

# Mark Scheme (Results) January 2010

GCE

## GCE Religious Studies (6RS01)

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## Unit 1: Foundations

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

### Assessing Quality of Written Communication

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

### Assessment Objective 1

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

Level	Descriptor	Marks
1	<p>A limited range of isolated facts which are accurate and relevant, but unstructured; a generalised presentation with mainly random and unorganised detail; imprecisely expressed.</p> <p>The skills needed to produce effective writing will not normally be present. The writing may have some coherence and will be generally comprehensible, but lack both clarity and organisation. High incidence of syntactical and/or spelling errors.</p> <p><b>Low Level 1: 1 mark</b> minimal accuracy or relevance in factual detail; no coherent organisation; very broad and unfocused generalisations; unclear as a response to the task, but not worthless</p> <p><b>Mid Level 1: 2-3 marks</b> a mixture of accurate and relevant information with unrelated factual detail and inaccurate information; some relevant but unfocused generalisations; recognisable as a response to the task</p> <p><b>High Level 1: 4-5 marks</b> some accurate and relevant information; an attempt to organise this within a structure; some broad but relevant generalisations with occasional detail; a valid response to the task, but lacking clarity or focus</p>	1-5

2	<p>Mainly relevant and accurate information presented within a structure which shows a basic awareness of the issue raised, and expressed with a sufficient degree of accuracy to make the meaning clear.</p> <p>Range of skills needed to produce effective writing is likely to be limited. There are likely to be passages which lack clarity and proper organisation. Frequent syntactical and/or spelling errors are likely to be present.</p> <p><b>Low Level 2: 6 marks</b> most information presented is relevant to the task and accurate; limited in scope; organised sufficiently to show an implicit awareness of the issue; expressed with limited clarity</p> <p><b>Mid Level 2: 7-8 marks</b> relevant and accurate information organised to show some awareness of the issue raised; with sufficient scope to show recognition of the breadth of the task; expressed simply and with some clarity</p> <p><b>High Level 2: 9-10 marks</b> a simple structure in which appropriate information is organised; leading to a clear though basic awareness of the issue raised; expressed clearly</p>	6-10
3	<p>A range of accurate and relevant knowledge, presented within a recognisable and generally coherent structure, selecting significant features for emphasis and clarity, and dealing at a basic level with some key ideas and concepts; expressed clearly and accurately using some technical terms.</p> <p>The candidate will demonstrate most of the skills needed to produce effective extended writing but there will be lapses in organisation. Some syntactical and/or spelling errors are likely to be present.</p> <p><b>Low Level 3: 11 marks</b> sufficient accurate and relevant knowledge to show a sound awareness of the issue; information organised to present a clear structure; some key features identified; reference to some key ideas and concepts; expressed clearly using technical terms occasionally</p> <p><b>Mid Level 3: 12-13 marks</b> breadth of accurate and relevant knowledge; organised and presented in a clear structure; significant features identified with some elaboration; showing understanding of some key ideas and concepts; expressed clearly and accurately using technical terms</p>	11-15

	<p><b>High Level 3: 14-15 marks</b>  a good range and/or detail of appropriate knowledge; presented in a mainly coherent structure; significant features explained for emphasis and clarity; showing basic but clear knowledge of some key ideas and concepts; expressed clearly and accurately using technical terms appropriately</p>	
4	<p><b>A coherent and well-structured account of the subject matter, with accurate and relevant detail, clearly identifying the most important features; using evidence to explain key ideas; expressed accurately and fluently, using a range of technical vocabulary.</b></p> <p><b>The skills needed to produce convincing extended writing in place. Good organisation and clarity. Very few syntactical and/or spelling errors may be found. Excellent organisation and planning.</b></p> <p><b>Low Level 4: 16-17 marks</b>  accurate, relevant and detailed knowledge of the subject matter at a broad range or in sufficient depth; emphasis on significant features; using evidence to show general understanding of the key ideas; expressed clearly, using technical language appropriately</p> <p><b>Mid Level 4: 18-19 marks</b>  accurate, relevant and detailed knowledge of the subject matter at a wide range or in significant depth; emphasis on the most important features; using well-chosen evidence to support understanding of key ideas and concepts; expressed clearly and accurately, using technical language widely</p> <p><b>High Level 4: 20-21 marks</b>  accurate, relevant and detailed knowledge used concisely to present a coherent and well-structured response to the task at a wide range or considerable depth; selecting the most important features for emphasis and clarity; using evidence to explain the key ideas; expressed cogently using technical language</p>	16-21

## Assessment Objective 2

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

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

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

Question Number		Indicative content
<b>1 (a)</b>	<b>(i)</b>	<b>(21)</b>
Indicative content		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may describe a few features of the design argument such as an account of the watch analogy without understanding strengths or weaknesses.
<b>Level 2</b>	6-10	Candidates may present a basic account of the design argument with limited attention to strengths and weaknesses such as its basis in experience and limitations of experience in the context of this argument.
<b>Level 3</b>	11-15	Candidates may select a range of weaknesses and strengths with a focus on significant features such as the merits and problems of analogical reasoning in this argument.
<b>Level 4</b>	16-21	It is likely candidates may structure their answers in an explicit manner around the demands of the question. They may examine key assumptions with a competent understanding of significant stages in the argument with a consistent ability to focus on strengths and weaknesses. Candidates may draw on scholarly contributions in order to explain the force or otherwise of this argument.

Question Number		Indicative content
<b>1 (a)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention some problems with this argument without addressing the demands of the question.
<b>Level 2</b>	3-4	Candidates may argue in a simple manner that the argument is weak in terms of the cumulative problems of this argument.
<b>Level 3</b>	5-6	Candidates may address the thrust of the question that overall it is inconclusive. They may build up their point of view with an evaluation of alternative stances. This may include a weighing up of the criticisms of Hume coupled with Swinburne's critique of Hume. They may come to a clear conclusion about the status of this argument as being inconclusive.
<b>Level 4</b>	7-9	It is likely that candidates may show explicit evidence of critical reasoning concerning the interpretation of this argument as being inconclusive with specific attention to the implications of a proof for the existence of God. Candidates may debate the differences between proof and probability with reference to scholars such as Penelhum, and that <i>a posteriori</i> arguments can be no more than probable. It is likely that candidates may draw on scholarly debates, such as Dawkins and McGrath, leading to a justifiable conclusion about the nature and credibility of this type of argument.

Question Number		Indicative content
<b>1 (b)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention a few isolated aspects of the cosmological argument such as movement and first mover without evidence of understanding their significance.
<b>Level 2</b>	6-10	Candidates may identify some key features such as its basis in experience and importance of causation, displaying a basic understanding in a clear manner.
<b>Level 3</b>	11-15	Candidates may select a range of key features such as concepts of causation and infinite regress; first cause and necessary existence. They may support their analysis by reference to one or more key scholars such as Aquinas. They may construct a coherent answer with evidence of discrimination of key points from peripheral illustrations.
<b>Level 4</b>	16-21	It is likely candidates may present a well-rounded and structured answer. They may use one or more versions of the argument and will be credited in terms of the quality of their answer rather than issues of breadth or depth. They may analyse key concepts with explicit evidence of understanding their significance such as the pivotal importance of the principle of sufficient reason and the distinctive features of necessary existence compared to infinite regress. They may draw on the contributions of one or more scholars such as Copleston.

Question Number		Indicative content
<b>1 (b)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may write a generalised account of the argument with passing reference to its weaknesses.
<b>Level 2</b>	3-4	Candidates may consider some of the weaknesses of the argument with a clear conclusion but little attention to the issue of the extent to which this may be seen as a weak argument.
<b>Level 3</b>	5-6	Candidates may evaluate the cumulative effect of the problems of this argument compared to its various strengths. They may refer to various scholars such as Copleston and Russell and address the rigour of Russell's rejection of the argument.
<b>Level 4</b>	7-9	It is likely candidates may select and adapt their material in order to argue in an explicit manner regarding the extent to which this may be a weak argument. Some may structure their reasoning to reject the stance in the question in order to formulate a position that argues for its strengths. Whatever stance is followed, it is likely candidates may debate alternative points of views. It is likely their reasoning may be supported with scholarly contributions.



Question Number		Indicative content
<b>2 (a)</b>	<b>(i)</b>	The example given here is Buddhism noting that other exemplars are creditworthy. (21)
Indicative content		
Level		AO1
<b>Level 1</b>	1-5	Candidates may mention one or two examples of suffering with a brief account of a solution without showing an understanding of its key features.
<b>Level 2</b>	6-10	Candidates may identify some problems such as suffering being unfair with a limited account of one solution such as a descriptive account of the enlightenment of the Buddha as an indication of release from suffering.
<b>Level 3</b>	11-15	Candidates may select and show an understanding of aspects of the problem of suffering for religious believers. Candidates may unpack types of suffering such as suffering linked to change. Candidates may refer to some key features in Theravada Buddhism such as ideas about karma and rebirth and issues related to the causes of suffering and methods to become free from suffering such as meditation.
<b>Level 4</b>	16-21	It is likely candidates may show a consistent focus on the whole of the AO1 demands. They may discriminate their material in order to examine more significant types of suffering and an examination of the more important features of liberation from suffering from the perspective of Theravada Buddhism. They may focus on beliefs about anatta and suffering related to ignorance about 'self'. A solution may be related to vipassana meditation and insight into the unreality of 'self' and the significance of this for freedom from suffering.

