

A Level Religious Studies

Assessment and Marking

Trainer

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Examiner and Assistant Head for Assessment





During this event

Delegates will:

1. Be introduced to the exam paper structure, the various question types and command words used in these questions
2. Understand when and where marks are and are not to be awarded for different question types
3. Understand the level-based mark schemes used and the relationship between different levels as described in the level descriptors
4. Explore examples of different student responses to questions and how they would be assessed exemplifying key skills within level descriptors



Course Description

This online event is designed for teachers who wish to familiarise and/or improve their understanding of assessment practices for A level Religious Studies.

This will enable you to mark mock assessments in school more confidently, as well as to understand the marking of candidate responses from live assessments.

Assessment

All components are assessed through an externally examined paper which follows the same structure.



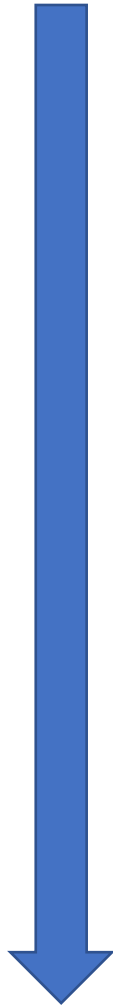
AS and A level papers

	AS	A level
Written examination	1 hour	2 hours
% of the qualification	33.33%	33.33%
Marks available	54 marks	80 marks

Assessment objectives

Objective		AS weighting	A level weighting
AO1	Demonstrate knowledge and understanding of religion and belief, including: <ul style="list-style-type: none">• religious, philosophical and/or ethical thought and teaching• influence of beliefs, teachings and practices on individuals, communities and societies• cause and significance of similarities and differences in belief, teaching and practice• approaches to the study of religion and belief	50%	40%
AO2	Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	50%	60%

A Level Paper Structure



1	Explore ideas about analogy in the design argument for the existence of God.	(8)
2	Assess the debate between Copleston and Russell on religious experience as an argument for the existence of God.	(12)
<p>Answer ALL questions. Write your answers in the spaces provided. Read the following passage before answering the questions.</p> <p>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'?</p> <p>A believer's statement has been so eroded that it is no longer an assertion at all.</p> <p><small>(Quote from <i>The Philosophy of Religion</i>, Flew A, Editor: Mitchell B, by permission of Oxford University Press)</small></p>		
3(a)	Clarify the ideas illustrated in this passage about falsification in religious language. <i>You must refer to the passage in your response.</i>	(10)
(b)	Analyse the implications for religious language from this passage.	(20)
4	Evaluate the strengths and weaknesses of the belief in immortality of the soul and reincarnation. In your response to this question, you must include how developments in Philosophy of Religion have been influenced by one of the following: <ul style="list-style-type: none">• Religion and Ethics• New Testament Studies• the study of a religion.	(30)

The demand increases from Q1 – Q4

Recommended timings

AS level

Question	Command word	No. of marks	Minutes
1	Explore	8	8
2	Assess	9	10
3	Assess	9	10
4 (a)	Explore	8	8
4 (b)	Analyse	20	20

Plus 5 mins at the end to check

A level

Question	Command word	No. of marks	Minutes
1	Explore	8	10
2	Assess	12	20
3 (a)	Clarify	10	15
3 (b)	Analyse	20	30
4	Evaluate	30	40

Plus 5 mins at end to check

Marking

Example answers, mark schemes and marking exercise



A Guide to Level Marking

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

There is a clear progression from Level 1 to the next.

'Level-based' mark schemes are designed to be marked holistically, with a best fit determining the awarded outcome.

This is because there is no one correct way to approach questions.

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There are several bullet points within each level descriptor.

As students progress through the levels, the expectation increases.

Examiners will judge each answer holistically to find the best fit.

8-mark 'Explore' Questions



8-mark 'Explore' questions

The 8 marks available are for **AO1**

- Responses need to show understanding of factual information in relation to the question.
- No credit is given for AO2

Questions are designed to target **accessible exploration** of the topic.

- Each idea needs enough development to EXPLORE the concept.

No need to write more than a page.

10 minutes is recommended

8-mark 'Explore' questions: Advice

Approach to the question and arrangement of ideas depends on the question.

'Explore two key ideas...'

invites exploration of TWO key ideas/concepts requires information on both, to avoid marks being capped.

- Dividing the answer into two distinct sections can be helpful.

'Explore ideas about ...'

invites a full range of knowledge pertinent to the topic.

- Avoid a list

8-mark 'Explore': Examples

Explore	
	Demonstrate understanding by investigating different reasons, concepts and ideas.

- Explore ideas about analogy in the design argument for the existence of God.
- Explore the contribution made by Situation Ethics to moral decision making.
- Explore the key ideas concerning the authorship of the Fourth Gospel.
- Explore the key emphases of ahimsa in the modern world.
- Explore the key themes of Black Theology.
- Explore key features of the Jewish values of love and justice.
- Explore key beliefs and practices associated with hatha yoga.
- Explore key beliefs and practices relating to Hajj.
- Explore the key features of nam japna.

8-mark 'Explore': Mark Scheme

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8-mark 'Explore' Questions

Explore	Demonstrate understanding by investigating different reasons, concepts and ideas.
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To achieve a Level 3 students must:

- ☐ Select relevant points to show *a wide range of* knowledge – accurate and relevant points made in relation to the focus of the question.
- ☐ Include a range of points.
- ☐ Use specialist language correctly and where relevant.
- ☐ Keep the answer sustained and focused throughout.
- ☐ Develop each point to show depth of understanding.
- ☐ AO2 evaluation will not be credited.

8-mark 'Explore' Q: Modelled marking 1

Explore the contribution of symbol to debates about religious language. [8]

Begins with a definition and moves on to significant scholar relevant for symbol.

Explores what symbol is not.

1) A symbol is something that points towards an invisible or metaphysical world and participates in it. Paul Tillich argued that religious language was symbolic and not literal as "symbolic language alone was able to directly express the ultimate because it transcends the finite capacity of my reality to express it directly" (Tillich). One such example is Jesus' famous saying "I am the light of the world". A symbol is not to be confused with a sign as a sign merely provides information whereas a symbol goes beyond that to express how a believer really feels.

Tillich argued that symbols have three functions which he outlined in his "theory of participation". The first is that they point towards something such as the water in baptism pointing towards the removal of an individual's sin. The second is that they participate in what they point towards such as the practice of baptism participating in the Christian belief that through Jesus' sacrifice it is possible to remove original sin. The third is that they open up levels of reality which would otherwise be closed to us as they go beyond the external world to what Tillich believed was the "internal reality". For example when the Bible talks of the kingdom of God it is symbolic of God's power and rule. We can think of an earthly kingdom and then go beyond this to understand the ultimate reality of power in the universe that is God.

Shows a wide range of knowledge as more detail is laid out clearly with another example.

This shows a Level 3: 8-mark response

- ☐ Wide range of knowledge
- ☐ Focused on the question
- ☐ Development shows understanding

8-mark 'Explore' Q: Modelled marking 2

Explore key ideas used in Matthew's proof texts to prove Jesus is the Messiah.

[8]

1 Explore key ideas used in Matthew's proof texts to prove Jesus is the Messiah.

(8)

From the opening of the gospel of Matthew, a series of proof texts are given to prove that Jesus is the messiah. In the birth narrative, it shows that Jesus was fulfilling the prophecy of the messiah in two ways: that he descended from the line of David, and that he was born in Nazareth. Matthew's gospel may have been written for a more Jewish audience than a Gentile one because it tries to fulfill the prophecies that would make him the messiah and links this to the old testament. The proof

The candidate briefly refers to proofs in Matthew's text linked to Jesus as the Messiah

This shows a Level 2: 5-mark response

- ☐ Appropriate selection of material
- ☐ Basic development

Davidic descent is unpacked briefly but not fully.

Text of the birth narrative states each person king from the line of David to prove that Jesus was the messiah that the people had been waiting for. By doing this, and by showing how Jesus ended up being born in Nazareth, the gospel proves that Jesus is the messiah. Joseph's dream about the angel also proves that Jesus is the messiah as he is told that the baby that will be born is a chosen one from God.

Another proof referred to with slight development

8-mark 'Explore' Q: Marking task 1

Explore key features of the Christian belief in God as creator. [8]

God as the creator is one of the key beliefs in Christianity. Many Christians believe God created the world ~~ex nihilo~~ ex nihilo, which means from nothing, and this shows the extent of God's omnipotent nature. God creating the world from nothing shows his loving nature and demonstrates that he wanted to create the world out of his kindness and loving nature. Another Christian belief is that God created the world using pre-existing matter, order of chaos. This isn't a very common view however, as it goes against God's loving nature and suggests God didn't create the world out of his loving nature. Emanation is another

belief in God as a creator, it is the idea that God's ~~more~~ creativity was ~~to~~ spilling over and he created the world from this. Christians also believe God created the world almost like an artist, making it beautiful. This is so humans are able to appreciate God's design. This belief however, indicates that God created the world from pre-existing matter. It could mean that God created the world from ex-nihilo or from matter, but ^{by} comparing him to an artist, what artist creates out of nothing?

What level and mark would you give this answer?
(You can find this script in your delegate pack)

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This shows a Level 3: 8-mark response

- ☐ Range of different ideas included
- ☐ Directly focuses on the question
- ☐ Development of ideas shows understanding

8-mark 'Explore' Q: Marking task 2

Explore the key features of the Jewish values of love and justice. [8]

1 Explore key features of the Jewish values of love and justice.

(8)

Within Judaism and the ethics of the fathers, as part of that, there is an idea of kindness and this suggests that above all else you should be kind and, similarly to ideas of Christianity, there is also agape which is the idea of unconditional love. Within the ~~the~~ Nezikin, there is laws and rules mostly linked to the Jewish Criminal justice System and Criminal laws. To contrast the idea of love, Jews believe that the experience of suffering can bring us closer to God and therefore ~~brings them closer to God~~ and this strengthens their religion.

