



*Rewarding Learning*

**ADVANCED  
General Certificate of Education  
2022 RESERVE SERIES**

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## **Religious Studies**

**Assessment Unit A2 1**

*assessing*

**Themes in the Synoptic Gospels**

**[ARE11]**

**TUESDAY 21 JUNE, MORNING**

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**MARK  
SCHEME**

## **General Marking Instructions**

### ***Introduction***

The main purpose of a mark scheme is to ensure that examinations are marked accurately, consistently and fairly. The mark scheme provides examiners with an indication of the nature and range of candidates' responses likely to be worthy of credit. It also sets out the criteria which they should apply in allocating marks to candidates' responses.

### ***Assessment objectives***

Below are the assessment objectives for **GCE Religious Studies**

Candidates should be able to:

- demonstrate knowledge and understanding of religion, including:
  - 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; and
  - approaches to the study of religion and belief (AO1); and
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study (AO2).

### ***Quality of candidates' responses***

In marking the examination papers, examiners should be looking for a quality of response reflecting the level of maturity which may reasonably be expected of a 17 or 18-year-old which is the age at which the majority of candidates sit their GCE examinations.

### ***Flexibility in marking***

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

### ***Positive marking***

Examiners are encouraged to be positive in their marking, giving appropriate credit for what candidates know, understand and can do rather than penalising candidates for errors or omissions. Examiners should make use of the whole of the available mark range for any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 17 or 18-year-old GCE candidate.

### ***Awarding zero marks***

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Mark schemes for tasks or questions which require candidates to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

### **Levels of response**

In deciding which level of response to award, examiners should look for the 'best fit' bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, examiners are expected to use their professional judgement.

The following guidance is provided to assist examiners.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion in the level and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Each of the two assessment objectives have been categorised into five levels of performance relating to the respective abilities of the candidates. Having identified, for each assessment objective, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

### **Other Aspects of Human Experience at AS Level**

Candidates must engage with other aspects of human experience, when required, to access Bands 3–5.

### **Synoptic Assessment at A2 Level**

Candidates must support their answer with reference to at least one other unit of study to access Bands 4–5.

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

### **Quality of written communication**

Quality of written communication is taken into account in assessing candidates' responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication.

For conciseness, quality of written communication is distinguished within levels of response as follows:

Level 1: Quality of written communication is basic.

Level 2: Quality of written communication is limited.

Level 3: Quality of written communication is good.

Level 4: Quality of written communication is very good.

Level 5: Quality of written communication is excellent.

In interpreting these level descriptions, examiners should refer to the more detailed guidance provided below:

**Level 1 (Basic):** The candidate makes only a basic selection and use of an appropriate form and style of writing. The organisation of material lacks clarity and coherence. There is little or no use of specialist vocabulary. Presentation, spelling, punctuation and grammar are basic and the intended meaning is not clear.

**Level 2 (Limited):** The candidate makes a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is limited use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

**Level 3 (Good):** The candidate makes a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

**Level 4 (Very Good):** The candidate makes a very good selection and use of an appropriate form and style of writing. Relevant material is organised with clarity and coherence. There is very good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a very good standard to make meaning clear.

**Level 5 (Excellent):** The candidate successfully selects and uses the most appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread and accurate use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a sufficiently high standard to make meaning clear.

### **COVID-19 Context**

Given the unprecedented circumstances presented by the COVID-19 public health crisis, senior examiners, under the instruction of CCEA awarding organisation, are required to train assistant examiners to apply the mark scheme in case of disrupted learning and lost teaching time. The interpretation and intended application of the mark scheme for this examination series will be communicated through the standardising meeting by the Chief or Principal Examiner and will be monitored through the supervision period. This paragraph will apply to examination series in 2021–2022 only.

