



# A Level Religious Studies

**Sample Assessment Materials**

---

**Pearson Edexcel Level 3 Advanced GCE in Religious Studies (9RS0)**

---

*First teaching from September 2016*

---

*First certification from 2018*

Issue 2

### **Edexcel, BTEC and LCCI qualifications**

Edexcel, BTEC and LCCI qualifications are awarded by Pearson, the UK's largest awarding body offering academic and vocational qualifications that are globally recognised and benchmarked. For further information, please visit our qualification websites at [www.edexcel.com](http://www.edexcel.com), [www.btec.co.uk](http://www.btec.co.uk) or [www.lcci.org.uk](http://www.lcci.org.uk). Alternatively, you can get in touch with us using the details on our contact us page at [qualifications.pearson.com/contactus](http://qualifications.pearson.com/contactus)

### **About Pearson**

Pearson is the world's leading learning company, with 35,000 employees in more than 70 countries working to help people of all ages to make measurable progress in their lives through learning. We put the learner at the centre of everything we do, because wherever learning flourishes, so do people. Find out more about how we can help you and your learners at [qualifications.pearson.com](http://qualifications.pearson.com)

*References to third party material made in this sample assessment materials are made in good faith. Pearson does not endorse, approve or accept responsibility for the content of materials, which may be subject to change, or any opinions expressed therein. (Material may include textbooks, journals, magazines and other publications and websites.)*

*All information in this document is correct at time of publication.*

Original origami artwork: Mark Bolitho

Origami photography: Pearson Education Ltd/Naki Kouyioumtzis

ISBN 978 1 4469 4622 0

All the material in this publication is copyright  
© Pearson Education Limited 2017

## Summary of A Level Religious Studies Sample Assessment Materials Issue 2 changes

<b>Summary of changes made between previous issue and this current issue</b>	<b>Page number</b>
New question 2 in Paper 4, Option 4C	117
Indicative content updated to reflect new question	130
Question number changed in Section B, Paper 4, Option 4E	163

This Sample Assessment Materials booklet is Issue 2. Key changes are sidelined. We will inform centres of any changes to this issue. The latest issue can be found on the Pearson website: [qualifications.pearson.com](http://qualifications.pearson.com)

If you need further information on these changes or what they mean, contact us via our website at: [qualifications.pearson.com/en/support/contact-us.html](http://qualifications.pearson.com/en/support/contact-us.html).



# Contents

Introduction	1
General marking guidance	3
Paper 1 – Question paper	5
Paper 1 – Mark scheme	19
Paper 2 – Question paper	27
Paper 2 – Mark scheme	41
Paper 3 – Question paper	49
Paper 3 – Mark scheme	63
Paper 4A – Question paper	71
Paper 4A – Mark scheme	85
Paper 4B – Question paper	93
Paper 4B – Mark scheme	107
Paper 4C – Question paper	115
Paper 4C – Mark scheme	129
Paper 4D – Question paper	137
Paper 4D – Mark scheme	151
Paper 4E – Question paper	159
Paper 4E – Mark scheme	173
Paper 4F – Question paper	181
Paper 4F – Mark scheme	195



# Introduction

---

The Pearson Edexcel Level 3 Advanced GCE in Religious Studies is designed for use in schools and colleges. It is part of a suite of AS/A Level qualifications offered by Pearson.

These sample assessment materials have been developed to support this qualification and will be used as the benchmark to develop the assessment students will take.





# General marking guidance

---

- All candidates must receive the same treatment. Examiners must mark the last candidate in exactly the same way as they mark the first.
- Mark schemes should be applied positively. Candidates must be rewarded for what they have shown they can do rather than be penalised for omissions.
- Examiners should mark according to the mark scheme – not according to their perception of where the grade boundaries may lie.
- All the marks on the mark scheme are designed to be awarded. Examiners should always award full marks if deserved, i.e. if the answer matches the mark scheme. Examiners should also be prepared to award zero marks if the candidate's response is not worthy of credit according to the mark scheme.
- Where some judgement is required, mark schemes will provide the principles by which marks will be awarded and exemplification/indicative content will not be exhaustive. However different examples of responses will be provided at standardisation.
- When examiners are in doubt regarding the application of the mark scheme to a candidate's response, a senior examiner must be consulted before a mark is given.
- Crossed-out work should be marked **unless** the candidate has replaced it with an alternative response.

## Marking guidance for levels based mark schemes

### How to award marks

The indicative content provides examples of how students will meet each skill assessed in the question. The levels descriptors and indicative content reflect the relative weighting of each skill within each mark band.

### Finding the right level

The first stage is to decide which level the answer should be placed in. To do this, use a 'best-fit' approach, deciding which level most closely describes the quality of the answer. Answers can display characteristics from more than one level, and where this happens markers must use the guidance below and their professional judgement to decide which level is most appropriate.

### Placing a mark within a level

After a level has been decided on, the next stage is to decide on the mark within the level. The instructions below tell you how to reward responses within a level. However, where a level has specific guidance about how to place an answer within a level, always follow that guidance. Statements relating to the treatment of students who do not fully meet the requirements of the question are also shown in the indicative content section of each levels based mark scheme. These statements should be considered alongside the levels descriptors.

Markers should be prepared to use the full range of marks available in a level and not restrict marks to the middle. Markers should start at the middle of the level (or the upper-middle mark if there is an even number of marks) and then move the mark up or down to find the best mark. To do this, they should take into account how far the answer meets the requirements of the level:

- If it meets the requirements fully, markers should be prepared to award full marks within the level. The top mark in the level is used for answers that are as good as can realistically be expected within that level
- If it only barely meets the requirements of the level, markers should consider awarding marks at the bottom of the level. The bottom mark in the level is used for answers that are the weakest that can be expected within that level
- The middle marks of the level are used for answers that have a reasonable match to the descriptor. This might represent a balance between some characteristics of the level that are fully met and others that are only barely met.

Write your name here

Surname

Other names

**Pearson Edexcel**  
**Level 3 GCE**

Centre Number

--	--	--	--	--

Candidate Number

--	--	--	--

# Religious Studies

**Advanced**

**Paper 1: Philosophy of Religion**

Sample assessment material for first teaching  
September 2016

**Time: 2 hours**

Paper Reference

**9RS0/01**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- There are **three** sections in this question paper. Answer **all** the questions in each section.
- Answer the questions in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 80.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*

## Advice

- Read each question carefully before you start to answer it.
- Check your answers if you have time at the end.

Turn over ►

S50081A

©2015 Pearson Education Ltd.

1/1/1/1/1



S 5 0 0 8 1 A 0 1 1 4

**PEARSON**



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

2 Assess the debate between Copleston and Russell on religious experience as an argument for the existence of God.

(12)

Area for writing the answer, consisting of multiple horizontal dotted lines.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 2 = 12 marks)**

**TOTAL FOR SECTION A = 20 MARKS**

**SECTION B**

**Answer ALL questions. Write your answers in the spaces provided.**

**Read the following passage before answering the questions.**

A fine brash hypothesis may be killed by inches, the death by a thousand qualifications...

It seems to people who are not religious as if there was no conceivable event the occurrence of which would be admitted by religious people to be a reason for conceding 'There wasn't a God after all.' Someone tells us that God loves us as a father loves his children. But then we see a child dying of inoperable cancer of the throat. His earthly father is driven frantic in his efforts to help, but his heavenly Father reveals no signs of concern. Some qualification is made – God's love is 'not merely human love'. But then we ask: Just what would have to happen to entitle us to say 'God does not exist'?

A believer's statement has been so eroded that it is no longer an assertion at all.

(Source: Quote from 'The Philosophy of Religion', Flew, A, Editor: Mitchell B, By permission of Oxford University Press)

- 3** (a) Clarify the ideas illustrated in this passage about falsification in religious language.

*You must refer to the passage in your response.*

**(10)**

.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.



(b) Analyse the implications for religious language from this passage.

(20)

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area containing horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 3 = 30 marks)**

**TOTAL FOR SECTION B = 30 MARKS**



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 4 = 30 marks)**

**TOTAL FOR SECTION C = 30 MARKS**  
**TOTAL FOR PAPER = 80 MARKS**

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**BLANK PAGE**

Every effort has been made to contact copyright holders to obtain their permission for the use of copyright material. Pearson Education Ltd. will, if notified, be happy to rectify any errors or omissions and include any such rectifications in future editions.