What level and mark would you give this answer?

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This shows a Level 2: 4 mark response

- ☐ Narrow range of knowledge
- ☐ Specialist language used appropriately
- ☐ Lack of development of ideas

12-mark 'Assess' Questions



12-mark 'Assess' Questions

'Assess' means to judge something with respect to its significance.

- It is not the same as 'evaluation' as your own opinion is not needed
- The question is already focussed on a particular topic and is not about making synoptic links between topics.

Questions are designed to allow for the **deconstruction** of information about a topic.

- The question will never ask for your opinion.
- Aim for arguments/judgements based on knowledge of the topic.
- Marks are awarded for BOTH AO1 and AO2. Responses with no AO2 content cannot normally proceed beyond Level 1.

12-mark 'Assess' Questions

Aim to spend 20 minutes on this question

- Level 3 demands a wide range of relevant knowledge about the topic.
- Each paragraph needs enough development to assess the concept/information.
- A coherent judgement (assessment) follows on from critical deconstruction of information and the examiner can credit logical chains of reasoning.
- There is no need to write a full three page answer unless writing is very large.

12-mark 'Assess': Examples

Assess	Requires reasoned argument of factors to reach a judgement regarding their importance/relevance to the question context.
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- Assess strengths and weaknesses of pacifism.
- Assess the strengths and weaknesses of one critique of religious belief.
- Assess the importance of eschatological themes presented by Jesus in the parables of the Great Banquet and the Narrow Door.
- Assess the significance of karuna for Buddhists.
- Assess the Christian belief that the Bible is the word of God.
- Assess the importance of Sri Ramakrishna for the development of modern Hinduism.
- Assess the significance of the martyrdom of Husain for Shi'a history and practises.
- Assess Jewish responses to the challenge of science.
- Assess the importance of the sangat today.

12-mark 'Assess': Mark Scheme

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

12-mark 'Assess' Questions

Assess	Requires reasoned argument of factors to reach a judgement regarding their importance/relevance to the question context.
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To achieve a Level 3 students must:

- ☐ Select relevant concepts to show *a wide range of knowledge*
- ☐ Remember '**assess**' means to judge something with respect to its significance - a successful assessment provides a greater understanding or interpretation of the subject.
- ☐ Discuss different arguments
- ☐ No need for your opinion
- ☐ Know the material so that you can judge/assess where the argument/perspective sits in relation to the question/topic.

12-mark 'Assess': Modelled marking 1

Assess Jewish responses to the challenge of science. [12]

Precise exposition of Abramsom's critique of Darwin & why this view commits the Fallacy of Composition

An opposing response from Henrique's is discussed and the assessment of both views provides greater understanding of Jewish responses to the challenge of science.

2 Assess Jewish responses to the challenge of science.

(12)

Henry believes that Judaism and science could never be compatible. ~~then~~ In his argument he has many critiques of Darwin, which include, when he critiques the creation of the universe he only mentions the creation story being false, nothing about God being creator. But he includes the idea that God doesn't exist from only one part of the creation story (this is an example of the Fallacy of Composition). Therefore Henry concludes that there is no way science and Judaism can be compatible because Darwin critiques the creation of the universe and Judaism. Whereas, Henrique argues that whilst there is some events in the Torah, that are unlikely to be true but he believes they are still compatible. He investigates this further with Noah's flood, he believes that it is not possible for a massive body of water to just appear in the way God describes. Even though he believes this to be false he still believes modern Judaism and science are compatible. The responses here conclude that the challenge of science does not weaken the argument that God created the argument. Henry's argument is convincing because it outlines the flaws with Darwin's theory.

In Orthodox and Haredic Judaism, they believe God's word to be infallible. This is supported by Pine who believes that there is inconsistencies within science, but not in the Torah 'the Torah is infallible, with a complete understanding of reality'. The Jewish view of the universe is that it was created in 7 days by God, this story is outlined in Genesis. Orthodox Judaism would reject the challenge of science and conclude they are not compatible due to science aiming to flow Jewish tradition and understanding of the universe. However, Reform and Liberal Judaism would conclude that the challenge of science is compatible with Judaism, because Reform Jews believe that many of the Torah are outdated. ~~that~~ The destruction of the Temple means that at least 200 mitzvot are not useful, this happened in 70 CE, so in the 21st century, there must be mitzvot which are no longer applicable. Science combined with aspects of Judaism work very well together. However, it can be concluded again that the challenge of science doesn't affect Judaism at all because of God's word being infallible, so science cannot critique it.

Overall, the challenge of science is responded to by many Orthodox Jews who believe that God's word is always final, and cannot be affected by scientific viewpoint. As scientific views are inconsistent (Pine) but the Torah offers complete guidance and knowledge of the universe.

A further scholar from Orthodox Judaism is assessed before moving on to Reform Judaism.

This second page discusses the compatibility of science with aspects of Judaism

This shows a Level 3: 12-mark response

- ☐ Wide range of knowledge used well
- ☐ Critical deconstruction to form coherent chains of reasoning
- ☐ Ideas assessed throughout

12-mark 'Assess': Modelled marking 2

Assess the strengths and weaknesses of pacifism. [12]

AO1
information
shown

2 Assess strengths and weaknesses of pacifism. (12)

Pacifism is inaction or not being involved.

Pacifism can be used to prevent war as it uses peaceful methods.

Pacifism and an argument is "love thy neighbor" and this can mean don't fight but also mean fight to love your neighbor.

Pacifism is not always possible as you may not be given a last resort and may have to fight.

There are different levels of pacifism e.g. absolute and relative pacifists.

Examples of pacifists are MLK who focused on sit downs and marches.

Pacifism may result in the death of the innocent as you are not protecting them.

Pacifism may not always be used as there is no nuclear weapons, chemical gases, smart bombs and terrorism.

There is the Geneva Convention which promotes peace and unity.

This shows a Level 1: 3-mark response

- ☐ AO1 knowledge shown
- ☐ No assessment of material

12-mark 'Assess' Q: Marking task 1

Assess the role of Deontology in moral decision making. [12]

Deontology is most commonly associated with ^{Immanuel} ~~Immanuel~~ Kant. Kantian ethics/deontology wishes to create a universal and objective form of ethics, free from emotion, consequences and religion/faith. Instead the theory is based upon good will, reason and duty.

Some would argue that it is quite a strong approach for making moral decisions as it ensures the protection and justice of the individual. In universalising a law/maxim (the first formulation), deontology makes sure everyone is treated equally. For example the maxim 'one must try all innocent individuals in court' cannot be universalised and therefore protects the rights of the individual.

Additionally, it removes emotion from moral decisions only focusing on reason. This ensures that decisions are built on rationality rather than driven by emotion or feeling such as love in situation ethics. This ultimately makes it useful in providing a clear-cut approach to moral decisions.

However, one might argue that removing ^{emotion} ~~emotion~~ is impractical. We live in an emotive world where we are

naturally driven by our emotions. It is unreasonable to suggest that we shut off our emotions when ~~for~~ facing moral dilemmas. In stating the only motive of worth is good will, actions out of love or sympathy for family and friends becomes invalidated and so the theory is arguably ineffective.

Furthermore, the formulation of universalisability does not necessarily equate to morality. If a law can become universal, it does not mean the law should be universal. For example, lying shouldn't be universalised as it is arguably immoral. Whilst Kant would aim to solve this by stating only laws to do with morality should be universalised, we are not competent judges of ~~which~~ morality to decide the right law.

Lastly, deontology does not consider the diversity of human nature. We all have different inclinations and needs and so a universal, ruled system ~~of~~ of duty would arguably cause greater unhappiness. We all have different tolerances and so the most suitable ethical approach would be relativistic rather than absolutist.

One may counter this by stating that in solely acting out of duty we remove our natural

inclinations and therefore do not assume what is good for us is good for everyone else. However, critics of this approach would not find this substantial in practice, as it is impossible to consistently deny our emotions.

In essence, deontology has its strengths as an ethical system for morality. It doesn't wish to calculate the consequences such as utilitarianism and instead focuses on having a good intention and duty so we become better individuals. In theory, a system based on rationality would seem ^{to be a} perfect solution, allowing us to make logical choices. In the formulation of universalisability and treating people as ends not only means, the approach becomes substantially stronger as it doesn't run the risk of treating people as if they don't have inherent value. However, in practice the approach/rule of deontology is not a full proof. Deontologists ignore our natural tendencies to act out of emotion (part of human nature) and fails to recognise the morality of other actions such as love or friendship. This therefore makes the approach too rigid for modern society, restricting our ability to consider how we want to act and only following a ~~term~~ series of tests.

What level and mark would you give this answer?
(You can find this script in your delegate pack)

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This shows a Level 3: 12-mark response

- ☐ Full addresses the question
- ☐ Wide range of knowledge and terminology
- ☐ Assessment shown throughout

12-mark 'Assess' Q: Marking task 2

Assess the strengths and weaknesses of one critique of religious belief. [12]

one critic is Richard Dawkins who believes in the use of science that can discredit religion.

one strength is that fossils prove there is evolution and that God did not create animals for the earth, but that they adapted to the environment to survive. However you could argue that God gave animals this ability as he is omniscient and may have planned it this way.

Another argument is that the use of the big bang as science believes that the universe started from a single atom which exploded to create the universe. But science and religion can be used together to say the big bang happened but God caused the big bang.

Religion asks why and science asks how and they can be used to fill in gaps and complete one another.

The creation story says all mammals were created on the same day but science proves dinosaurs and humans did not live at the same time.