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• An excellent response to the question asked.</li> <li>• Demonstrates comprehensive understanding and knowledge.</li> <li>• Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A very high degree of relevant evidence, examples and scholarship.</li> <li>• A sophisticated answer with a clear and coherent structure.</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.</li> </ul>	[17]–[20]
4	<ul style="list-style-type: none"> <li>• A very good response to the question asked.</li> <li>• Demonstrates a high degree of understanding and almost totally accurate knowledge.</li> <li>• Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A very good range of relevant evidence, examples and scholarship.</li> <li>• A mature answer with a mainly clear and coherent structure.</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	[13]–[16]
3	<ul style="list-style-type: none"> <li>• A good response to the question asked.</li> <li>• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.</li> <li>• Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A good range of relevant evidence, examples and scholarship.</li> <li>• A reasonably mature answer with some evidence of structure and coherence.</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	[9]–[12]
2	<ul style="list-style-type: none"> <li>• A limited response to the question asked.</li> <li>• Demonstrates limited knowledge and understanding.</li> <li>• Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A limited range of evidence, examples and scholarship.</li> <li>• A limited answer with limited evidence of structure and coherence.</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.</li> </ul>	[5]–[8]
1	<ul style="list-style-type: none"> <li>• A basic response to the question asked.</li> <li>• Demonstrates minimal knowledge and understanding.</li> <li>• Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• Little, if any, use of evidence, examples and scholarship.</li> <li>• A basic answer with basic structure and coherence.</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.</li> </ul>	[1]–[4]

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis.</li> <li>• An excellent attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• An excellent attempt at providing personal insight and independent thought.</li> <li>• A sophisticated answer with a clear and coherent structure.</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.</li> </ul>	[25]–[30]
4	<ul style="list-style-type: none"> <li>• A very good response demonstrating a very good attempt at critical analysis.</li> <li>• A very good attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A very good attempt at providing personal insight and independent thought.</li> <li>• A mature answer with a mainly clear and coherent structure.</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	[19]–[24]
3	<ul style="list-style-type: none"> <li>• A reasonable response demonstrating a good attempt at critical analysis.</li> <li>• A good attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A good attempt at providing personal insight and independent thought.</li> <li>• A reasonably mature answer with some evidence of structure and coherence.</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	[13]–[18]
2	<ul style="list-style-type: none"> <li>• A limited response demonstrating a modest attempt at critical analysis.</li> <li>• A limited attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A limited attempt at providing personal insight and independent thought.</li> <li>• A limited answer with limited evidence of structure and coherence.</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.</li> </ul>	[7]–[12]
1	<ul style="list-style-type: none"> <li>• A basic response demonstrating little attempt at critical analysis.</li> <li>• A basic attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A basic attempt at providing personal insight and independent thought.</li> <li>• A basic answer with basic structure and coherence.</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.</li> </ul>	[1]–[6]

## Section A

AVAILABLE  
MARKS

Answer **two** questions from this section

- 1 (a) With particular reference to Mark's Gospel, outline the issues involved in the four source hypothesis.

Answers may include:

- Consideration of the synoptic problem – why are the Synoptic Gospels similar yet different?
- Reflection on the four source hypothesis as an answer that most fully fits the facts and is an accepted working hypothesis to address the synoptic problem.
- Discussion of the Priority of Mark as a solution to the synoptic problem such as:
  - It is the most commonly held solution to the synoptic problem.
  - The shorter Gospel is likely to be the earlier one – only 31 verses of Mark are unique. The Church community believed that the Gospel writers were more likely to add material than take it away.
- Textual History – Mark was the least used Gospel in the early Church, they decided instead to use the revised versions.
- Language – The wording in some passages common to all three Gospels is strikingly similar, with Matthew and Luke using up to 95% of Marks Gospel.
- Chronology – Matthew and Luke use Mark's basic outline and chronological order. Therefore, it is the accepted basis for the other two Gospels.
- Matthew and Luke make improvements to Marks grammar, vocabulary, style and language.
- Conciliation – Matthew and Luke who were writing later and for Jewish converts, soften Mark's critique of the Jews. They also change the Christology and lessen the emotions of Jesus.
- Reverence – Matthew and Luke have a more reverential attitude to some aspects of the Gospel especially in their portrayal of the Apostles, e.g. Peter.
- Reliance on the absolute priority of Mark as a key feature of Streeter's four source hypothesis, impossible to know Mark's sources, "Upper Room" tradition, Peter, oral sources – accounting for the similarities in the Gospels.
- Critique of the theory such as: if the priority of Mark was ever disproven then the four-source hypothesis would become void. Therefore, there is an issue with basing a solution on an already existing supposition.
- It presumes a linear progression in the development of the Gospels.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) "Narrative Criticism has too many limitations."  
Consider critically this view.

