

New  
Specification



*Rewarding Learning*

**ADVANCED**  
**General Certificate of Education**  
**2018**

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**Religious Studies**

**Assessment Unit A2 6**

*assessing*

**Islam in a Contemporary Context**

**[ARE61]**

**MONDAY 11 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.

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**

**1 (a)** With reference to relevant Surahs, discuss what the Qur'an teaches about angels.

Answers may include:

- Angels are one of the ways that Allah makes his message known to humanity
- Angels are the first creation and made of light, sinless
- They are Allah's messengers
- They are immortal
- They have no free will
- Angels are without sin and therefore can communicate with Allah
- Angels are not as holy as Allah and therefore they can communicate with humanity
- Jibrail revealed the Qur'an to Muhammad, the final and ultimate revelation of Allah
- Mikail looks after heaven and keeps the devil out of heaven
- Israfil is responsible for the Day of Judgment and will sound the final trumpet
- Israil is responsible for taking the final breath from humans when they die, when it is Allah's will
- The recording angels who record both good and bad deeds, which becomes essential when humanity faces judgment and their final destiny
- Shaytan the fallen angel, issue of free will
- The messages brought by angels were ignored or corrupted
- Angels play a fundamental role in Islamic theology and under the Article of Faith known as Risalah
- Angels are evidence of Allah's mercy and compassion, in desiring to guide humanity
- Reference to relevant Surahs, e.g. 2.32, 53.27, 35.1, 74.31, 7:11–18, 41:30–31, 72.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) Critically assess the view that the Articles of Faith present Allah only as a merciful God.

AVAILABLE  
MARKS

Answers may include:

- Evidence may be drawn from any of the Articles of Faith
- Consideration of evidence of Allah's mercy towards humanity
- Consideration of Allah's desire to guide humanity through Muhammad and the Qur'an
- Allah's revelation of the Qur'an, considered as a miracle
- Consideration of how the Qur'an repeatedly refers to Allah as being a compassionate God
- Allah's use of angels to communicate with and support humanity
- Allah's provision of many prophets to reveal his message repeatedly
- The mercy of Allah in sending the final prophet Muhammad
- Allah can show mercy to Muslims who have tried their best but their bad deeds outweigh their good deeds, in the final judgment
- Consideration of the judgment of Allah and damning people to hell
- Consideration of the graphic and horrific descriptions of hell found in the Qur'an, where mercy seems absent
- Consideration of alternative views within Islam, whether or not the destiny of people is permanent
- Consideration of the idea of predestination, Allah wills both good and evil
- Consideration of the many qualities of Allah, as represented in the 99 names of Allah.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

2 (a) Analyse the distinctive features of Shia Islam.

AVAILABLE  
MARKS

Answers may include:

- Distinctive belief in Hidden Imam, the seveners/Ismael and twelvers/ Muhammad al Muntazzar, communication via mujtahid or ayatollah
- Altered beliefs in relation to Allah, semi-divine nature of Hidden Imam, the status and honouring of Husayn, accusations of shirk (unforgivable sin)
- Altered beliefs in relation to Muhammad and the Qur'an, Hidden Imam can bring new revelations
- Altered beliefs in relation to the afterlife as Husayn's death is seen to bring salvation or atonement
- Altered and extended Pillars: Shahadah added to, use mud brick from Karbala for prayer, amount of Zakat increased, hours of Sawm longer, additional pilgrimage sites for Hajj
- Additional Festivals commemorating Shia events, e.g. Ashura
- The distinctive Shia view of history and the split with mainstream Islam
- Controversy caused by Shia Islam within the wider Muslim community.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) 'Muhammad's death led to a major division in Islam which created a bitter and violent legacy.'

AVAILABLE  
MARKS

Critically evaluate this statement.

Answers may include:

- Consideration of why Muhammad's death was a crisis point for the Muslim community:
- Muhammad's personality and charismatic nature, impossible to replace
- Muhammad's strong leadership
- Muhammad had not left a clear indication as to who his successor should be
- After Muhammad's death people fell away from Islam as they only accepted him as a leader and not the faith
- Muhammad's use of violence as a method of defending and expanding the faith
- Consideration of the level of responsibility of the first four caliphs
- Consideration of the positive contributions of the first four caliphs, uniting the community, dealing with rebellion, dealing with governors, expanding the empire
- Consideration of the extent to which there is ongoing bitterness and violence between Sunni and Shia Muslims
- Recognition that bitterness and violence was evident from the earliest times, e.g. Riddah wars, Karbala, Battle of Camel
- Consideration of other sources of division within Islam other than Muhammad's death: leadership disputes, the Sufi reaction to developments within Islam and the emphasis on religious experience, different interpretations of the Qur'an, different cultural expressions of Islam, political institutions and Islamic extremism.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

3 (a) 'Islam teaches dignity, respect and equal status for men and women.'

