some people argue that Triratna has gone too far in acquiescing to the modern world; the principles of 'traditional' Buddhism have been diluted to such an extent that some of them are unrecognisable to the principle originally taught.
- Triratna Buddhism seeks an effective solution to the problem of evil and suffering highlighted in philosophy of religion and utilises teachings of the Buddha designed to overcome the Three Poisons evident in the world today (this shows links to Philosophy of Religion).
- Buddhists, and others in the modern world, are often seeking a morality that is realistic while still true to the Buddha's teaching. Many would see Triratna as providing this balance (this shows links to Religion and Ethics).
- The teachings of the Buddha, similar to those of Jesus, were contextual for a particular time and place. Believers in both religions feel the need to reinterpret elements of these for modern living (this shows links to New Testament Studies).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

# Example 1: 3 marks

## Paper 4a: Buddhism

**Q:** Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.

### SECTION C

Write your answer in the space provided.

- 4 Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.

In your response to this question, you must include how developments in Buddhism have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

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Triratna Buddhism was founded in the United Kingdom and is a group of individuals which practice Buddhism in the modern world and attempt to apply the teachings of the Buddha to our current world's scenarios. Triratna Buddhism focuses on the three baskets, those being the Buddha, Dhamma (his teachings) and Sangha (the Buddhist community), with the Sangha being their most important aspect.

Triratna Buddhism community hosts plenty of gatherings all around the globe and they do not focus on any one type of Buddhism such as Mahayana or Theravada, but rather the entire Buddhist community as a whole. As such, they invite anyone to attend

# Example 1: 3 marks

## Paper 4a: Buddhism

Q: Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.

their gatherings, no matter of, belief or religion, anyone is welcome!

Since its founding, Triratna Buddhism helped many people get into Buddhism and choose which path is right to them. As such, Buddhism has been spreading more and more throughout the world and not just Asia, thus confirming its immediate success.

Triratna Buddhism has grown in popularity ~~immensely~~ immensely all around the globe due to its ease of access, plenty of information and more convenient and modern approach to ~~Buddhism~~ Buddhism.

Triratna Buddhism attempts to spread and practice Buddhism without inconveniencing or affecting anyone who is not interested, thus making it similar to the utilitarianist way of thinking and the HARM principle of doing whatever you want, so long as it doesn't affect anyone else.

# Example 1: 3 marks

## Paper 4a: Buddhism

**Q:** Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.

**Using a best-fit approach, this answer achieved Level 1: 3 marks.**

- This answer includes a **narrow range of knowledge**, showing some AO1 knowledge of Triratna Buddhism. **Specialist language and terminology** appropriate to the question is used.
- Basic **information** about the success of Triratna Buddhism is identified without a focus on the application of Buddhist teachings as demanded by the question.
- **Judgements** made are based on **generic arguments** not specific to the question, with **no attempt to appraise evidence**.
- No **conclusion** is provided which pulls the answer together.
- The attempt at a synoptic link to Utilitarianism is weak and contrived.

**To improve this answer, the candidate needed to:**

1. Explore specific ways that Triratna Buddhism has applied Buddhist teachings in the modern world and comment on their success.
2. Expand on the reference to the Sangha to demonstrate understanding of how this is adapted within Triratna Buddhism.

# Example 2: 5 marks

## Paper 2: Religion and Ethics

**Q:** Evaluate the view that ethical language is inherently emotive.

5 marks AO1, 25 marks AO2

**AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.**

Candidates may refer to the following in relation to AO1.

- Problems which arise with defining what is 'good', such as the naturalistic fallacy, the is-ought gap and intuitionism, have led to the claim that ethical language is emotive.
- Emotivism advocates the view that there are no moral facts, hence all ethical claims derive from personal feelings.
- Emotivism asserts that ethical claims can be reduced to a primitive expression of feeling such as 'Stealing!' to express the view that 'Stealing is wrong'.

Candidates may refer to the following in relation to AO2.

- Ethical assertions generate a high degree of moral conflict, supporting the view that there are no moral facts and thus no objective basis for resolving such conflicts.
- Ethical assertions reflect high levels of emotion, particularly with regard to medical and sexual ethics, and may be expressed in simplistic ways without due justification.
- Ethical assertions are often intended to influence others to adopt the same moral views, thus employ language which is persuasive rather than genuinely descriptive. • Emotivism should be the last resort only of ethical language since it implies that all other attempts to arrive at an objective morality have failed.
- Emotivism may be appealed to in order to justify moral positions which are detrimental to social cohesion, such as racism or sexism.
- Emotivism is based on the philosophy of the Logical Positivists which has largely been discredited as overly dismissive of language which does not fulfil its strict criteria of meaningfulness. (Link with Philosophy of Religion)
- Assertions in the teaching of Jesus regarding the Kingdom of God could be deemed emotive ethical claims promoting a particular way of life. (Link with New Testament)
- Religious moral codes are typically objective and based on forms of divine command theory or moral principles agreed by the religious community. Emotive approaches are thus rejected as undermining the perennial value of religious morality. (Link with the Study of Religion).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

# Example 2: 5 marks

## Paper 2: Religion and Ethics

Q: Evaluate the view that ethical language is inherently emotive.

### SECTION C

Write your answer in the space provided.

4 Evaluate the view that ethical language is inherently emotive.

In your response to this question, you must include how developments in Religion and Ethics have been influenced by **one** of the following:

- Philosophy of Religion
- New Testament Studies
- Study of a Religion.

(30 Q04)

Ethical language is used to express feelings ~~and emotions~~ and this may be done symbolically. It can be criticised however to be less worthy as Karl Marx argues that us humans are restricted to by language in general. A.J. Ayer refers that emotivism can be used to help express this.

The 'yellow' theory helps to explain that everything can be subjective and different. A dog is a dog who we can show and receive emotions to and from. It has physical characteristics such as a tail, a bark, fluff, two eyes etc and we understand this and can develop attachment to it. But, yellow is just a colour with no other characteristics and we too understand this. This is cognitivism where it ~~is empty~~ exists independently out-

# Example 2: 5 marks

## Paper 2: Religion and Ethics

Q: Evaluate the view that ethical language is inherently emotive.

side of the mind; it is empirical. They are absolute facts which cannot be falsified or contradicted.

We can use symbolic language to explain association. For example, biblical teachings (though can be deemed cognitive because of witnessing but also non-cognitive because of a lack of evidence that now is empirical) show the cross as what Jesus died and ~~resurrected~~ resuscitated on, we associate the cross with religion and because of the context, we view them with compassion.

# Example 2: 5 marks

## Paper 2: Religion and Ethics

**Q:** Evaluate the view that ethical language is inherently emotive.

**Using a best-fit approach, this answer achieved Level 1: 5 marks.**

- This answer recognises the intent of the question and includes a **narrow range of knowledge**; two distinct approaches are evident. Some **Specialist language and terminology** appropriate to the question is used, although not explained.
- Basic **information** is provided showing some knowledge of relevant vocabulary.
- **Basic connections** between scholars and approaches are made but these very limited and underdeveloped.
- **Judgements** are not made and there are no **arguments or appraisal of the evidence** included.
- No **conclusion** offered.
- There is a weak synoptic link (Religious Language in Philosophy of Religion – Symbols) that is ineffective.

**To improve this answer, the candidate needed to:**

1. Explore some of the ideas from the named scholars in the question to demonstrate knowledge.
2. Explain the key terms used and how they relate to the question and the ideas of the scholars.

# Example 3: 10 marks

## Paper 4e: Judaism

**Q:** Evaluate the role of women in the leadership of the Synagogue.

5 marks AO1, 25 marks AO2

**AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.**

**Candidates may refer to the following in relation to AO1.**

- The role of women being leaders in the synagogue has been the subject of much heated debate within Judaism.
- In recent times there have been an increasing number of female rabbis ordained and consequently allowed to be involved in the leadership within Conservative and Reform synagogues.
- In 1935 Regina Jones of East Berlin is believed to be the first female to be ordained as a rabbi.

**AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.**

**Candidates may refer to the following in relation to AO2.**

- In the first century CE there was no separation of the sexes in synagogues, and women could be counted as part of the required congregational quorum of ten adults therefore women contributed fully in the religious life of the community including involvement in synagogue services and in the regular study sessions that were conducted in the synagogue's bet midrash (house of study).
- However, the separation of women in Orthodox synagogues became the norm in the following centuries and as a result some Jewish women were left feeling that they had an inferior place in the synagogue; therefore, many Orthodox women rarely attended synagogue services.
- Orthodox Judaism believes men and women are fully equal but different; gender is seen as a key quality in each person's identity and therefore since the genders are different, it's believed, by many Orthodox Jews to be counterproductive to force them to act identically in roles of leadership within the synagogue.
- Because of the belief within Reform Judaism that differences between men and women in traditional Jewish law are not relevant to modern-day society; women can perform many roles that have traditionally been reserved for men (such as reading the Torah in public, counting towards the minyan, serving as cantor, serving as rabbi).
- Women have been appointed to prominent leadership positions in synagogues because of the rise of feminism generally that has led to greater education for women and consequently this has impacted on the Jewish community.
- Because the influence of feminist theology in modern Judaism resulted in the rejection of the use of religious patriarchal language in the scriptures and rabbinic texts Jewish women became empowered to seek leadership roles. (This shows links to Philosophy of Religion).
- In the area of scholarship Jewish women have made inroads because many institutions of advanced Torah studies have enabled the training of female experts in the areas of menstrual law, personal status, marriage and divorce. (This shows links to Religion and Ethics).
- Women have historically held positions of respect in Judaism; Miriam is considered one of the liberators of the people of Israel, along with her brothers Moses and Aaron; one of the Judges (Deborah) was a woman; this respect is also reflected with Jesus' treatment of women in the New Testament. (This shows links to New Testament Studies).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

# Example 3: 10 marks

## Paper 4e: Judaism

Q: Evaluate the role of women in the leadership of the Synagogue.

### SECTION C

Write your answer in the space provided.

4 Evaluate the role of women in the leadership of the Synagogue.

In your response to this question, you must include how developments in Judaism have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

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(30)

<sup>man girls?</sup>  
Regina George Regina George  
Orthodox - Reform - Wasn't allowed to recently.  
Mostly men - Synagogue divided - Can't read from Torah.

The role of leadership of women in the synagogue was a recent thing. Before women got their rights to lead anything in the synagogue they sat in a different place than men, they didn't read from the Torah, they were not given the same lessons as the men and they were not allowed to lead any services in the synagogue.

Reform were the first type of Jews to start with women getting rights in the synagogue. Then there was an Orthodox committee to try and allow Orthodox women to have the same right. The first Orthodox woman was ~~Regina George~~ Rabbi was Regina George.

The role of women being a leader in the synagogue is important because it shows young Jews that they can be anything they want.

# Example 3: 10 marks

## Paper 4e: Judaism

Q: Evaluate the role of women in the leadership of the Synagogue.

Some strong Orthodox Jews will not approve of women being Rabbis because it was not tradition and tradition is where the men lead the service and the women sit separately and pray. Some Orthodox Jews will be really against women being Rabbis because it is just not tradition and that a woman has power and that she would be a leader and some Orthodox men will hate that.

I think that it was good that Regina George learned, ~~studied~~ studied to become the first Orthodox Rabbi, because it followed in Reform's foot steps but Orthodox is very strict and traditional so it shows that times can change and traditions can be broken and that women can have more power in their religion whether it is to become a woman Rabbi or to get an abortion in America and that your Christian. The role of the women in leadership is strong and it is inspirational.

In conclusion the role of women in leadership in a synagogue has changed with time and that women have gone from not being able to get the same lessons as men to being able to become a Rabbi if they wanted.

# Example 3: 10 marks

## Paper 4e: Judaism

**Q:** Evaluate the role of women in the leadership of the Synagogue.

**Using a best-fit approach, this answer achieved Level 2: 10 marks.**

- This answer offers a **limited range of knowledge**, simply identifying the two distinct approaches by Reform and Orthodox Judaism. **Specialist language and terminology** appropriate to the question is used, although not explained.
- Basic **information** is evident reflecting some knowledge of relevant vocabulary.
- **Rudimentary connections** between a limited range of elements in the question.
- **Judgements** of a limited range of elements in the question are made and given some basic evaluation through **limited appraisal**.
- **Conclusion** attempts to draw together the preceding material but without any justifying reasons.

**To improve this answer, the candidate needed to:**

1. Explore aspects of the impact that feminism and/or feminist theology has had within Judaism.
2. Explore the role of education in equipping women to be allowed equal opportunities within Synagogues and the implication for Judaism generally .

# Example 4: 11 marks

## Paper 3: New Testament Studies

**Q:** 'The Jewish authorities were not the only ones responsible for the death of Jesus.' Evaluate this claim in the context of the religious and political conflict surrounding Jesus' ministry.

5 marks AO1, 25 marks AO2

**AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.**

**Candidates may refer to the following in relation to AO1.**

- Jesus conflicted with the Temple authorities, the Pharisees, the Sanhedrin and the High Priest throughout his ministry.
- These conflicts with the religious authorities show possible motives they could have had for wanting Jesus put to death.
- Jesus was sentenced and crucified by the Romans and the role the Jewish authorities played in this is a matter of debate.

**AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.**

**Candidates may refer to the following in relation to AO2.**

- Jesus refers to the authorities wanting to kill him and arguably they had several possible motives such as the Temple cleansing, Sabbath controversies, believing Jesus to be a false Prophet, and breaking the Law of Moses. The religious authorities saw Jesus as a threat to their power and therefore they did everything in their power to make a case against him. So they were very much responsible for his death.
- The Jewish leaders wanted to put Jesus to death but needed the Romans to carry this out because they did not have power to execute. Jewish leaders demanded the death penalty on the charge of blasphemy for calling himself the Son of God. As the Romans were not concerned with blasphemy, Pilate handed Jesus over to the Jews to be crucified and therefore was partly responsible for allowing the Jews to carry out the sentence they demanded despite their lack of coercive power.
- Pilate could lose his position of power by allowing anyone to claim kingship other than Caesar. Pilate could find no charge against Jesus and yet he still gave in to the Jewish authorities and consented to the death sentence arguably to maintain the status quo. This act of political expediency makes Pilate responsible for the death of Jesus.
- Rivkin proposed that the question of who was responsible for Jesus' death should be replaced with 'What crucified Jesus?' and suggested the focus should be on the Roman Imperial system that created a situation which necessitated Jesus' death. Therefore, neither the Jews nor the Romans were wholly responsible for his death.
- Culpepper's approach to the Fourth Gospel through narrative criticism suggested there is a theological explanation for Jesus' death. The explanation for Jesus' death is that it was part of the divine plan and for this reason was presented by John in his narrative as inevitable because of conflicts with the authorities and Jesus' use of replacement theology.
- In the religious language debate any accusation regarding responsibility for the death of Jesus would be meaningless if it could not be verified. The fact that the crucifixion and resurrection accounts are historical means that, at best, only the weak verification principle can be applied. (This shows links to the Philosophy of Religion)
- If responsibility for the death of Jesus is passed on to the Roman Imperial system itself rather than any individual religious or political group then the accountability for Jesus' crucifixion and death will be inconclusive and no individual agent will be held morally responsible. (This shows links to Religion and Ethics).
- The meaning of religious texts from which the theological themes are found in the Gospel narrative leading up to Jesus' death is open to a number of models of interpretation. Responsibility for the death of Jesus continues as a matter of debate, therefore indicating that accountability for the event depends on what is believed as truth. Critics of the question might accept myth as one model of meaningfulness among many others. (This shows links to Study of Religion).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

# Example 4: 11 marks

## Paper 3: New Testament Studies

Q: 'The Jewish authorities were not the only ones responsible for the death of Jesus.' Evaluate this claim in the context of the religious and political conflict surrounding Jesus' ministry.

### SECTION C

Write your answer in the space provided.

4 'The Jewish authorities were not the only ones responsible for the death of Jesus.'

Evaluate this claim in the context of the religious and political conflict surrounding Jesus' ministry.

In your response to this question, you must include how developments in New Testament Studies have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics – crucial language?
- Study of a Religion (excluding Christianity).

(30, 004, 11)

When the Jewish authorities played a massive part in Jesus' death, they were not the only ones who contributed to the final result of Jesus hanging on the cross.

For example, at the time people believed that there would be a Messiah to bring peace among the people, some believed it would be everyone (the church), however most had the idea that the Messiah would be a strong brave man who would fight his way to achieving a peace amongst all. Those who thought Jesus was the Messiah, believed in him. However there was a large amount

# Example 4: 11 marks

## Paper 3: New Testament Studies

Q: 'The Jewish authorities were not the only ones responsible for the death of Jesus.' Evaluate this claim in the context of the religious and political conflict surrounding Jesus' ministry.

of people who did not believe that he was in fact the messiah. Therefore meaning they would have had a say in his final death penalty, because they could have been amongst the crowd shouting to kill him.

