



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

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**Religious Studies**  
**Assessment Unit A2 6**  
*assessing*  
**Islam in a Contemporary Context**  
**[ARE61]**

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**Assessment**

**MARK**  
**SCHEME**

## **General Marking Instructions**

### ***Introduction***

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

### ***Assessment objectives***

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

Students 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 students' responses***

In marking the assessments, assessors 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 students 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 students may produce. In the event of unanticipated answers, assessors are expected to use their professional judgement to assess the validity of answers.

### ***Positive marking***

Assessors are encouraged to be positive in their marking, giving appropriate credit for what students know, understand and can do rather than penalising students for errors or omissions. Assessors 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 students 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, assessors 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, assessors are expected to use their professional judgement. The following guidance is provided to assist assessors.

- **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 students. Having identified, for each assessment objective, the band in which the student has performed, the assessor should then decide on the appropriate mark within the range for the band.

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

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

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

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

Students 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 students' 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, assessors should refer to the more detailed guidance provided below:

**Level 1 (Basic):** The student 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 student 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 student 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 student 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 student 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]

## Additional Marking Guidance

### Overview

- Additional Marking Guidance has been drawn up for all the AS and A2 units.
- The purpose of this Marking Guidance is to scaffold the application of the Mark Scheme for each unit by offering specific information on applying the Performance Descriptors for each of the two Assessment Objectives (AO1 and AO2).
- The Marking Guidance recognises that there are levels of response to any task and assists the process of deciding which mark within a band is to be awarded to the response.
- The approach leans on the guidance offered in the **General Marking Instructions** at the beginning of the Mark Scheme where Threshold, Intermediate and High performance levels are identified within a band.
- All assessors for GCE Religious Studies are asked to use this guidance in deciding on the appropriate mark within a band.
- Assessors are also asked to look for the “best fit” bearing in mind that weakness in one area may be compensated for by strength in another.
- For most of this guidance the levels are starting at Band 3 as most of the responses normally start here.
- The description “limited” would be the defining characteristic of Band 2 answers.
- All AO2 questions are open-ended tasks with the quality of critical assessment offered determining the mark to be awarded.
- AS Section B AO2 tasks – here students must engage with other aspects of human experience to access Bands 3–5.
- A2 Synoptic Assessment AO2 – here students must engage with other aspects of human experience to access Bands 3–5 and offer real and meaningful critical assessment.
- Double Credit rule – students cannot be awarded double credit for the same material if used between AO1 and AO2 unless it is in an entirely different context.

### Guide to abbreviations used

- Abbreviations are used throughout to give the Marking Guidance material a user-friendly character for assessors.
- Examples of generic abbreviations used are – B (Band), HB4 (High Band 4), MB3 (Mid Band 3), KU (Knowledge and Understanding), CA (Critical Assessment), TC (Taught Course), NTC (Non Taught Course), SA (Synoptic Assessment).

## A2 6 AO1 Marking Guidance S2021

### Q1a (Remember, students have only 15 minutes for their AO1)

B3 Broad response on the Islamic understanding of the nature of Allah (Tawhid) with the response offering more generality than by way of specifics.

B4 Very good grasp of Tawhid with a clear attempt to examine in detail the Islamic understanding of God with specific reference to the Qur'an with awareness of key features such as the uniqueness of Allah, Allah as one and eternal, Allah as transcendent, omnipotent and omniscient, how Allah wills everything.

HB4 Clear focus on the task, building on B4 with specific reference to the prefacing quotation with the transcendent and omniscient qualities of Allah profiled.

B5 Comprehensive and well-informed response building on HB4 with accompanying detail and depth with the transcendence and omniscience of Allah featuring prominently supported by Qur'anic teaching.

HB5 A highly sophisticated answer reflected in the language, terminology and evidence used, e.g., the use of technical/theological language, possible reference to al'Qad'r.

### Q2a

B3 Broad response on the beliefs and practices of Shia Islam with some reference to the belief in the Hidden Imam though not strong on specifics.

B4 Beginning to focus on the teaching on the Hidden Imam demonstrating very good awareness of origins of the belief and associated features, e.g., semi-divine, return at the end of time, continued leadership and guidance of the community.

HB4 Clear and consistent focus on the task with appropriate detail and depth offered on the Hidden Imam with consideration being given to how the belief impacts on the Shia understanding of Allah and Muhammad.

B5 Comprehensive and well-informed response building on HB4 with accompanying detail and depth with impacts on the understanding of Allah and Muhammad probed, e.g., associated controversy.

HB5 A highly sophisticated answer reflected in the language, terminology and evidence used, e.g., possible undermining of the orthodoxy of Islamic teaching on Muhammad and the Qur'an.

### Q3a

B3 Broad response on the Islamic understanding of marriage and/or women.

B4 Very good grasp of the Islamic understanding of marriage for women detailing the status of women, the roles of women and accompanying expectations.

HB4 Clear focus on the task with **Qur'anic teaching** explicitly referred to.

B5 Comprehensive and well-informed response building on HB4 with relevant detail, comments and insight offered.