What level and mark would you give this answer?
(You can find this script in your delegate pack)

12-mark 'Assess' Q: Marking task 2 - poll

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one strength is that fossils prove there is evolution and that God did not create animals for the earth but that they adapted to the environment to survive. However you could argue that God gave animals this ability as he is omniscient and may have planned it this way.

Another argument is that the use of the big bang as science believes that the universe started from a single atom which exploded to create the universe. But science and religion can be used together to say the big bang happened but God caused the big bang.

Religion asks why and science asks how and they can be used to fill in gaps and complete one another.

The creation story says all mammals were created on the same day but science proves dinosaurs and humans did not live at the same time.

This shows a Level 2: 6-mark response

- ☐ Simplistic chains of reasoning
- ☐ Judgements made on limited range of elements of the question
- ☐ Some creditable critique

10-mark 'Clarify' Questions



10-mark 'Clarify' Questions

Clarify

Identify key ideas and explain key concepts.

It is clear from the foregoing, that Hinduism is not an exclusive religion. In it there is room for the worship of all the prophets of the world. It is not a missionary religion in the ordinary sense of the world. It is not a missionary religion in the ordinary sense of the term. It has no doubt absorbed many tribes in its fold, but this absorption has been of an evolutionary imperceptible character. Hinduism tells every one to worship God according to his own faith or *dharma*, and so it lives at peace with all the religions.

That being my conception of Hinduism, I have never been able to reconcile myself to untouchability.

(Source: Extract adapted from '*Hindu Dharma*, M. K. Gandhi', Whitfield, F., 1977, 'Indian ethics', Bilimoria, P., 2001, Edexcel Anthology)

- 3 (a) Clarify the ideas illustrated in this passage about Gandhi's position on religious tolerance in Hinduism.

You must refer to the passage in your response.

(10)

10:30 'A man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead.

31 A priest happened to be going down the same road, and when he saw the man, he passed by on the other side.

32 So too, a Levite, when he came to the place and saw him, passed by on the other side.

33 But a Samaritan, as he travelled, came where the man was; and when he saw him, he took pity on him.

34 He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.

35 The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'

(Source: Extract from the Holy Bible, New International Version, Copyright © 1973, 1978, 1984, International Bible Society, Luke 10: 30-35, Edexcel Anthology)

- 3 (a) Clarify the ethical teachings illustrated in this passage.

You must refer to the passage in your response.

(10)

10-mark 'Clarify' Questions

Euthanasia is regulated
by the law

There are challenges
associated with how it would
be regulated

A 'third party' in law refers to any agent other than the principal agent and in the case of euthanasia this would generally mean a doctor (sometimes also referred to as the 'physician'). For all practical purposes if euthanasia is to be justified at all it has to be considered as part of medical practice, for it is reasonably clear that any other practice of euthanasia would be almost impossible to control or regulate. Without regulation, society would permit killing or murder, and whatever moral code one adopts would be regarded as untenable. The consideration of 'euthanasia', at present, is rightly a medical issue. Put simply it is this: should a doctor kill his patients in some circumstances?

(Source: Extract adapted from 'Issues of Life and Death' - Chapter 4, 'Euthanasia and Doctor's Ethics', Wilcockson, M., Hodder, 1999, Edexcel Anthology)

3 (a) Clarify the ideas illustrated in this passage about euthanasia.

You must refer to the passage in your response.

(10)

Euthanasia raises questions
about the role of doctors

Attitudes to euthanasia are
constantly changing

10-mark 'Clarify': Mark Scheme

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

10-mark 'Clarify' Questions

Clarify	Identify key ideas and explain key concepts.
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To achieve a Level 3 students must:

- ☐ Show their knowledge in relation to the topic.
- ☐ Use key terminology/language (the extract can support this).
- ☐ Select relevant information to answer the question (using the extract).
- ☐ Give detailed and developed answers – expand on their annotations from the extract. Fully explain each.
- ☐ Link key ideas/concepts to references from the extract.

Remember that the goal of asking a 'clarify' question is to get additional information so that **the focus of the question is fully understood.**

10-mark 'Clarify': Modelled marking 1

Another *indirect* argument has a long tradition in Natural Law ethics and involves two kinds of intention. According to the double effect (DDE) argument there is a difference between foreseeing an event and directly intending or *willing* it to happen. The emphasis, therefore, is different from the act and omissions argument where the agent foresaw what was to happen and allowed it to happen. For instance, A defends themselves against an attack from B using reasonable force. They know that this *might* result in B's death but it is not their intention that this should happen. If B then dies as a result of A's defence the DDE does not hold A to be blameworthy for an act they did not intend. A doctor who subscribes to the DDE might argue that the principle is sound medicine (and as a well established principle in Natural Law ethics it is therefore acceptable in Roman Catholic theology). However, the term 'euthanasia' is resisted in the same way that 'abortion' is avoided for similar reasons. But is the DDE open to abuse?

(Source: extract adapted from *Issues of Life and Death* by Michael Wilcockson, Hodder 1999, Chapter 4, Euthanasia and Doctors' Ethics, Edexcel Anthology)

3 (a) Clarify the ideas illustrated in this passage about double effect.

10-mark 'Clarify': Modelled marking 1

Clear links made to the passage where ideas about the principle of double effect are clarified and additional information is added which interprets the meaning of the extract

Clarification is shown by the selection of relevant material which further expands on the extract's ideas

3a. Wilcockson begins this passage by explaining that the doctrine of double effect 'involves two kinds of intention'. The main concept of the theory is that if you have good intentions, but the foreseen consequences and side effects of the action are labelled as bad, the action is still acceptable. This is because intentions are highly important when carrying out actions, so in the case of euthanasia, a doctor may approve the request of the patient for assisted dying as it will stop their suffering. Although the foreseen consequences of this is that the patient's life will be ended, the positive intention of relieving the suffering makes the action acceptable, therefore showing that the doctrine of double effect is a sound theory for making significant decisions that concern life and death.

Wilcockson goes on to highlight the distinction between 'the act and omissions argument where the agent foresaw... and allowed it to happen'. The doctrine of double effect is very different to acts and omissions, as for example, if a doctor were to see that the patient was having a heart attack but not doing anything about it as they know the patient wanted to die, this would just be standing back and observing, which could be argued to lack the good intention that double effect looks for. By doing nothing, this is still an act in itself, meaning the doctor can still be held accountable. In the case of double effect, the doctors are actively taking action with the patient, but the intention is most likely to relieve severe pain, or end their suffering that comes from a poor quality of life. This still makes the patient the responsibility of the doctor, but they are acting in the patient's best interest and listening to their wishes. In this way, the doctrine of double effect, in the case of euthanasia, allows for the preservation of patients' autonomy and dignity, and shows respect of the doctors.

Furthermore, it is then stated in the passage that 'DDE does not hold A to be blameworthy for an act they did not intend'. By using the example of person A defending themselves from attack from person B, and B may die during this defence, double effect highlights that person A cannot be blamed for being immoral, or be accused of murder, as their intention was simply to protect themselves from an attack, not initiated by them, and as a foreseen consequence of the defense, person B loses their life, but this was not the intention. It is important to understand that the use of the double effect allows for many seemingly immoral actions to be acceptable, but when put into context, there will always be a good intention behind the action, if it were to be concerning a driver who smashed into a front wall of someone's garden to stop themselves from hitting a cyclist, or a doctor allowing passive euthanasia for a patient to stop their pain and suffering.

Lastly, at the end of the passage Wilcockson poses the question of 'is the DDE open to abuse?' This is an important question to consider, as the double effect does rely on universal opinions on topics and also relies on people not taking advantage of it for it to still be a creditable theory. For instance, in 9/11, the terrorists believed that they were killing others and themselves to show devotion to their god, meaning they could argue that their intentions were good, however their foreseen consequences was the death of hundreds of people and traumatic memories. These people could fully justify their actions due to the doctrine of double effect, showing that it is open to significant abuse that could lead to immoral actions taking place more frequently, but if it is put into perspective and used only within medical settings, we can argue that the theory is strong and useful in making important decisions, as it allows us to be rid of any guilt we feel, as we know we had good intentions and that is the most important aspect of it.

The context of the extract is clearly demonstrated by the unpicking of the ideas and additional A01 information that shows a wide range of knowledge about the topic.

Expanded on ideas from the extract with detailed development

This shows a Level 3: 10-mark response

- ☐ Material carefully selected from the extract
- ☐ Detailed and developed showing understanding

10-mark 'Clarify': Modelled marking 2

Read the following passage before answering the questions.

6 ³⁵Then Jesus declared, 'I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. ³⁶But as I told you, you have seen me and still you do not believe. ³⁷All those the Father gives me will come to me, and whoever comes to me I will never drive away. ³⁸For I have come down from heaven not to do my will but to do the will of him who sent me. ³⁹And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. ⁴⁰For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.'

(Source: extract adapted from the Holy Bible, New International Version, John 6:35–40, Edexcel Anthology)

(a) Clarify the ideas illustrated in this passage.

You must refer to the passage in your response.

(10)

10-mark 'Clarify': Modelled marking 2

Context of the extract
known but not
developed

This passage is taken from John's gospel and it is after the ~~miracle~~ miracle of the feeding of the 5000, so the ~~the~~ people ~~ask~~ ask him to always give them this bread. It could show replacement theology because in the passage, Jesus says 'I am the bread of life' showing that from him you will be provided with spiritual ~~the~~ sustenance and that way, you will never go hungry, which may mean that it is all ~~your~~ you need in your life so ~~with~~ ~~with~~ you will be raised on the last day.