However contrastingly, this argument could be used to suggest that it was purely the authorities fault because they put the idea into peoples heads that people are this are insane they even thinking they are the messiah which therefore means it is actually ~~to~~ entirely the authorities fault because they manipulated people into thinking that he could not possibly be the messiah.

many say that a bit of everyone was involved in the killing of Jesus, perhaps even used himself considering he knew what was going to happen. Ethical language could be used to try because we cannot

# Example 4: 11 marks

## Paper 3: New Testament Studies

Q: 'The Jewish authorities were not the only ones responsible for the death of Jesus.' Evaluate this claim in the context of the religious and political conflict surrounding Jesus' ministry.

rightly judge who was more responsible, each set of people appeared to be put as responsible as everyone else.

However when the Jewish authorities take a lot of blame, the political conflict at that time was significant for example kings at that time were worried about someone stealing all their power or wealth and high authority was what everyone wanted. And if people gave Jesus the time to explain himself then they would see that he did not want to overthrow kings or take over, he just wanted to bring peace.

In conclusion, ~~and~~ everyone had a part to play in the death of Jesus, even God himself because no-one was innocent. Jesus was even betrayed by his disciple who gave his name as a witness to those who wanted to kill him.

# Example 4: 11 marks

## Paper 3: New Testament Studies

**Q:** 'The Jewish authorities were not the only ones responsible for the death of Jesus.' Evaluate this claim in the context of the religious and political conflict surrounding Jesus' ministry.

**Using a best-fit approach, this answer achieved Level 2: 11 marks.**

- Some **relevant but limited knowledge** is offered, **specialist language and terminology** is present and generally appropriate.
- There is an attempt to **deconstruct information/issues** although this is thin, simplistic and lacking development.
- **Simple connections** made between the salient elements in the question.
- **Judgements** are attempted although these have only received simplistic reasoning along with some limited appraisal of the evidence.
- **Conclusion** is unconvincing and adds nothing of substance to the preceding material.

**To improve this answer, the candidate needed to:**

1. Explore in more depth the context of the conflicts between Jesus and the religious authorities along with the potential implications including political ramifications.
2. The input of scholarly material would enhance the quality of the response and thus reflect wider **Knowledge** and **Understanding** thus potentially ensuring response move further up the mark scheme levels.

# Example 5: 13 marks

## Paper 1: Philosophy of Religion

**Q:** Evaluate the view that arguments for the existence of God can do no more than increase the probability of God's existence.

5 marks AO1, 25 marks AO2

**AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.**

**Candidates may refer to one or more arguments for the existence of God. This exemplar is based the use of several arguments, but the full range of marks could potentially be achieved by referring to a single argument.**

**Candidates may refer to the following in relation to AO1.**

- Classical a posteriori arguments, such as the Design Argument, are based on observations which may lead to a number of possible conclusions, and as such are therefore not decisive proofs.
- An a priori argument, such as the Ontological Argument, is based on an analytic premise which offers the impression of certainty, if the premise is universally accepted.
- In line with Richard Swinburne, arguments based on religious experience may be thought to tip the balance in favour of God as the decisive factor in a cumulative argument.

**Candidates may refer to the following in relation to AO2.**

- Arguments from Design draw on a wide range of observations, such as purpose and goal, beauty and anthropic principles. Cumulatively, they could effectively increase the probability of the existence of God.
- Arguments from Causation such as the Cosmological Argument, depend on rejecting hypotheses such as infinite regress or the inherent necessary existence of the universe, which may arguably be no less probable than the existence of a necessary being.
- A posteriori arguments rely on an inductive leap between premises and conclusion, therefore exposing the likelihood of other, equally strong or stronger explanations for the world and its features.
- However, alternative explanations for experiences of God such as temporal lobe sensitivity, hypnosis or hallucination may be more persuasive. Such experiences may therefore do no more than reveal information about the mind of the experient, rather than provide knowledge of God.
- The Ontological Argument offers a proof for the existence of God based on definition and which is therefore ostensibly irrefutable as an attempt to show the absurdity of atheism.
- The Prologue to the Fourth Gospel describes the Logos as a pre-existent agent in creation thus suggesting that it is logical to look for an ultimate cause as an explanation for the existence of the world. (Link with New Testament)
- Moral Arguments for the existence of God may serve to increase the probability of the existence of God based on the principle that morality is not self-explanatory; moral laws demand a moral commander. (Link to Ethics)
- Arguments based on personal experience are invariably self-authenticating to the religious believers and therefore go beyond an explanation for the world to a personal conviction to which the cognitive fall out of alternative explanations is irrelevant. (Link to the Study of Religion)

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

# Example 5: 13 marks

## Paper 1: Philosophy of Religion

Q: Evaluate the view that arguments for the existence of God can do no more than increase the probability of God's existence.

**SECTION C**

Write your answer in the space provided.

*only strengths & weaknesses*

4 Evaluate the view that arguments for the existence of God can do no more than increase the probability of God's existence. [so can't acc prove it]

In your response to this question, you must include how developments in Philosophy of Religion have been influenced by one of the following:

- Religion and Ethics
- New Testament Studies
- Study of a Religion.

004 13  
(30)

Plan                      2 para on each

cosmological

- ↳ infinite regress                      strength
- ↳ Aquinas 3 ways ⇒ movement, cause, contingency
- ↳ Kant, Hume (weakness)

design / strength                      ontological

- ↳ Paley ⇒ watchmaker                      ↳ Anselm (strength)
- ↳ Hume (weakness)                      ↳ Russell (weakness)

New Testament Studies

- ↳ (come back to this ig)

# Example 5: 13 marks

## Paper 1: Philosophy of Religion

Q: Evaluate the view that arguments for the existence of God can do no more than increase the probability of God's existence.

The arguments for the existence of God include the ~~the~~ design argument, the cosmological argument and the ontological argument. In this essay I will analyse these arguments and come to a balanced conclusion on whether these arguments prove the existence of God, or if they simply increase the probability of his existence.

The cosmological argument was further developed by Aquinas, who stated that through using three ways, he could prove the existence of God; movement, cause and contingency. Movement is using the idea that nothing moves unless there is first a force to ~~push~~<sup>move</sup> it; a football rolls because it is kicked. Cause states that everything known in the universe is caused by something else, a baby is born, or a flower grows from a seed, nothing springs into its own existence. Contingency is the process that everything depends on something else, nothing is its own cause. Using these three ways, Aquinas deduced that this causes an infinite regress within the universe that is logically impossible, therefore there must be a necessary being that is its own cause and therefore caused the universe; God. This argument thoroughly

# Example 5: 13 marks

## Paper 1: Philosophy of Religion

Q: Evaluate the view that arguments for the existence of God can do no more than increase the probability of God's existence.

and logically proves God's existence using reasoning from our observable world, it adequately proves God's existence, not just increases the probability.

However, Hume argued that seeking out a cause for something as large as the universe is impossible for the human psyche to understand, a viewpoint shared by Kant. Kant suggested that if there is a God, the human brain would not be able to logically rationalise its existence, so the argument becomes irrelevant. Also, the cosmological argument only takes into account Christianity, there is no ~~explicit~~ distinction ~~made~~ made stating that the universe could have been ~~due~~ due to multiple necessary beings. This weakens the cosmological argument; it only increases the probability of God's existence, it cannot prove it wholly.

The design argument states that within the universe, there are patterns and order that points to an all-powerful designer - God. William of Paley developed the watchmaker analogy to ~~illustrate~~ demonstrate this concept; if there is a watch, the logical thing to do is assume that a watchmaker made it. The same can be assumed about the universe, there must be a God that designed it. Paley demonstrates this argument

# Example 5: 13 marks

## Paper 1: Philosophy of Religion

**Q:** Evaluate the view that arguments for the existence of God can do no more than increase the probability of God's existence.

logically and using experience in the known world; everything has a cause. However, Hume argued that comparing the universe to something tangible such as a watch is unsatisfactory. ~~The reason~~ We do not yet know how the universe as a whole functions and therefore we cannot assume it is contingent like a watch. The design argument simply increases the probability of God's existence.

The ontological argument seeks to prove God's existence using logic and reasoning. Anselm argued this point as follows; ~~a~~ God exists in the mind, God is perfect, perfect is ~~is~~ defined as not lacking in any quality, existence is a quality, therefore God exists. This proves God using reasoning and ~~is~~ can also be considered as deductive; God does exist in the mind therefore the conclusion of his greater existence must also be true. This increases the argument's validity and it can be argued that it proves the existence of God.

However, Bertrand Russell argued against the ontological argument, stating that using ~~an~~ existence as a predicate is a flawed way to develop ~~an~~ argument. If donkeys exist, and Eyore is a donkey, Eyore must exist according to the reasoning of the

# Example 5: 13 marks

## Paper 1: Philosophy of Religion

**Q:** Evaluate the view that arguments for the existence of God can do no more than increase the probability of God's existence.

ontological argument. But Evidently does not exist; existence cannot be used as a predicate if there is not enough empirical evidence to verify the statement itself. Therefore the ontological arguments roots are flawed and ~~therefore~~ subsequently it can do no more than increase the probability of God's existence, it cannot prove it.