AVAILABLE  
MARKS

Answers may include:

- Exploration of the view that Narrative Criticism has its limitations such as:
- Some scholars believe it is unsuitable to apply modern literary critical approaches to ancient texts.
- Narrative Criticism was originally used on works of fiction which the Gospel texts are not.
- The nature of the Gospels is oral rather than written.
- History is unimportant to the process of Narrative Criticism.
- It allows for a very subjective view of a text where meaning can be implied and misinterpreted when cast loose from the historical context.
- As a text centred approach its value lies in seeing the text as a whole and is not concerned about historical issues or how the text was constructed as in the case of Source Criticism.
- Possible counterclaim that Narrative Criticism allows for interpretation of the Synoptic Gospels to be a continuing process, it supports the doctrine of the Spirit at work in the modern Church, it allows for the interpretation of the Synoptic Gospels and the application of their teaching to modern situations and ethics.
- It contributes to a holistic understanding of the Gospels rather than fragmenting the text as Form Criticism does.
- Narrative Criticism does not rely on a hypothesis such as the four-source theory being valid, it provides understanding of the text without relying on other suppositions.
- It contributes to recognition of the Gospel writers as having great literary skill in forcing a response from the readers rather than looking at how they may have edited or changed material at their disposal as in the process of Redaction Criticism.
- Deliberation of the view that Source, Form and Redaction Criticism have their place and value and have also made valuable contributions to understanding the Gospels.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

2 (a) Clarify Jesus' teaching on love for enemies in the Synoptic Gospels.

AVAILABLE  
MARKS

Answers may include:

- Exploration of Jesus' ethical teaching on love of enemies as presented by the Synoptic evangelists referencing specific examples from the texts.
- Consideration of Matthew (5:38–48) on revenge and love of enemies – Jesus teaches of the importance of forgiveness and love of those who have wronged you.
- Examination of the teaching of Jesus on revenge and the contrast between Jewish teaching/Old Testament and Jesus' teaching. The difference between the spirit and the letter of the Law. The use of hyperbole in the teaching to turn the other cheek. Jesus makes clear that love of all enemy or friend is the most important thing as God provides for both the just and the evil.
- Possible contrast with Luke (6:27–36) who does not use the antithetical sayings but has the same message, including the Golden Rule to be merciful to others. Jesus' ethical teaching is that the disciple must imitate God in his love and mercy for others, including enemies.
- Discussion of Jesus' teaching in Matthew (5:38–48) and Luke (6:27–36) on love of enemies and revenge, love does not take revenge, give mercy and receive mercy in return, go the extra mile literally and figuratively, it is better to be too liberal than too severe in relation to love of enemies.
- Consideration of the concept of revenge in ancient law (lex talionis) and Jesus' teaching which is in stark contrast, love means being willing to forgive and offer mercy without conditions.
- Discussion of the Golden Rule – reciprocal mercy and forgiveness, an established ethical teaching in many cultures and religions.
- Luke (7:36–50) – Jesus teaches of the importance of love and mercy towards others, the message of the parable of the two debtors, those who recognise their need for forgiveness will receive it graciously.
- Luke (19:1–10) – Jesus teaches the power of love can change people, Zacchaeus changes his life and makes restitution for his previous sins by giving back what he has taken dishonestly, conversion and repentance is achieved through the command to love.

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) “The command to love is as important today as it was in the first century.”  
To what extent is this claim true?