**Paper 1: Philosophy of Religion**  
**Mark scheme**

Question number	Indicative content
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Meaning of the term 'analogy'.</li> <li>• There are analogies (similarities) between order in the world and man-made machines such as a watch.</li> <li>• There is evidence of analogies (parallels) between order in the human body such as the eye and order in the world.</li> <li>• The experience of order over time as in laws of nature and analogically between man-made machines.</li> <li>• Analogical reasoning leads to links between experience of man-made machines and the origin of order in nature, namely God.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Meaning of religious experience, including mysticism.</li> <li>• A feature of the argument is arguing from mental states to something outside of us.</li> <li>• Best explanation is that there is an objective cause of religious experience.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Problems of the interpretation of experience and therefore may be unreliable.</li> <li>• Religious experiences may have a good effect on a person's life with a presumption of its truth and therefore a test of its veracity.</li> <li>• Evidence of fictional cases that influence people for the better, hence this does not provide evidence of an objective source.</li> <li>• Tensions between competing explanations, therefore with little common ground of testing the various options.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• The believer in the passage qualifies his views because of the absence of evidence.</li> <li>• The sceptic tries to build up a cumulative case.</li> <li>• The sceptic sets up various tests and these do not produce evidence to support a belief in God.</li> <li>• The process of qualification by the believer dissipates the original assertion about the existence God.</li> <li>• The end result is that the original hypothesis becomes so qualified that it dies as a meaningful claim, 'the death of a thousand qualifications'.</li> <li>• The argument of Flew is that the religious believer will not allow anything to falsify the religious claim.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).</li> </ul>
Level 3	7–10	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li> </ul>

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Religious language has many uses with an assumption that it communicates sense.</li> <li>• However, religious language is so different from normal speech, such as speech used in discussion about God who is believed to be beyond space and time.</li> <li>• Religious language has been criticised in many ways, including logical positivism and its allied view of language – falsification.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Logical positivism argues there are tests to determine whether or not claims are meaningful, including support from experience. When this is applied to religious language there seems to be no empirical evidence and therefore the claim is said to be meaningless.</li> <li>• A further test as to whether religious language is meaningful or meaningless is that it is not analytic and true by definition and therefore is meaningless.</li> <li>• Hare argues that religious language is like a 'blik' because people believe in them and act on them even though they are not readily supported by evidence and therefore this type of claim, including religious language can be argued to be meaningful.</li> <li>• Mitchell builds up a case for the use of evidence when claims may appear to be ambiguous and may therefore be meaningful.</li> <li>• There can be criticisms of the falsification stance on the grounds of its reliance on empirical evidence, this weakens the falsification technique because these are based on the limitations of the verification principle.</li> <li>• There are alternative models for assessing religious language claims, such as Wittgenstein's language games, and therefore these may limit the strength of falsification.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• A belief in life after death may be the view that humans will survive death.</li> <li>• Some religious traditions give an account of immortality of the soul, linked to dualism.</li> <li>• In Hindu traditions, some religious believers link reincarnation to transmigration.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The belief in the immortality of the soul is a stronger stance than materialism because of the strengths of dualism.</li> <li>• Consciousness is no more than brain activity and when the brain dies so does any notion of consciousness and therefore the notion of the immortality of the soul becomes redundant.</li> <li>• The strength of reincarnation is related to a range of empirical evidence that accumulates to support this belief and therefore leads to a sound basis for belief in reincarnation.</li> <li>• A weakness of reincarnation includes problems about identity, especially if there are multiple types of future existences, and therefore this leads to a rejection of belief in reincarnation. Resurrection is an alternative to these beliefs about life after death and is a stronger system because of evidence to support it.</li> <li>• A belief in life after death may influence ethical principles, such as the sanctity of life, and this type of principle may therefore be associated with debates about abortion and euthanasia (this shows links with Religion and Ethics).</li> <li>• These belief systems can be compared to New Testament teachings about resurrection and therefore may be used to assess the distinctive nature of these respective beliefs (this shows links with New Testament Studies).</li> <li>• Many religious traditions believe in life after death, although there may be some similarities and some substantial differences between their beliefs. For example, Islam presents beliefs about resurrection related directly to the 'Day of Judgement' and the authority of Allah. Therefore this is significantly different from the belief in immortality of the soul (this shows links to Study of Religion).</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>

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





Write your name here

Surname

Other names

**Pearson Edexcel**  
**Level 3 GCE**

Centre Number

--	--	--	--	--

Candidate Number

--	--	--	--	--

# Religious Studies

**Advanced**

**Paper 2: Religion and Ethics**

Sample assessment material for first teaching  
September 2016

**Time: 2 hours**

Paper Reference

**9RS0/02**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- There are **three** sections in this question paper. Answer **all** the questions in each section.
- Answer the questions in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 80.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*

## Advice

- Read each question carefully before you start to answer it.
- Check your answers if you have time at the end.

Turn over ►

S50082A

©2015 Pearson Education Ltd.

1/1/1/1/1/1



**PEARSON**



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

2 Assess the claim that religious approaches to same-sex relationships have been influenced by social and cultural changes.

(12)

Area for writing the answer, consisting of multiple horizontal dotted lines.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 2 = 12 marks)**

**TOTAL FOR SECTION A = 20 MARKS**



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

(Total for Question 3 = 30 marks)

**TOTAL FOR SECTION B = 30 MARKS**



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

---

**(Total for Question 4 = 30 marks)**

---

**TOTAL FOR SECTION C = 30 MARKS**  
**TOTAL FOR PAPER = 80 MARKS**

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**BLANK PAGE**

Every effort has been made to contact copyright holders to obtain their permission for the use of copyright material. Pearson Education Ltd. will, if notified, be happy to rectify any errors or omissions and include any such rectifications in future editions.

## Paper 2: Religion and Ethics

### Mark scheme

Question number	Indicative content
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Situation Ethics is a Christian response to cultural and social changes in the mid to late 20th century.</li> <li>• Situation Ethics provides an opportunity to make connections between contemporary Christian decision making and the ministry and example of Jesus.</li> <li>• The role of <i>agape</i> is a hallmark of the theory focusing moral decision making on what is the most loving thing to do in a situation.</li> <li>• The guiding principles are personalism, positivism, relativism and pragmatism, which propose a rejection of absolutes and legalism.</li> <li>• Joseph Fletcher based Situation Ethics on real life, extreme situations, offering a way of assessing moral situations that cannot be resolved by use of everyday moral rules.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• There have been changes in approaches to same-sex relationships such as decriminalisation of homosexuality, civil partnerships, same-sex marriages.</li> <li>• Since World War II, there have been social and cultural changes in family structures and moral perspectives, as well as advances in biology and psychology.</li> <li>• There have also been changes in religious approaches, such as blessing of same-sex marriages or employment of openly homosexual clergy.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The 1967 decriminalisation of homosexuality did not lead to immediate change in religious thinking, which suggests that not all religious approaches change in tandem with social and cultural changes.</li> <li>• Many religious approaches continue to be based on teaching of sacred texts, which are deemed immutable, which may be thought to prevent religious approaches from keeping pace with social and cultural changes.</li> <li>• Religious teaching in sacred texts has great authority, however it has always been influenced by social and cultural factors, so it is not just a modern phenomenon.</li> <li>• There has been religious re-evaluation of the teaching on same-sex relationships, which suggests religions believe it is essential for the emotional and spiritual wellbeing of individuals and communities and not simply paying lip service to social trends.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>



Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• The categorical imperative is the foundation for all moral decision making and moral action: <i>'Act only in accordance with that maxim through which you can at the same time will that it becomes a universal law.'</i></li> <li>• It is based on the principle of universalisability or the formula of the law of nature – an action is morally permissible if it could always be performed without contradiction.</li> <li>• A categorical imperative must be an action that could be a law in a Kingdom of Ends, in which the moral agent does not consider themselves an exception to the moral law.</li> <li>• The categorical imperative requires that a moral agent treats others as ends in themselves and not as a means to an end.</li> <li>• The categorical imperative requires that a moral agent acts autonomously for it to be morally good.</li> <li>• Categorical imperatives contrast with hypothetical imperatives, which are motivated by potential outcomes and thus cannot be universalised: <i>'If I think of hypothetical imperative in general, then I do not know beforehand what it will contain until the condition is given to me.'</i></li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).</li> </ul>
Level 3	7–10	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li> </ul>

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The categorical imperative is based on reason and does not rely on outcomes or situations.</li> <li>• The categorical imperative places intrinsic value on moral agents rather than the actions they perform or which affect them.</li> <li>• The categorical imperative recognises human capacity to make autonomous moral decisions without reliance on divine authority.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Kant’s claim that every rational being exists as an end in itself, places intrinsic value on the individual and therefore individuals and society benefit from this view, making it a reliable foundation.</li> <li>• A categorical imperative is one that you can will to become a universal law, therefore they are more reliable than hypothetical imperatives, which relate only to a particular situation or time. <i>‘But if I think of a categorical imperative, then I know directly what it contains.’</i></li> <li>• Categorical imperatives are the product of a good will acting in accordance with duty, therefore they are reliable because the good will is intrinsically good and duty the only reliable moral reason for actions – recognising what we must and ought to do in a moral kingdom of ends.</li> <li>• Categorical imperatives derive from human reason that is accessible to all irrespective of experience, therefore they are more reliable because they can be used to lay the groundwork of morality, which is coherent to everyone <i>‘The imperative contains only the necessity of the maxim.’</i></li> <li>• Prima facie duties may be taken into account, however that does permit some flexibility in the categorical imperative and therefore may make it more reasonable in the modern world.</li> <li>• Kant states that a rational being should always be treated as an end in itself, however human agents are able to act in the performance of certain roles as a means to an end by way of agreement or contract, say, in professional or service roles, which suggests it can be interpreted in a number of ways.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of the elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Utilitarianism is based on principles of utility and hedonism, which place the wishes of the majority in a position of key importance when making moral decisions.</li> <li>• Utilitarianism has developed into several forms, including preference and negative Utilitarianism, allowing its flexible use over many decades.</li> <li>• Adaptations of Utilitarianism have given it a cultural and intellectual relevance, meeting the challenge of religious moral theories with a valid alternative.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Utilitarianism is based on principles that never become irrelevant, this makes it continually valid in the moral world.</li> <li>• The pressure of the majority on moral agents to make reliable and popular moral decisions is reflected in social and political structures, as well as in personal/private moral situations, therefore Utilitarianism has perennial value as an intuitive means of making moral decisions.</li> <li>• Utilitarianism is a single factor theory that does not take into account other valuable ethical approaches, such as concerns for duty, love or compassion, therefore moral agents may feel that it fails to take into consideration equally and conceivably, more important issues that need to be part of moral decision making.</li> <li>• Applications of Utilitarianism, such as Strong Rule Utilitarianism, cannot be distinguished from other theoretical approaches such as deontology, and this therefore weakens the integrity of teleological principles of Utilitarianism.</li> <li>• Utilitarianism was devised as a way of dealing with large-scale moral issues, therefore it fails entirely to offer guidance in moral dilemmas, which essentially are of concern only to the individual.</li> <li>• In a study of sacred texts, the application of key principles to a believing community is central, therefore parallels can be drawn with Utilitarianism as the moral imperative to work for the good of the majority, not the glamour or convenience of the individuals (this shows links with New Testament Studies).</li> <li>• Utilitarianism emerged at a time when there was a great emphasis on the role of reason, however debates in Philosophy of Religion in the 20th century about religious and ethical language pose significant challenge to this and other ethical theories (this shows links with Philosophy of Religion).</li> <li>• Utilitarianism represents a secular theoretical approach to moral decision making, however this deliberately refutes religious perspectives of the world and morality, for example divine command ethics, which is of great importance in world religions (this shows links with the Study of Religion).</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>