In conclusion, the arguments for the existence of God cannot do more than simply increase the probability of God's existence, since ~~that~~ they are all flawed and cannot wholly come to a deductive conclusion ~~from~~ verifying God's existence analytically or synthetically.

# Example 5: 13 marks

## Paper 1: Philosophy of Religion

**Q:** Evaluate the view that arguments for the existence of God can do no more than increase the probability of God's existence.

**Using a best-fit approach, this answer achieved Level 3: 13 marks.**

- There is a **range of knowledge; specialist language and terminology** selected that is mostly used appropriately.
- **Deconstructs** religious information/issues, which lead to a simplistic chain of reasoning.
- Makes **connections** between a limited range of elements in the question.
- **Judgements** of a **limited range of elements** in the question evident but the attempt to appraise the evidence is ineffective .
- **Conclusion** loosely draws together ideas but offers little meaningful justification.

**To improve this answer, the candidate needed to:**

1. The response is mostly descriptive narrative and whilst it is coherent and logically structured it needed to develop the AO2 material to reflect sustained and focused **evaluation** in order to address the intent, and all the elements, of the question as set.
2. Ensure that reasoned consideration of different points of view, include logical chains of reasoning, result in judgements supported by **knowledge** and **understanding** of relevant **evidence** and information.

# Example 6: 17 marks

## Paper 4a: Buddhism

**Q:** Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.

5 marks AO1, 25 marks AO2

**AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.**

**Candidates may refer to the following in relation to AO1:**

- Triratna Buddhism (formerly The Western Buddhist Order) was founded by Sangharakshita in 1968 as a western sangha.
- The members have sought refuge in the Three Jewels and accepted Sangharakshita as their teacher.
- It is an organisation that is devoted to the exploration and living of Buddhist principles in a Western Industrialised society.

**AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.**

**Candidates may refer to the following in relation to AO2:**

- The task of Triratna has been to create new Buddhist traditions relevant to the 21st century. It is argued that it has become one of the largest Buddhist movements, with activities in many cities and rural retreat centres around the world, suggesting that it is meeting a need that is expressed for the modern world.
- Within the Sangha the traditional organisation of monks and laity is broken down. The sangha itself has no set rules apart from the precepts; some members work full time for Triratna, others hold down jobs in the 'outside' world, suggesting that the prohibition of touching money is impossible in the modern world.
- The sangha is self-sufficient and doesn't adopt a vow of poverty; this could be to enable its work to be carried out in a simple and effective way without encumbrances that may have restricted its work in other settings.
- The Sangha has been extended to all of those who have gone for refuge and it could be argued is much more inclusive than in other forms of Buddhism. In the modern world this equality is seen to be much more desirable.
- Some people argue that Triratna has gone too far in acquiescing to the modern world; the principles of 'traditional' Buddhism have been diluted to such an extent that some of them are unrecognisable to the principle originally taught.
- Triratna Buddhism seeks an effective solution to the problem of evil and suffering highlighted in philosophy of religion, and utilises teachings of the Buddha designed to overcome the Three Poisons evident in the world today (this shows links to Philosophy of Religion).
- Buddhists, and others in the modern world, are often seeking a morality that is realistic while still true to the Buddha's teaching. Many would see Triratna as providing this balance (this shows links to Religion and Ethics).
- The teachings of the Buddha, similar to those of Jesus, were contextual for a particular time and place. Believers in both religions feel the need to reinterpret elements of these for modern living (this shows links to New Testament Studies).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

# Example 6: 17 marks

## Paper 4a: Buddhism

**Q:** Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.

### SECTION C

Write your answer in the space provided.

- 4 Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.

In your response to this question, you must include how developments in Buddhism have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

(30) 

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Triratna Buddhism succeeds in its application of Buddhist teachings to the modern world due to its removal of monasticism. In western countries it would be much more unlikely and unusual for a Buddhist monk to be able to wander the streets and collect alms from the locals. The fact that every member of the Triratna Buddhist school are semi-monastic solves this problem, as they live communally, sharing good amongst themselves rather than relying on the kindness of strangers. The removal of monasticism also allows members of the organization to conform to modern views on sex, as they do not have to conform to celibacy and can have partners or families. This means a Triratna Buddhist can have a life outside of the organization, which is more spread of a person in the modern world.

One failure of Triratna Buddhism in the modern world was its separation of men and women living and male themselves more comfortable and less distressed so they can focus on carrying out the Buddhist teachings. However this ended up with many men going too far and

# Example 6: 17 marks

## Paper 4a: Buddhism

Q: Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.

One way, some becoming cold and unfriendly to women. The Modern world expect equality and co-operation between the sexes, and the Triratna school of Buddhism failed to conform to this initially. However, unlike many other religions, such as Catholicism, Triratna Buddhism has succeeded in assimilating into modern ethics on gender and sexuality, members facing no discrimination for their sexuality, or even being transgender, a status not accepted by many traditionalist religious people.

Another way in which Triratna Buddhism has succeeded in applying Buddhist teachings into the modern world is through new various businesses, such as the Rainbow Cafe or restaurants or Windhorse trading. These are ethical businesses that provide services and work in the framework of Buddhist teachings on Right Livelihood, although they pay their Buddhist workers as little as £5 a week in pocket money, as the Buddhist teachings of ~~Triratna Buddhism~~ 'Compassion' mean that the Triratna community operate on a basis of giving what you can and taking what you need, so pay is not necessary for well being. These businesses are successful, with Windhorse Trading having a turnover of £10m, and they also provide evidence of successful assimilation into the modern world by hiring non-Buddhists, who make up about 1/3 of the workforce, and are paid normal wages.

One way Triratna failed to apply Buddhist teachings

# Example 6: 17 marks

## Paper 4a: Buddhism

**Q:** Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.

to the modern world is with the actions of that founder, Sangharakshita. After being celibate for over 20 years, Sangharakshita had sexual relations with 25 young men over 18 years, some as young as 17. Many of these men later revealed the hurtful nature of this, and the abuse of the student-teacher dynamic. This is seen as unethical in the modern world, borderline illegal and shows a very possible lack of compassion, one of the most important things in Buddhism. However, now Sangharakshita is dead, the Triratna establishment has publicly stated they do not support his actions, that he was not a perfect man, and they issued an apology and now try to convince members away from student-teacher relationships. This shows success in the application of Buddhist teachings into the modern world, as they have condemned Sangharakshita's actions as well as trying to nurture a safe learning environment for Buddhist teachings.

~~The~~ Triratna Buddhism has also clearly been successful in applying Buddhist teachings to the modern world by virtue of the spread of their beliefs. There are over 23 centres of Triratna Buddhism stretching from the Finland to New Zealand, with and having large numbers of followers in the UK and India. This is most likely due to Sangharakshita having been born an Englishman called Dennis Lingwood and then spending 20 years as a monk in India, knowing and experiencing both cultures, so having an understanding of how to

# Example 6: 17 marks

## Paper 4a: Buddhism

Q: Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.

most efficiently apply Buddhist teachings to the modern setting.  
The fact that there are thousands of members aged less than 50 years of the organization's existence proves the success of application of Buddhist teachings in a modern world.

In conclusion, the Triratna organization appears to have very successfully applied Buddhist teaching to a modern world, dropping teachings that are inaccessible in Western countries, like monasticism. Therefore, there has been a failure of application, Triratna Buddhists have pragmatically changed their practices or apologized when necessary, and therefore have created a well-organized Buddhist denomination that is successful in both Eastern and Western countries in the 20th and 21st centuries.

# Example 6: 17 marks

## Paper 4a: Buddhism

**Q:** Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.

**Using a best-fit approach, this answer achieved Level 3: 17 marks.**

- This answer reflects a range of **knowledge; specialist language** and **terminology** are selected most of which are used appropriately although some inaccuracies evident.
- **Deconstructs** religious information/issues, which lead to reasoned consideration of mostly relevant information.
- Some **Judgements** are supported by an attempt to **appraise** the **evidence**, but this is not always convincing.
- **Conclusion** logically draws together some of the limited **ideas and arguments** for and against whether Triratna Buddhist teachings have been successfully applied in the modern world; however, these have only been **partially justified**.

**To improve this answer, the candidate needed to:**

1. Resist the temptation to offer extended description of material about applying the teachings and demonstrate a sharper focus on the evaluation of the material presented, therefore aiming to provide competent answers that integrate relevant knowledge and concepts.
2. Take a less anecdotal approach and concentrate on the rationale behind some of the actual teachings identified rather than descriptive examples.