AVAILABLE  
MARKS

Answers may include:

- Discussion of the view that to some extent the command to love is challenging but still is a central element of Christianity.
- Reflection on the command to love, especially those who have done wrong individually or inflicted great harm on society collectively.
- Exploration of the concept of mercy and forgiveness in relation to the command to love in modern society and how revenge is acceptable to some as in the case of capital punishment. Several states of America such as Alabama, Tennessee and Virginia allow the death penalty as a method of punishment for such crimes as murder. How is it possible to love your enemy, while killing them? For some people it is the only way to achieve closure for a reprehensible act – an eye for an eye, retribution rather than forgiveness and rehabilitation.
- Consideration of collective wrong and how society communally may wish to occasion blame and take revenge for an act committed by an enemy as in the case of 9/11 Twin Tower attack in America and the subsequent war on terror which led to the arrest and execution of Saddam Hussein, the need for reprisal to achieve vindication.
- Exploration of the rise of nationalism and patriotism and a more segregated society where religious and cultural groups are being alienated and instances of racism or islamophobia are well documented making it more difficult to live out the command to love others, stereotyping and cultural appropriation.
- How the command to love is impossible for some religious believers – Rev. Julie Nicholson, Winnie Johnson (mother of Moors Murder victim).
- Reflection on how the command to love is particularly important and the concept of mercy and forgiveness in history and modern society is both clear and obvious.
- Consideration of instances where individuals were able to show mercy towards their enemies such as: Eric Lomax who was taken prisoner and tortured by the Japanese in 1942 and forced to build the 418-mile railway to Burma who was able to forgive his captors, Gordon Wilson whose daughter was killed in the 1987 Remembrance Day bombing in Enniskillen, forgave her killers.
- Consideration of the work involved in restorative justice and organisations such as the Forgiveness Project, living out the command to love in modern society.
- How the command to love is found in all four major world religions and even non-religious people observe the command, e.g. Humanists.

Accept valid alternatives

Mark in levels  
(AO2)

[30]

50

3 (a) “The main religious ideas of Luke are evident in his account of the empty tomb.”

Present a case for this statement.

Answers may include:

- Discussion of Luke’s account of the Empty Tomb reflecting on Luke’s key theological concerns such as:
- Luke has women as one of his key themes and the women prepared the spices lovingly and brought them to the tomb in Luke’s account to finish the burial customs. Luke also implies that there was a larger group of women. The women reported the truth despite the response of the apostles that their tale was nonsense.
- Women are a key theme in Luke’s empty tomb account – Their role as witness to the resurrection is central.
- Luke has the appearance of two angelic beings intended as angels whose message holds a note of rebuke. This corresponds with Luke’s theme that Jesus must suffer in accordance with God’s plan, therefore all is being fulfilled and the surprise of the women that Jesus is not there contradicts their understanding of the fulfilment of God’s plan.
- Some scholars such as Thompson and Barrell see a parallel in Luke’s two angelic beings and the Transfiguration.
- Luke rewrites the scene to fit his key religious idea that the climax of the Gospel is in Jerusalem. Luke has the message of Jesus looking forward to a meeting in Jerusalem.
- There is an emphasis on bodily resurrection. Peter and the women pay witness to the empty tomb and the fact the body is not there. Luke may have wanted to counteract heresies prevalent at his time of writing.

Accept valid alternatives

Mark in levels

(AO1)

[20]

AVAILABLE  
MARKS

- (b) “The post-resurrection appearances reflect theological concerns rather than presenting historical facts.”  
Critically evaluate this statement.