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



Write your name here

Surname

Other names

**Pearson Edexcel**  
**Level 3 GCE**

Centre Number

--	--	--	--	--

Candidate Number

--	--	--	--

# Religious Studies

**Advanced**

**Paper 3: New Testament Studies**

Sample assessment material for first teaching  
September 2016

**Time: 2 hours**

Paper Reference

**9RS0/03**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- There are **three** sections in this question paper. Answer **all** the questions in each section.
- Answer the questions in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 80.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*

## Advice

- Read each question carefully before you start to answer it.
- Check your answers if you have time at the end.

S50083A

©2015 Pearson Education Ltd.

1/1/1/1/1/1



Turn over ►

**PEARSON**







DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

(Total for Question 2 = 12 marks)

**TOTAL FOR SECTION A = 20 MARKS**

**SECTION B**

**Answer ALL questions. Write your answers in the spaces provided.**

**Read the following passage before answering the questions.**

<sup>20</sup> Once, on being asked by the Pharisees when the kingdom of God would come, Jesus replied, "The coming of the kingdom of God is not something that can be observed, <sup>21</sup> nor will people say, 'Here it is,' or 'There it is,' because the kingdom of God is in your midst."

<sup>22</sup> Then he said to his disciples, "The time is coming when you will long to see one of the days of the Son of Man, but you will not see it. <sup>23</sup> People will tell you, 'There he is!' or 'Here he is!' Do not go running off after them. <sup>24</sup> For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other. <sup>25</sup> But first he must suffer many things and be rejected by this generation...

<sup>31</sup> On that day no one who is on the housetop, with possessions inside, should go down to get them. Likewise, no one in the field should go back for anything...

(Source: Quote from New International Translation, Luke 17:20–35)

- 3** (a) Clarify the ideas illustrated in this passage about the nature of the arrival of the Kingdom of God as expressed in this passage.

*You must refer to the passage in your response.*

(10)

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

(b) Analyse the claim that a futurist view of the Kingdom of God in Luke's Gospel is persuasive.

(20)

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

Area containing horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 3 = 30 marks)**

**TOTAL FOR SECTION B = 30 MARKS**





DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

I

A large rectangular area with rounded corners, containing 25 horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

(Total for Question 4 = 30 marks)

**TOTAL FOR SECTION C = 30 MARKS**  
**TOTAL FOR PAPER = 80 MARKS**

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**BLANK PAGE**

Every effort has been made to contact copyright holders to obtain their permission for the use of copyright material. Pearson Education Ltd. will, if notified, be happy to rectify any errors or omissions and include any such rectifications in future editions.

## Paper 3: New Testament Studies

### Mark scheme

Question number	Indicative content
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• There is a cosmic setting to the gospel.</li> <li>• The Prologue sets out Jesus' identity, origin and destiny.</li> <li>• Images of light and dark are present in the Prologue as well as in the Gospel.</li> <li>• The Word is presented as a divine agent in creation.</li> <li>• There is an emphasis on the 'Word become flesh'.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The religious leaders and groups in Palestine had a great deal of power.</li> <li>• Sabbath law was central in first-century Judaism and Jesus challenged this.</li> <li>• The charges against Jesus revealed the concerns of the Jewish leaders.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The challenge of Jesus and his followers to the prevailing teachings of Judaism regarding the Sabbath was vital because it was undermining the Law of Moses that religious leaders held as central.</li> <li>• The death of Jesus was expedient for religious leaders because it could maintain their status and power under Roman rule, thus proving very significant.</li> <li>• Disputes over blasphemy and issues of Christology were more significant than issues of power because these religious ideas defined Judaism and Jesus challenged this, therefore he was a threat.</li> <li>• It was political conflict, however, that was of more significance in Jesus' ministry regarding the perceived threat to Roman rule by claims of 'kingship' surrounding Jesus.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• In this passage Jesus suggests the Kingdom of God is in some sense already 'in your midst'.</li> <li>• He explains 'it is not something that can be observed' with normal signs.</li> <li>• Jesus also warns that there will be false claims about the impending arrival of the Kingdom when he says 'People will tell you, 'There he is!' or 'Here he is!' Do not go running off after them.'</li> <li>• The coming days of the Son of Man will have an apocalyptic nature according to this description as it says 'For the Son of Man in his day will be like the lightning, which flashes and lights up the sky from one end to the other'.</li> <li>• Jesus alludes to the suffering of the Son of Man that is required first, to usher in the Kingdom of God – 'he must suffer many things'.</li> <li>• The response to the arrival of the Kingdom will need to be instant, there is no time for procrastination and as Jesus is giving advice on what will happen and how to respond it suggests it is imminent.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).</li> </ul>
Level 3	7–10	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li> </ul>

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The people are not clear about when the Kingdom will arrive, which is why they ask Jesus.</li> <li>• Realised eschatology suggests the Kingdom has come in the person of Jesus.</li> <li>• Inaugurated eschatology suggests the Kingdom has been begun but its completion is yet to come.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• There is no clear view on eschatology in the Gospel because confusion from the audience is highlighted by the repeated questioning about it and a variety of understandings can be supported by the text.</li> <li>• Jesus' statement that the Kingdom of God is in your midst shows realised eschatology rather than futurist because it refers to its current presence, which is evident in other passages in the Gospel such as 'But if I drive out demons by the finger of God, then the kingdom of God has come to you.'</li> <li>• The view of realised eschatology is wrong because this passage and many others are clearly talking about future events with temporal phrases such as 'first' and 'on that day', thus emphasising its imminent but future nature.</li> <li>• The view that Jesus' teaching about the Kingdom of God was futurist is supported because of the apocalyptic language of imminent arrival in this passage and elsewhere in the Gospel.</li> <li>• Inaugurated eschatology is the best explanation of the view of the Kingdom in Luke because there are elements of its presence in the person and work of Jesus, for example in miracles, and the challenge to respond to the offer of the Kingdom as well as clear evidence of futurist apocalyptic elements.</li> <li>• The nature of the Kingdom as fully or partially realised is not the most important point because it is how the reader responds to the challenge of the Kingdom that can be argued as the main emphasis.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the bottom of Level 1.</p>



Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The resurrection of Jesus is presented as an historical event, it is the basis for Christianity.</li> <li>• There are challenges to understanding and interpreting the texts regarding the nature of miracles.</li> <li>• Scholars have worked hard to differentiate between the Jesus of History and the Christ of Faith.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Science has challenged the resurrection as a miracle because it has dismissed the possibility of such events, which considerably undermines the possibility of the resurrection as a historical reality.</li> <li>• The emphasis on reason in post-Enlightenment thinking led to a shift in biblical interpretation away from belief in miracles to a rationalising of religious thought, therefore supporting the notion that the resurrection cannot be fact and must be 'myth'.</li> <li>• Differing notions of truth, reason and experience are employed in relation to science and religion and so the challenge from science regarding miracles is misdirected.</li> <li>• There has been much work on the value of historical investigation, for example by Morison, and comparisons of alternative explanations, which can be seen to reject the idea that the resurrection can only be meaningfully understood as myth and does therefore have a historical basis.</li> <li>• The impact on Christians of the narrative of the resurrection continues to have considerable power, therefore indicating that challenges from science cannot undermine the power of the resurrection as a historical event for believers today.</li> <li>• Debates about the meaningfulness of religious language in Philosophy of Religion challenge religious language of miracle but responses highlight the important role of myth in religion and coherence theories of truth, therefore suggesting myth can be of great importance in revealing religious truth (this shows links to Philosophy of Religion).</li> <li>• The meaning of religious texts, especially concerning existence after death, is open to a number of models of interpretation. Therefore myth is only one model of meaningfulness among many (this shows links to a Study of Religion).</li> <li>• If the resurrection of Jesus is 'down-graded' to a myth in the light of scientific challenges to miracle, then the Christian belief in Jesus as God may be questioned and therefore the status of Christian thought in ethical dilemmas today will lose some value (this shows links to Religion and Ethics).</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>

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



Write your name here

Surname

Other names

**Pearson Edexcel**  
**Level 3 GCE**

Centre Number

--	--	--	--	--	--

Candidate Number

--	--	--	--	--	--

# Religious Studies

**Advanced**

**Paper 4: Study of Religion**

**Option 4A: Buddhism**

Sample assessment material for first teaching  
September 2016

**Time: 2 hours**

Paper Reference

**9RS0/4A**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- There are **three** sections in this question paper. Answer **all** the questions in each section.
- Answer the questions in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 80.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*

## Advice

- Read each question carefully before you start to answer it.
- Check your answers if you have time at the end.