# Example 7: 19 marks

## Paper 4b: Christianity

**Q:** Evaluate the significance of the Eucharist for believers.

5 marks AO1, 25 marks AO2

**AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.**

**Candidates may refer to the following in relation to AO1.**

- Sacramental worship, reflecting the outward sign of grace, distinguishes the Eucharist as significant for the Roman Catholic and Orthodox churches.
- The Eucharist is significant for most Christian denominations as they adhere and respond to Jesus' last instruction 'to do this in remembrance of me'.
- The significance of celebrating the Eucharist for Christians reflects their recognition of, and participation in, sharing in the death of Christ.

**AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.**

**Candidates may refer to the following in relation to AO2.**

- There are different understandings of the extent to which God is present in the practice of the Eucharist and this therefore reflects the significance of the Eucharist for believers.
- Roman Catholics believe that the practice of the Eucharist demonstrates its significance because at the culmination of the Eucharist, the bread/wafer and wine are changed by priestly consecration into the body and blood of Christ (transubstantiation).
- For Orthodox Christians the significance of the Eucharist is because they believe they partake mystically of Christ's body and blood and as a result receive his life and strength.
- For some Protestant churches the Eucharist is significant because it reflects a belief that the Eucharist should be viewed as an act of 'remembrance' or 'memorial' rather than being sacramental.
- The diversity of the practice of the Eucharist reflects diversity of belief and this is significant for believers because it need not be seen as a correlation between belief regarding presence or sacraments.
- The Eucharist for some Christians is celebrated infrequently, or even not at all, and therefore it is not considered a central part of worship and may even hold less significance for some believers.
- One of the beliefs of Christianity is that all adherents are 'members of one another', and this is significant for their participation in the Eucharist because they join together in an activity which, at the same time, is both a personal and also a corporate religious experience that is part of shaping their relationship with, and to, God. (This shows links to Philosophy of Religion).
- The Eucharist has significance in shaping the experience of believers because it embraces an egalitarian ethic in which everyone is invited, (all receive and there is enough for all); the Eucharistic act of eating contrasts with the eating that takes place in the rest of believers' lives, which involves separation in class, ethnicity, and need. (This shows links to Religion and Ethics).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

# Example 7: 19 marks

## Paper 4b: Christianity

Q: Evaluate the significance of the Eucharist for believers.

### SECTION C

Write your answer in the space provided.

4 Evaluate the significance of the Eucharist for believers.

In your response to this question, you must include how developments in Christianity have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics.

(30)

The Eucharist is generally ~~old~~ and traditionally viewed as a significant part of faith as it is instituted by Jesus in the Bible and recognises memorial and real presence of the Last supper. This is shown in its recognition as a sacrament in Orthodox Catholic and Protestant churches. However, significance of the Eucharist can be seen as declining in some faiths with the rise of scientific understanding, with some denominations, such as the Quakers rejecting the Eucharist altogether.

On the one hand, the Eucharist can be seen as profoundly important to this day, especially through viewing Roman Catholic tradition. This is as it is given value by the CCC and KC churches still engage in the Eucharist as Mass. However, even in the Catholic church there are inconsistencies in the views of the Eucharist, with traditional Catholics still believing in the

# Example 7: 19 marks

## Paper 4b: Christianity

Q: Evaluate the significance of the Eucharist for believers.

transubstantiation written about by Aristotle and adopted by Aquinas and many more modern Catholics are holding the view of transubstantiation, since put forward by Schillebeeckx which rejects the miraculous ontological change of the bread and wine into the body and blood of Jesus. These discrepancies do, therefore, draw into doubt the significance of the Eucharist however the regularity of practice of the Eucharist in the RC Church as well as the ceremonies of adoration still show the fact that the bread and wine still show the Eucharist to be deeply significant for believers to this day.

On the other hand, in many more modern churches the Eucharist can be seen as far less significant, such as many protestant churches. This can be viewed as a result of a growing dichotomy between modern philosophy and science and traditional Christian practice. For example, through a study of philosophy of religion we can not only see where science supersedes Christian understanding, such as the theory of evolution but also where philosophy challenges the significance and legitimacy of Christianity such as in religious

# Example 7: 19 marks

## Paper 4b: Christianity

Q: Evaluate the significance of the Eucharist for believers.

Language and Ayer's verification principle. This dictates that things that cannot be falsified or verified hold no value and thus the alleged effects of the Eucharist are not of significance. For many modern Christians, this reflects the reality of their views, in which ~~the~~ for many such as Evangelical Christians place greater focus on Scripture and the Holy Spirit rather than on practices such as the Eucharist. Therefore, there is a clear and evident inconsistency in the viewed significance of the Eucharist for a believer.

Furthermore, the significance of the Eucharist for believers can be further evaluated by viewing the varying views of the partaking in the Eucharist. This is as it is significant as a sacrament both for Catholics and Protestants but in different ways. For Catholics, there is a focus on Real Presence, whereby the Eucharist literally brings Jesus closer to the believer. This differs from the view of memorial yet prominently among Christians where the significance is in recognising the grace of God in sacrificing his son, as well as in memory of the last supper which brings Christians together and strengthens

# Example 7: 19 marks

## Paper 4b: Christianity

Q: Evaluate the significance of the Eucharist for believers.

their faith in following the gospel and Jesus' teachings. This shows that the significance of the Eucharist for believers such as Catholics and Protestants are discrepant due to their different values and views on the effects of such practice. While such discrepancies can be seen to draw doubt as to the significance of the Eucharist to believers, the reality is that both the Catholic and Protestant denominations view the Eucharist as significant, just in varying ways and to various extents.

Overall, the significance of the Eucharist to believers varies. On one end of the spectrum are those who believe it is insignificant, such as Quakers and many new movements in theology such as Anglican Evangelical Christians and then there are the denominations who believe it is of significance but there is no Real Presence such as Protestants. ~~Protestants~~ ~~denominations~~ such as Orthodox and Catholic churches see profound significance in the Eucharist, believing it literally brings those who participate closer to God and there is a Real Presence of Christ in such events. Ayer's verification principle as well as scientific understanding do

# Example 7: 19 marks

## Paper 4b: Christianity

Q: Evaluate the significance of the Eucharist for believers.

make a case for a decline in significance of the Eucharist which is reflected in modern some modern churches. However, the over-arching view is that the Eucharist is a significant element in Christian belief and the practice for many reasons such as: unity with God, unity with other Christians, a display of faith and sacrament as well as following in the words and teachings of Christ. This thus proves the predominant view to be that the Eucharist is of great significance to believers even to this day, due to the value believers find in it and tradition.

# Example 7: 19 marks

## Paper 4b: Christianity

**Q:** Evaluate the significance of the Eucharist for believers.

**Using a best-fit approach, this answer achieved Level 4: 19 marks.**

- This answer includes a **wide range of knowledge** in identifying and engaging with the Practice of the Eucharist across the denominations; different approaches evident e.g. transubstantiation, memorial, real presence etc. **Specialist language and terminology** appropriate to the question is used, although not always unpacked or explained sufficiently.
- There is some **deconstruction of religious information/issues** attempted, leading to recognition of different points of view, with some supported by relevant reasons/evidence.
- **Basic connections** between the elements of the question along with referencing some relevant scholars e.g. (Schillebeeckx; Ayer) material is unconvincing.
- **Judgements** are made but these are generic and limited and evaluation is lacking development of the limited appraisal of evidence.
- **Conclusion** provided, derived from the preceding material and is partially justified.

**To improve this answer, the candidate needed to:**

1. Stay focused on the demands of the question seek to develop in depth 2 or 3 key points rather than multiple points with superficial depth.
2. Explain how/why diversity of the practice of the Eucharist reflected diversity of belief and thus significance for believers .

# Example 8: 24 marks

## Paper 4e: Judaism

**Q:** Evaluate the role of women in the leadership of the Synagogue.

5 marks AO1, 25 marks AO2

**AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.**

**Candidates may refer to the following in relation to AO1.**

- The role of women being leaders in the synagogue has been the subject of much heated debate within Judaism.
- In recent times there have been an increasing number of female rabbis ordained and consequently allowed to be involved in the leadership within Conservative and Reform synagogues.
- In 1935 Regina Jones of East Berlin is believed to be the first female to be ordained as a rabbi.

**AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.**

**Candidates may refer to the following in relation to AO2.**

- In the first century CE there was no separation of the sexes in synagogues, and women could be counted as part of the required congregational quorum of ten adults therefore women contributed fully in the religious life of the community including involvement in synagogue services and in the regular study sessions that were conducted in the synagogue's bet midrash (house of study).
- However, the separation of women in Orthodox synagogues became the norm in the following centuries and as a result some Jewish women were left feeling that they had an inferior place in the synagogue; therefore, many Orthodox women rarely attended synagogue services.
- Orthodox Judaism believes men and women are fully equal but different; gender is seen as a key quality in each person's identity and therefore since the genders are different, it's believed, by many Orthodox Jews to be counterproductive to force them to act identically in roles of leadership within the synagogue.
- Because of the belief within Reform Judaism that differences between men and women in traditional Jewish law are not relevant to modern-day society; women can perform many roles that have traditionally been reserved for men (such as reading the Torah in public, counting towards the minyan, serving as cantor, serving as rabbi).
- Women have been appointed to prominent leadership positions in synagogues because of the rise of feminism generally that has led to greater education for women and consequently this has impacted on the Jewish community.
- Because the influence of feminist theology in modern Judaism resulted in the rejection of the use of religious patriarchal language in the scriptures and rabbinic texts Jewish women became empowered to seek leadership roles. (This shows links to Philosophy of Religion).
- In the area of scholarship Jewish women have made inroads because many institutions of advanced Torah studies have enabled the training of female experts in the areas of menstrual law, personal status, marriage and divorce. (This shows links to Religion and Ethics).
- Women have historically held positions of respect in Judaism; Miriam is considered one of the liberators of the people of Israel, along with her brothers Moses and Aaron; one of the Judges (Deborah) was a woman; this respect is also reflected with Jesus' treatment of women in the New Testament. (This shows links to New Testament Studies).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

# Example 8: 24 marks

## Paper 4e: Judaism

Q: Evaluate the role of women in the leadership of the Synagogue.

### SECTION C

Write your answer in the space provided.

4 Evaluate the role of women in the leadership of the Synagogue.

In your response to this question, you must include how developments in Judaism have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

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The role of women in Judaism is complex, while always valued as key members to society especially in the home the role women in positions of power have been questioned. According to teachings and the views of many Orthodox groups a woman's role is of the mother and wife not of leader, this is not looked down upon as domestic stability is a key element of the faith and bearing children is seen as essential due to the teaching 'be fruitful and multiply', however it does restrict Orthodox women in their goals. Despite this there are some Orthodox Rabbis who are women however this is a more recent development of the faith and other Jewish groups such as Reformed Jews had already accepted this. This is much like the Catholic view on women however, in the Catholic faith the role as wife and mother is not seen as positively as in Judaism, women are a 'secondary creation' it is taught in Genesis, and men act as companions to Adam nothing more, in the Catholic faith the most important religious figure is the Pope and who has remained a male only role since the beginning.

Despite the traditional belief that women can not hold power, as the Torah places women in a domestic setting, there are many strong female women throughout Jewish teachings many of which

# Example 8: 24 marks

## Paper 4e: Judaism

Q: Evaluate the role of women in the leadership of the Synagogue.

held significant positions of power. The prophet Deborah for example ~~to~~ ~~was~~ ~~both~~ ~~showed~~ the strength of women and their ability to succeed in power positions she was both a poet and a military figure which went against all beliefs of women as less intelligent than men and ~~showed~~ ~~her~~ ~~role~~ which is stated in some Rabbinic teachings. Most significantly however her role as both a judge and a prophet, a position of great ~~high~~ importance to the Jewish faith, one which is only held by two figures. This ~~the~~ teaching illustrates the capacity women have and their ability to succeed in leadership positions which is significant in the Jewish Feminist movement as it can be argued that this teaching justifies the role of female Rabbis as equal to male Rabbis. The Jewish ~~Rami~~ Orthodox Feminist Alliance use the Prophet Deborah to support their aim to ~~not~~ increase women's roles in the Synagogue particularly as leaders.

The ~~Reform~~ ~~Jewish~~ ~~movement~~ Kaplan was also a key supporter of women playing more significant roles in ~~our~~ Synagogue worship and developed the Bat Mitzvah for his daughter, prior to this the ceremony of being welcomed into faith as an adult was limited to men only distancing women from God and their faith. This divide between ~~not~~ ~~being~~ ~~welcomed~~ ~~into~~ ~~faith~~ ~~as~~ ~~an~~ ~~adult~~ ~~was~~ ~~limited~~ ~~to~~ ~~men~~ ~~only~~ ~~distancing~~ ~~women~~ ~~from~~ ~~God~~ ~~and~~ ~~their~~ ~~faith~~. This divide between ~~not~~ ~~being~~ ~~welcomed~~ ~~into~~ ~~faith~~ ~~as~~ ~~an~~ ~~adult~~ ~~was~~ ~~limited~~ ~~to~~ ~~men~~ ~~only~~ ~~distancing~~ ~~women~~ ~~from~~ ~~God~~ ~~and~~ ~~their~~ ~~faith~~ is one many Jewish figures are aiming to dissolve in order to connect the Jewish people to their faith without barriers, Kaplan began this with the Bat Mitzvah. There is now, in some Jewish Reform Groups, a gender neutral ceremony like the Bar & Bat Mitzvah however as the name is disputed among these ~~for~~ groups despite there ~~is~~ no ceremony has been made to copy the tradition. The Bat Mitzvah was significant

# Example 8: 24 marks

## Paper 4e: Judaism

Q: Evaluate the role of women in the leadership of the Synagogue.

For Jewish leaders the development of leadership roles as it went women must have education on the Torah text and must lead after the Synagogue when reading a passage from it, while Kadans said that insisted on the education of their daughters it was use a traditional expectations until this development, with this education women could feel closer to God and begin their journey into leadership.

Reformed Jewish groups accept a contrasting view to the majority of Orthodox groups and believe women and men should occupy equal roles in both society and Synagogue. Reformed Jewish groups were the first to appoint a female rabbi and now every 1 in 20 synagogues are ran by a woman. The Reformed groups often explore women's roles in leadership within services such as 'God is a woman and she is aging' which addresses faith from a female point of view. Haredi Jewish leaders believe this is wrong and that all forms of feminism contribute to a loss of Jewish identity. However, Mayer argues that it is not Jewish to marginalise women as 'we are taught humility' and rather it was the establishment of monotheism which caused women to lose positions of equality, the greater influence of external society and the patriarchy caused Jewish identity to fall not women.

In conclusion while still in debate women's roles in leading the Synagogue have become more common especially after since the 1950s and 20th century and will only continue to become more widely accepted as education from within Jewish faith and outside develop to welcome women into a more equal society.

# Example 8: 24 marks

## Paper 4e: Judaism

**Q:** Evaluate the role of women in the leadership of the Synagogue.

**Using a best-fit approach, this answer achieved Level 4: 24 marks.**

- A wide range of **knowledge** is offered, **specialist language and terminology** are clearly and carefully selected; its use is appropriately and accurately sustained throughout the response.
- The answer **critically deconstructs religious information/issues** and arguments are clear and supported by examples leading to **coherent and logical chains of reasoning**.
- **Connections** made between a wide range of elements in the question including the use of apposite scholars and their reasoning given some developed treatment.
- **Reasoned judgements** are fully supported by the comprehensive appraisal of evidence woven throughout the response.
- Conclusion, although brief is succinct and thoughtful in bringing together various aspects of the preceding material.

**To improve this answer, the candidate needed to:**

1. make a relevant **synoptic link**; the mark scheme clearly indicates 'candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4', which is 24, and the mark awarded to this candidate whose answer, overall, is a solid Level 5 response but failed to get a higher mark because of the lack of a relevant synoptic link.

# Example 9: 25 marks

## Paper 4c: Hinduism

**Q:** Evaluate the significance of differences between the shruti and smriti texts in relation to their authority and use.

5 marks AO1, 25 marks AO2

**AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.**

**Candidates may refer to the following in relation to AO1.**

- Shruti texts (revelation) are generally regarded as being the oldest and most sacred texts and to be directly revealed universal truths.
- Shruti texts traditionally comprise the four Vedas, the Brahmanas, the Aranyakas and the Upanishads.
- Smriti (tradition) means 'that which is remembered' and traditionally include the epics, such as the Mahabharata and the Ramayana, and law books.

**AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.**

**Candidates may refer to the following in relation to AO2.**

- Shruti means 'that which is heard' and shruti texts are different in that they are regarded as divinely inspired texts of Hinduism; therefore, they have a higher status than smriti because the shruti text is of divine origin and are the words of the gods heard by rishis who had direct contact with the gods and this gives the Vedas their higher authority and status within Hinduism.
- Rishis often lived in the forests where they could develop their holiness so that they could hear the truths of the universe. shruti literature is regarded as containing universal, unchanging, eternal laws which is of great significance for believers who regard the Vedas as revealed by God and inseparable from Brahman and for this reason are usually regarded as more authoritative than smriti texts.
- The four main smriti texts are the Itihasas (epics) Bhagavad Gita (philosophy) puranas (stories, histories) and the Dharma Shastra (law books) and although the authors of the smritis were learned men the rishis were superior in status and sanctity than the merely 'learned'. Therefore, because of this difference between the rishis and 'learned' the Vedas were treated as more authoritative than the smritis by Hindus.
- Smriti texts are generally easier to understand because of their use of mythology, symbolism, and stories; smriti sources also include details of avatars and therefore have some authority amongst modern Hindus in this context and are also immensely popular for devotional use because of their accessibility.
- The great Hindu epics, the Mahabharata and the Ramayana, are smriti scriptures and because these teachings are 'remembered' rather than being directly revealed by God their authoritative importance is therefore lesser than shruti texts; however they are well known by Hindus and used as a guide to moral conduct despite this lesser status. Shruti texts, believed to be directly revealed by God to rishis, deal with unchanging and eternal laws derived from absolute knowledge. Therefore, for shruti texts to be meaningful the individual needs to know the language game to which these teachings belong otherwise they hold no status or meaning for anyone. (This shows links to Philosophy of Religion).
- Shruti scriptures guide the conduct of individuals and teach an ideal way of life with codes and rules governing the actions of Hindu communities. Ethical codes of behaviour are derived from principles and different ethical theories outline the basis for establishing good/bad, right/wrong action. Therefore, different ethical systems result in varied judgements about moral behaviour and it is difficult to establish which is the better system to adopt. (This shows links to Religion and Ethics).
- Shruti texts are divinely revealed whilst smriti texts are 'remembered by' and written down by 'learned men' and there has been much debate about the authority of various texts in Hinduism. There are similar debates about the authority of New Testament texts and scholarly critique is important because it can establish the credibility of scripture as a basis for religious belief and therefore the status texts should hold for believers. (This shows links to New Testament Studies).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

# Example 9: 25 marks

## Paper 4c: Hinduism

**Q:** Evaluate the significance of differences between the shruti and smriti texts in relation to their authority and use.

### SECTION C

Write your answer in the space provided.

- 4 Evaluate the significance of differences between the shruti and smriti texts in relation to their authority and use.

In your response to this question, you must include how developments in Hinduism have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

Q04 25

(30)

Shruti and smriti texts are types of religious texts that differ significantly. Many of the main sources of teaching e.g. The Vedas, Ramayana, Mahabharata, all come under either shruti or smriti classification. They are determined shruti or smriti according to their author.

Shruti texts can be explained by the phrase 'of which is heard' this introduces smriti texts as words that come directly from the gods, God is its author. An example of this is the Vedas. The Vedas are made of 4 components; the Samhitas, Brahmanas, Aranyakas and the Upanishads. It contains hymns and chants, key beliefs, philosophical teachings and more recently, incantations. The Vedas are written in Sanskrit which is the dominating language of the Hindu gods, therefore supporting the fact that the Vedas are a shruti text and come from the gods. One strength

# Example 9: 25 marks

## Paper 4c: Hinduism

**Q:** Evaluate the significance of differences between the shruti and smriti texts in relation to their authority and use.

of smriti texts and their importance within Hinduism is that they are considered authentic, infallible and the truth because of their author. They are also used at religious rites of passage, further making them an important ceremonial tradition. Another strength is that they contain the main philosophical teachings and beliefs and set out ways in which new Hindus should be. On the other hand, smriti texts can be considered less important as they are not accessible to all Hindus. Only Hindus within the Brahmin caste can access them as they require a guru to read the teachings and also they are sacred texts. Therefore ~~the~~ smriti texts are not inclusive of all Hindus. Another limitation of smriti texts is that their authenticity has been doubted by scholars and professionals. The Vedas are so old and have been translated word for word by mouth. This puts the idea of smriti texts at risk as they may have been incorrectly written down or have possibly been altered over the years, making them arguably inaccurate. Overall smriti texts are extremely important for the Hindu religion and still remain significant regardless of their limitations.

# Example 9: 25 marks

## Paper 4c: Hinduism

**Q:** Evaluate the significance of differences between the shruti and smriti texts in relation to their authority and use.

Smriti texts are the antithesis to shruti texts and can be explained through the phrase 'of which it is remembered'. Smriti texts are authored by humans and are man-made. Smriti texts include the Ramayana and the Mahabharata. The Ramayana tells the story and the moral teachings of the varshnante avatar Rama. The story includes Rama, his brother (Lakshmana) and Hanuman (a monkey) rescuing Rama's wife Sita from the evil demon Ravana. The Ramayana sets out that Rama is the 'ideal' husband <sup>and</sup> son. Sita is the 'perfect' wife and Hanuman presents loyalty and bravery. This teaches what the perfect Hindu should be. This is an important smriti text as it teaches how a Hindu should lead their life and act towards others. This is similar to the way in which Christianity teaches its ethical principles through the bible passages of Jesus. For example, having the love of Jesus, his forgiveness etc. The Mahabharata is another smriti text which is made up of 18 books (one of the longest epics in history). ~~One~~ One of these books is the Bhagavad Gita which outlines a conversation between Krishna and Arjuna on the battlefield. This teaches Hindus to do things selflessly in the way that Krishna encouraged Arjuna to fight.

# Example 9: 25 marks

## Paper 4c: Hinduism

Q: Evaluate the significance of differences between the shruti and smriti texts in relation to their authority and use.

selflessly for no personal gain. There are reasons why ~~shruti~~ smriti texts are significant in relation to their use as they show key ideas that must be understood by all Hindus. Another strength is that compared to smriti, smriti texts are accessible to all Hindus through the media. They are not limited in who can see them and can be learnt through cartoons, books, TV etc. They are mainstream. However, they could be considered less important as it is known that smriti texts should be ignored if they contradict shruti, meaning that they could be meaningless. They are also manmade and therefore fallible. Therefore, smriti texts could be considered as less important than shruti, down to their differences in authority.

However, it should also be considered that not all texts can be directly classified as either shruti or smriti, acting as a limitation for both. As mentioned before, the Bhagavad Gita tells the conversation ~~of~~ between Krishna and Arjuna on the battlefield. This could be argued as either shruti as it is a conversation straight from gods, or as smriti because it was not recorded and written by them. Overall this acts as a weakness of

# Example 9: 25 marks

## Paper 4c: Hinduism

**Q:** Evaluate the significance of differences between the shruti and smriti texts in relation to their authority and use.

both shruti and smriti texts.

overall, shruti texts can be considered more significant than smriti as they outweigh them in the idea of the author and how smriti should be ignored if they contradict shruti. shruti should also be considered more significant in the way it is used. The vedas contain more of the staple beliefs and systems within Hinduism and could be considered superior to smriti texts that are mostly mythical stories. It should be considered, however, that smriti texts are a main teaching and more important for lower castes and Hindu villagers that don't have access to shruti texts. This is significant as they make most of the Hindu population and so smriti texts are more widespread and popular in use than shruti. Therefore the question of importance of shruti and smriti texts still remain and is purely based on personal use of both.

# Example 9: 25 marks

## Paper 4c: Hinduism

**Q:** Evaluate the significance of differences between the shruti and smriti texts in relation to their authority and use.

**Using a best-fit approach, this answer achieved Level 5: 25 marks.**

- Answer offers a wide range of **knowledge, specialist language** and **terminology** are carefully selected and used appropriately, accurately and sustained throughout; there is a good recognition of the distinction between shruti and smriti texts.
- There is an attempt to **Deconstruct** religious information/issues leading to coherent and logical chains of reasoning that draw on knowledge and understanding of relevant evidence and information.
- Makes connections between a **wide range of elements** in the question; **constructs** coherent and reasoned **judgements** of many but not all of elements in the question.
- Reasoned **judgements** are supported by the **appraisal** of some **evidence**.
- **Convincing** conclusion provided which fully and logically draws together some ideas and are fully justified.

**To improve this answer, the candidate needed to:**

1. Demonstrate a **consistent** awareness of the different perspectives and contexts from which these texts had been developed (as opposed to mere description) thus enabling a higher mark at the upper end of the top band;
2. Develop **consistent evidence** of critical thinking throughout the evaluation offered rather than '**some evidence**' of critical thinking seen in the answer.

# Example 10: 30 marks

## Paper 4d: Islam

**Q:** Evaluate the impact and interpretation of Shari'ah law within Islam.

5 marks AO1, 25 marks AO2

AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.

Candidates may refer to the following in relation to AO1.

- Within Islam Shari'ah law encompasses all aspects of a Muslim's life.
- Shari'ah law is derived from the Qur'an, Hadith and Sunnah.
- Shariah law consists of rules and guidelines to aid Muslims achieve high moral and ethical codes of conduct in society. AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.

Candidates may refer to the following in relation to AO2.