Question Number		Indicative content
<b>2 (a)</b>	<b>(ii)</b>	The example given here is Buddhism noting that other exemplars are creditworthy. (9)
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention one or more different answers to the problem of suffering in Buddhism but at a descriptive level rather than build up an argument.
<b>Level 2</b>	3-4	Candidates may consider one or two problems with Theravada Buddhism such as the demands related to mediation. They may mention an alternative path such as the devotion in Pure Land tradition and argue this is easier than the pressures on self-discipline associated with Theravada.
<b>Level 3</b>	5-6	Candidates are likely to weigh up the stance of Theravada Buddhism and comment on its perceived weaknesses and unrealistic demands on a follower. Candidates may select an alternative solution such as Pure Land and indicate its attraction for devotees and that in various ways it may be argued to be a better solution.
<b>Level 4</b>	7-9	It is likely candidates may present a critical analysis of approaches to suffering within Theravada Buddhism and form a considered judgement of an alternative such as Zen. Candidates may highlight the ways in which Zen is an alternative. This may include the emphasis on culture of the mind and the various ways this may be expressed with an evaluation of how this links to liberation from suffering. It is likely candidates may build up a case that one of these approaches is a more effective system than the other with evidence and reason and formulate a clear conclusion.

Question Number		Indicative content
<b>2 (b)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention a few features of miracles, such as breaking the laws of nature with little focus on the question.
<b>Level 2</b>	6-10	Candidates may present a basic account of some key features of miracles such as an unusual act of God in history with one or two reasons to accept miracles such as eye witness accounts.
<b>Level 3</b>	11-15	Candidates may clarify some key features of the concept of miracle such as links to selected attributes of God, notions of laws of nature and status of witnesses. Candidates may examine some philosophical reasons to believe in miracles such as principles of credulity and testimony and the coherence with related belief systems.
<b>Level 4</b>	16-21	It is likely candidates may refer to a range of scholars such as Aquinas, Locke, Swinburne and Ward. They may display a competent understanding of the contributions of Hume. Candidates may examine key concepts associated with definitions of 'miracles'. Candidates may analyse some significant philosophical reasons to believe in miracles. This may include an understanding of a law of nature and its transgression, analysis of the quality of the interpretations of witnesses. Candidates may examine ideas associated with the notion of 'probability' in this context.

Question Number		Indicative content
<b>2 (b)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention one or two weaknesses associated with belief in miracles, such as conflicting evidence.
<b>Level 2</b>	3-4	Candidates may identify some criticisms levelled against miracles, such as empirical problems regarding the interpretation of experience. Candidates may build up a simple straightforward argument.
<b>Level 3</b>	5-6	Candidates may present a range of arguments considering various strengths and weaknesses of belief in miracles. This may include debates about the reasons for the probability of miracles given the quality of evidence and testable data associated with some miracles. They may display the ability to discriminate between conflicting views in order to build up a coherent point of view in answer to the question.
<b>Level 4</b>	7-9	It is likely candidates may consider the extent to which criticisms may undermine belief in miracles. They may weigh up the strengths and weaknesses of various stances and evaluate the contributions of various key scholars. This may include Hume's criticisms coupled with Swinburne's attempt to discredit Hume. They may build up a coherent argument that provides an explicit answer to the question.

Question Number		Indicative content
<b>3 (a)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	At this level candidates are likely to make simple references to rejection of rules and the role of agape, but with little understanding of the significance of the theory for religious morality or of its key principles and concepts. Case studies may be used liberally and simplistically. Misunderstandings of agape may be present and of the difference between Situation Ethics and other related ethical theories may not be clearly recognised.
<b>Level 2</b>	6-10	At this level candidates are likely to demonstrate a basic understanding of the situationalist approach of the theory, with some grasp of the nature of agape and of the rejection of absolute and traditional moral rules. Some reference may be made to the social influences on the theory although candidates may rely more on simplistic understandings of 1960s culture. Case studies may feature more prominently, with little development of their implications. Exploration of the link between Situation Ethics and religious morality may be tenuous.
<b>Level 3</b>	11-15	At this level, candidates are likely to demonstrate a clear understanding of the key features of the theory as a relative, situationalist theory and of its rejection of absolutes. Some understanding of the social and cultural background and influence on the theory is likely to be demonstrated, and of the centrality of agape to the situationalist approach. Case studies are likely to be used carefully, but may be more dependent on the candidates' own imagination rather than those offered by Fletcher. Some attempt to trace the relationship between Situation Ethics and the ministry of Jesus may be made.
<b>Level 4</b>	16-21	At this level candidates are likely to be able to identify a significant range of features of Situation Ethics, or to explore a narrower range of features at some depth. They may make reference to the relative nature of the theory, to the rejection of absolutes, the centrality of agape, personalism and positivism, the example of Jesus, and to the attempt by Robinson and Fletcher to establish an ethic for 'man come of age'. At this level, candidates are likely to display some knowledge and understanding of Situation Ethics within its social context and to show some understanding of the controversial nature of the theory and its relationship with changing theology in the mid 20th century. Case studies are likely to be used with discretion, perhaps Fletcher's own, rather than hypothetical scenarios.

Question Number		Indicative content
<b>3 (a)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	At this level it is likely that a weak understanding of the theory will prevent candidates from developing a sustained evaluation. A simple statement of one or more weaknesses of the theory is likely to be offered, with little or no attempt to evaluate with reference to contrasting strengths, and no balanced conclusion drawn.
<b>Level 2</b>	3-4	At this level candidates are likely to make basic references to weaknesses of the theory, with some reference to the specific problems raised by critics of the theory. Candidates may depend on simple case studies in an attempt to evaluate the theory. Some reference to strengths may be made in an attempt to evaluate the claim.
<b>Level 3</b>	5-6	At this level, candidates are likely to show some understanding of the weaknesses of the theory, with some reference to named scholars and to the problems of basing ethical decision making on relativist principles. Candidates may make some reference to the objections raised by religious ethicists and the dangers posed by a rejection of rules. Case studies may be used more anecdotally and references to named scholars may be sparse. Some attempt at balancing strengths and weaknesses may be made in an attempt to draw a conclusion.
<b>Level 4</b>	7-9	At this level it is likely that candidates will recognise the implication that Situation Ethics has not successfully established itself as a guide for moral decision making and identify a range of reasons for this failure. This may include the failures of a relative theory to offer clear moral guidance, the difficulties of applying agape, the dangers of rejecting moral absolutes, and the challenges raised by contemporary critics for failure to promote traditional religious morality. At this level candidates are likely to recognise the need to evaluate the claim by reference to possible strengths and advantages of the theory and to reach a balanced conclusion. Reference to named scholars is likely at this level, and use of case studies made critically, not anecdotally.

Question Number		Indicative content
<b>3 (b)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates are likely to depend on a very limited range of material. It is unlikely they will have any clear understanding of the wider context of utilitarianism and may depend on simplistic case study material.
<b>Level 2</b>	6-10	At this level, candidates may struggle to fluently identify and express key features of the theory and the answer may have a disjointed feel. Candidates are likely to discuss a limited range of characteristics and may focus entirely on Bentham and Mill without a clear sense of the significant features of either approach or the difference between them.
<b>Level 3</b>	11-15	Candidates may be reliant on identifying a small range of features of utilitarianism or deal with them without significant depth. Candidates may concentrate on Bentham's and Mill's approaches to the theory and are less likely to consider other developments of utilitarianism but their understanding of the key features of their approaches are likely to be more substantial.
<b>Level 4</b>	16-21	At this level candidates are likely to be able to identify a significant range of features of utilitarianism or to explore a narrower range at some depth. It is to be expected that they make reference to the teleological nature of the theory, to issues of consequentialism and means to an end. At this level, candidates are likely to display some knowledge and understanding of utilitarianism within its social context. Bentham and Mill are likely to feature prominently, but at this level candidates may also make reference exclusively or additionally to other forms of utilitarianism.

Question Number		Indicative content
<b>3 (b)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates at this level will struggle to raise any new material and are likely to rely on basic repetition of ideas from (i). They are unlikely to have reached a conclusion.
<b>Level 2</b>	3-4	At this level, candidates may struggle to incorporate new information or to reach a balanced conclusion. Consideration of whether the weaknesses outweigh the strengths is likely to be expressed in terms of the problems of predicting consequences, or of assuming that the majority are correct, although at the top of this level candidates may still be demonstrating some awareness of the philosophical principles of the theory.
<b>Level 3</b>	5-6	At this level, candidates may rely on some repetition of material from (i) but will still maintain a clear line of argument in terms of whether the weaknesses invalidate the theory as an approach to ethical decision making. Some new material is likely, perhaps simpler ideas than those explored at the higher level. Candidates will attempt to reach a conclusion in terms of relative strengths and weaknesses of the claim.
<b>Level 4</b>	7-9	Candidates are likely to offer new material on which to base an argument and will not be reliant on repeating material from (i). A range of weaknesses will be identified and used as the basis of a genuine attempt at evaluation through a reasoned and balanced argument which may conclude in any valid direction. Candidates are likely to make direct reference to the wording of the question, and are likely to avoid falling back on extensive case study material.

Question Number		Indicative content
<b>4(a)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	At this level, candidates are likely to address a very limited range of ideas associated with Just War and Pacifism. They may ignore one altogether or their answer may be significantly unbalanced. It is likely that they will rely on GCSE level retelling of the principles of Just War and will show little awareness of non-religious justifications for Pacifism.
<b>Level 2</b>	6-10	Candidates at this level are likely to refer to a narrower range of ideas associated with Just War and Pacifism, focusing, perhaps, on one approach, for example religious Pacifism, or one version or a limited number of conditions of the Just War Theory. They may make some references to modern day applicability of the Just War Theory or to pacifist individuals or organisations. The balance of the answer may shift increasingly in favour of either Just War or Pacifism, typically towards Just War. If candidates discuss only one of the two issues they will normally reach a ceiling of the top of level two.
<b>Level 3</b>	11-15	Candidates at this level are likely to show a good understanding of a range of approaches to Just War and Pacifism but may typically be limited in their ability to examine these in detail or extent. Illustrative examples may be less fluent and the approach more formulaic than at the higher level. The balance between discussion of Just War and Pacifism is likely to shift slightly in favour of one rather than the other, typically with greater concentration on Just War.
<b>Level 4</b>	16-21	At this level candidates are likely to be able to deal confidently with a range of issues associated with the Just War Theory and Pacifism and will have a broad perspective on different motivations for Pacifism. They are likely to have a secure knowledge of at least one form of the Just War Theory and most of its features and to be able to examine it with reference to examples without falling into narrative, or offering an overly historical or contemporary political account. Candidates are likely to demonstrate knowledge of religious and non-religious principles regarding Just War and Pacifism. They may make reference to pacifist individuals or organisations without resorting to anecdote. Candidates are likely to demonstrate a good balance in their discussion of both Just War and Pacifism.