AVAILABLE  
MARKS

Present a case for this claim.

Answers may include:

- Reference made to the quotation, dignity, respect, equal status
- Possible reference to the Qur'an
- Improvement in status for women compared to pre-Islamic Arabia
- For both men and women the demands of religious duties are the same and will be judged by Allah on the same basis
- The requirement to marry for men and women, Muslim men can marry a Muslim, Christian or Jewish woman, Muslim women to marry a Muslim
- A woman may have one husband
- Polygamy allowed for men but restricted to four wives, equal treatment, protection
- Marriage contract, nikah and walimah, greater involvement of women
- Women participate in the marriage contract, consent to it
- The requirement of a dowry provided by the man, is woman's property
- Modesty required of both men and women
- The veiling of women was intended to protect women, to guard their dignity
- The role of a married man, public domain, provider and protector
- Role of a married woman is within the family, status of mothers
- Ability to divorce, for a man, declared three times to the woman, waiting period
- Women can initiate divorce, before a court with a reason, witness needed, loss of dowry
- Consideration of the extent to which equality has been achieved

Accept valid alternatives

Mark in levels

(AO1)

[20]

**(b)** Critically assess the claim that Islamic views on abortion and assisted conception reinforce the profound respect for women within Islam.

Answers may include:

- Consideration of Islamic views on abortion in general, against abortion on demand
- Consideration of Islamic views on abortion when the mother’s life is at risk, mother’s life takes priority over potential life of unborn child
- Consideration of the view that abortion is acceptable up until the 16th week of a pregnancy, due to ensoulment, consideration of alternative views
- Consideration of the Qur’an’s prohibition of infanticide, particularly female infanticide
- Consideration of the Qur’an’s description of how women will be judged by Allah for deliberate abortion (Surah 81)
- Consideration of possible conflict between traditional views and more progressive Islamic feminism, woman’s body, her choice
- Consideration of the generally held view that it is the duty of every Muslim to create a family
- Consideration of how polygamy offers a different solution to childlessness
- Consideration of how Islam honours mothers, and the status motherhood brings
- Consideration of the significance of ‘the will of Allah’ in giving or not giving children (Surah 42), children are not a necessity
- Consideration of the general acceptance of IVF treatment, using the egg and sperm of the married couple, seen as a cure to a problem and useful, lesser evil
- Consideration of the limitations on the use of IVF treatment, no sperm or egg donations as this is adultery, frozen sperm is not to be used after a divorce or death, surrogacy is not acceptable
- Consideration of possible conflict between traditional views and more progressive Islamic feminism, woman’s body/her choice, the desire to not have children, the desire to have children without being married
- Consideration of the extent to which Islam shows a ‘profound respect’ to women.

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**

**4 (a)** With reference to **one** example, discuss how reformation and change permit religion to respond to challenge.  
You must support your answer with reference to at least one other unit of study.

Answers may include:

- Consideration of times when there has been reformation and change within a religious community, church or other religious or philosophical groups, past or present
- Consideration of the role of key people in reformation and change
- Consideration of the nature of the issues which could create challenges, e.g. power, leadership, clashing value systems, clashing theological outlooks
- Consideration of the necessity of reformation and change in order to allow religious communities to progress, change thinking, change practices, be more inclusive
- Consideration of the impact of not being willing to adapt or change, irrelevance, intolerance, inability to grow, inability to survive
- Consideration of why such times are challenging, the fear of change, uncertainty.

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)** ‘Religion in the past has often been the source of conflict, but religion has also played an important part in resolving conflict.’

Critically evaluate this statement. You must refer to other aspects of human experience in your answer.

Answers may include:

- Consideration of how religious disputes have led to conflict
- Consideration of the significance of interpretation of a sacred text as a source of conflict
- Consideration of the role of key people in creating conflict
- Consideration of how religious truth claims which are exclusive bring conflict by their very nature
- Consideration of groups or individuals who have tried to bring peace, encourage tolerance and bring greater understanding
- Consideration of how religious faith often has peace as a fundamental value
- Consideration of the extent to which it is ‘religion’ which brings conflict or resolution of conflict, the significance of people in both
- Consideration of other more significant sources of conflict, power, wealth, politics, culture, secular value systems
- Possible historical and/or contemporary exemplification.

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access Bands 3–5

(AO2) [30]

**Section B**

50

**50**

**Total**

**150**