This is the reason for why Christians participate in the Eucharist, where they believe the bread is the flesh of Jesus and the wine is his blood. Rather than the physical sustenance that the people are asking for, Jesus is telling them that from him they will get everything, and this is referring to the Kingdom of God, which they can only get through Jesus.

Clarification
shown here
but limited to
this
paragraph

This shows a Level 1: 3-mark response

- ☐ Limited AO1 knowledge shown
- ☐ Brief and undeveloped

10-mark 'Clarify' Q: Marking task 1

Clarify the idea that the Believer's original assertion has 'died the death of a thousand qualifications'. [10]

In this passage Flew is asserting his 'falsification principle', which claims that religious language is meaningless due to the fact that it cannot be 'falsified'. He put forward his 'parable of the invisible gardeners' as a way in which to further explore this. This is used by Flew as an allegory for religious belief. The believer is seen to observe the positive elements of the garden, such as the 'many flowers' and subsequently make the assertion that 'Some gardeners must tend this plot'. This seemingly relates to FR Tennant's 'aesthetic principle' proposed through the design argument, as it explores the notion that the natural beauty of Earth and humanity's unique ability to appreciate it, is in fact proof for some necessary, intelligent designer - God. However, Flew simultaneously implies that the believer is ignoring the 'many weeds' in the garden. This is a metaphor for the problem of evil and suffering in which many atheists propose as a counter-argument for religious belief. By presenting a plethora of examples in which the ~~religious~~ believer faith should have been 'falsified', such as the 'no movements ever detected by the barbed wire', Flew sets up what he calls the tendency to 'qualify' one's own belief. By this he asserts

that a believer is unable to accept the counter-evidence which exists and make up context excuses until God becomes 'invisible, intangible, insensible' theology, in his new ~~edgier~~ ^{misdirection} dying 'a death by a thousand qualifications'. Meaning the roles of God has become so vague that it ~~has~~ no longer exists at all. This can be related to Hume's 'invisible, intangible, weightless, admissible rabbit' in which he claims, once you have defined the rabbits with all of these characteristics, they cease to exist altogether. However one could state that if we have no issue accepting this, then the same logic should be applied to God, therefore meaning that, in Flew's perspective, all language to describe God becomes meaningless. This need to 'qualify' can perhaps be seen in examples such as the theodicies for the problem of evil and suffering. Augustine responds to the notion by stating that God made the Earth 'ex nihilo' at first and all evil and suffering is hence merely a privation of good. This connects to what Flew is saying about the 'many weeds' in which the believer conveniently ignores. However many disregard Flew's ideas as too absolutist, with Frame providing a subversion of his parable so that it were the atheist whose view could not be falsified, ignoring the 'many flowers' just as the believer ignores the 'many weeds'.

What level and mark would you give this answer?
(You can find this script in your delegate pack)

10-mark 'Clarify' Q: Marking task 1 - poll

Clarify the idea that the Believer's original assertion has 'died the death of a thousand qualifications'. [10]

In this passage Flew is asserting his 'falsification principle', which claims that religious language is meaningless due to the fact that it cannot be 'falsified'. He puts forward his 'parable of the invisible garden' as a way in which to further explore this. This is used by Flew as an allegory for religious belief. The believer is seen to observe the positive elements of the garden, such as the 'many flowers' and subsequently make the assertion that 'Some gardeners must tend this plot'. This seemingly relates to FR Tennant's 'aesthetic principle' proposed through the design argument, as it explores the notion that the natural beauty of Earth and humanity's unique ability to appreciate it, is in fact proof for some necessary, intelligent designer - God. However, Flew simultaneously implies that the believer is ignoring the 'many weeds' in the garden. This is a metaphor for the problem of evil and suffering in which many atheists propose as a counter-argument for religious belief. By presenting a plethora of examples in which the ~~religious~~ believer faith should have been 'falsified', such as the 'no movements ever detected by the barbed wire', Flew sets up what he calls the tendency to 'qualify' one's own belief. By this he asserts

that a believer is unable to accept the counter-evidence which exists and make up context excuses until God becomes 'invisible, intangible, indescribable' theology, in his new ~~edgier~~ ^{misdirection} dying 'a death by a thousand qualifications'. Meaning the role of God has become so vague that it ~~has~~ no longer exists at all. This can be related to Hume's 'invisible, intangible, weightless, adverbless rabbit' in which he claims, once you have defined the rabbit with all of these characteristics, they cease to exist altogether. However one could state that if we have no issue accepting this, then the same logic should be applied to God, therefore meaning that, in Flew's perspective, all language to describe God becomes meaningless. This need to 'qualify' can perhaps be seen in examples such as the theodicies for the problem of evil and suffering. Augustine responds to the notion by stating that God made the Earth 'ex nihilo' at first and all evil and suffering is hence merely a privation of good'. This connects to what Flew is saying about the 'many weeds' in which the believer conveniently ignores. However many disregard Flew's ideas as too absolutist, with Frame providing a subversion of his parable so that it were the atheist whose view could not be falsified, ignoring the 'many flowers' just as the believer ignores the 'many weeds'.

This shows a Level 3: 10 mark response

- ☐ Rigorous understanding demonstrated
- ☐ Clear links to references from the extract
- ☐ Fully developed ideas

10-mark 'Clarify' Q: Marking task 2

Clarify the ideas illustrated in this passage about ahimsa. [12]

SECTION B

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

Read the following passage before answering the questions.

But the Gita does not overlook the significant role that a quasi-rational discerning faculty plays in such a process. For this it develops the *yogas* (paths) of buddhi or intelligent-willing and jnana or knowledge ('gnosis'). That the 'will' could at once be intelligent and practical (ie socially-attuned), making for its moral autonomy, is itself an interesting idea canvassed here. Apart from these teachings, truth, continence and non-violence (ahimsa), (16.2; 17.14) as well as 'welfare of all' (lokasamgraha) and 'desiring the good of every living creature' are underscored in the Gita (3.20; 5.25). The Gita's model of an ethical person, in Krishna's words, is one who is: *without hatred of any creature, friendly and compassionate without possessiveness and self-pride, equable in happiness and unhappiness... who is dependent on nothing, disinterested, unworried... and who neither hates nor rejoices, does not mourn or hanker, and relinquishes both good and evil.* (12.13-17)

From
Nelson

(Source: extract adapted from *Indian Ethics*, Part II, Chapter 4, Billmoria P, John Wiley and Sons, 1993, Edexcel Anthology)

3 (a) Clarify the ideas illustrated in this passage about ahimsa. non-violence

You must refer to the passage in your response.

(10)

One key principle within Hinduism is ahimsa which translates to as ~~not~~ non-violence. This key principle is shown in many sacred Hindu texts. As the passage states, 'the Gita develops the *yogas* and *jnana*' this suggests that the Bhagavad Gita shows the importance of teaching Hindus to be moral and Ahimsa is where you should refrain from acting violently, towards humans, animals and yourself. Ahimsa ~~teaches~~ teaches Hindus to be peaceful as it shows that violence should never occur as this goes against traditional Hindu teachings. As the passage states, 'making for its moral autonomy', which suggests that the principle key principle of ahimsa is one

way that teaches Hindus to live a moral life and being non-violent is one way that Hindus can ensure that they are moral.

Ahimsa is a traditional and absolute belief ^{that} all Hindus strive to follow as this generates good karma which can lead to moksha. As the ultimate goal for Hindus is to reach liberation, one way to ensure this is for Hindus to follow the teachings of ahimsa or not being violent. An example being refraining from physical fights or killing animals. As the passage states in Krishna's words 'an ethical person is 'one without hatred of any creature, friendly and compassionate.' This suggests that key features within Hinduism show the importance of ahimsa which encourages them Hindus to follow and that at the principle of ahimsa is universalistic. As the passage states someone who, 'neither hates nor rejoices and relinquishes both good and evil.' This suggests that through following ahimsa creates good karma and that Hindus can have a clear understanding of good and evil through the teachings of ahimsa that you should not be violent towards anyone or anything and this goes against the teachings of ~~other~~ Hinduism.

What level and mark would you give this answer?
(You can find this script in your delegate pack)

10-mark 'Clarify' Q: Marking task 2

Clarify the ideas illustrated in this passage about ahimsa. [12]

SECTION B

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

Read the following passage before answering the questions.

But the Gita does not overlook the significant role that a quasi-rational discerning faculty plays in such a process. For this it develops the *gyas* (paths) of *buddhi* or intelligent-willing and *jnana* or knowledge ('gnosis'). That the 'will' could at once be intelligent and practical (ie socially-attuned), making for its moral autonomy, is itself an interesting idea canvassed here. Apart from these teachings, truth, continence and non-violence (*ahimsa*), (16.2; 17.14) as well as 'welfare of all' (*lokasamgraha*) and 'desiring the good of every living creature' are underscored in the Gita (3.20; 5.25). The Gita's model of an ethical person, in Krishna's words, is one who is: without hatred of any creature, friendly and compassionate without possessiveness and self-pride, equal in happiness and unhappiness... who is dependent on nothing, disinterested, unworried... and who neither hates nor rejoices, does not mourn or hanker, and relinquishes both good and evil. (12.13-17)

(Source: extract adapted from Indian Ethics, Part II, Chapter 4, Billmoria P, John Wiley and Sons, 1993, Edexcel Anthology)

3 (a) Clarify the ideas illustrated in this passage about ahimsa non-violence

You must refer to the passage in your response.

(10)

One key principle within Hinduism is ahimsa which translates to as ~~not~~ non-violence. This key principle is shown in many sacred Hindu texts. As the passage states, 'the Gita develops the *gyas* and *jnana*' this suggests that the Bhagavad Gita shows the importance of teaching Hindus to be moral ~~and~~ ahimsa is where you should refrain from acting violently, towards humans, animals and yourself. Ahimsa ~~teaches~~ teaches Hindus to be peaceful as it shows that violence should never occur as this goes against traditional Hindu teachings. As the passage states, 'making for its moral autonomy', which suggests that the principle key principle of ahimsa ~~is~~ is one

way that teaches Hindus to live a moral life and being non-violent is one way that Hindus can ensure that they are moral.