Question Number		Indicative content
<b>4 (a)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	At this level candidates are likely to make a brief reference to religious teaching regarding war and pacifism but this may repeat material raised in (i). They are unlikely to have attempted to reach a conclusion or to show an understanding of the issues raised by allowing religious beliefs to influence decisions regarding war.
<b>Level 2</b>	3-4	Candidates at this level are likely to consider a narrower range of issues which may help unpack the relationship between religious belief and decisions regarding war and pacifism. Conclusions will typically lack balance and candidates may struggle to consider whether religious beliefs should have any influence on these decisions.
<b>Level 3</b>	5-6	At this level, candidates are likely to recognise the demands of the question in terms of relating the way in which religious beliefs affect decisions regarding war and pacifism, but are likely to be less confident in responding to the question of how far these beliefs should or should not be influential. Candidates will typically explore a more limited range of issues than at the higher level but will still come to a clear conclusion based on alternative views.
<b>Level 4</b>	7-9	At this level candidates are likely to recognise the importance of responding directly to the question and making links between religious beliefs and decisions regarding war and pacifism. They will not rely on repeating material from (i) but will have saved the most relevant material for this part of the question. Candidates will be able to reach a balanced conclusion regarding the importance of religious beliefs in these matters, possibly raising issues of conscience, scriptural teaching, the problems of misunderstanding or misapplying religious teaching or of following the commands of religious leaders in these matters.



Question Number		Indicative content
<b>4 (b)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	At this level, candidates are likely to offer a simple outline of an issue in sexual ethics without clear examination of why it poses a dilemma. They may present a simple case study or narrative scenario and a simplistic explanation of ways in which it may be solved.
<b>Level 2</b>	6-10	At this level candidates will identify an issue in sexual ethics but may lack confidence in expressing why it poses a dilemma. Narrative and/or case study may be evident and candidates may typically rely on general principles rather than scholarly detail. Candidates are likely to offer one or more ways of solving the dilemma posed, but they may not be equally balanced and will typically be discussed in less detail than at the higher levels. Candidates who offer only one way of resolving the dilemma can normally only reach a ceiling of level two.
<b>Level 3</b>	11-15	At this level candidates will typically identify a clearly defined dilemma in sexual ethics and be able to explain why it poses issues for moral debate. Use of narrative and/or case study is likely to be illustrative rather than anecdotal. Candidates are likely to identify a number of ways of resolving the dilemma, although at this level they may not be balanced or discussed in equal depth. Some reference to scholarly principles and contributions may be made and candidates are likely to demonstrate an understanding of how these principles relate to their course of study.
<b>Level 4</b>	16-21	At this level, it is likely that candidates will clearly identify a dilemma in sexual ethics in a concise and efficient manner, without relying on simplistic narrative or unnecessarily complicated detail. The key issues arising from the debate are likely to be set clearly in context and the reasons why it amounts to a dilemma identified unambiguously. Candidates at this level will typically identify a range of ways in which the dilemma may be resolved, for example, by reference to religious beliefs, cultural or social norms, or situationalist principles, and may compare and contrast these approaches and/or clarify their key features. At this level, candidates will typically avoid case study, and deal with issues in a scholarly manner.

Question Number		Indicative content
<b>4 (b)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates at this level will show little understanding of the implications of the question although they may offer a basic response to the issue of whether religious attitudes tend to be old fashioned or inappropriate.
<b>Level 2</b>	3-4	At this level candidates are likely to offer a simple view in support of or opposed to the claim or simple but undeveloped reasons for and against it. Some examples or textual references may be used to support their answer.
<b>Level 3</b>	5-6	Candidates will demonstrate an understanding of the implications of the question and be able to offer a balanced, though limited conclusion as to whether religious attitudes to sexual ethics are no longer relevant to the modern world, identifying reasons for and against the claim made in the question.
<b>Level 4</b>	7-9	At this level, candidates will demonstrate a clear understanding of the implications of the question and offer a balanced argument taking into account reasons for and against the view that religious attitudes to sexual ethics are no longer relevant to the modern world. Candidates are likely to offer a range of reasons in support of and opposed to the view, for example, that divine command ethics is absolutist and modern society approves a more relativist approach, or that the range of issues in modern sexual ethics has gone beyond that which religious teaching can hope to address. At this level candidates will offer a mature evaluation of these issues.

Question Number		Indicative content
<b>5 (a)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention a few narrative points about the life of the Buddha with passing reference to his background.
<b>Level 2</b>	6-10	Candidates may display a basic understanding of the context of the Buddha such as a generalised account of aspects of Hinduism with an emphasis on religious context at the expense of a more balanced answer. Normally candidates cannot proceed to level 3 if they only examine one context.
<b>Level 3</b>	11-15	Candidates may examine two of the contextual issues specified in the question. They may outline some historical features such as the role of leaders and ideas about kingship with political structures and significant population changes in the 4/5 <sup>th</sup> BCE; they may examine key religious movements and economic changes leading to increased importance of urban developments.
<b>Level 4</b>	16-21	It is likely candidates may focus on the precise demands of the question and concentrate on contextual issues prior to the time of the Buddha. There may be a full range of material with specific detail, when appropriate. At this level it is likely candidates may discriminate between the respective importance of various details, such as differing accounts of the importance of the Vedas. They may display a proficient use of technical terms.

Question Number		Indicative content
<b>5 (a)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may use biographical material with scant attention to the demands of the question. Some may give relatively detailed accounts of the sights of the Buddha without understanding the significance of the context of these sights.
<b>Level 2</b>	3-4	Candidates may consider the Buddha's rejection of these background influences such as the status of priests and role of sacrifices without fully addressing the question. Normally candidates cannot proceed to level 3 if they only comment on one feature.
<b>Level 3</b>	5-6	Candidates may evaluate the ways in which Gautama may have adapted two of these background features. It is likely candidates may use biographical material to address the issues about adaptation. Candidates may consider types of rejection alongside incorporation of beliefs and practices such as status given to 'gods' and a renewed focus on meditation.
<b>Level 4</b>	7-9	It is likely candidates may display powers of critical reasoning throughout their AO2 material. Candidates may explicitly comment on the ways Gautama may have adapted some of these contextual features. It is likely candidates may show a variety of responses from Gautama indicating that his relationship with his background is complex. Candidates may consider the adaptation in a thematic manner with a focus on teachings such as types of beliefs about life after death and different methods of achieving release from suffering.

Question Number		Indicative content
<b>5 (b)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may describe a few characteristics of the Eightfold Path with limited attention to the demands of the question.
<b>Level 2</b>	6-10	Candidates may describe some biographical features of the Buddha such as the contrast between his early life with that of asceticism but with a simple approach to the question.
<b>Level 3</b>	11-15	Candidates may focus on some key features of the Middle Way and relate these to aspects of the life of the Buddha. They may examine the distinctive features of the Middle Way by reference to the contrast between hedonism and asceticism, with an understanding of the purposes of the Middle Way in Gautama's life. Candidates may clarify key features of the enlightenment and adapt this material so as to highlight significant ideas about the Middle Way.
<b>Level 4</b>	16-21	It is likely candidates may select and adapt material in order to address the features of the middle way in relation to the life of the Buddha. Candidates may use biographical information to clarify issues about the middle way. Some candidates may focus on the enlightenment as an effective way of answering this question supported by relevant material from accounts of his sights and significant features of his asceticism. Candidates may focus on the correct culture of the mind as pivotal in this quest for release from suffering.

Question Number		Indicative content
<b>5 (b)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may describe some features of the eightfold path and what it may mean for Buddhist practice such as right livelihood.
<b>Level 2</b>	3-4	Candidates may build up a simple argument in which candidates point out the importance of meditation in Buddhist practice and its various uses. Some may emphasise the value of calmness of the mind.
<b>Level 3</b>	5-6	Candidates may consider a variety of ways in which the middle way is important for Buddhists. Some may link this with parts of the four noble truths whereby candidates understand the importance of suffering and its origins and effective means of liberation. They may display a good understanding of key terms and their place in building up a point of view, such as the significance of wisdom and morality linked to meditation within Buddhist beliefs and practices.
<b>Level 4</b>	7-9	It is likely candidates may systematically argue a case about the significance of the Middle Way for Buddhists. They may argue for the pivotal importance of the Middle Way as exemplified in the enlightenment stories of the Buddha and see its significance in the liberation from suffering and its importance for the path to nirvana. Some may argue that its significance is limited as a 'raft' that has achieved its purpose may be left to one side and abandoned.

Question Number		Indicative content
<b>6 (a)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention a few narrative and descriptive features with limited attention to the question.
<b>Level 2</b>	6-10	Candidates may present some features about the Three Refuges of a largely narrative nature showing a basic understanding.
<b>Level 3</b>	11-15	Candidates may select and adapt key features of the Three Refuges in order to examine a few basic ideas of interrelationships. Candidates may track the links between the Buddha, Sangha and Dharma and by so doing create a well ordered answer.
<b>Level 4</b>	16-21	It is likely candidates may manage their material so they build up a well balanced and coherent answer to the total demands of this question. Some may approach this in a thematic manner so they examine topics such as suffering and release from suffering across these Refuges. Some may focus on the links related to Buddhist practice such as aspects of meditation across the Three Refuges. Candidates may display effective use of key terms and concepts.