Answers may include:

- Possible agreement that the post resurrection appearances reflect theological concerns and therefore were not concerned with presenting historical facts.
- Reflection on the theological concerns of the evangelists – each evangelist addressed the needs of their particular audience.
- Discussion of the fact that the main points of the resurrection story are consistent in the Synoptic Gospels – a group of women go to the tomb, the body of Jesus was not there, there was an angelic message and Jesus appeared to his friends.
- If the evangelists wanted to make resurrection believable, they would have synchronised accounts to present facts as resurrection was not established in Jewish thought, so the resurrection of Jesus was not anticipated.
- Exploration of the view that the resurrection was so beyond human comprehension that it is logical that the evangelists would present their own theology of resurrection.
- Consideration of the view that if Jesus did survive the crucifixion, he would have been badly wounded, yet accounts of post resurrection appearances do not mention this fact, therefore they were not presenting historical facts.
- Discussion of the fact that after the resurrection the Disciples were changed and strengthened ready to give up their lives for belief in the resurrection therefore, it is unlikely that they were willing to die for a lie. Paul and the early Church were persuaded that the resurrection was true and central to the Christian faith.
- Consideration of the inconsistencies in the resurrection narratives, such as the appearance of the resurrected Jesus to two disciples on the road to Emmaus recorded by Luke. Matthew’s apocalyptic signs such as the earthquake and the dead rising from their tombs.
- Consideration of the issues surrounding the ending of Mark’s Gospel. Is it verse 8? Was a longer ending added by the early Church?
- Discussion of the views of liberal criticism and Bishop Spong.
- Exploration of the swoon theory – that Jesus was not dead but had revived in the cool of the tomb. The imposter theory – that someone took the place of Jesus on the cross or other resurrection theories that address the lack of historical facts for the resurrection.

Accept valid alternatives

Mark in levels

(AO2)

[30]

**Section A**

**AVAILABLE  
MARKS**

50

**100**

**Synoptic Bands**
**Total Marks: [20]**

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• An excellent attempt at analysis with a full and highly informed response to the question.</li> <li>• Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A very high degree of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A sophisticated answer with a clear and coherent structure.</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.</li> </ul>	[17]–[20]
4	<ul style="list-style-type: none"> <li>• A very good attempt at analysis with a well informed response to the question.</li> <li>• Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A very good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A mature answer with a mainly clear and coherent structure.</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	[13]–[16]
3	<ul style="list-style-type: none"> <li>• A good attempt at analysis with a reasonably well informed response to the question.</li> <li>• Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A reasonably mature answer with some evidence of structure and coherence.</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	[9]–[12]
2	<ul style="list-style-type: none"> <li>• A limited attempt at analysis with a limited response to the question.</li> <li>• Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A limited range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A limited answer with limited evidence of structure and coherence.</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.</li> </ul>	[5]–[8]
1	<ul style="list-style-type: none"> <li>• A basic attempt at analysis with a basic response to the question.</li> <li>• Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies.</li> <li>• A basic range of evidence, scholarship and exemplification with particular reference to at least one other unit of study.</li> <li>• A basic answer with basic structure and coherence.</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.</li> </ul>	[1]–[4]

Candidates must refer to at least one other unit of study in their AO1 response to access Bands 4–5.

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> <li>• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience.</li> <li>• An excellent attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• An excellent attempt at providing personal insight and independent thought.</li> <li>• A sophisticated answer with a clear and coherent structure.</li> <li>• An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar.</li> </ul>	[25]–[30]
4	<ul style="list-style-type: none"> <li>• A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience.</li> <li>• A very good attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A very good attempt at providing personal insight and independent thought.</li> <li>• A mature answer with a mainly clear and coherent structure.</li> <li>• A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar.</li> </ul>	[19]–[24]
3	<ul style="list-style-type: none"> <li>• A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience.</li> <li>• A good attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A good attempt at providing personal insight and independent thought.</li> <li>• A reasonably mature answer with some evidence of structure and coherence.</li> <li>• A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar.</li> </ul>	[13]–[18]
2	<ul style="list-style-type: none"> <li>• A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience.</li> <li>• A limited attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A limited attempt at providing personal insight and independent thought.</li> <li>• A limited answer with limited evidence of structure and coherence.</li> <li>• A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar.</li> </ul>	[7]–[12]
1	<ul style="list-style-type: none"> <li>• A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience.</li> <li>• A basic attempt to evaluate aspects of, and approaches to, religion and belief.</li> <li>• A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments.</li> <li>• A basic attempt at providing personal insight and independent thought.</li> <li>• A basic answer with basic structure and coherence.</li> <li>• A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar.</li> </ul>	[1]–[6]

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

Section B

AVAILABLE  
MARKS

Synoptic Assessment

Theme: Religious Texts, Authority and Interpretation

You **must** answer this question.