S50084A

©2015 Pearson Education Ltd.

1/1/1/1/1/1



Turn over ►

**PEARSON**





DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 2 = 12 marks)**

**TOTAL FOR SECTION A = 20 MARKS**





DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

(b) Analyse the difficulties a Buddhist may face with putting ahimsa into practice.

(20)

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

(Total for Question 3 = 30 marks)

**TOTAL FOR SECTION B = 30 MARKS**



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 4 = 30 marks)**

**TOTAL FOR SECTION C = 30 MARKS**  
**TOTAL FOR PAPER = 80 MARKS**

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**BLANK PAGE**

Every effort has been made to contact copyright holders to obtain their permission for the use of copyright material. Pearson Education Ltd. will, if notified, be happy to rectify any errors or omissions and include any such rectifications in future editions.

**Paper 4: Study of Religion, Option 4A: Buddhism**  
**Mark scheme**

Question number	Indicative content
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Sotapanna is the first stage as a Buddhist enters into the Theravadan way.</li> <li>• In sotapanna conversion is obtained in order to overcome false beliefs.</li> <li>• Sakadagamin is the second stage as the Buddhist continues in the Theravada way.</li> <li>• A sakadagamin is someone who will be reborn only once, obtained by lessening lust, hatred and illusion.</li> <li>• Anagamin is the third stage, generally available only to those who are ordained and is who will be reborn in heaven, where they will become an arahant.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Vipassana meditation is a deeper form of meditation undertaken by devotees who are advanced in or on the path to enlightenment.</li> <li>• Insight meditation is a profound focused concentration of the mind with its associated detachment from the immediate world around us.</li> <li>• There are other forms of meditation such as samatha, which may be seen as effective.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• It can be argued that samatha is more accessible, which therefore might be more effective as a pathway to vipassana, as it is practised by more people.</li> <li>• Vipassana is insight meditation, which is an integral part of the middle way and the search for enlightenment, and the concentration necessary for vipassana indicates that only those who are on the path to enlightenment can begin to understand it.</li> <li>• Vipassana meditation is the meditation for which most other types are only preparation, therefore it is most effective as all other types find their fulfilment in the practice of vipassana.</li> <li>• Insight meditation requires far more concentration than any other form of meditation, and the almost exclusive practice of vipassana suggests its aspirational value for achieving enlightenment.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• The suggestion is that the intention of the soldier is to harm, and could die with wrong intention and have a lesser rebirth.</li> <li>• In the Pali texts war is accepted as necessary.</li> <li>• Sometimes the intent of the soldier is not to kill but to protect.</li> <li>• The lesser rebirth suggested for those who kill are hell or the animal realm, actions result in bad kamma.</li> <li>• Ahimsa is the outworking to the pansil to not harm any living thing.</li> <li>• Ahimsa is the need to have right intention and is found in the Eightfold Path.</li> <li>• Modern examples of ahimsa are where soldiers are not seeking to cause harm.</li> <li>• The Buddha only forbade those who were ordained to serve in the military.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).</li> </ul>
Level 3	7-10	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li> </ul>

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Ahimsa is an ideal which can be practised in all societies.</li> <li>• Metta is an attitude of compassion embodied in how we treat every living being.</li> <li>• Ahimsa is the principle of non-violence.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• In terms of clothes and diet a Buddhist may have to adopt a strict vegetarian approach to life, however this might be very easy in today's western society where vegetarian ideals are an accepted part of secular society.</li> <li>• The nature of day-to-day living means it is impossible to avoid causing harm, however in living this principle, the belief and practice of ahimsa has to be balanced with competing demands such as the need to provide for family.</li> <li>• There is a conflict of duty for soldiers who are attempting to practise ahimsa because it is not always possible to not inflict harm on another as they perform their duty to protect society.</li> <li>• The positive application of ahimsa may include aspects of metta in seeking to treat every living thing with compassion which, while difficult, would make a person more effective in building positive relationships and kamma therefore making progress toward enlightenment.</li> <li>• Following the Eightfold Path imposes difficulties in choosing careers as it is almost impossible to practise ahimsa in certain careers, therefore Buddhists would avoid engaging in certain types of business, including business in weapons, business in human beings, business in meat, business in intoxicants and business in poison.</li> <li>• The Buddhist teaching of ahimsa has an impact on personal relationships in that emotional struggles would be avoided to the detriment of the development of the relationship, while there is no issue in accepting various forms of sexual practice, which can be seen as abhorrent in other world religions and also societies.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>



Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Basham suggests that the bodhisattva is mainly found in Mahayana Buddhism.</li> <li>• Bodhisattvas are revered in Mahayana Buddhism and provide assistance and an example for Buddhists seeking enlightenment.</li> <li>• Rahula suggests that the bodhisattva ideal in Mahayana is completely consistent with the ideal expressed in the Tipitaka.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2:</b></p> <ul style="list-style-type: none"> <li>• Basham suggests that the bodhisattva is mainly found in Mahayana Buddhism and is a higher ideal than the Theravadan ideal, therefore it could be suggested that the bodhisattva doctrine is not of as great an importance in Theravada Buddhism, as the life and example of Buddha Gautama is all that is necessary.</li> <li>• In Theravada Buddhism the term bodhisattva is only used in the Pali Canon when referring to the period of Gautama prior to his enlightenment, in contrast to Rahula, who suggests it is consistent with the ideal expressed in the Tipitaka, therefore suggesting there are different ways of interpreting the nature, authority and message of sacred texts.</li> <li>• Bodhisattvas are revered in Mahayana Buddhism and this is exemplified in their depiction in the Tibetan wheel of life where they are shown as guides out of the particular realms, therefore enabling people to receive enlightenment.</li> <li>• It could be argued that the bodhisattva is the highest ideal when compared to a Sravaka and a Pratyekabuddha which are evident in the Tipitaka, however not every denomination within Buddhism would agree with this because of where the bodhisattva is placed within religious literature.</li> <li>• Rahula outlines that anyone who aspires to become a Buddha in Mahayana Buddhism is in reality a bodhisattva, however it is possible that Theravada Buddhists may disagree with this interpretation because of their use of the bodhisattva as one term among other terms.</li> <li>• Bodhisattvas may be seen as an effective solution to the problem of evil and suffering highlighted in philosophy of religion because of the example that they give for overcoming the three poisons (this shows links to Philosophy of Religion).</li> <li>• Buddhists, and especially bodhisattvas, exemplify the principle of metta and this is an aspirational ethic that has parallels within religion and morality (this shows links to Religion and Ethics).</li> <li>• Basham likens a bodhisattva in Mahayana to a 'Suffering Saviour' who lives a lonely life in trying to help others, similar to a Christian concept of Jesus shown in the Gospels, suggesting that the bodhisattva ideal is more selfless than the pursuit of enlightenment (this shows links to New Testament Studies).</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>

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

Write your name here

Surname	Other names
---------	-------------

**Pearson Edexcel**  
**Level 3 GCE**

Centre Number

--	--	--	--	--

Candidate Number

--	--	--	--

# Religious Studies

**Advanced**

**Paper 4: Study of Religion**

**Option 4B: Christianity**

Sample assessment material for first teaching  
September 2016

**Time: 2 hours**

Paper Reference

**9RS0/4B**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- There are **three** sections in this question paper. Answer **all** the questions in each section.
- Answer the questions in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 80.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*

## Advice

- Read each question carefully before you start to answer it.
- Check your answers if you have time at the end.

S50085A

©2016 Pearson Education Ltd.

1/1/1/1/1/1/1



Turn over ►

**PEARSON**



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

2 Assess the view that Barth's views on atonement are outdated and Hick's model is more persuasive.

(12)

Area with horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 2 = 12 marks)**

**TOTAL FOR SECTION A = 20 MARKS**



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.



(b) Analyse the weaknesses of Moltmann's position.

(20)

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

(Total for Question 3 = 30 marks)

**TOTAL FOR SECTION B = 30 MARKS**



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

---

**(Total for Question 4 = 30 marks)**

---

**TOTAL FOR SECTION C = 30 MARKS**  
**TOTAL FOR PAPER = 80 MARKS**

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**BLANK PAGE**

Every effort has been made to contact copyright holders to obtain their permission for the use of copyright material. Pearson Education Ltd. will, if notified, be happy to rectify any errors or omissions and include any such rectifications in future editions.