Question Number		Indicative content
<b>6 (a)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention a few isolated features about Dharma resulting in a partial answer.
<b>Level 2</b>	3-4	Candidates may clarify a few key ideas about Dharma and create a simple interpretation about its importance such as its status in both belief and practice.
<b>Level 3</b>	5-6	Candidates may evaluate some ideas about the importance of Dharma and show an appreciation of its various meanings. Candidates may argue that given the links between the Buddha and Dharma there is an in-built significance. Some candidates may interpret Dharma in terms of the Eightfold Path and hence its significance across both belief and practice.
<b>Level 4</b>	7-9	It is likely candidates may debate significantly different interpretations of Dharma in Buddhism. There may be links with Hindu ideas about cosmic order and others may consider distinctively Buddhist ideas of Dharma as the Path to nirvana. Candidates are likely to shape their arguments about the significance of Dharma around these legitimate variations of interpretations.

Question Number		Indicative content
<b>6 (b)</b>	<b>(i)</b>	<b>(21)</b>
Indicative content		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention one or two features of meditation in a generalised sense.
<b>Level 2</b>	6-10	Candidates may select some basic ideas of two types of meditation such as features in the Eightfold Path including right effort, mindfulness and concentration.
<b>Level 3</b>	11-15	Candidates may select different types of meditation such as samatha and vipasanna. They may focus on key features and draw attention to their different emphases. They may examine a range of detail about these two types showing a competent level of understanding.
<b>Level 4</b>	16-21	It is likely candidates may select and adapt key material in order to accentuate distinctive features of the two types selected. These may span Theravada and other Buddhist schools such as Zen. If candidates focus on Theravada candidates may link samatha with the right culture of the mind. Candidates may analyse vipasanna in order to link this with Buddhist wisdom and insight into key beliefs such as anatta and anicca.

Question Number		Indicative content
<b>6 (b)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention a few points about types of meditation and notions such as control of breathing with limited attention to the thrust of the question.
<b>Level 2</b>	3-4	Candidates may clarify a few ideas about meditation in order to argue about some purposes such as moral improvement and character development.
<b>Level 3</b>	5-6	Candidates may create an interpretation about some purposes with an ability to link this material to key beliefs and practices. They may relate selected features of meditation techniques linked to the Buddha and his purposes as exemplified in the enlightenment.
<b>Level 4</b>	7-9	It is likely candidates may build up a balanced answer that clarifies the complexities in this topic concerning different purposes. Candidates may focus on Theravada and link samatha with the right culture of the mind as a means to further ends. Candidates may analyse vipasanna in order to link this with Buddhist wisdom in order to gain insight into the unreality of 'self' and consequently as a key stage in the path to nirvana. At this level candidates may debate contrasting purposes of meditation dependent on the examples selected.

Question Number		Indicative content
<b>7 (a)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may give details of the life and work of Jesus without much examination of the context or describe the historical context without much reference to the Church's teaching.
<b>Level 2</b>	6-10	Candidates may refer to specific events or people of the Reformation period who were significant in this context, such as Luther and Calvin and refer to the emphasis on the work of Christ rather than on his life.
<b>Level 3</b>	11-15	Candidates will be more confident in their understanding of the contribution of Luther and Calvin. They may refer to Luther's understanding of Christ as one with humanity or to Calvin's view of Christ as prophet, priest and king.
<b>Level 4</b>	16-21	Candidates may develop the fact that for Luther an understanding of the person of Jesus rests upon an understanding of his work of salvation; or that Calvin, after criticism, had to put in the fact that he agreed with the Chalcedon definition in later editions of the Institutes. They may comment on the fact that Calvin translated his Institutes into French from the original Latin and that Luther translated the Bible into German.

Question Number		Indicative content
<b>7 (a)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may raise the issue of the centrality of Jesus for Christians in all periods of history.
<b>Level 2</b>	3-4	Candidates may offer a limited attempt to explain the different significance of Jesus between the Churches in terms of faith and works.
<b>Level 3</b>	5-6	Candidates may develop a particular aspect such as the emphasis on justification by faith in the Protestant Church and of sanctification in the Catholic Church as an understanding of God's grace or the assurance of salvation for the individual.
<b>Level 4</b>	7-9	Candidates may demonstrate clearly the connection between the life and work of Jesus. They may discuss in relation to Luther the question of the righteousness of God or in relation to Calvin the question of election and predestination. With reference to a range of scholarly opinion they may develop a coherent argument and may show how far this teaching is still significant today.

Question Number		Indicative content
<b>7 (b)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may deal in a simple way with one aspect of this teaching such whether Jesus was God or may refer generally to the Arian controversy.
<b>Level 2</b>	6-10	Candidates may deal simply with the issue of Arius and how his teachings about the pre-existence of Jesus were rejected at the council of Nicaea in AD 325.
<b>Level 3</b>	11-15	Candidates may show a deeper understanding of the issues raised by dealing with the influence of Athanasius on the question of the divinity of Christ and also how the controversy continued in different ways until the council of Chalcedon in AD 451.
<b>Level 4</b>	16-21	Candidates may present a clear and full understanding of how the teaching and work of Jesus came to be defined in this early period by describing how the council of Nicaea did not resolve all the issues. They may delineate the different schools of theology within orthodoxy rather than just a simplistic view of Athanasius versus Arius. They may deal with later figures as well. The meanings of homoousios and homiousios may be dealt with as well as the problems of translating these Greek terms into Latin at that period.

Question Number		Indicative content
<b>7 (b)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may make a simple judgment on this question in broad terms
<b>Level 2</b>	3-4	Candidates may attempt to assess the people involved in the dispute. They may typically introduce the power of the Emperor Constantine to resolve the issue.
<b>Level 3</b>	5-6	Candidates may begin to distinguish personalities from ideas and deal more coherently with influences. They may refer to <i>Athanasius contra mundum</i> . They may speak of philosophical schools that lay behind the influences of Antioch and at Alexandria. They may weigh up those who led the settlement at Chalcedon.
<b>Level 4</b>	7-9	With reference to scholarly opinion, candidates may develop in greater width or depth one or more of the issues involved, reaching a conclusion that has been carefully worked out. They may assess the process of decision making of Councils and judge how democratic they were. They may assess whether Councils claimed divine inspiration of the Holy Spirit or whether heavyweights swayed the real decisions.



Question Number		Indicative content
<b>8 (a)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may refer in a simple manner to the Biblical accounts of creation.
<b>Level 2</b>	6-10	Candidates may deal with the way in which God creates from his own power and substance, and the implications that this has for a Christian understanding of the nature of the universe and the nature of humanity.
<b>Level 3</b>	11-15	Candidates may consider the basic implications of the belief in God as creator including the problems of: God's continuing intervention, the questions of miracles, whether this is the best of all possible worlds, and humanity as the steward of creation.
<b>Level 4</b>	16-21	Candidates may develop the ideas of level 3 and some their full implications with reference to Church/scholarly opinions. They may include the idea of humanity being created in the image of God or <i>creatio ex nihilo</i> .

Question Number		Indicative content
<b>8 (a)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates are likely to put forward a simple view of the religion versus science argument.
<b>Level 2</b>	3-4	Candidates are likely to show a more detailed response which may refer to the particular problems raised by scientific accounts of the beginning of the universe.
<b>Level 3</b>	5-6	Candidates are likely to consider the issues raised by natural evil and genetic malfunction in relation to a beneficent creator; they may well introduce some modern issues of genetic engineering or medical research. There should be reference to Christian responses to these issues. They may describe both the views of those who want to accommodate a scientific world view as well as those opposed to them.
<b>Level 4</b>	7-9	Candidates are likely to develop these issues with reference to specific scholarly/Church opinion and construct a coherent argument that may conclude that it is extremely difficult for a Christian today to continue to believe in God as Creator or come to an opposite conclusion.

Question Number		Indicative content
<b>8 (b)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may offer some simple examination of some of the different baptismal practices in different Churches.
<b>Level 2</b>	6-10	Candidates may include a simple consideration of the different practices: e.g. ways of immersion or affusion; infant or believer's.
<b>Level 3</b>	11-15	Candidates may offer a more detailed commentary on the different practices such as by distinguishing between adult baptism and believer's baptism or by examining the responses the baptismal candidates have to make during the ceremony.
<b>Level 4</b>	16-21	Candidates may offer a more detailed understanding of these practices, expressing them cogently and using technical language. They may raise the question of how public a ceremony it should be and who is able to administer baptism in times of emergency.

Question Number		Indicative content
<b>8 (b)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may include simple comments on the meanings of baptismal practices for different Churches.
<b>Level 2</b>	3-4	Candidates may begin to appreciate that differences of belief do not always tally with denominational lines.
<b>Level 3</b>	5-6	Candidates may offer deeper implications of baptismal practice which may include a more detailed understanding of the reasons that lie behind some of the differences: social and cultural as well as the role of the priest.
<b>Level 4</b>	7-9	Candidates may develop Level 3 and may include with reference to modern scholars e.g. Schillebeeckx or Rahner. There may be discussion on whether the sacraments are declaratory or efficacious; or there may be some reference to Church teaching on the question of whether grace precedes or follows faith with a coherent argument leading to a substantiated conclusion.

Question Number		Indicative content
<b>9 (a)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention one or two features of the Indus Valley culture in a descriptive manner.
<b>Level 2</b>	6-10	Candidates may select a few features on the Indus Valley culture with basic information such as beliefs in 'gods'.
<b>Level 3</b>	11-15	Candidates may select and adapt some key features including the importance of orderliness in social and moral spheres; values associated with the natural world and selected practices. Candidates may speculate about possible links with temples and ritual bathing. Candidates may present a clear answer, noting the evidence surrounding this topic may be complicated to interpret.
<b>Level 4</b>	16-21	It is likely candidates may manage their material in order to present a well rounded examination of the key features of this culture. Candidates may examine issues related to the interpretation of evidence in terms of an analysis of its features. Candidates may examine selected evidence associated with seals and figurines and investigate their possible importance and the potential importance of various buildings.