- 4 (a) “Religious texts have been a source of conflict.”  
With reference to **one** example, present a case for this statement. You must support your answer with reference to at least **one** other unit of study.

Answers may include:

- Definition of a religious text with possible examples from various world religions – Old Testament/Torah in Judaism, Bible in Christianity, Qur’an in Islam.
- Exploration of the teachings contained in various religious texts and how they may cause conflict especially on issues facing modern society – The Bible has no direct teaching on climate change, likewise the Bible does not have a direct teaching on the issues of Euthanasia or the ethics of human reproduction such as IVF, both can be interpreted in a particular way by different faith communities and individuals within those faith communities which can contribute to conflicting ideas and viewpoints.
- Discussion of literal, fundamental and liberal interpretation of religious texts in relation to the view that religious texts cause conflict – those with a more liberal interpretation of religious texts may find spiritual truths and applications to specific teachings which can be applied to societal changes, in the same way that prayer and fasting are found in Judaism, Islam and Christianity but differ only in form – it is an issue of interpretation of texts.
- Discussion of the religious texts of Islam and their application to Sharia Law and how some may consider the application of these teachings in some countries to be out of date and cause conflict such as clothing laws, views on the consumption of alcohol, views on homosexuality – punishable by the death penalty in Brunei, Iran and Yemen.
- Exploration of the rise of secularism and alternative religions that are not necessarily based on a religious text but on a philosophy or way of thinking such as Wicca, Zen Buddhism or humanist belief.

Accept valid alternatives

Mark in levels

Candidates must support their answer with reference to at least one other unit of study to access Bands 4–5

(AO1)

[20]

- (b) With reference to other aspects of human experience, critically assess the view that religious texts are rarely clear and always open to different interpretations.

Answers may include:

- Candidates must refer to other aspects of human experience.
- Possible agreement that religious texts are open to personal interpretation and that even within a faith community there may be differences in interpretation of religious texts.
- Discussion of the various interpretations of religious texts and how this can influence what one can learn from a text, literal and spiritual truths, fundamental and liberal interpretations, infallibility and change and development.
- Exploration of the differing views within Islam and how some more fundamental believers interpret texts in a way perhaps to suit their ideology – The Quran states that whoever kills themselves will be punished on the day of judgment, however some interpret other texts to support the use of suicide bombing as a method of attack to defend the faith and as a tool of war.
- Consideration of the different views of Christian denominations on ethical issues such as abortion – the Roman Catholic Church’s teaching on abortion is that it is not allowed in any circumstances while the Methodist Church remains the most open to allowing abortion in circumstances such as foetal abnormality or risk to the life of the mother.
- Consideration of subjective interpretation of texts and how religious texts may be used to support or defend an issue based on interpretation such as teachings in the New testament on slavery – Paul implores Philemon to receive Onesimus, his slave back as “a beloved brother” implying freedom from slavery while other letters instruct slaves to obey their masters (1Tim 6:1–2, 1Pet 2:18) implying slavery is acceptable as long as slaves are treated well.
- Consideration of the view that religious texts are there to teach and instruct and therefore, are not subjective or open to bias.
- Consideration of the role of individual conscience in making decisions rather than basing ethical decisions on a religious text or teaching contained within.
- Possible reference to secondary sources of authority used by some religions which could show that religious texts are not always clear and believers need help with interpretation, e.g. the Sunnah and Hadith in Islam; the Mishnah in Judaism.
- References to historical and/or contemporaneous examples to support claims.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access

Bands 3–5

(AO2)

[30]

50

**Section B**

**50**

**Total**

**150**

**AVAILABLE  
MARKS**