Ahimsa is a traditional and absolute belief ^{that} all Hindus strive to follow as this generates good karma which can lead to *nirvana*. As the ultimate goal for Hindus is to reach liberation, one way to ensure this is for Hindus to follow the teachings of ahimsa or not being violent. An example being refraining from physical fights or killing animals. As the passage states in Krishna's words an ethical person is 'one without hatred of any creature, friendly and compassionate.' This suggests that key features within Hinduism show the importance of ahimsa which encourages them to follow and that at the principle of ahimsa is universalistic. As the passage states someone who, 'neither hates nor rejoices and relinquishes both good and evil.' This suggests that through following ahimsa creates good karma and that Hindus can have a clear understanding of good and evil through the teachings of ahimsa that you should not be violent towards anyone or anything and this goes against the teachings of ~~ahimsa~~ Hinduism.

This shows a Level 3: 7 mark response

- ❑ Selects key parts from the extract to develop
- ❑ A range of knowledge about ahimsa shown
- ❑ Detail but some ideas could be developed further

20-mark 'Analyse' Questions



20-mark 'Analyse': Examples

Analyse	Deconstruct information and/or issues to find connections and provide logical chains of reasoning in order to make judgements regarding their importance/relevance to the question context.
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- Analyse the distinctive ideas contained in R M Hare's and Basil Mitchell's responses to Flew's use of the Parable of the Gardener.
- Analyse the persuasiveness of arguments in favour of assisted dying
- Analyse the significance of **one** of the following for understanding the Person of Jesus in the Gospels:
 - the titles of Jesus
 - the 'I am' sayings.
- Analyse the significance of the bodhisattva in Buddhism.
- Analyse the strengths of McGrath's critique of Dawkins.
- Analyse the significance of Dharma (duty), karma, (deeds) and ahimsa (non-violence) in the context of ethics.
- Analyse the claim that the Qur'an is the source of authority for all Muslim belief and practice.
- Analyse the view that the Holocaust presented a crisis of faith for Judaism.

20-mark 'Analyse': Mark Scheme

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

20-mark 'Analyse': Advice

'ANALYSE' means to examine in detail, to explain and interpret a subject in order to understand the nature of/or essential features of the topic.

Q3b follows on from 3a in this sense and, depending on the question, the extract may help to support the analysis demanded by Q3b.

- Answering question 3a will usually prepare the way for answering 3b.
- However, repeating AO1 material should be avoided – Q3b has a different focus to Q3a.

Analysis gives meaning beyond what the text tells you directly.

20-mark 'Analyse' Questions

To achieve a Level 5 students must:

- ☐ Unpick the question and include a **wide** range of relevant knowledge in relation to the question – draw from a *comprehensive* range of evidence to support the analysis.
- ☐ Select and use relevant specialist language correctly and SUSTAIN the use throughout.
- ☐ Apply analysis appropriate to the paper and think about how the analysis adds meaning to the topic.
- ☐ Select content that makes the answer more analytical and not merely more factual.
- ☐ Discuss different arguments/perspectives and appraise these. Remain objective
- ☐ Keep the answer sustained and focused throughout.
- ☐ Develop points fully (more than one simple development) to achieve chains of reasoning to support judgements

There is no need to insert a synoptic link in this question.

20-mark 'Analyse': Modelled marking 1

The opening paragraph uses a variety of critical terminology that laid out the direction of the response.

The first argument made a case for some circumstances weighed up against others and the reasoning followed logically.

Material applied effectively without unnecessary detail. Focus was on analysis.

(b) Analyse the persuasiveness of arguments in favour of assisted dying.

(20)

b. Arguments in favour of assisted dying can be very persuasive as it allows those who are terminally ill and those who have degenerative diseases to be rid of their suffering and die with dignity. This shows that assisted dying holds a strong case for maintaining the patient's autonomy, as instead of waiting around to die while living a life of very poor quality, they have the choice to end it so they do not have to endure it anymore, meaning that assisted dying can be the kind and right thing to do in some circumstances. This is a very persuasive argument as it allows the family of the patient to be at peace with the situation, knowing that that was solely the choice of the patient, and that now they are in a better place, rid of their suffering and misery.

Moreover, the doctrine double effect is another argument in favour of assisted dying which is very persuasive. Although many people, particularly Christians might say that euthanasia is the same as murder, the doctrine of double effect can label it as a moral action, however this only applies passive euthanasia. As the double effect theory is one component of the natural moral law theory, using this can be a persuasive argument for Christians or religious believers in general, and they are the group of people who are most commonly opposed to euthanasia. As long as the intention is good when performing the euthanasia, that it is being used to relieve suffering and misery, and the negative foreseen consequence happens to be death, the action can still be classed as moral as it is a kind action that benefits and fulfills the wishes of the patient. This is a very persuasive argument as it can be universalised, meaning religious believers and non-believers can both agree that assisted dying can be a positive medical issue to legalise as will be beneficial to both patients, and families of patients as they do not have to see their loved one suffer anymore.

However, it could be the case that the arguments in favour of assisted dying are not very persuasive. This is because the slippery slope argument can be applied, ridding the persuasiveness of all arguments for assisted dying, as it poses the threat that legalising forms of euthanasia like assisted dying could lead to many more types being legalised. For instance, non-voluntary euthanasia could then be made legal, causing concern for the elderly, especially due to the increase in proxy empowerment. Non-voluntary euthanasia could lead to many more unnecessary deaths, and loss of loved ones who were not ready to go yet. Non-voluntary euthanasia is also open to abuse, for instance, a family member may approve for

the procedure just because they are waiting for inheritance money, and although their relative had experienced a decline in language ability and physical ability, their quality of life was still fairly high, but their vulnerability was taken advantage of and therefore they were forced to die, and this can be labelled as murder. This shows that arguments in favour of assisted dying can be strongly countered with disuasive arguments, as legalising one major medical issue that has been the cause of many debates could lead to a collapse in society as the number of unnecessary deaths increases, and the act could become such a common normality that it almost becomes a desirable death, compared to it once being illegal and could only happen in extreme circumstances.

To counter this, the arguments in favour of assisted dying can still be seen as very persuasive as Peter Singer points out that there is no evidence of the slippery slope argument happening. There is actually evidence of the slippery slope argument causing no damage at all. For instance, the Netherlands have legalised voluntary euthanasia, but it can only take place under strictly controlled conditions, for instance, two doctors need to approve of it, and the patient needs to be consistently and explicitly requesting for euthanasia. This is proof that countries can legalise the moral forms of euthanasia without entering a downhill spiral in which everything becomes legal and the situations goes out of control. Further to this, Helga Kuhse also refutes the slippery slope argument, as she states it is simply a technique used by scaremongers to dissuade people of the idea. Euthanasia as a whole is compared to the non-voluntary euthanasia practices that Nazis took part in during the Holocaust. Kuhse says it is inappropriate to compare this situation to euthanasia, predominantly voluntary euthanasia and assisted suicide as the intentions are different. The Nazi's intention was to perform a type of eugenics and get rid of the people that Hitler did not like in the population, and the intention of a doctor is to relieve patients of their suffering and low quality of life. This brings the argument back round to the doctrine of double effect, and how if the intentions are right, the actions will be good even though there may be bad foreseen consequences. This proves that overall the arguments in favour of assisted dying are highly persuasive as we know it is the right thing for the patient due to the strict conditions it comes under if it becomes legalised, and it allows doctors to fulfill the patient's wishes without feeling guilty or blameworthy.

Systematic approach to the material, taking one argument at a time and analysing

Counter arguments succinctly laid out, leading to a conclusion

This shows a Level 5: 20-mark response

- ☐ Focused throughout
- ☐ Systematic analysis
- ☐ Well-selected information

20-mark 'Analyse': Modelled marking 2

(b) Analyse the significance of the bodhisattva in Buddhism.

(20)

The bodhisattva is very significant in Buddhism, however the dharma is more so.

On one hand, Mahayana Buddhists have the goal of being a bodhisattva. Mahayana Buddhists follow the ten perfections which allow them to eventually escape samsara and be enlightened. As they perfect each stage, for instance 'compassion', they go on to perfect others and as they do so, certain obstacles become available to them. For instance, at stage seven, you are free from samsara; at stage eight, you can transfer karmic merit; and at stage nine, you can teach others. Typically, the bodhisattva would then go on to other worlds or even the same one to teach others which is why the bodhisattva is significant.

Furthermore, in Theravada Buddhism, becoming a bodhisattva is very rare; a once in a general lifetime occurrence. Becoming a bodhisattva occurs when you realise the four noble truths. Monks meditate for many many decades in the hope

Not focused on significance of Bodhisattva

AO1 knowledge presented rather than arguments analysed

that this will occur and they'll become bodhisattvas - this ~~error~~ work extends to their rebirths. Additionally, it is believed that there are multiple worlds with each having a bodhisattva; an indication of its significance.

However, on the other side, some Buddhists will argue that the Buddha's teachings carry more significance. For instance, the four noble truths are the basis of Buddhism. The four noble truths is that; 1. suffering exists; 2. this suffering is caused by craving (three poisons); 3. there is a cure; and 4. the cure is the noble eightfold path which guides your life with rules such as to have the right mindset and to have good speech, action, etc.