Question Number		Indicative content
<b>9 (a)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention some descriptive material about the Aryans with limited evidence of understanding.
<b>Level 2</b>	3-4	Candidates may select material that considers Aryan influences such as sacrifices and rituals associated with fire. Candidates may mention the extent of Aryan influences so that the Indus Valley culture was overtaken.
<b>Level 3</b>	5-6	Candidates may select and adapt material that highlights possible influences such as importance of duty in warfare and the emphasis given to sacrifices, rituals and soma.
<b>Level 4</b>	7-9	It is likely candidates may debate the complexities of the evidence in relation to this topic. This may include an appreciation of some contentious issues such as the role that may be given to 'non-Indian' influences at this seminal time. Candidates may debate issues related to caste and the significant place given to sacrificial rituals. Candidates may argue that the influence was dramatic in terms of the cessation of the Indus Valley culture and this may be contrasted with a more evolutionary model of continuous development.

Question Number		Indicative content
<b>9 (b)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention a few generalised features of the Vedic period.
<b>Level 2</b>	6-10	Candidates may select a few key features such as characteristics of some key sources and role of some deities. The material may be accurate and display a basic awareness of the evidence. Normally candidates cannot proceed to level 3 if they only examine one or two features.
<b>Level 3</b>	11-15	Candidates may select and adapt three distinctive features from a range of potential content. This may include material on attributes of some key deities and their various types of interaction with the natural world and with people. Candidates may display a clear understanding of important sources and from this material they may extract information about beliefs such as the cycle of life and death and the importance of certain rituals and sacrifices.
<b>Level 4</b>	16-21	It is likely candidates may manage their material in order to construct a full answer to this question, noting that candidates need to select from a complex range of material. They may clarify some principles about studying the Vedas. They may highlight seminal features of the Vedic world view with special reference to distinctive beliefs about the gods. Candidates may examine themes such as <i>ṛta</i> and <i>dharma</i> , creation and orderliness.

Question Number		Indicative content
<b>9 (b)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention some features that became important such as devotion to Vishnu.
<b>Level 2</b>	3-4	Candidates may select some key material that shows at a basic level the significance of certain gods compared to others.
<b>Level 3</b>	5-6	Candidates may select and adapt material to present an informed judgement regarding the question. Candidates may use as a case study some seminal beliefs such as <i>samsara</i> , <i>karma</i> and ways to liberation.
<b>Level 4</b>	7-9	It is likely candidates may manage their material to build up a coherent purposeful answer. Candidates may draw out some positive points that trace the development of some beliefs during the history of Hinduism. Some may consider alternative views that indicate a more limited influence compared to other features within Hinduism. Candidates may debate various stances such as monism and differing interpretations of <i>Atman</i> within Hinduism.

Question Number		Indicative content
<b>10 (a)</b>	<b>(i)</b>	<b>(21)</b>
Indicative content		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention some ideas with limited understanding of the full question.
<b>Level 2</b>	6-10	Candidates may select a few features of two types of yoga such as knowledge, moral behaviour and devotion, communicated at a basic level. Normally candidates cannot proceed to level 3 if they only examine one type of yoga.
<b>Level 3</b>	11-15	Candidates may select and adapt material to examine the two types of yoga selected. Candidates may show an understanding of their significant features with a clear knowledge of key terms and prominent characteristics. This may include sound examination of underlying ideas of yoga and precise meanings of karma, jnana or bhakti, depending on the two types selected.
<b>Level 4</b>	16-21	It is likely candidates may manage their material to show evidence of examining two types of yoga. Candidates may clarify the importance of following one's dharma in order to become free from samsara. Some may stress the importance of knowledge and mental discipline in jnana yoga and that its specialised use may apply to some Brahmins. Some may examine the distinctive features of bhakti yoga and the devotion open to all types of Hindus.

Question Number		Indicative content
<b>10 (a)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention a few features that are important within Hinduism.
<b>Level 2</b>	3-4	Candidates may present a few ideas about yoga in a simple manner such as the importance of physical exercises and control. Normally candidates cannot proceed to level 3 if they only comment on one contribution.
<b>Level 3</b>	5-6	Candidates may comment on two contributions of yoga to the development of Hinduism. Candidates may highlight significant ideas about God and of the relationship between God and the soul with an emphasis on liberation.
<b>Level 4</b>	7-9	It is likely candidates may comment on two distinctive contributions of yoga and structure their views in a coherent manner to provide an explicit answer to the question. Candidates may comment on key distinctive terms such as moksha and a range of interpretations. Candidates may select two case studies to illustrate their views such as meditation and mental discipline, karma and samsara. Candidates may refer to specific instances of the effect of these influences such as the impact of the Gita on Hindu thought.

Question Number		Indicative content
<b>10 (b)</b>	<b>(i)</b>	<b>(21)</b>
Indicative content		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention one or two descriptive features.
<b>Level 2</b>	6-10	Candidates may present some key ideas associated with the figures/models in a basic manner. They may select some narrative material showing a simple understanding of some attributes and virtues. Normally candidates cannot proceed to level 3 if they only examine one figure.
<b>Level 3</b>	11-15	Candidates may select and adapt material to highlight key emphases of two of the exemplars. They may use narrative material to draw attention to distinctive features. They may incorporate material on beliefs and practices with an understanding of key terms and views about selected scriptures.
<b>Level 4</b>	16-21	It is likely candidates may manage their material in order to construct a well planned answer. There may be explicit attention to the distinctive emphases of the two exemplars. They may provide relevant contextual information and key sources. Candidates may pinpoint distinctive attributes and explain the significance of the material using a range of sources. If candidates select Sakti they may indicate some key aspects of the goddess tradition within Hinduism, such as links with Prakriti compared to Purusha.

Question Number		Indicative content
<b>10(b)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention a few features of the practices of devotees.
<b>Level 2</b>	3-4	Candidates may present some basic material on the ethical implications of one or two of the figures/models selected.
<b>Level 3</b>	5-6	Candidates may adapt and select material to highlight significant features associated with symbolism and festivals. Candidates may consider different types of significance according to the period under investigation. Candidates may construct their answers around themes such as family relationships, procreation and types of puja including music and dance.
<b>Level 4</b>	7-9	It is likely candidates may present a clear evaluation of the significance of the two exemplars and they may argue why they are popular. Candidates may highlight significant features such as key beliefs and the status of selected scriptures. In this process, candidates may show the significance of selected terms and their related beliefs such as avatar, karma, bhakti. It is likely candidates may draw attention to the complexities of their significance such as Siva with opposite characteristics.

Question Number		Indicative content
<b>11 (a)</b>	<b>(i)</b>	<b>(21)</b>
Indicative content		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention a few isolated features about pre-Islamic Arabia with little focus on the question.
<b>Level 2</b>	6-10	Candidates may present some basic information about the historical period before Muhammad such as Bedouin life styles. Normally candidates cannot proceed to level 3 if they only examine one context.
<b>Level 3</b>	11-15	Candidates may select material relevant to both the historical and social environment. Candidates may examine tribal systems and prominent trading places such as Makkah. Candidates may examine various social implications such as the place of the male in Bedouin life. Candidates may highlight the importance of some tribal systems becoming established such as settlements in Makkah.
<b>Level 4</b>	16-21	It is likely candidates may manage their material so as to create a coherent and explicit answer to the question. Candidates may refer to archaeological investigations and relevant sources. Candidates may highlight the impact of trade and trading routes with related tribal conflicts. Candidates may refer to specific tribes and their influence such as the Quraysh.

Question Number		Indicative content
<b>11 (a)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention one or two features of the religious context such as polytheism but with little attention to the wording of the question.
<b>Level 2</b>	3-4	Candidates may present material at a basic level about some features of the religious context such as the importance of the Ka'bah and the influence of religious traditions such as Christianity.
<b>Level 3</b>	5-6	Candidates may select material to highlight the importance of the religious context such as Muhammad's views about polytheism and the place of jinns. Candidates may comment on the reasons why Muhammad encountered opposition to his message in Makkah in the light of the religious environment.
<b>Level 4</b>	7-9	It is likely candidates may manage their material to focus on the significance of the religious context for an understanding of Muhammad's life in Makkah. This may include selective use of aspects of Zoroastrianism and Judaism. Candidates may highlight the significance of prophecy and revelation. Candidates may consider the differences between the 'age of ignorance' and the work of Muhammad in Makkah. Candidates may consider aspects of Muhammad's rejection and refinement of his religious environment.

Question Number		Indicative content
<b>11 (b)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention a few narrative points without evidence of understanding their significance.
<b>Level 2</b>	6-10	Candidates may present material at a basic level about the hijrah and a simple account of Muhammad's life in Madinah.
<b>Level 3</b>	11-15	Candidates may select some relevant material about the hijrah including the reason why this is the beginning of the Muslim calendar. Candidates may highlight the political aspects of Muhammad's life in Madinah and the range of his success and influence.
<b>Level 4</b>	16-21	It is likely candidates may manage their material to highlight what is significant about the hijrah. They may provide a context such as persecution and invitations to Madinah. Candidates may examine the links between prophetic and political authority. Candidates may draw on aspects of the Qur'an to illustrate the growth of a theocracy, noting various disputes.

Question Number		Indicative content
<b>11 (b)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention a few biographical features with little focus on the question.
<b>Level 2</b>	3-4	Candidates may present a basic interpretation about Muhammad in Madinah, such as the Seal of the Prophets.
<b>Level 3</b>	5-6	Candidates may select material to focus on the importance of Madinah for an understanding of Muhammad. This may include reference to the status of the Qur'an in relation to Jibril and Muhammad. Candidates may illustrate some of the virtuous characteristics of Muhammad with reference to various events.
<b>Level 4</b>	7-9	It is likely candidates may manage their material in order to focus on the combination of Muhammad as the prophet and statesman and the significance of the ummah. Candidates may consider the significance of the five pillars in this context. Some may debate the point that the significance of Muhammad may not be limited to particular periods in his life.