**Paper 4: Study of Religion, Option 4B: Christianity**  
**Mark scheme**

Question number	Indicative content
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Dawkins says religion is a belief delusion with no evidence whereas science provides evidence and answers and therefore is far superior.</li> <li>• The God presented in the Bible is often tyrannical and unworthy of worship.</li> <li>• The problem of evil and suffering also serves to undermine the notion of a benevolent deity that exists.</li> <li>• Religion is a virus or a 'meme' that can be dangerous and should be abandoned.</li> <li>• It is wrong to 'indoctrinate' children with these ideas in the absence of evidence and so it should be rejected.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The notion of substitution in Barth’s work is legalistic and mechanical, and focuses on sinfulness.</li> <li>• Hick’s moral exemplar idea is compatible with the modern world with less focus on the language of sin.</li> <li>• In Hick’s work the focus on human capacity for goodness is optimistic.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Barth’s language is too exclusivist and Christocentric, therefore this limits the possibilities for inter-faith dialogue.</li> <li>• Hick’s suggestion that humans can be good is challenged by many events and atrocities such as the contexts of war in the 20th century, therefore undermining the notion of human capability for goodness.</li> <li>• Hick’s language is less daunting than Barth’s legal tones and it is therefore more attractive.</li> <li>• Neither of these two models deals adequately with a focus on Jesus as the means of achieving atonement, the nature of human kind, and the universal offer of salvation.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Moltmann advocates that God does suffer because 'whoever is capable of love is also capable of suffering' which contrasts with previous teaching that God cannot change or suffer.</li> <li>• Moltmann denies God suffers passively but argues in the first few lines that God suffers through voluntarily opening himself to outside influences 'because of his full and free love'.</li> <li>• God suffers as the Son who is abandoned and dies, or gives himself up, for God's love of humanity.</li> <li>• He suffers as the Father who gives up and loses his Son out of God's love for humankind.</li> <li>• He suffers in the Spirit who is the 'giving up', the Spirit of abandonment and self-giving love.</li> <li>• The suffering of God is a Trinitarian event, both the Father and the Son suffer but experience suffering in different ways and the Spirit proceeds from this event which is precipitated by love.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).</li> </ul>
Level 3	7-10	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li> </ul>

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Moltmann's view is weak because it confuses human and divine attributes.</li> <li>• He suggests God freely chooses to be affected by suffering but this challenges the classical notion of God and the attribute of immutability.</li> <li>• Moltmann's view is comforting though as it shows the lengths God would go to out of love for humanity.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• To speak of love involving suffering anthropomorphises God too much, therefore damaging the notion of God as transcendent and all powerful.</li> <li>• It may not be convincing that for God to love it would have to involve suffering just because it does for humans.</li> <li>• Moltmann's idea of God does make God accessible to humans on a more personal level that some may find easier to relate to than an unchanging, 'distant' God.</li> <li>• The context of early 20th-century suffering and the challenges from protest atheism are answered by Moltmann because he points out God is 'vulnerable' too, he is not indifferent to or above such suffering, which is convincing to many.</li> <li>• Moltmann's position stresses the differing experience of suffering on the cross of Father and Son and convincingly avoids patripassianism (the idea that Father and Son are identical).</li> <li>• Moltmann's view that God can suffer or 'death comes upon God' can be taken on to infer that God has died, or is dead so it is too controversial to be convincing.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Biblical notions of equality may not fit with the importance of tradition and some interpretations prohibiting women from exercising leadership.</li> <li>• The maleness of Jesus is a key factor for the views about the role of men and women in the ministry.</li> <li>• Feminist theology has challenged the imagery of Christianity and its maleness and has been influential in leading to some women being ordained.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The debates about equality in society as a whole have been influential because they have impacted on the role of men and women in the ministry.</li> <li>• There is a greater emphasis on equality in legal and cultural spheres, which is challenging the historic position of the Church on women priests.</li> <li>• The potential damage to the relationship between the Church and society of division over this matter has led to some change in the Church.</li> <li>• It can be argued that the Church is still out of step with modern views of equality because of its focus on the maleness of Christ.</li> <li>• Divisions remaining between and within Christian denominations challenge the view that progress has been made in matters of equality.</li> <li>• The New Testament gives conflicting messages about the position of women, making it hard to interpret. Jesus indicated equality ahead of his time in his treatment of women, yet Paul taught both 'there is neither male nor female' and that women should not be permitted to teach (this shows links to New Testament Studies).</li> <li>• Ethical decision making in modern society is more concerned with conscience and equality in human nature, this has led to more urgency in the debates about reforming the role of men and women in Christianity (this shows links to Religion and Ethics).</li> <li>• Developments in the Philosophy of Religion regarding religious language of metaphor and symbol have strengthened the argument for the feminist response on this issue (this shows links to Philosophy of Religion).</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>

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

Level	Mark	• Descriptor
Level 5	25–30	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> <li>• Reasoned judgements are fully supported by the comprehensive appraisal of evidence (AO2).</li> <li>• Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).</li> </ul>



Write your name here

Surname

Other names

**Pearson Edexcel**  
**Level 3 GCE**

Centre Number

--	--	--	--	--	--

Candidate Number

--	--	--	--	--	--

# Religious Studies

**Advanced**

**Paper 4: Study of Religion**

**Option 4C: Hinduism**

Sample assessment material for first teaching  
September 2016

**Time: 2 hours**

Paper Reference

**9RS0/4C**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- There are **three** sections in this question paper. Answer **all** the questions in each section.
- Answer the questions in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 80.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*

## Advice

- Read each question carefully before you start to answer it.
- Check your answers if you have time at the end.

Turn over ►

S50086A

©2016 Pearson Education Ltd.

1/1/1/1/1/1/1



**PEARSON**





DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 2 = 12 marks)**

**TOTAL FOR SECTION A = 20 MARKS**

**SECTION B**

**Answer ALL questions. Write your answers in the spaces provided.**

**Read the following passage before answering the questions.**

There is no denying that the Indian tradition did concern itself with a quest for the 'morally good life' and the attendant principles, laws, rules, etc. that might help achieve this goal. Indian thinkers did not shy away from enquiring into the nature of morality, of 'right', and 'wrong', good' and 'bad', that is to say, giving expression to what is termed dharma, meaning very roughly, the moral and social order.

Dharma, with its roots in rita or 'natural order', can open up a more holistic, organic and ecologically enlightened perspective as a contrast to the more individualistic, competitive, nature-subjugating environment in which we try and think ethics. And last but not least, the principle of disinterested non-violence may prove effective in the continuing struggles towards justice and peace in the world.

(Source: Quote from 'Quinn P and Taliaferro C, 'A Companion to Philosophy of Religion', Blackwell Publishers Ltd.)

- 3** (a) Clarify the ideas illustrated in this passage about the characteristics of Hindu ethics illustrated in this passage.

*You must refer to the passage in your response.*

**(10)**

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

(b) Analyse the significance of dharma in the context of ethics.

(20)

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area containing horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

(Total for Question 3 = 30 marks)

**TOTAL FOR SECTION B = 30 MARKS**



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

(Total for Question 4 = 30 marks)

**TOTAL FOR SECTION C = 30 MARKS**  
**TOTAL FOR PAPER = 80 MARKS**

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**BLANK PAGE**

Every effort has been made to contact copyright holders to obtain their permission for the use of copyright material. Pearson Education Ltd. will, if notified, be happy to rectify any errors or omissions and include any such rectifications in future editions.

**Paper 4: Study of Religion, Option 4C: Hinduism**  
**Mark scheme**

Question number	Indicative content
<b>1</b>	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• It is one of the recognised Hindu paths to achieve moksha.</li> <li>• 'Yoga' in this context is a path of discipline, which a devout Hindu will follow.</li> <li>• Karma in this context refers to 'deeds', both 'good' and 'bad', which can gain merit or demerit.</li> <li>• Some practices may be illustrated with reference to the Bhagavad Gita.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• belief that a deity appears in human form</li> <li>• key example may refer to Vishnu and Krishna</li> <li>• belief that avatars are truly human and not illusory</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• there are a wide range of examples and therefore difficult to specify key features</li> <li>• many are important because of their links with Temples and sculpture</li> <li>• some are important because of their association with movements such as Krishna and bhakti yoga</li> <li>• there is debate about the extent of the use of the term such as some referring to Gandhi as an avatar</li> <li>• some avatars are significant because of their role in scriptures notably Krishna in the Bhagavad Gita</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>



Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• The passage displays that the context of Hindu ethics is seen in the universal order for living in the right order or right way.</li> <li>• The dharma in the passage has to do with the natural order of things.</li> <li>• Living life in accordance with the dharma is seen as the basis of Hindu ethics.</li> <li>• The passage draws several contrasts between Hindu and other ethical/social stances.</li> <li>• It is not concerned with the details of a book of rules but is governed by general principles.</li> <li>• One of these is the principle, in the passage, of ahimsa (as disinterested non-violence) which is very widely seen by Hindus as a universal principle.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).</li> </ul>
Level 3	7–10	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li> </ul>