Many will argue that the four noble truths are highly significant as they ~~good~~ inform you that there is a cure from suffering which is caused by the three poisons of greed, hatred and ignorance and thus are a spur to action whereas others will instead argue the eightfold path is the most important as it actually guides you to enlightenment and consequently many Buddhists dedicate their

life to it and even the Mahayana's 10 perfections are based from it. As enlightenment is the end goal, even undoubtedly the Buddha's teachings are more significant than the bodhisattva in Buddhism.

Additionally, some may also reference the three refuges on as carrying significance as they are at the heart of Buddhism. The dharma (Buddha's teachings), the Buddha and the sangha (community). All of these are significant in Buddhism, particularly community which is especially so in Buddhism such as in monasteries where community is important as seen through their community centres and gatherings.

To conclude, the bodhisattva is very significant in Buddhism, however, the Buddha's teachings are more so due to their position as the core of Buddhism as the end goal is enlightenment and escaping samsara.

Conclusion deals with what is significant in Buddhism – not focusing on Bodhisattvas in particular

Arguments presented and explained

This shows a Level 3: 9 mark response

- ❑ Limited range of knowledge
- ❑ Lacks focus on the question
- ❑ Presents arguments

20-mark 'Analyse' Q: Marking task 1

Analyse the view that the Holocaust presented a crisis of faith for Judaism [20]

The Holocaust made Jews question the existence of God as they believed that an Omnibenevolent, omniscient and omnipotent God would not allow this torture to occur and therefore God must have flaws. However, Jews also believe that the idea of suffering helps bring people closer to God and therefore the Holocaust might have occurred for a reason.

A case study of Eva from Cardiff suggests that certain people were saved from the camps and that must have been for a reason too. This means that people began to question why they were targeted and where their loyalties lied as some people referred to Hitler as God as he was the one with all the power at that time. This is because he led the Holocaust and this was responsible for killing six million Jews during World War Two.

The Nazis followed programs one of which was the Kristallnacht (the November program) which was the night of broken glass in 1938 where anti-Semitism led to Nazi party members smashing the windows of Jews and killing over 91 people. This suggests that the Holocaust was planned and carried out systematically to ensure no errors. Propaganda and manipulation made people anti-Semitic and so they believed what Hitler and the Nazi party was doing was utilitarian, whilst the Jews were questioning their loyalties.

This meant that there was a ~~loss of faith~~ crisis of faith because the Jews were conflicted as to what to believe as they were being lied to and there was nowhere safe to reflect on their faith and decide what was the best thing to do, and where they could turn to for support in their hour of need.

What level and mark would you give this answer?
(You can find this script in your delegate pack)

20-mark 'Analyse' Q: Marking task 1 - poll

Analyse the view that the Holocaust presented a crisis of faith for Judaism [20]

The Holocaust made Jews question the existence of God as they believed that an Omnibenevolent, omniscient and omnipotent God would not allow this torture to occur and therefore God must have flaws. However, Jews also believe that the idea of suffering helps bring people closer to God and therefore the Holocaust might have occurred for a reason.

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This shows a Level 3: 12-mark response

- ☐ Addresses the question with some relevant points
- ☐ Not focused on the Holocaust itself – limited knowledge shown
- ☐ Judgements made of a limited range of possible elements

20-mark 'Analyse' Q: Marking task 2

Analyse the significance of one of the following for understanding the Person of Jesus in the Gospels:

- The titles of Jesus
- The 'I am' sayings

[20]

(b) Analyse the significance of one of the following for understanding the Person of Jesus in the Gospels:

- The titles of Jesus
- The 'I am' sayings

Significance of (20)

I will be analysing the 'I am' saying in understanding the Person of Jesus in the Gospels. It could be argued the sayings help us understand the teachings as well as Jesus's similar to how Maria Munka believes the parable or fables both narrators are a prophetic key to unlocking the Gospels, but since the 'I am' sayings are exclusive to only the fourth Gospel, they are not only unlikely to be historically accurate but also are hard to understand in the light of Jesus's Gospel.

The 'I am' sayings are a literary device used by John in order to form the discourse, the reader help to find the theme of Jesus's words on the basis due to the their use of metaphor is the tension throughout the Gospel. There are 7 predicated 'I am' sayings, the four I will talk about include:

- I am the bread of life (8:35)
- I am the light of the world (9:12)
- I am the good shepherd (10:11)
- I am the true vine (15:1)

The number seven has theological significance, 'God created the world in seven days, and is likely why John chose 10 to implement into his writing. On top of these seven predicated sayings we also have seven non-predicated 'I am' sayings. Before Abraham was 'I am'. This to me is the best saying to understand the person of Jesus. It is in contrast to the Jews expecting messianic and degraded their role religion. Not only this but it shows Jesus as a God and idea that would be unthinkable for the Jew. Now John portrays to us that Jesus was before the person who created the earth religion, in other words Jesus is one in the same as God. It is the only to direct 'I am' saying that brings across a clear message for Jesus.

In a similar vein the capitalized term of Ego Eimi is used by John in order to promote the Jews and push them into the belief that Jesus was a God on earth. It links to the 6 capital letters of YHWH - the wonderful name of God. Some of many say this establishes Jesus' Place, making it clear and giving the Jews no reason to not recognize who Jesus is. In other words it completely defers Jesus to the Romans. However others view say the saying was only put in to anger the authority and build the conflict.

The predicated 'I am' sayings are less direct and much more easily mixed. 'I am the bread of life' that we have already talked about allows for the feeding of the 5000. The saying today has much symbolic meaning and through the Eucharist. Despite this there has been lots of conflict over the eucharist. It is the same case of divide between the Roman Catholic Church and protestants. If we cannot understand the Eucharist and Jesus's words himself as the eucharist, then how can we understand the person of Jesus. The 'I am the bread of life' seemingly does not help us on our way to this.

The next 'I am' saying that we come across is from John 8, verse 12 'I am the light of the world.' This continues on the Eucharist that we seen in the parable of John, there continues fight between light and dark, good and Satan. 'But the darkness did not overcome it' John 1. In this sense the light of the world really depicts Jesus with that and helps us to understand his plan. David C. V. Dodd persuasively states that the light of the world represents Jesus's teachings and Jesus's surpassing that of the New Testament. Another way of viewing the saying is that the idea the New Testament let you see in the darkest and

Served as a form of guidance. Jesus as the light can this be depicted in the same way, he is the conscience. The New Testament and critics have since told us that people managed to do a good and love the neighbor long before Jesus, but this is saying that even though the belief Jesus was before Abraham, he is has been here guiding for many years but only know came down in human form. The idea of Jesus coming light of the world however, is not all positive. It encourages missionaries to go out and preach, some of their conversion work is a little less than Christian, and it is an example of how Jesus has not guided well.

The other 'I am' sayings say that Jesus is the vine of the person of Jesus, but their use as a literary device was not explicitly for this reason, but also to build tension and to point the finger on the Jews. It gives them a clear chance to see Jesus for who he says he is. Even though Jesus also the vine predicated 'I am' sayings may be seen as anyone, they work together with John 8:35 to build a good base for understanding the person of Jesus that John presented to us in the fourth Gospel.

What level and mark would you give this answer?

(You can find this script in your delegate pack)

20-mark 'Analyse' Q: Marking task 2 - poll

Analyse the significance of one of the following for understanding the Person of Jesus in the Gospels:

- The titles of Jesus
- The 'I am' sayings

[20]

(b) Analyse the significance of one of the following for understanding the Person of Jesus in the Gospels:

- The titles of Jesus
- The 'I am' sayings

Significance of (20)

I will be analysing the 'I am' saying in understanding the Person of Jesus in the Gospels. It could be argued the sayings help us understand the teachings as well as Jesus's life & the Synoptic Gospels as well as John. Similar to how Maria Munka looks the passage or notes both versions are a prophetic key to unlocking the Gospels, but since the 'I am' sayings are exclusive to only the fourth Gospel, they are not only unlikely to be historically accurate but also are hard to understand in the light of John's Gospel.

The 'I am' sayings are a literary device used by John in order to frame the discourse, the reader help to pin the theme of Jesus' words on the themes due to their use of metaphor is the tension throughout the Gospel. There are 7 predicated 'I am' sayings, the four I will talk about include:

- I am the bread of life (6:35)
- I am the light of the world (8:12)
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The number seven has theological significance, 'I am' created the world in seven days, and is likely why John chose 10 to implement into his writing. One type of these seven predicated sayings we also have seven non-predicated 'I am' sayings. Before Abraham was 'I am'. This to me is the better saying to understand the person of Jesus. It is in relationship to the Jews entering theophany and degraded their role religion. Not only this but it shows Jesus as a God and idea that would be unthinkable for the Jew. Now John portrays to us that Jesus was before the person who created the earth religion, in other words Jesus is one in the same as God. It is the only to direct 'I am' saying that brings across a clear message for Jesus.

In a similar vein the capitalized term of Ego Eimi is used by John in order to promote the Jews and push them into the belief that Jesus was a God on earth. It links to the 6 capital letters of YHWH - the wonderful name of God. Some of many say this established Jesus Place, making it clear and giving the Jews no reason to not recognize who Jesus is. In other words if completely defers Jesus to the Romans. However others view say the saying was only put in to anger the authority and build the conflict.

The predicated 'I am' sayings are less direct and much more easily missed. "I am the bread of life" that we have already talked about allows from the feeding of the 5000. The saying today has much symbolic meaning and through the Eucharist. Despite this there has been lots of conflict over the eucharist. ^{with} It is the same case of divide between the Roman Catholic Church and protestants. If we cannot understand the Eucharist and Jesus' words himself as the eucharist, then how can we understand the person of Jesus. The 'I am the bread of life' seemingly does not help us on our way to this.