Question Number		Indicative content
<b>12 (a)</b>	<b>(i)</b>	<b>(21)</b>
Indicative content		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention a few general ideas about life after death without a clear focus on the question.
<b>Level 2</b>	6-10	Candidates may present a basic summary of beliefs about life after death such as descriptive accounts of paradise.
<b>Level 3</b>	11-15	Candidates may select the key ideas about life after death embedded in the context of the six beliefs. Candidates may relate this to beliefs about Allah and the last day and notions of punishment and rewards.
<b>Level 4</b>	16-21	It is likely candidates may manage their material in order to construct a coherent answer. They may draw on related ideas in the six beliefs including Allah as Creator and Judge and views about the role of angels. Candidates may examine key features associated with the Day of Judgement, Paradise and Hell. Candidates may clarify the meaning of key terms such as akhirah, al-Janna and jahannam.

Question Number		Indicative content
<b>12 (a)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention one or two practices such as the importance of prayer, with little focus on the question.
<b>Level 2</b>	3-4	Candidates may present key information in a basic manner about the importance of submission and adherence to the five pillars.
<b>Level 3</b>	5-6	Candidates may select some key ideas about the significance of these beliefs for Muslim practice. These may include the view that this life is a preparation for the next with importance given to the 'straight path'. Candidates may select one or more of the six beliefs in order to consider the implications for Muslim practice in relation to akhirah, such as attitudes to angels in terms of good and bad deeds.
<b>Level 4</b>	7-9	It is likely candidates may manage their material to build up an interpretation of the significance of akhirah on Muslim practice. Candidates may consider what may be meant by a 'bad life' and a 'righteous person' with implications for the day of judgement. Some candidates may debate the implications for free will and responsibility.

Question Number		Indicative content
12 (b)	(i)	(21)
Indicative content		
Level	Mark	AO1
Level 1	1-5	Candidates may mention one or two features of some pillars but with limited focus on the question.
Level 2	6-10	Candidates may present some key features of three pillars at a basic level with narrative detail. Normally candidates cannot proceed to level 3 if they only examine two pillars.
Level 3	11-15	Candidates may select some major ideas of three pillars. They may adapt narrative detail to focus on ideas such as salah and views about some attributes of Allah. These may include material on the links between salah and ummah and submission.
Level 4	16-21	It is likely candidates may manage their material in order to present a well rounded and coherent answer with a reasonable balance between the three pillars selected. Candidates may clearly identify the more important ideas. Candidates may stress the distinctive ideas associated with shahadah, such as the view that it is the basis of the remaining pillars and with an analysis of why this is the case. Candidates may analyse beliefs associated with tawhid and Muhammad as messenger with implications for submission.

Question Number		Indicative content
<b>12 (b)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention one or two ideas associated with the pillars with little focus on the question.
<b>Level 2</b>	3-4	Candidates may present some basic material on the importance of two pillars for Muslim practice such as the rigour of salah and group cohesion as seen in zakah. Normally candidates cannot proceed to level 3 if they only comment on one pillar.
<b>Level 3</b>	5-6	Candidates may select material in order to select and adapt the material on two pillars to focus on their significance for Muslim belief and practice. At this level narrative material may be adapted to the demands of evaluative interpretations. Candidates may consider the significance of sawm in relation to the revelation of the Qur'an and to the life of Muhammad with an emphasis on obedience. Candidates may consider the hajj and the significance of the white seamless garment and the various prohibitions and a range of traditions associated with the hajj.
<b>Level 4</b>	7-9	It is likely candidates may manage their material in order to present a well balanced and full answer. Candidates may debate the reason why some beliefs are fundamental such as tawhid and the various ways this influences a range of beliefs and ways of living. Candidates may consider a variety of responses including differences between Sunni and Shi'ah beliefs and practices. Candidates are likely to use technical terms and concepts in an intelligent manner.

Question Number		Indicative content
<b>13 (a)</b>	<b>(i)</b>	<b>(21)</b>
Indicative content		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention a few features about Rashi with little focus on the question.
<b>Level 2</b>	6-10	Candidates may present at a basic level some key features of Rashi's context. This may include material on rabbinic Judaism and Jewish scriptures.
<b>Level 3</b>	11-15	Candidates may select material covering the range within the question. Candidates may examine key features of his religious context with particular reference to scriptures. Candidates may draw attention to some of his commentaries.
<b>Level 4</b>	16-21	It is likely candidates may examine a full account of Rashi and his teachings and build up a coherent answer. Candidates may adapt some biographical details to the demands of the question. Candidates may examine key features of rabbinic Judaism and the range of Rashi's work in creating commentaries. Candidates may examine his key emphases making effective use of important sources with relevant exemplar material.

Question Number		Indicative content
<b>13 (a)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention one or two features about the influence of Rashi with little focus on the question.
<b>Level 2</b>	3-4	Candidates may present some key information about support for Rashi at a basic level.
<b>Level 3</b>	5-6	Candidates may select some key features spanning different responses to Rashi and his school. Candidates may stress his contributions to rabbinic Judaism with limited reference to alternative views.
<b>Level 4</b>	7-9	It is likely candidates may manage their material in order to highlight different views about the significance of Rashi and his school. This may include material on the focal points of Rashi such as textual analysis comparing this to a more limited interest in moral and philosophical traditions. Candidates may contrast his approach to that of Halevi.

Question Number		Indicative content
13 (b)	(i)	(21)
Indicative content		
Level	Mark	AO1
Level 1	1-5	Candidates may mention a few features associated with Maimonides with limited focus on the question.
Level 2	6-10	Candidates may present some basic material on the religious background of Maimonides and generalised information on its influence on some of the 13 Principles. Normally candidates cannot proceed to level 3 if they only examine one context.
Level 3	11-15	Candidates may select some key material on the historical and religious background such as persecution and that the preaching of Christianity and Islam was more dangerous than Greek philosophy. Some may examine the context of the diaspora and its influence on his response.
Level 4	16-21	It is likely candidates may manage their material to construct a coherent answer across the full demands of the question. From the context of rabbinic Judaism and Greek philosophy some candidates may examine his beliefs about God and revelation and links between Greek philosophy and Jewish scriptures. Some may examine the codification of the Law and draw on some of his key works.

Question Number		Indicative content
13 (b)	(ii)	(9)
Indicative content		
Level	Mark	AO2
Level 1	1-2	Candidates may mention a few features of the ideas of Maimonides such as a generalised view of some of the 13 Principles but with little focus on the question.
Level 2	3-4	Candidates may present a basic view about the influence of Maimonides on the development of Judaism, such as his interpretation of Biblical sources.
Level 3	5-6	Candidates may select key material about the distinctive features of his teachings and their significance. Candidates may consider the view that his teachings are fundamental to Judaism. Candidates may debate the theological basis and the pivotal importance of scriptures in the thought of Maimonides.
Level 4	7-9	It is likely candidates may manage their material in order to create a coherent interpretation. Candidates may comment on the use of philosophy to justify Jewish beliefs. They may comment on the fundamental importance of Maimonides and may debate alternative interpretations. Some may draw on various Jewish traditions and may supplement this with contributions from the likes of Spinoza and Buber.

Question Number		Indicative content
<b>14 (a)</b>	<b>(i)</b>	<b>(21)</b>
Indicative content		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention a few ideas about one Jewish tradition with little focus on the question.
<b>Level 2</b>	6-10	Candidates may present a simple and basic account of some key differences between Orthodox and Reform Judaism. Candidates may outline, at a simple level, differences about the Torah and reactions to change and cultural diversity.
<b>Level 3</b>	11-15	Candidates may select some key differences such as notions of authority and revelation and the status of scriptures. Candidates may outline issues such as the task of preservation compared to requirements for adaptation.
<b>Level 4</b>	16-21	It is likely candidates may manage their material to build up a full answer covering a range of significant differences. Candidates may outline ideas about identity and notions of the 'chosen people'. Candidates may outline the origins of Reform and ideas of autonomy and developments of beliefs and practices compared to Orthodox positions throughout all of these changes. Candidates may draw on the contributions of leading scholars and thinkers during this seminal period and subsequent comparisons.

Question Number		Indicative content
<b>14 (a)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention one or two differences with little focus on their significance.
<b>Level 2</b>	3-4	Candidates may present basic material indicating some differences and their implications. Candidates may consider some differences regarding rites of passage and the significance of these for Jewish practice.
<b>Level 3</b>	5-6	Candidates may select key differences and consider their significance. Some may comment on different attitudes to inter-faith dialogue and attitudes to Gentiles and the implications for Jewish teachings. Candidates may debate the significance of diverse views about authority and what this may signify for Jewish teachings.
<b>Level 4</b>	7-9	It is likely candidates may manage their material to build up a coherent interpretation about diversity for Jewish teachings. Candidates may debate the influence of contextual matters on teachings as seen in the development of Reform Judaism and the impact of the Enlightenment on a range of Jewish traditions. Candidates may argue for the centrality of the Orthodox tradition and the important consequences for Jewish thought.

Question Number		Indicative content
<b>14 (b)</b>	<b>(i)</b>	<b>(21)</b>
Indicative content		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates may mention a few features in a descriptive manner with little focus on the question.
<b>Level 2</b>	6-10	Candidates may present in a basic manner some ideas about Orthodox Judaism such as major features associated with the home and festivals.
<b>Level 3</b>	11-15	Candidates may select key ideas associated with Orthodox Judaism such as the status of scriptures, the distinctive features of theological beliefs and pivotal ideas about the 'chosen people'.
<b>Level 4</b>	16-21	Candidates may manage their material in such as way as to build up a full and coherent answer. Candidates may examine beliefs about revelation and the Torah and Talmud. Candidates may analyse themes such as Jewish identity with implications for custom and practice. Candidates may refer to the value given to the traditions of the ancestors coupled with criticism of modernity.