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Dharma is the universal order for right living and provides the basic principle for Hindu ethics.</li> <li>• Dharma is specific to different stages of life because Hindu culture divided the lifetime into four ashramas.</li> <li>• Traditionally some Hindus have linked Dharma to their understanding of their place in the social order.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• When dharma is taken to refer to the natural order of good and bad in the world, it provides a broad framework of principles for human behaviour, and because of this it may encourage Hindus to accept this traditional framework and live in accordance with it.</li> <li>• Principles like ahimsa are part of that natural order of good and are followed by many Hindus, therefore dharma influences a wide range of Hindu behaviour, such as showing respect for all living creatures and avoiding doing any harm to them.</li> <li>• Those who understand dharma as defining the right way to live in accordance with the dharma of their caste, believe that they must follow their caste rules in order to achieve what is right and good, therefore this may lead to some controversies.</li> <li>• Social order or dharma is a valid goal of ethics and consequently dharma is as much about social order as it is about personal ethics.</li> <li>• The increasing influence of secularism means that human beings want to develop ethical codes themselves, therefore ideas like dharma that are linked to divine beings or a natural order are undermined.</li> <li>• Dharma is an absolutist ethical principle and may become undermined by relativist principles that talk about changing circumstances or the importance of individual points of view.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• One emphasis is the desire among some Hindus who want to return to traditional Hindu values and beliefs.</li> <li>• Some Hindus feel that they must respond in some way to the influences of western social and political values and science.</li> <li>• The influence of Indian secularism has prompted Hindus to re-emphasise the common ground between different religious traditions.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The emphasis on the influence of the Neo-Vedanta movement is seen in the teaching of Ram Mohan Roy and the activities of the Brahmo Samaj, with an emphasis on reason and monotheism and therefore leading to a rejection of various religious practices and beliefs.</li> <li>• More traditional Hindu emphases are seen in the emergence of Sarasvati and the Arya Samaj, which emphasised a return to the authority of the Vedas, and because of their belief that it is a divinely revealed text that is the ultimate authority for the Hindu nation.</li> <li>• The influence and emphases of the Ramakrishna movement and religious pluralism, both of which can be seen in the life and teaching of Gandhi, which is important because he was assassinated by a Hindu nationalist because of his support for the Muslim community.</li> <li>• These competing visions for modern Hinduism continue to be in dialogue and therefore each continues to influence Hindu communities in India and overseas in distinctive ways depending on local conditions – these three emphases developed during colonial rule and were ways of responding to it and have developed in their own right in the post-colonial period as the circumstances have changed.</li> <li>• Philosophy of religion examines issues of language games whereby claims may have different meaning depending on the context in which they are used – some of these Hindu movements are so different from each other that this may raise issues about their understanding of religious claims (this shows links to Philosophy of Religion).</li> <li>• It is possible to compare the life and teachings of Gandhi with a study of pacifism in Religion and Ethics (this shows links to Religion and Ethics).</li> <li>• New Testament teachings on agape and Gandhi’s emphasis on ahimsa have similar emphases on love and kindness as the fundamental ethical principle (this shows links to New Testament Studies).</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>

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



Write your name here

Surname

Other names

**Pearson Edexcel**  
**Level 3 GCE**

Centre Number

--	--	--	--	--	--

Candidate Number

--	--	--	--	--	--

# Religious Studies

**Advanced**

**Paper 4: Study of Religion**

**Option 4D: Islam**

Sample assessment material for first teaching  
September 2016

**Time: 2 hours**

Paper Reference

**9RS0/4D**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- There are **three** sections in this question paper. Answer **all** the questions in each section.
- Answer the questions in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 80.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*

## Advice

- Read each question carefully before you start to answer it.
- Check your answers if you have time at the end.

S50087A

©2015 Pearson Education Ltd.

1/1/1/1/1/1



Turn over ►

**PEARSON**





DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

2 Assess the view that the differences between Shi'a and Sunni Islam are only a matter of succession.

A large rectangular area containing 25 horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

---

**(Total for Question 2 = 12 marks)**

---

**TOTAL FOR SECTION A = 18 MARKS**

---



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

(b) Analyse submission to the will of Allah as the central message of the Qur'an.

(20)

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

Area with horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 3 = 30 marks)**

**TOTAL FOR SECTION B = 30 MARKS**





DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 4 = 30 marks)**

**TOTAL FOR SECTION C = 30 MARKS**  
**TOTAL FOR PAPER = 80 MARKS**

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**BLANK PAGE**

Every effort has been made to contact copyright holders to obtain their permission for the use of copyright material. Pearson Education Ltd. will, if notified, be happy to rectify any errors or omissions and include any such rectifications in future editions.

**Paper 4: Study of Religion, Option 4D: Islam**  
**Mark scheme**

Question number	Indicative content
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Muslims will pray at morning, noon, afternoon, sunset and evening times.</li> <li>• Muslims prepare themselves for prayer through ritual washing (wudhu).</li> <li>• When Muslims pray they always face towards the Ka'bah in Makkah.</li> <li>• Prayers consist of a different number of cycles (rak'ahs).</li> <li>• Each aspect of prayer is to glorify Allah and show submission to him.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The root of the schism between Shi'a and Sunni Islam was about whether Abu Bakr or Ali was the legitimate successor of Muhammad.</li> <li>• There are more far reaching differences than those concerned with succession.</li> <li>• There is much commonality among Shi'a and Sunni Muslims on the most important beliefs.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The importance of Muhammad's family in providing leadership remained a central issue in the Muslim community, this means that matters of succession remained unresolved leading to the schism.</li> <li>• There is much common ground between Shi'a and Sunni Muslims about the most important beliefs, however, there are differences of emphases in practice and in the organisation and leadership of the Muslim community that are not directly linked to succession such as the commemoration of Ashura.</li> <li>• Disputes about Abu Bakr and Ali were important, however the martyrdom of Husayn proved to be a point of no return and solidified the split.</li> <li>• Shi'a and Sunni Muslims both base important beliefs on the Qur'an and the teachings of Muhammad, however there are continued differences about who should interpret the Qur'an suggesting this is the source of the continued split rather than the issues of succession.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• As well as being the creator of the world, Allah sustains the world and all things in it – Allah continues to sustain humanity by providing everything to meet human needs suggested by ‘Who has made the earth your couch’.</li> <li>• Allah is especially characterised by his mercy and compassion towards all his creation.</li> <li>• The appropriate response to the characteristics of Allah is overwhelming gratitude and worship suggested by ‘Adore your Guardian-Lord’.</li> <li>• The most important concept about Allah for Muslims is tawhid, or oneness, which means only Allah should be worshipped.</li> <li>• Allah can be known and experienced through the natural world as he has ‘sent down rain from the heavens; and brought forth therewith Fruits for your sustenance’.</li> <li>• All forms of idolatry, which means associating anything or anyone with Allah are rejected, as Allah is the only God and has no equal and Muslims are to ‘set not up rivals unto Allah when ye know [the truth].’</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).</li> </ul>
Level 3	7–10	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li> </ul>



Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The central message of the Qur'an is that there is one God who alone should be worshipped highlighted by 'set not up rivals unto Allah'.</li> <li>• One of the messages of the Qur'an is about the nature of God rather than submission to him.</li> <li>• There are many messages of the Qur'an, rather than having one central message.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The teachings about the unity of Allah in the Qur'an leads to the belief in submission to Allah suggesting that it is the message from which all other teachings spring.</li> <li>• The Qur'an teaches in each Surah that Allah is the only one who should be worshipped, as such this suggests that the message of Islam is to live life in submission to Allah, which is therefore a central theme of the Qur'an.</li> <li>• Submission to Allah is an important message, however this might be surpassed as the focus is not purely on submission but how Allah will guide humanity through the message of the Qur'an and his prophets.</li> <li>• In this passage there are many possible themes such as the unity of Allah and submission to his will, and the blessings of believing, therefore it is clear there are many messages of the Qur'an rather than having one central message.</li> <li>• The message of the Qur'an is the revelation of Allah, including his nature and his will, this means submission to his will is contained within all other messages and may be the only consistent message of the Qur'an.</li> <li>• An artificial separation of different messages in the word of Allah is inappropriate; this means that all of the aspects of the Qur'an work together for Muslims and are seen as a cohesive whole.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of the elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues, leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Sufis believe that it is possible to draw closer to Allah and embrace the Divine Presence in this life.</li> <li>• Some of the practices of Sufi Islam set them apart from Sunni and Shi'a forms of Islam.</li> <li>• Sufism has had some influence in both Sunni and Shi'a Islam.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Sufism has some distinct practices and this has led to them being identified as 'other' meaning in history Sufis have been the subject of persecution from other Muslims suggesting they are seen as separate.</li> <li>• Sufis believe the divine presence can be embraced in this life, however this might seem outside of the purposes expressed in Sunni and Shi'a Islam suggesting a different tradition of beliefs.</li> <li>• Sufism is seen as a tradition within Islam, however, a strong relationship between the seeker and the teacher may be alien to some forms of Islam, which focus on submission to Allah, suggesting it is in fact separate.</li> <li>• Some of the beliefs of Sufism set them apart from Sunni and Shi'a forms of Islam, however their focus on mysticism could be seen to be complementary and coherent with an expression of humanity's relationship with Allah and therefore an expression within existing forms.</li> <li>• Some of the practices of Sufism set them apart from Sunni and Shi'a forms of Islam, however there are examples of practices such as some types of dhikr that are prescribed for all Muslims so it is not purely a Sufi expression and this commonality suggests Sufism is already part of Sunni and Shi'a.</li> <li>• Sufi Islam focuses on attaining union with the divine, however the debate in Philosophy of Religion about the nature and value of religious experience in relating to God would challenge the relevance of this focus (this shows links with Philosophy of Religion) and place Sufism outside the other traditions.</li> <li>• Sufis are not separate to Islam because they accept its moral principles, however the role of religion as an authority in ethical decision making, notably on matters such as marriage and divorce, is challenged by some in society today (this shows links with Religion and Ethics).</li> <li>• Sufis emphasise the importance of their direct experience of the divine, however this may mean that in practice they give less authority to the process of textual studies although they have their roots in the teachings of the Qur'an (this shows links with New Testament Studies).</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>

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

Write your name here

Surname

Other names

**Pearson Edexcel**  
**Level 3 GCE**

Centre Number

--	--	--	--	--	--

Candidate Number

--	--	--	--	--	--

# Religious Studies

**Advanced**

**Paper 4: Study of Religion**

**Option 4E: Judaism**

Sample assessment material for first teaching  
September 2016

**Time: 2 hours**

Paper Reference

**9RS0/4E**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- There are **three** sections in this question paper. Answer **all** the questions in each section.
- Answer the questions in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 80.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*

## Advice

- Read each question carefully before you start to answer it.
- Check your answers if you have time at the end.