The next 'I am' saying that we come across is from John 8, verse 12 "I am the light of the world." This continues on the imagery that we seen in the passage of John, there continues fight between light and dark, truth and Satan. "But the darkness did not overcome it" John 1. In this sense the light of the world really depicts Jesus with God and helps us to understand his plan. David C.V. Dodd persuasively looks that the light of the world represents Jesus' teachings and Jesus' Superseding that of the New Testament. Another way of viewing the saying is that the idea the New Testament let you see in the darkest and

Served as a form of guidance. Jesus as the light can this be depicted in the same way, he is the conscience. The New Testament and critics have since told us that people managed to do a good and live the way long before Jesus, but this is saying that down through the belief Jesus was before Abraham, he is has been here guiding for many years but only know can see in human form. The idea of Jesus coming light of the world however, is not all positive. It encourages missionaries to go out and preach, some of their conversion work is a little less than Christian, and it is an example of how Jesus has not guided well.

The other 'I am' sayings say that Jesus is the vine of the person of Jesus, but their use as a literary device was not explicitly for this reason, but also to build tension and to point the finger on the Jews. It gives them a clear chance to see Jesus for who he says he is. Even though taken also the other predicated 'I am' sayings may be seen as evidence, they work together with John 8:35 to build a good base for understanding the person of Jesus that John presented to us in the fourth Gospel.

This shows a Level 5: 20-mark response

- ❑ Wide range of analysis shows
- ❑ Examination of theological significance using development
- ❑ Coherent and reasoned judgements

30-mark 'Evaluate' Questions



30-mark 'Evaluate' Questions: Examples

Evaluate	Review/analyse information, bringing it together to form a conclusion/judgement based on strengths/weaknesses, alternatives, relevant data or information. Come to a supported judgement of a subject's qualities and relation to its context.
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- Evaluate the view that the arguments for the existence of God can do no more than increase the probability of God's existence.
- Evaluate the view that ethical language is inherently emotive.
- *'The Jewish authorities were not the only ones responsible for the death of Jesus.'* Evaluate this claim in the context of the religious and political conflict surrounding Jesus' ministry.
- Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.
- Evaluate the significance of the Eucharist for believers.
- Evaluate the significance of differences between the shruti and smriti texts in relation to their authority and use.
- Evaluate the impact and interpretation of sharia law within Islam.
- Evaluate the role of women in the leadership of the synagogue.
- Evaluate the role of women in Sikhism.

30-mark 'Evaluate': Mark Scheme

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

30-mark 'Evaluate' Questions

To achieve a Level 5 students must:

'Evaluate' - present reasoned judgements that are fully supported by comprehensive appraisal of evidence.

- ☐ Provide your subjective evaluation that is based on comprehensive evidence.
- ☐ Include **critical** evaluation - you must provide your opinion/verdict on the question and will only achieve Level 5 if your conclusion is justified.
- ☐ Show a wide range of knowledge – draw on relevant knowledge/specialist language to support arguments.
- ☐ Discuss different arguments/perspectives and appraise these (chains of reasoning) and present your own 'thesis'/ point of view.
- ☐ Draw together arguments in a convincing conclusion which brings the answer together.
- ☐ Know the topic and weigh arguments up against other scholarly arguments. Offer your evaluation and try to convince others.

30-mark 'Evaluate': Advice

Evaluate means to determine the significance of something by careful appraisal and study.

The goal is to present reasoned judgements that are fully supported by comprehensive appraisal of evidence.

- It is important to determine the criteria you are using to assess it against.
- The view needs supporting evidence.

Remember 'evaluate' is about **critical** evaluation; you must provide your opinion/verdict on whether an argument/claim is accurate or groundless.

Respond in as a critical manner as possible.

- Evaluate questions have a higher AO2 demand than 'Analyse' questions.
- Go beyond an objective analysis of the subject and provide your subjective evaluation.

30-mark 'Evaluate': Modelled marking 1

SECTION C

Write your answer in the space provided.

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

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

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

(30)

Shari'ah law has a large impact on the lives of Muslims around the law, dictating almost every aspect of it, however, there are different interpretations of it, and these are what largely affect how Shari'ah impacts a Muslim's lives. However, ultimately it should be noted that the rise in secularism around the world has forced the different approaches and interpretations to Shari'ah law, and therefore this is the ultimate reason for any change in impact.

As ~~stated~~ ^{stated} Shari'ah law determines how Muslims live their lives. By telling what is written in the Quran and Hadith, Shari'ah law determines what is Halal and Haram for Muslims, ^{"Allah} ~~the~~

Comprehensive discussion of Shariah Law and the impact on the life of believers

Opening paragraph provides a thesis

Clear development building up chains of reasoning

was permitted what is Halal and prohibited what is Haram. "One example, that is most commonly thought of is food, 'He hath prohibited blood and swine'. This therefore means that Muslims have to kill their food in a certain way in order to make it Halal. Another thing that is ~~also~~ ^{Haram} is interest." Allah has permitted trading but prohibited riba - "riba" is interest and to Muslims it is seen as ^{usury} ~~usury~~. As a result they have come up with a new banking system, whereby on houses, for example, instead of a mortgage with interest, the bank would buy the house and sell it back to you at a fixed, higher rate. This therefore shows how significant Shariah is in Muslims' lives so cause it impacts not only how they eat but their finance/economic lives also.

Such control over Muslims' lives can also be seen via modesty. This is regarding modesty of behaviour as well as dress, Shari'ah law promotes modest behaviour as the Quran states, "O you who believe, enter the gates of Jannah and abide eternally therein, and how wretched it

the home of the arrogant." This shows how the Shari'ah law controls Muslims' behaviour to keep them moral. As a result many Muslims view this as being against social media as it promotes vanity.

However, Shari'ah law can be interpreted very differently depending on whether you would consider yourself to be more fundamentalist or modernist/liberationist. Fundamentalists view the Shari'ah as strict law, looking back at the Quran and the examples of the Prophet Muhammad (pbuh). This is because fundamentalists denounce ijtihad, believing that human opinion shouldn't be trusted due to the fact that we are ~~not~~ ^{not} infallible and therefore are likely to make mistakes whilst trying to interpret it. They would therefore look towards the Sunna of the prophet as he is the perfect example of total obedience to Allah's command "(G. Sawar). If we look to the society that he created in Medina, we would therefore be faced with the perfect, correct example of the Quran in practice.

Specific vocabulary sustained and used in context

One area is linked to the next

30-mark 'Evaluate': Modelled marking 1

Points are well supported

phrase, "to tell the believers, (male and female) to lower their gaze and guard their modesty." They use this to highlight that women should not need to cover up due to the fact that both men and women should protect their own and each others modesty. They argue that Allah, would not have told ~~them to~~ lower their gaze if He also expected women to be completely covered. They also use the command that the only visible areas should be "that which must ordinarily appear thereof". Liberationists use this to argue that Allah left this deliberately vague so that "what ordinarily appears" can change per generation. This therefore demonstrates the strong differences in interpretation of Shariah law and how it consequently affects and impacts the lives of Muslims.

It is therefore clear that ~~the~~ Shariah as a moral code can have very different

Synoptic link explicit

interpretations. This links synoptically to the differing moral codes in Christianity - Natural Moral Law and Situation Ethics. Christianity itself is a deontology like Islam (and therefore Shariah law), and so as a result people view it morally deontologically. Catholics argue for Natural Moral Law as a strict deontology providing laws for all walks and aspects of life - much like fundamentalists claim Shariah does. And Modernists, much like more liberal Christians like Quakers and Protestants would view the morality in a much more context driven way - like Situation Ethics.

Ultimately, it is clear that ~~for~~ for all Muslims, regardless of the interpretation taken, that Shariah is impactful. However, as stated in the beginning, the increasingly secular world is the reason for such differences in interpretation. Many scholars including S.H. Nasr agree with Imam

Zaid Shakir when he says that the ~~rise~~ rise in extremism/fundamentalism and the participation of such groups is "a direct or indirect consequence of secularism." Therefore grouping that secularism is the differing interpretations. Similarly, secularism has affected the liberationist branch who are more focused with being a Muslim inside of of secular society, instead of working against it. It is therefore clear that secularism is the main reason for such differing opinions; but the impact remains the same.

Conclusion ties arguments made throughout together

This shows a Level 5: 30-mark response

- ❑ Balanced discussion focused on the question
- ❑ Judgements supported by accurate and relevant knowledge

30-mark 'Evaluate': Modelled marking 2

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

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

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

(30)

Triratna Buddhism is previously known as The Friends of The Western Order - is a Buddhism set up specifically for application in the modern, westernised world. Its founder, Sangharakshita, set it up in the 1960s in London with the intention of spreading and raising awareness of the dharma. Naturally, it has been tremendously successful in applying Buddhist teachings in the modern world, becoming the third most practised Buddhism in the UK. ~~It is not becoming the most practised Buddhism in the UK.~~

The nature of Triratna Buddhism respects modern values such as the privatisation of religion. Triratna Buddhists are able to take up meditation privately at home without making it known to others that they're a Buddhist. It also respects the right of self-determination - you actively chose to become a

Limited knowledge shown with an attempt to link back to the question

This shows a Level 2: 12 mark response

- ☐ Limited knowledge shown
- ☐ Ideas not fully explored or analysed
- ☐ Little to no attempt to appraise the evidence

AO1 facts about Triratna Buddhism presented and show some limited knowledge but not evaluated in relation to success

Triratna Buddhism as opposed to it being forced upon you as is done in other buddhisms such as Zen Buddhism where children are sent off to be monks at a young age without being aware of the commitment necessary due to their young age. Further, Triratna Buddhism also respects your right to family life by taking a rather relaxed approach and not requiring its sangha to remain without partners and families as is all too common in other buddhisms. It also allows you to live with them rather than in a monastery - in fact, many Triratna Buddhists are able to continue working if their job is compatible with the right livelihood part of the noble eightfold path (e.g. teachers and doctors) and have families while remaining committed to Triratna. Triratna Buddhism respecting modern values makes it successful in applying Buddhist teachings in the modern world. However, on the other side of the argument is that Triratna does not do this - for instance, it doesn't actually allow the right of self-determination as once you commit to Triratna, you mustn't look into other forms of buddhisms such as Mahayana and Theravada. This goes against the ethical concept of free-will. Overall, this remains a very successful in applying Buddhist teachings in a modern world.