Question Number		Indicative content
<b>14 (b)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may mention one or two features of Reform with little attention to the question.
<b>Level 2</b>	3-4	Candidates may present a basic interpretation of Reform criticisms of the Orthodox tradition such as an unwillingness to develop and adapt in order to survive.
<b>Level 3</b>	5-6	Candidates may select evidence and reason to debate Reform attitudes to Orthodox Judaism. Candidates may debate Reform views about revelation and the place of scripture and may consider Orthodox responses to this. Candidates may focus on the practical implications and consider a Reform critique of Orthodox views on women. Candidates may build up a coherent answer that incorporates Reform views together with alternative Orthodox responses.
<b>Level 4</b>	7-9	It is likely candidates may manage their material to build up a coherent interpretation about Reform views on Orthodox Judaism. Candidates may debate the influence of the context of these traditions such as the impact of Enlightenment thinking on Reform and ideas about development and assimilation. Candidates may consider Orthodox positions and the ways in which Reform critiques are managed. Candidates may select some key differences such as beliefs about God, authority, revelation and preservation and assimilation. Candidates may weigh up Reform views alongside Orthodox traditions in order to create a full evaluative answer.

Question Number		Indicative content
15 (a)	(i)	(21)
Indicative content		
Level	Mark	AO1
Level 1	1-5	Candidates may select a few ideas such as a basic account of one aspect only, the compilation or the process of achieving the status, and without evidence of understanding its significance.
Level 2	6-10	Candidates may identify some key ideas such as a chain of transmission of sacred texts or the role and meaning of 'Guru'.
Level 3	11-15	Candidates are likely to select some main ideas focusing on the demands of the question. A well-planned answer may examine aspects of the process such as the chain of transmission, the process of authenticating copies and the issue of variant copies. The material on the process of becoming Guru may focus on nature of Guruship, the process by which succession was demonstrated, noting that candidates will be credited with a selection of one of these process and one of the Guruship themes provided the quality of analysis is at the appropriate level.
Level 4	16-21	Candidates are likely to show evidence of using material according to the demands of the question across the main ideas of both the process of compilation and status as Guru. They may develop the content from Level 3, including an understanding of the significance of key ideas, using scholarly contributions with a proficient use of terms.

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



Question Number		Indicative content
15 (b)	(i)	(21)
Indicative content		
Level	Mark	AO1
Level 1	1-5	Candidates will typically refer descriptively to isolated examples of factors which may have informed the outlook of Guru Gobind Singh and /or the context more generally, such as the martyrdom of Guru Tegh Bahadur with no attempt to distinguish religious from historical factors.
Level 2	6-10	Candidates are likely to adopt a more general approach to the task by examining incidents in the Guru's life with limited reference to underlying factors such as the increasing religious extremism of the latter Mughal Empire, and little attempt to distinguish religious from historical factors.
Level 3	11-15	Candidates will typically show detailed and relevant knowledge of at least one major religious factor which had an impact on Guru Gobind Singh, usually linked to incidents/achievements/teachings in his life to which this factor was relevant, typically either the establishment of the Guru Granth Sahib as the final Guru or the foundation of the Khalsa expressing the people becoming the 'Guru' rather than an individual. This should be clearly distinguished from a major historical factor which had an impact on Guru Gobind Singh, usually linked to incidents/achievements/teachings in his life to which this factor was relevant, typically the foundation of the Khalsa as a response to the martyrdom of Guru Tegh Bahadur and the failure of his non-violent movement.
Level 4	16-21	Candidates are likely to choose a limited number of significant factors, such as the conflict with Islamic hegemony and the persecution of the religious minorities, as a basis for examining their impact upon his outlook, teaching and practice; they are also likely to provide examples to show how these factors influenced his decision, for example, to found the Khalsa. Candidates are able to evaluate, combine and synthesise the different historical and religious explanations for the foundation of the Khalsa.

Question Number		Indicative content
<b>15 (b)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may present a basic argument with reference to his importance as the founder of the religion.
<b>Level 2</b>	3-4	Candidates may clarify a basic argument with reference to his role as the founder and draw out some of the distinctive and new messages that he introduced.
<b>Level 3</b>	5-6	Candidates may focus on the evaluative part of the question showing an understanding of the importance of the Guru as the founder of the religion against the idea that many of the features of Sikhism as a religion today owe much to his successors. Candidates may comment on various weaknesses such as problems with evidence of the janam sakhis and their interpretation.
<b>Level 4</b>	7-9	Candidates are likely to display explicit evidence of argument focused on the question. Candidates may develop the arguments mentioned at Level 3 showing sustained reasoning and drawing on scholarly debates that assess the contributions of his successors and which raise the issue of the influence of his thought or example underlying alleged innovation by his successors.

Question Number		Indicative content
<b>16 (a)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates are likely to describe isolated examples of Sikh practice, such as Nit Nem, with little or no recognition of them as means to draw closer to God.
<b>Level 2</b>	6-10	Candidates are likely to refer to union with God as the goal of the Sikh way of life, and describe some examples of practice, such as nit nem, and other forms of devotion, as the means of achieving it.
<b>Level 3</b>	11-15	Candidates are likely to give an accurate definition of mukti, and show, with examples from the practice of meditation, such as nam simran, how a person may draw closer to God; they will also show some recognition of other factors which contribute to, or are necessary for mukti, such as moral living or grace.
<b>Level 4</b>	16-21	Candidates are likely to show a clear understanding of the concept of mukti, as union with God, and its centrality in Sikh teaching; they are also likely to show understanding of the underlying principles of meditation on the Sat Nam, possibly on the rejection of external religiosity, and living a moral life based on such principles as sewa, as the essential basis of union with God. They may contrast the jivan mukti of Sikh thought with the mukti of Buddhism and Hinduism.

Question Number		Indicative content
16 (a)	(ii)	(9)
Indicative content		
Level	Mark	AO2
Level 1	1-2	Candidates are likely to offer a simple reason or example for affirming or denying the view expressed in the task and refer, in only general terms, to a possible alternative view.
Level 2	3-4	Candidates are likely to offer a descriptive account of 'devotion' and a definition of mukti and may typically assert, with suitable examples, that Sikhism is based on devotion to God/meditation, without consideration of whether this, by itself, can result in mukti. They may neglect the role of other forms of achieving good karma and also the decisive importance of grace in the achievement of mukti.
Level 3	5-6	Candidates may typically consider that devotion is the best way of achieving good karma after comparing other methods of creating good karma and may provide scriptural evidence to support their argument. Answers will focus on the importance of meditating on the Name and kirtan as means of earning spiritual merit. They are likely to conflate the earning of merit with mukti.
Level 4	7-9	Candidates are likely to set their discussion in the context of Sikh repudiation of alternatives such as mantras, asceticism or correct ritual observance as spiritual means of achieving mukti, and affirm the predominant Sikh attitude, with examples, that mukti is achieved by grace and that this leaves the whole issue in the power of God, rather than people. They may support their reasoned opinion with relevant examples or quotations. They may also compare devotion to some of the other principles/rules for living observed by Sikhs, such as honest work and charitable giving. Candidates are likely to comment that goodness in Sikhism relates to the development of virtue as the basis for ethics rather than the calculation of meritorious actions. They may develop this argument to suggest that this is because a virtuous or godly personality is better able to accept the grace of God.

Question Number		Indicative content
<b>16 (b)</b>	<b>(i)</b>	<b>(21)</b>
Indicative content		
Level	Mark	AO1
<b>Level 1</b>	1-5	Candidates are likely to offer isolated examples from within or outside the Sikh community, showing a limited knowledge of the concept and of its importance.
<b>Level 2</b>	6-10	Candidates will typically show their understanding of the concept implicitly by reference to examples of Sikh practice such as langar and they may make general points about the importance of this ideal.
<b>Level 3</b>	11-15	Candidates will typically show understanding of the concept by reference to suitable examples both from within and beyond the Sikh community, and will show that they understand that there is a link between service to God and service to other people based on beliefs about the presence of God within people and the grace of God to all.
<b>Level 4</b>	16-21	Candidates are likely to give a clear exposition of the concept and of the relationship between service to God and to other people; they may illustrate their answer by reference to examples of practice, both within and beyond the Sikh community; they are likely to refer to specific teachings, e.g. of Guru Nanak or examples set by the Gurus; they may emphasise its importance by reference to achieving good karma and becoming a better person and thus related to Sikh teaching about mukti.

Question Number		Indicative content
<b>16 (b)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates are likely to define the Rahit Maryada and describe two or three important prescriptions.
<b>Level 2</b>	3-4	Candidates may describe particular articles in detail, for instance, article 1 on the definition of a Sikh. They are likely to begin to assess the importance of the document, but may probably relate this to Sikhs as a whole rather than the Khalsa in particular.
<b>Level 3</b>	5-6	Candidates are likely to typically connect the acceptance of the Rahit Maryada to receiving amrit in the pahul ceremony. They may emphasise that members of the Khalsa are bound by the Rahit Maryada and candidates are likely to provide accurate descriptions of several prohibitions as well as several obligations.
<b>Level 4</b>	7-9	Candidates may contextualise the Rahit Maryada as a document that is formally recognised among the Khalsa. They are likely to draw attention to different attitudes and beliefs, for example, about whether its stipulations are a minimum requirement to build consensus or whether it is the original rule given in 1699.