S50088A

©2016 Pearson Education Ltd.

1/1/1/1/1/1



Turn over ►

**PEARSON**



2 Assess the significance of the concept of 'chosen people'

(12)

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 2 = 12 marks)**

**TOTAL FOR SECTION A = 20 MARKS**



**SECTION B**

**Answer ALL questions. Write your answers in the spaces provided.**

**Read the following passage before answering the questions.**

The centrality of the doctrine that human beings are created in the image of God (the basis...for the commandment to imitate God) is emphasized in the well known debate between two mishnaic rabbis: Akiba and Ben Azzai. Their debate centred on the question, 'What is the great[est] maxim of the Torah? Rabbi Akiba's nominee was 'Thou shalt love thy neighbour as thyself' while Ben Azzai insisted on 'This is the book of the generation of man, in the image of God created He him! ...Both Rabbi Akiba and Ben Azzai agree that the doctrine of humanity's having been created in the image of God is the central teaching of the Torah. Ben Azzai cites the doctrine itself, Akiba, its clearest moral implication. Given the Jewish tradition's preference for practice over preaching, it is no surprise that in the popular Jewish mind... Rabbi Akiba is thought to have won the argument.

(Source: Quote from *Jewish Ethics in A companion to Ethics*, [M. Kellner] Peter Singer (Editor) Blackwell Publishers 2001)

- 3** (a) Clarify the ideas illustrated in this passage about the central teaching of the Torah.

*You must refer to the passage in your response.*

(10)

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

(b) Analyse the view that the command to imitate God is the greatest maxim of the Torah.

(20)

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

(Total for Question 3 = 30 marks)

**TOTAL FOR SECTION B = 30 MARKS**



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

---

**(Total for Question 4 = 30 marks)**

---

**TOTAL FOR SECTION C = 30 MARKS**  
**TOTAL FOR PAPER = 80 MARKS**

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**BLANK PAGE**

Every effort has been made to contact copyright holders to obtain their permission for the use of copyright material. Pearson Education Ltd. will, if notified, be happy to rectify any errors or omissions and include any such rectifications in future editions.

**Paper 4: Study of Religion, Option 4E: Judaism**  
**Mark scheme**

Question number	Indicative content
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>Orthodox Jews are required to live in accordance with the commandments and Jewish Law and observe strictly the three Mitzvohs (Shabbat, Kashrut and Taharat Hamishpacha), and 610 other laws.</li> <li>The Torah and Mishna are authoritative as a divine work of God for Orthodox Jews and remain fixed regarding Jewish doctrine.</li> <li>Orthodox Judaism places great importance on the literal interpretation of the Torah and the preservation of distinctive customs.</li> <li>Orthodox Jews have distinctive practices and customs, which include daily ritual, defined gender roles, strict gender dress codes and dietary rules.</li> <li>Orthodox Judaism does not support gender equality and this distinguishes Orthodox Judaism from the beliefs and practices of, for example, Reform Judaism.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The concept of the 'chosen people' for Jews today means they have an obligation to do the will of God.</li> <li>• God the Creator has a relationship with his people whom he created in his own image.</li> <li>• The concept of chosen people is fundamental to Jewish identity and impacts on the life of the whole community.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The concept of corporate responsibility as found in the covenant for Jews today is highly significant because of its impact on individual responsibility.</li> <li>• The Jewish belief that God has chosen them as his people impacts on the covenant relationship they have with God and is very significant for their expectations that God will keep the covenant promise.</li> <li>• The significance for Orthodox Judaism throughout the diaspora is the hope that it gives because God has promised a land of milk and honey for his chosen people and will not break his promise.</li> <li>• Jewish identity must be preserved because God has intended this for his chosen people – this provides significance as to why they would follow his commandments as found in the Mosaic Law and Noahide Laws.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• The doctrine that human beings are created in the image of God is a central teaching of the Torah.</li> <li>• The doctrine that human beings are created in the image of God has significant moral implications for Jews.</li> <li>• The doctrine of 'imago dei' as the basis for doing God's will is developed by the practical doctrine of 'imitatio dei'.</li> <li>• The doctrine of 'imitatio dei' is an important ethical doctrine of the Jewish bible and has moral implications for Jews.</li> <li>• The context of Halakhah for an understanding of Jewish ethics because it is the collective body of Jewish religious laws that are derived from the written and oral Torah.</li> <li>• Jewish sources provide detailed guidance for practical morality and the extract is from a well known rabbinic debate about maxims in the Torah.</li> <li>• That the extract is an example of one among many debates on central questions and is a good example of how different Rabbis might suggest different teachings from the Jewish Bible to support their teaching.</li> <li>• Other relevant scholarly contributions for understanding Jewish ethics and its preference for practice over preaching.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).</li> </ul>
Level 2	4–6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).</li> </ul>
Level 3	7–10	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li> </ul>

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• There are various interpretations of the expression 'image of God' depending on which Rabbinical school of thought is being referred to.</li> <li>• There is a direct relationship between the concept 'image of God' and the commandment to 'imitate God'.</li> <li>• The halakha is the Torah, rabbinic laws, rabbinical decrees and customs, which are identified in Rabbinic Judaism.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Teachings on the Torah focus on identifying principles linked to righteous living coupled with study of the Torah, these have strongly established that 'Imitatio Dei is the greatest maxim of the Torah.</li> <li>• The command to imitate God has a great impact on ethics and interpersonal relationships because it includes a direct commandment to treat each other with respect – this is due to the fundamental teaching that everyone is made in the image of God.</li> <li>• Great value is given to the study of the Torah because of the extent this study establishes the greatest maxim of the Torah – this is highly significant for the Jewish values that arise from accepting this. Orthodox Judaism has developed a system of ethics derived from study of the Torah, and the halakha is a religious system that reveals the will of God and concludes that this commandment is the greatest maxim of the Torah and is above all others, this teaching is unchanging.</li> <li>• Reform views about ethical living state that the Halakha is not normative and binding and therefore the possibility arises that there are other commandments that are equal to this commandment in terms of status.</li> <li>• Different schools of thought that range from literal translation to a broader interpretation of the Torah will provide different emphases regarding the status of each commandment so the commandment to imitate God as being the greatest maxim could therefore be open to debate.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of the elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Maimonides and Mendelssohn worked in different intellectual contexts – Maimonides belonged to the Scholastic era with its philosophical influences and Mendelssohn belonged to the Enlightenment times with its commitment to rationalism – Maimonides is famous for his commentary on the Mishnah and Mendelssohn for his translation of the Torah.</li> <li>• There are outstanding features of their works, for example Maimonides apophatic theology and/or his juridical works on the Pentateuch; Mendelssohn’s response to Christian apologists (‘Jerusalem’) and/or translation of the Torah (‘Jerusalem’).</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Key aspects of their work can be compared; Maimonides’ Arabic commentary on the Mishnah and his codification of the Talmudic Law compared with Mendelssohn’s translation of the Torah and his influence on the Haskalah: both have had an impact on the development of Judaism.</li> <li>• Maimonides wrote the 13 principles of faith, Juridical works on Pentateuch, created an Arabic commentary on the Mishnah and a codification of the Talmudic Law and is especially famous for his guide to the perplexed – this is hugely relevant for Orthodox Judaism because of its implications for belief and practice.</li> <li>• Mendelssohn’s translation of the Torah into German is linked to observance of the Halakha, and he inspired the Haskhala movement with its commitment to religious freedom and rationalism – this is especially significant for the relationship between revealed law and reason, which Mendelssohn inspired – he is most famous for his relationship with Christian Apologia in his work ‘Jerusalem’ and this has had great significance for the development of Reform Judaism.</li> <li>• Maimonides was an outstanding exponent of oral Torah and significant authority on the codification of Talmud Law, and his principles of faith are now widely held as obligatory beliefs within Orthodox Judaism – this contrasts against the philosophical focus of Mendelssohn’s works where he attempted to engage with arguments for the existence of God and immortality in his pursuit of a relationship between rationalism and where he attempted to reconcile Aristotle and the Torah.</li> <li>• The impact of their lives and works on Judaism can be criticised by an opposing religious denomination within Judaism, for example Orthodox Judaism would largely reject the work of Mendelssohn because his focus is too far removed from Rabbinic thought because of his focus on philosophy.</li> <li>• Mendelssohn’s work on the existence of God and immortality makes a significant contribution to philosophical debate, while Maimonides’ commitment to apophatic theology and his attempt on theodicy underscores an interest in some philosophical questions (this shows links to Philosophy of Religion).</li> </ul>



Question number	Indicative content
<b>4contd</b>	<ul style="list-style-type: none"> <li>• Maimonides' codification of Talmudic Law provides a context for Orthodox ethical systems, whilst Mendelssohn's commitment to religious freedom has significance for understandings of conscience (this shows links to Religion and Ethics).</li> <li>• Maimonides' and Mendelssohn's teachings have ethical implications, which can arguably be supported by an understanding of New Testament teachings (this shows links to New Testament Studies).</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>

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

Write your name here

Surname

Other names

**Pearson Edexcel**  
**Level 3 GCE**

Centre Number

--	--	--	--	--	--

Candidate Number

--	--	--	--	--	--

# Religious Studies

**Advanced**

**Paper 4: Study of Religion**

**Option 4F: Sikhism**

Sample assessment material for first teaching  
September 2016

**Time: 2 hours**

Paper Reference

**9RS0/4F**

**You do not need any other materials.**

Total Marks

## Instructions

- Use **black** ink or ball-point pen.
- **Fill in the boxes** at the top of this page with your name, centre number and candidate number.
- There are **three** sections in this question paper. Answer **all** the questions in each section.
- Answer the questions in the spaces provided  
– *there may be more space than you need.*

## Information

- The total mark for this paper is 80.
- The marks for **each** question are shown in brackets  
– *use this as a guide as to how much time to spend on each question.*

## Advice

- Read each question carefully before you start to answer it.
- Check your answers if you have time at the end.