- Whilst the Qur'an is the basis of Shari'ah law, the Hadith and Sunnah are complementary sources to the Qur'an which help to explain the Qur'an; therefore, Shari'ah law may not be interpreted or applied in any way which is inconsistent with the Qur'an.
- Shari'ah law for Muslims is understood as Allah's will for humankind; however, the body of law (known as 'Fiqh') produced by Islamic scholars trying to understand Allah's will, is the result of human interpretation and therefore, as a result, it is recognised as being fallible.
- Shari'ah law is reflected in both the sacred and the secular areas of Islamic belief; however, as Allah's law, it is a reminder that Allah is omnipotent and omniscient and therefore Allah's will must be obeyed.
- Some modern Islamic scholars argue that Shari'ah law should be constantly reinterpreted and applied to a Muslim's own cultural background, therefore drawing a distinction between the cultural and the religious context.
- Shari'ah law has major impact because Muslims believe it is grounded upon dividing all actions into forbidden (haram) and permitted (halal); as a result things that are halal or permitted, are further divided into categories such as actions that are desirable, but may be omitted; similarly things that are haram or forbidden, are divided into categories, such as strictly forbidden or unclean.
- The Qur'an is the basic source for Shari'ah law and because Muslims believe the Qur'an to contain the direct word of Allah, which was given in a series of revelations to the Prophet Muhammad, this raises issues about the nature and value of religious experience. (This shows links to Philosophy of Religion).
- The ethical imperatives of the Islamic faith result in a consideration of what Shari'ah law says about contemporary moral issues (such as abortion, stem-cell research, or the treatment of racial or religious minorities etc). (This shows links to Religion and Ethics).
- Many Muslims argue that Shari'a law encourages positive relationships and kindness, because it is a guide to achieving good character and being a benefit to your community, similar to the teachings of Jesus and Christianity such as 'love your neighbour' etc. (This shows links to New Testament Studies).

Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.

Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.

# Example 10: 30 marks

## Paper 4d: Islam

Q: Evaluate the impact and interpretation of Shari'ah law within Islam.

SECTION C

PEACE

Write your answer in the space provided.

4 Evaluate the impact and interpretation of Shari'ah law within Islam.

In your response to this question, you must include how developments in Islam have been influenced by **one** of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

Christianity → Jesus getting people to gather + pray. Churches.

(30) 004 30

Shari'ah law is seen as extremely important in Islam. For Muslims, it's essential they follow Shari'ah law as it is part and essentially the basis of Islam.

One way that shows that Shari'ah law is important is the fact Muslims use it every day to be able to live their life. This is because it's the Qur'an and the Sunnah are part of it, meaning they have to read what to do every day. Shari'ah law was set up in Mecca when Muhammad realized that the city was too dangerous and needed some rules in place to make it a safe environment. In doing so, he described the Sunnah which helps

# Example 10: 30 marks

## Paper 4d: Islam

Q: Evaluate the impact and interpretation of Shari'ah law within Islam.

guide Muslims on how to live their life in the way Muhammad did. For example, as Karen Armstrong said, he gave women more rights than ever before and wanted them to be more respected than they had been. Therefore, this is evident in today's society of Islam, as women are treated so much better than they were in the past, therefore it shows the impact that the Shari'ah law has had, since it's still being followed today. Moreover, this shows it's been interpreted well because women are being treated correctly, rather than it being taken in the wrong way and doing the opposite. However, there does come the issue with the fact there have been incidents where the Shari'ah law has been interpreted wrongly and in fact been used in the wrong way. For example, there have been a few terrorist attacks, such as 9/11, where Muslims have interpreted

# Example 10: 30 marks

## Paper 4d: Islam

Q: Evaluate the impact and interpretation of Shari'ah law within Islam.

what they have read in the Qur'an, Hadith/Sunnah and twisted it in a way most people would have taken it. This is bad as everyone interprets things completely differently, so for something in the Qur'an to be taken slightly out of context, can be absolutely detrimental, since in some cases it has put innocent people's lives at risk and most of the times they have died. These people, such as the Taliban, don't label themselves as terrorists, rather they call themselves 'freedom fighters'. They believe they are doing what God has asked them to do, when actually it's the most inhumane, <sup>(disgraceful)</sup> <sup>(disgraceful)</sup> things they could be doing. Therefore, this shows that if the Shari'ah law + Qur'an is taken in the wrong hands, it shows the impact, influence and interpretation it could potentially bring. Therefore, overall, although Shari'ah <sup>law</sup> may potentially be taken the wrong way, in most cases it has created a good base for Islam for

# Example 10: 30 marks

## Paper 4d: Islam

Q: Evaluate the impact and interpretation of Shari'ah law within Islam.

Sunni and Shi'a Muslims. This is because it sets out fair rules in which Muslims follow and interpreted the right way, meaning Muslims have an ordered life and Islamic society.

Another way that shows the impact and interpretation of the Shari'ah law is the 5 pillars. The 5 pillars are part of the Shariah law as they are part of the 10 yard (obligatory) acts. Muslims are expected to completely follow the 5 pillars as they are fundamental to Islam. For example, one of the 5 pillars is Salah (to pray). Sunni Muslims pray 5 times a day, each at different times of the day. They do their prayer after completing wudu, a set washing ritual that cleanses their mind and body. It is cleansed and purified before speaking to Allah. There are also the Jummah prayers included in this which happen every Friday, where Muslims, especially men, must attend and listen to the Imam read the prayer.

# Example 10: 30 marks

## Paper 4d: Islam

Q: Evaluate the impact and interpretation of Shari'ah law within Islam.

This shows how impactful the Shari'ah law is because it has created great amounts of Ummah, which is so important for the Islamic community. It has meant people can gather together in their beliefs and all feel as one - connected to Allah and be able to unite as brothers + sisters to share their experience. This links to the study new testament studies as in the New Testament, Jesus gathered a community to become Christians and they all began praying together to show their devotion to God and unity in each other. Therefore, beginning to create places of worship: churches and all coming together to pray, just as Muslims do too. In the Bible it says "you must love thy neighbour" showing the importance of community and love that is behind the religion. However, in Islam, although they may all pray every day, Sunnis and Shi'as interpret the Shari'ah Law + 5 pillars quite differ-

# Example 10: 30 marks

## Paper 4d: Islam

Q: Evaluate the impact and interpretation of Shari'ah law within Islam.

ably. For example, Shi'as believe that instead of praying 5 times a day they should pray 3, and make it part of the prayer ritual, it is not separate. Therefore, they also believe one Friday ~~Jumma~~ ~~prayer~~ ~~prayer~~ aren't fard, rather it's 'advised' but not essential, whereas Sunni's would completely disagree as they believe it is fard. Therefore, this can show that the interpretation of Shari'ah differs with each Muslim meaning the impact of it could be quite varied because each Muslim is following it in a different way. This could be seen as hard, as how can it be showing Ummah if each Muslim is following it differently. Therefore, showing the separation of the community and proving the impact of having different interpretations gives a great consequence as not showing Ummah. Overall, this everyone makes the point a weakness as it shows that Shari'ah has given Muslims the opportunity

# Example 10: 30 marks

## Paper 4d: Islam

Q: Evaluate the impact and interpretation of Shari'ah law within Islam.

to interpret the Shari'ah law in different ways which is ~~the~~ bad as they should all be seeing it the same way and doing the same thing. Therefore, proving the impact it has as although everyone follows it, different groups follow it in different ways.

In conclusion I believe the Shari'ah law has had great impact + interpretation to Muslims. This is because it sets the foundation of Islam + the rules to follow by to live a good Islamic life. Whilst there may be people who interpret it the completely wrong way, this population is so small showing that the majority of Muslims don't think that way and are following it in the way they should.

# Example 10: 30 marks

## Paper 4d: Islam

**Q:** Evaluate the impact and interpretation of Shari'ah law within Islam.

**Using a best-fit approach, this answer achieved Level 5: 30 marks.**

- Answer clearly and explicitly offered a **wide range of knowledge, specialist language** and **terminology** that was carefully selected and used appropriately, accurately and sustained throughout.
- Response **critically deconstructed religious information/issues** leading to coherent and convincing logical chains of reasoning.
- **Connections** between the **full range of elements** in the question are valid and well presented, including synoptic link.
- Response offered a range **of coherent and reasoned judgements** of the full range of elements in the question including reasoned judgements that are fully supported by the comprehensive appraisal of evidence articulated throughout.
- Convincing **conclusion** provided which fully and logically brought together the salient ideas and fully justified their inclusion.
- Overall, an **excellent performance** than demonstrated conceptual awareness, insight, and knowledge and understanding evident in the skill of critical thinking; a high level of ability to provide a fully developed, logically structured and coherent answer illustrated with appropriate examples; the ability to analyse and evaluate the evidence and to synthesize knowledge and concepts resulting in evidence of critical reflective thinking that clearly deserved full marks.

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