Question Number		Indicative content
<b>17 (a)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	For Luke, candidates are likely to rely on a narrative retelling of one or more key teachings, such as the analogy of the camel and the eye of the needle or the parable of Lazarus and the rich man. For the Fourth Gospel, candidates are likely to make a simple claim about the context or basic meaning of the sayings.
<b>Level 2</b>	6-10	For Luke, candidates are likely to show a basic awareness of issues such as not loving God and money, or the difficulties for discipleship of dependence on wealth, illustrated by a simple reference to a parable or block of teaching. For the Fourth Gospel, candidates may put the sayings into their general context with some simple reference to their meanings and relationship to Jesus' ministry, but they are likely still to rely on re-telling the textual narrative.
<b>Level 3</b>	11-15	For Luke, candidates are likely to offer some discussion of the teachings and deal with more developed ideas regarding the problems posed by wealth, appropriate use of wealth and Christian attitudes towards it, using parables and blocks of teaching in a more developed manner. For the Fourth Gospel, candidates may typically show a greater understanding of the context of the sayings, including their Jewish background and their meaning based on Old Testament references and views of scholars.
<b>Level 4</b>	16-21	At this level, for Luke, candidates are likely to highlight the gospel's key teaching on riches, drawing on a range of ideas and examples, but without relying on narrative. Important issues such as the impossibility of reconciling discipleship with love of money and of understanding the difference between material and spiritual wealth are likely to be drawn out. The best answers will set material against the background of contemporary Judaism and show an awareness of scholarship. For the Fourth Gospel, the meaning of the sayings will typically be placed firmly in context, including ideas of Jesus as the only way to salvation, OT background and the significance of symbolism.

Question Number		Indicative content
<b>17 (a)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	At this level, for Luke, candidates are likely to offer confessional teaching, but it will typically lack depth and useful comment. For the Fourth Gospel, candidates may discuss the context of the sayings with little or no reference to background or the views of scholars.
<b>Level 2</b>	3-4	At this level, for Luke, candidates are likely to offer some discussion about the implied criticism of the wealthy and rejection of the idea that material wealth is a blessing from God. For the Fourth Gospel, candidates may offer some general comment on Jesus' relationship with the authorities, and his criticism of Israel's leaders as failing to live up to their calling as shepherds of God's people.
<b>Level 3</b>	5-6	At this level, for Luke, candidates will typically highlight issues of the nature of Jesus' challenge to put God before material wealth, and implied criticism of the Jewish authorities' attitude to poverty and need. They may offer comment on textual narrative and its application to Judaism at the time. For the Fourth Gospel, candidates may offer a broader discussion of the issues, including charges of blasphemy, criticism of the authorities, replacement theology and realised eschatology.
<b>Level 4</b>	7-9	At this level, for Luke, candidates may typically highlight differences between Jesus' teaching and that of Judaism at the time and the implications of him standing up against the authorities and accepted teaching. For the Fourth Gospel, candidates may refer to the responses of the authorities who see Jesus' teaching as a challenge to their own authority. They may highlight how Jesus fulfils scripture and prophecy. Views of scholars are likely to be used with confidence.

Question Number		Indicative content
<b>17 (b)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	At this level, candidates for both Luke and the Fourth Gospel are likely to rely on a re-telling of the narrative although they may show a basic understanding of the reasons for Jesus performing miracles.
<b>Level 2</b>	6-10	At this level, candidates for both Luke and the Fourth Gospel are likely to be more confident dealing with the meaning of the narratives and rely less on re-telling of the stories. They are likely to show a greater awareness of the reasons for Jesus performing miracles.
<b>Level 3</b>	11-15	At this level, candidates are likely to display accurate knowledge and understanding of the miracles within their context in the gospel and show how they relate to the teaching of Jesus, not just to the circumstances around the event. The underlying messages of the incidents are likely to be examined, for example, the significance of faith and the compassion of Jesus for Luke, or the acceptance of Jesus as Messiah and awareness of his identify for the Fourth Gospel.
<b>Level 4</b>	16-21	At this level, candidates are likely to highlight important issues such as power, authority and the response of different characters to Jesus. For the Fourth Gospel, candidates are likely to understand the role of the signs within the context of the whole gospel and have an understanding of the role they play in revealing who Jesus is. Use of scholarship and an awareness of the whole gospel is likely to be typical.

Question Number		Indicative content
<b>17 (b)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	Candidates may offer a simple comment on, Jesus' miracles, without drawing significantly on the issue of whether or why they are vital to Jesus' ministry.
<b>Level 2</b>	3-4	At this level, candidates may typically display a basic evaluation of these miracles, with some simple reference to scholarship, but they are likely still to have failed to draw on the implications of them being vital and why.
<b>Level 3</b>	5-6	At this level, candidates may typically show a greater awareness of why Jesus' miracles are vital to his ministry, perhaps by reference to their Christological nature. They may draw on material from elsewhere in the gospel, and to the role of miracles in Jesus' ministry as a whole. Some evaluation of the claim is likely to be evident.
<b>Level 4</b>	7-9	At this level, candidates are likely to offer some clear assessment of whether and how these miracles were vital and their role in his ministry overall. They may make reference to God's authority, to the implicit challenge to the authorities, and the way in which miracles are used Christologically in the gospels. Some evaluation of the claim is likely to be evident.



Question Number		Indicative content
<b>18 (a)</b>	<b>(i)</b>	<b>(21)</b>
<b>Indicative content</b>		
Level	Mark	AO1
<b>Level 1</b>	1-5	At this level, for both gospels, candidates are likely to re-tell the narratives relating to the incidents, for example, for Luke, a basic account of a teaching on praise or example of Jesus at prayer, or for the Fourth Gospel, some basic reference to details of one or both conversations. Errors or confusions in the narrative re-telling may be evident.
<b>Level 2</b>	6-10	At this level, a basic awareness of the significance of the textual narrative may emerge possibly including some awareness of how these teachings/conversations fit into the context of Judaism at the time. For the Fourth Gospel, candidates may tackle one conversation only, or fail to grasp the meaning of one or both episodes. Some inaccuracies may be evident.
<b>Level 3</b>	11-15	At this level, for Luke, candidates should typically refer to textual narrative and examples of episodes or teaching about prayer and praise without relying on re-telling the narrative. The views of scholars are likely to be evident at this level. For the Fourth Gospel, candidates are likely to show accurate knowledge and understanding of both episodes and to put them in the context of Jesus' wider dealings with women in the gospel.
<b>Level 4</b>	16-21	At this level, for Luke, candidates are likely to highlight important teachings and examples, and to extract something of their implications for Jesus' ministry, building on the evidence of the whole gospel. For the Fourth Gospel, candidates are likely to show a clear and full understanding of both episodes in the context of the whole gospel and to deal with important issues which arise from them. Some accurate knowledge of the status of women at this time is likely to distinguish candidates at this level.

Question Number		Indicative content
<b>18 (a)</b>	<b>(ii)</b>	<b>(9)</b>
<b>Indicative content</b>		
Level	Mark	AO2
<b>Level 1</b>	1-2	For both gospels, candidates at this level are likely to offer a simple discussion of the importance of prayer and praise or the role of women but without a clear understanding of its context in the teaching of Jesus. They may rely on unsubstantiated generalisations.
<b>Level 2</b>	3-4	For Luke, candidates are likely to evaluate basic teaching and make some reference to the practices of Judaism. For the Fourth Gospel, Candidates are likely to attempt a basic evaluation of women's roles in Judaism, but may still make some errors and generalisations.
<b>Level 3</b>	5-6	For Luke, candidates are likely to make some evaluation of Jesus' teaching and practice compared with that of Judaism, highlighting some similarities and differences. For the Fourth Gospel, they are likely to offer a range of viewpoints, drawing on the evidence of the gospel as well as specific incidents. Some scholarly views are likely to emerge.
<b>Level 4</b>	7-9	At this level, candidates are likely to include an extended evaluation of Jesus' teaching or conversations with women, without retelling of narrative, repetition of material from (i) or generalisation. Some fuller understanding of OT background and Jewish context is likely to be evident.

Question Number		Indicative content
<b>18 (b)</b>	<b>(i)</b>	<b>(21)</b>
Indicative content		
Level	Mark	AO1
<b>Level 1</b>	1-5	At this level, for both gospels, candidates are likely to rely on a simple re-telling of one or more basic teachings concerning discipleship or the role of the disciples in the gospels.
<b>Level 2</b>	6-10	At this level, for both gospels, candidates are likely to show a greater awareness of issues such as following Jesus, commitment and the dangers of discipleship. They may just tackle one issue, but at greater depth, though some may still rely on retelling the narrative.
<b>Level 3</b>	11-15	At this level, candidates are likely to provide some specific examples of teaching, such as calling narratives, warnings about persecution, and the disciples' mission to the world. Some understanding of the relationship of this material to the whole gospel may be evident as well as the views of scholars.
<b>Level 4</b>	16-21	At this level, candidates are likely to highlight several issues relating to discipleship, drawing on teaching, episodes and the example of named disciples. Important issues such as witness, new life, the Holy Spirit and dependency on Jesus are likely to emerge. There is likely to be little or no retelling of the textual narrative.

Question Number		Indicative content
<b>18 (b)</b>	<b>(ii)</b>	<b>(9)</b>
Indicative content		
Level	Mark	AO2
<b>Level 1</b>	1-2	At this level, it is likely that candidates may make some simple narrative reference to the Holy Spirit in the gospel.
<b>Level 2</b>	3-4	At this level, candidates are likely to show a greater awareness of the role played by the Holy Spirit but there may still be simple textual narrative and some misunderstanding of the overall importance of his role.
<b>Level 3</b>	5-6	At this level, candidates are likely to show some understanding of the significance of the Holy Spirit at different stages of Jesus' ministry. Some reference to scholars is likely to be present.
<b>Level 4</b>	7-9	At this level, candidates are likely to have a greater awareness of the special nature of the Holy Spirit in the ministry of Jesus and the anticipated life of the Early Church, and the way the gospel writers handle the material concerning him. They will typically make a clear attempt to evaluate the relative importance of his role possibly including some technical terminology.





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