S50089A

©2015 Pearson Education Ltd.

1/1/1/1/1/1



Turn over ►

**PEARSON**





DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

---

**(Total for Question 2 = 12 marks)**

---

**TOTAL FOR SECTION A = 20 MARKS**

---

**SECTION B**

**Answer ALL questions. Write your answers in the spaces provided.**

**Read the following passage before answering the questions.**

As he [Guru Nanak] reincorporates into society, 'antistructure' becomes the mode of existence. The first Sikh community that developed with Guru Nanak at Kartarpur fits in with the cultural anthropologist Victor Turner's description of 'antistructure', because the neat horizontal divisions and vertical hierarchies of society were broken down. The ancient fourfold class system with its rigid hierarchical codes, or the male-female gender divisions had no place in Nanak's new community. Three important institutions of Sikhism – seva (voluntary service), langar (community meal) and sangat (congregation) – evolved, in which men and women formerly from different castes, classes and religions played an equal part. Together they listened to and recited the sacred hymns, together they cooked and ate the langar, and together they formed a democratic congregation without priests or ordained ministers.

(Source: Quote from *Sikhism: An Introduction*, Nikky-Guninder Kaur Singh, I.B. Tauris, 2011)

- 3** (a) Clarify the ideas illustrated in this passage about Sikh teachings about equality shown in the life and teachings of Guru Nanak.

*You must refer to the passage in your response.*

**(10)**

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA





DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 3 = 30 marks)**

**TOTAL FOR SECTION B = 30 MARKS**



DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

A large rectangular area with rounded corners, containing numerous horizontal dotted lines for writing.

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**(Total for Question 4 = 30 marks)**

**TOTAL FOR SECTION C = 30 MARKS**  
**TOTAL FOR PAPER = 80 MARKS**

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

DO NOT WRITE IN THIS AREA

**BLANK PAGE**

Every effort has been made to contact copyright holders to obtain their permission for the use of copyright material. Pearson Education Ltd. will, if notified, be happy to rectify any errors or omissions and include any such rectifications in future editions.



**Paper 4: Study of Religion, Option 4F: Sikhism**  
**Mark scheme**

Question number	Indicative content
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• Reference to the divine as mother in the Guru Granth Sahib.</li> <li>• Reference to Bhagauti in the Ardas.</li> <li>• Reference to gender equality in the Sikh Rehat Maryada.</li> <li>• Some communities accept women as leaders in the Gurdwara.</li> <li>• Practices that demean women have traditionally been shunned by Sikhs.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li> <li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li> </ul>
Level 2	3–5	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li> <li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>
Level 3	6–8	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li> <li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li> </ul>

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The Guru Granth Sahib was designedly written in the Gurmukhi script, which is the script also used for Punjabi.</li> <li>• Many older members and recent immigrants are more fluent in Punjabi.</li> <li>• Many younger Sikhs do not understand Punjabi so cannot take part fully in religious devotion.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Many members of the congregation, especially those born in Britain, are more fluent in another language (such as English) and therefore they may not find it as easy to understand what is being said during worship.</li> <li>• There are many languages used in the Guru Granth Sahib and it was compiled in the 17th century, therefore it needs to be translated because very few people will have the expertise to understand it today.</li> <li>• By using translations, a person is not directly accessing the teachings and instruction of the Guru so they may be misled by the interpretation of a translator, therefore losing the guidance of the Guru.</li> <li>• Languages contain nuances of meaning such as references to the spirit as the bride and the divine as the groom, therefore if people do not learn them, the specific meaning being conveyed will be lost.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are identified (AO2).</li> <li>• Judgements are supported by generalised arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>• Judgements of a limited range of elements in the question are made (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> </ul>

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist knowledge and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"> <li>• Guru Nanak broke down the traditional structures of society: 'The ancient fourfold class system with its rigid hierarchical codes, or the male-female gender divisions had no place in Nanak's new community.'</li> <li>• He encouraged all people to play an equal part in the community: 'men and women formerly from different castes, classes and religions played an equal part'.</li> <li>• There was no separation in the worship of Guru Nank's community 'together they listened to and recited the sacred hymns'.</li> <li>• The rules of the caste system were rejected and 'together they cooked and ate the langar'.</li> <li>• Guru Nanak taught that there would no longer be any Hindu or Muslim, there were to be no separations.</li> <li>• Seva ensures that all are equal in providing service to the community regardless of any differences in those serving and those being served.</li> </ul>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1-3	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).</li> </ul>
Level 2	4-6	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li> <li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).</li> </ul>
Level 3	7-10	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1).</li> <li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and are fully linked to references from the extract (AO1).</li> </ul>

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The 'three important institutions of Sikhism – seva (voluntary service), langar (community meal) and sangat (congregation)' continue to be central to the life of a Sikh today.</li> <li>• The equality of the society is replicated in Gurdwaras and the lives of Sikhs throughout the world.</li> <li>• Guru Nanak established the principle of miri-piri during his debate with the Siddhas where he asserted that the enjoyment of material wealth and of spiritual wealth were not incompatible goals.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluation skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• Guru Nanak spoke about holding rulers to account for injustices in the Babur Bani, therefore Guru Angad trained people in martial arts such as wrestling to build their confidence to defend themselves, however this may not be significant in the life of a Sikh today as the spiritual struggle is more emphasised.</li> <li>• The formation of 'a democratic congregation without priests or ordained ministers' still retains importance for Sikhs today, however, the adoption and 'employment' of granthis might be seen by some to go against this principle, which might signify a lesser importance.</li> <li>• The teaching of the equality of men and women is still taught and emphasised in Sikh publications, however its implementation might be seen to be less significant today in examples such as the debate about the role of women in the Harmandir Sahib.</li> <li>• Guru Nanak established the langar in which together [the community] cooked and ate'; this is still practised every day throughout the world meaning that his example and teachings are hugely significant.</li> <li>• There are other elements of Sikh teaching, such as those instituted by Guru Gobind Singh at the founding of the khalsa, that might be seen to replace some of the emphases of the example of Nanak. As such the teachings of Guru Nanak may only be important as mediated by the tenth Guru.</li> <li>• Guru Nanak established the practise of listening to and reciting the sacred hymns as a community. This is still practised today, suggesting that in the most important area of Sikh devotion his example and teaching still play an important role.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>• Information/issues are selected (AO2).</li> <li>• Makes basic connections between a limited range of elements in the question (AO2).</li> <li>• Judgements are supported by generic arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>• A limited range of knowledge, specialist language and terminology are selected some of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues (AO2).</li> <li>• Makes connections between a limited range of elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li> <li>• Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>• Makes connections between many but not all of the elements in the question (AO2).</li> <li>• Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>• Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between a wide range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<ul style="list-style-type: none"> <li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>• Makes connections between the full range of elements in the question (AO2).</li> <li>• Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The oneness of Waheguru is emphasised in the Mool Mantar.</li> <li>• Sat (truth/faithfulness) is the first word in the Guru Granth Sahib after Ik Onkar which highlights truth as a quality of the divine.</li> <li>• Hukam (command/order) suggests it is by the command of God that humans are born and then die.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• The Mool Mantar outlines the distinctive and important emphases of Sikh belief about the divine, and the following are highlighted: his oneness, supremacy, beyond fear, beyond hatred, beyond death, beyond birth – all of these are explored in the context of the teachings of Gurus and as such can be seen to be the basis of all Sikh belief, creating a distinctive understanding of the divine.</li> <li>• The Mool Mantar teaches that the divine is self-existent; this is a belief that is found in other world religions; however on learning of the nature of the divine, Guru Nanak could be seen to suggest that this understanding transcended existing understandings as there is 'no Muslim or Hindu'.</li> <li>• Reference to the divine as mother and father shows that God can be seen as a feminine as well as a masculine principle, therefore a female creator would have a different relationship with what she had given birth to than a male creator and may be seen to be a distinct emphasis in the world religions.</li> <li>• Arguments about the divine as creator and designer are emphasised in Sikhism as these are roles of the Waheguru; however these are reflected through the major monotheistic faiths and may not be distinctive, but can be interpreted in a distinctly Sikh way (this shows links with Philosophy of Religion).</li> <li>• Understanding the divine as the source of truth in Religion and Ethics can lead to a suggestion of absolute morality; this may reflect a particular approach to ethical theory and lay the basis for all Sikh practice (this shows links with Religion and Ethics).</li> <li>• Elements of the nature of the divine can be compared with studies of the divine in relation to the teaching of Jesus because he emphasised the closeness of God to creation as well as a monotheism (this shows links with New Testament Studies).</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>

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

For information about Edexcel, BTEC or LCCI qualifications  
visit [qualifications.pearson.com](http://qualifications.pearson.com)

Edexcel is a registered trademark of Pearson Education Limited

Pearson Education Limited. Registered in England and Wales No. 872828  
Registered Office: 80 Strand, London WC2R 0RL  
VAT Reg No GB 278 537121