Brief conclusion which fits with points made

Links made back to the key words in the question

Furthermore, ~~the~~ its application of Buddhist teachings such as the three refuges (the Buddha, sangha and dharma) is very successful in the modern world. Its success can be seen in its popularity. Many people in Britain in the 1960s were tired of traditional religions and looking for something else - it was a time of revolutionary change and rise taking. Naturally, Buddhism appealed to many. The Buddha's teachings (dharma) would have appealed to those who had recently lived through wars such as World War Two - in particular, the concept of ahimsa (non-violence) would have been appealing to many and showing an immense success in applying Buddhist teachings to the modern world. However, some conservative Buddhists have argued that Triratna Buddhism has strayed so far away from traditional Buddhism that it should no longer be even considered as Buddhism - it has abandoned the concepts of commitment ~~by~~ allowing its sangha to sideline this in favour of their work and families as well as not rooting from a traditional sangha of Buddhism as has sangha such as pure land from Mahayana. Overall, this shows that regardless of whether we should or shouldn't consider it as Buddhism, it still has very successfully applied Buddhist teachings in the modern world by allowing flexibility.

To conclude, Triratna Buddhism has been very successful in applying Buddhist teachings in the modern world as it has allowed ~~the~~ flexibility as well as respecting people's modern values while maintaining the Buddhist teachings / concepts.

30-mark 'Evaluate' Q: Marking task 1

Evaluate the claim that Sufism is regarded as a separate tradition within Islam.

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

- Philosophy of Religion
- Religion and Ethics
- New Testament Studie

Sufism can be seen to have come from the word 'Sufi' which means wool or 'the people of the cloak'. These people lived people led in the ascetic of the Prophet Muhammad due to their being poor and wore coarse clothing. Sufis devote to Sufism is the spiritual aspect of Islam and more or many branches. The main ones are Matruh, Naqshbandi, Chishti and Qadiriya. Sufism entails the ultimate truth (haqiqat) which all Muslims seek. Muslims do this through choosing a creed (al-aqaidat), a madhab (for Islamic jurisprudence) and a khawaja (a branch of Sufism). Imam In the Prophet Muhammad Allah's are people's outward expression with the secret affairs inward expression. However on due to this some Sufis Sufism to be a separate religion, rather unusually freedom on others Islam. This is because the Prophet Allah did not do it. Hence

it can be understood as bid'ah (innovation). On the other
Furthermore, Supren was forgotten after the Mongol
invasion of Baghdad. This led to the academization
of Islam in the West where ~~good~~ Muslims would
study a high course or high course
but there was no spiritual course.

On the other hand, Sufism is not a separate tradition within Islam as there are Sunni Sufis. An example would be Ibn Arabi who was a Moroccan Muslim. Sufism is the journey back to pure spiritual existence. Our path is purification and his knowledge of God. Muslim Muslims have been corrupted by their own minds and will return to faith because of the lack of Western world Muslims here. This can be seen as a social security or causal relationship. Although this was not present (Sufism) in our time, it was present before. It does not mean people cannot see it, it is inherently hidden. See according to Ghazali, Sufi's do not mind what the rest of God due to their search for haqiqah (the ultimate truth). This is because they are devoted to knowledge of religion from their own revelation. An example of this would be "Mawla al-walid": oneness of being. Two were developed by Ibn Arabi and had their own

[illegible]

Sufism can be seen to be centered around love. It can be said if wisdom was the light of the philosophers then love is the lamp of the Sufis. This can relate to Simulation Ethics. This was created in

In 1800's by Joseph Fletcher as a response to Unitarianism (humans are free from grace from pleasing God's laws). This is because "people believed" because they were mature and developed enough to make have their personal autonomy on critical decision making. This is referred to as "moral code of age". Situation Ethics was based ~~around~~ ^{on} the "around" the Christian doctrine of love (agape love). This means that it ~~that~~ ^{that} must have faith that morality is flowing "the most loving thing" (one of ~~Problems~~ ^{Principles}). Fletcher's four working principles, ~~essence~~ ^{continuation}. Fletcher believed that in Situation Ethics was planning ~~the best~~ ^{the most} through the teachings of Jesus as it is anthropocentric. ~~Jesus~~ ^{Jesus} to Situation Ethics is justified as Jesus puts the agent first, then is seen where he saves his adulterous woman from being stoned ~~to allow~~ ^{to allow} her to live. He also allows it to be because ~~she~~ ^{she} followed his spirit. He love (which was love). Hence Situation Ethics can be seen to relate to justice.

In Islam there is a concept of awliya. The awliya are described to be the "friends of Allah" as they can perform miracles. This

Can be seen as Prophet Muhammad PBUH cuts
it into the moon from Earth. Bara Saig Begis
A benefit of saying is that it is ~~separate~~
to one to become Auliya. However fake
awliya are dominant and how can we distinguish
between real awliya and fake awliya?

In conclusion, Religion is not a separate tradition in Islam. Islam has its necessary to MAHA or MUNIM (beliefs) while this is because it teaches that all spiritual objects & religion that were ~~not~~ forgotten in the emergence of the academisation of Islam. Relig Evidence of that is that Prophet Muhammad PBK was a Zahed. As he was wealthy but were fastened clothing. This shows that we no need for spiritually. Now because they all ready had it unlike the modern day.

This shows a Level 5: 30-mark response

- ❑ Comprehensive evaluation
- ❑ Systematic approach to the material
- ❑ Appropriate and clean synoptic link

30-mark 'Evaluate' Q: Marking task 2

Evaluate the claim that critiques of religious belief provide decisive challenges to religion.

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

- Religion and Ethics
- New Testament Studies

Religious belief is simply an individualised pursuit or personal belief. There are many beliefs that can be understood but the main one is the existence of God. As we begin to delve into the 21st Century, our ideas and views change about religion and Christians interpret the bible less literally. To begin with, God's traditional characteristics such as his omnipotence, omniscience and omnibenevolence, are the key to the majority of debates. To mention casually the problem of evil really questions these characteristics.

Some Christians claim to experience religious feelings or feelings of God's presence, and put it down as a religious experience. They experience them either passively, irrefragably and they give

Christians new profound knowledge, only knowledge achieved by the experience. As a Christian these feelings must be extremely comforting and enlightening. However, if at all we don't intend to believe an individual when they say they have. Swinburne says that the notion of credibility means we should believe people's experiences and only would they lie about that.

John Hick said the difference between atheists and Christians is simply down to different kinds of interpretation. He said that if we as atheists see a light at the end of our road, we think it's a torch, however Christians will think that it's ~~the~~ God's presence and is a sign. The problems and questions these put on the religious belief of God, is that we cannot be verified or falsified because it's non cognitive calls because there's no evidence and scope of the time the witnesses. This is a unique to religious belief because that everyone will tell the truth and for things like

media coverage and money, some people will do anything for. So we cannot judge our opinions on someone else's experience.

Richard Dawkins goes against any form of religious belief, as he says "religion is child abuse". In his book 'The God Delusion', he writes about every single form of. Criticism regarding religious belief and often calls anyone who believes in religion 'delusional'.

Dawkins also talks about the fact that drugs and alcohol can be heavily influenced by these religious experiences and anyone can be entitled to lie about it. He also said that anyone can have lucid dreams and see dead things in their dreams. This really is a pretty religious experience and implies that religious belief has many challenges.

The problem of evil and suffering continually does not correlate with God's powers and agape unconditional love for everything and everyone. As an atheist, maybe it's a tough view but

How can God have so much power and not do anything about it? It also must be extremely difficult for him to see this creation cause natural disasters. Christians will justify it by saying this is a test, but how far along the test have we got? Watching innocent lives disappear because God's creation of the world has failed us?

To conclude there is many challenges that challenge religious belief, whether or not Christians choose to listen is another story. However, there is only so much justifying it do until you begin to question the true nature of God, and if he's really what the bible presents him as.

What level and mark would you give this answer?
(You can find this script in your delegate pack)

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This shows a Level 4: 23-mark response

- ☐ Comprehensive evaluation
- ☐ Systematic approach to the material
- ☐ Clear synoptic link

Teaching and Learning Advice



Teaching and learning: Advice

- Remember the specific demands of each question and make this a goal when reading and planning questions.
- Recognise how topics can be linked to each other and provide more information when answering Q4 – Practice linking ideas together using mind maps.
- Practise formulating a synoptic link at the end of teaching every topic with one other paper that is being studied.
- The anthology is designed to SUPPORT topics and not add to the burden. Annotate parts of it while teaching so it is considered in context.
- Essay writing is time consuming so regular practise of planning can be helpful so students can see connections.

Summary



Summary

- The question always contains the same command word/s that has its own specific demand.
- Questions increase in demand and expectation across the paper.
- All answers need to focus on the specific question.
- Mark Schemes used a best fit approach.
- Development is key to showing understanding.
- All judgements must be supported with knowledge.
- Use scholars and key arguments to appraise against.

Pearson Edexcel Website

The Pearson Edexcel website contains lots of materials, which have been checked by senior examiners including:

- course planners
- exemplar material
- explanation of command words
- past papers, mark schemes, examiner reports
- marking guidance
- recordings of past training events
- schemes of work.

<https://qualifications.pearson.com/en/subjects/religious-studies.html>

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Any questions?





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