HB5 A highly sophisticated answer reflected in the language, terminology and evidence used, e.g., possible use of specific terms such as Nikah, Mahr, Khula.

#### **Q4a (B2 – if only TC and NO LINK)**

B3 NTC material but **no** LINK.

B4 **Meets SA AO1 requirements** – attempting to respond to the question, drawing on NTC with LINK identified.

HB4 Beginning to deal with **the specific task** with LINK both meaningful and developed.

B5 Degree of sophistication reflected in the language, terminology and evidence used.

HB5 Comprehensive response with some sophistication with real synopticity, maybe some degree of synthesis.

**NOTE** – *It is the LINK that makes the difference at the top end.*

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AO1 B1 Minimal relevant KU, serious disconnect with the TC, **basic** sense of the question.

AO1 B2 **Limited** KU, **limited** range of evidence/examples, **limited** coherence, **limited** terminology and vocabulary.

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#### **A2 6 AO2 Marking Guidance S2021**

B1 **Minimal** relevant CA – serious disconnect with the CA skill.

B2 Modest attempt at CA – **limited** use of evidence, **limited** reasoning, **limited** evidence of structure and coherence.

B3 **Reasonable**/good attempt at CA – clearly responds to the set task producing a **reasonably** well sustained line of enquiry attempting to employ relevant evidence though could be imbalanced with some awareness of competing views though not necessarily well developed.

B4 **Very good** attempt at CA with clear engagement with the set task with an attempt to employ evidence and reasoning to construct an informed and balanced response though could be stronger on one side of the debate.

HB4 Line of enquiry relatively easy to follow enhanced by the quality of debate offered with an attempt to provide a range of perspectives.

B5 **High quality** attempt to provide **well informed** debate with clarity and coherence of a high order.

HB5 **Comprehensive** response characterised by **consistently high-quality** CA with sophistication evident.

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Students must engage with other aspects of human experience in their **Synoptic Assessment AO2** response to access Bands 3–5.

The **Synoptic AO2** should be driven by real and meaningful Critical Assessment.

**NB** Always look for the best fit bearing in mind weakness in one area may be compensated by strength in another.

## Section A

AVAILABLE  
MARKS

Answer **two** questions from this section

- 1 (a) “Allah is above all human understanding, yet knows all things.”  
With particular reference to this statement, examine what the Qur’an teaches about Allah.

Answers may include:

- Specific reference to the quotation in answering the question.
- Allah knows and predetermines everything.
- Allah is one, the Eternal, the Absolute.
- Allah is the creator.
- Allah is all powerful, omnipotent.
- Allah is all knowing, omniscient.
- Allah is present everywhere, omnipresent.
- Allah is infinite.
- Allah will bring the world to an end and only Allah knows when this will be.
- Allah will be the judge of humanity.
- Allah is both transcendent, distant and separate and also immanent in that he is everywhere.
- Allah is both merciful and compassionate because he revealed the Qur’an to humanity and did not leave them alone or without guidance.
- Allah has ninety-nine names, or characteristics.
- If humanity struggles to understand Allah this is not surprising, as Allah is God and we as humans with limited minds, cannot hope to understand.

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) Critically assess the view that the Articles of Faith found in the Qur'an make it easy for Muslims to submit to the will of Allah.

AVAILABLE  
MARKS

Answers may include:

- Arguments drawn from the Articles of Faith and possibly elsewhere.
- Consideration of the significance of belief in Allah, the all-powerful, the gracious one. From this Muslims may feel that the only possible response is to submit oneself to Allah.
- Consideration of the significance of the belief in Angels. Through angels the Qur'an was revealed and without this, Muslims would not know the will of Allah and therefore could not submit to Him.
- Consideration of the beliefs regarding the role of the recording angels who record all the good and bad deeds of Muslims, which determines the final destiny of Muslims and may motivate submission.
- Consideration of the significance of the Muslim beliefs about the prophet Muhammad, the Seal of the Prophets, the one through whom the Qur'an was revealed, which enabled Muslims to submit to Allah.
- Consideration of the significance of the Muslim beliefs about the prophet Muhammad the one who left his Sunnah and Hadith, he was the perfect example for Muslims to follow, making it easier to submit to the will of Allah.
- Consideration of the significance of Muslim beliefs about the Qur'an, it is the miracle of Muhammad, revealed to him by Allah via Gabriel, the dictated word of Allah, the final, uncorrupted revelation of Allah, other previous revelations had been corrupted. Gratitude for the Qur'an may motivate submission.
- Consideration of the importance of the Qur'an as a means of guidance for Muslims, which may make it easy to submit as the guidance is clear.
- Consideration of the significance of the Muslim beliefs about the Last Days and Afterlife, the final judgement, paradise and hell, which may help Muslims to remain motivated and willing to submit to Allah's will.
- Consideration of possible reasons why it may be difficult to submit to the will of Allah.
- Consideration of why the Articles of Faith may not be helpful in relation to submission, e.g. belief in Allah: in an increasingly secular society, belief in God is challenging, particular beliefs about Allah may be difficult such as Allah willing all things, predetermining everything, issues related to free will.
- Consideration of how beliefs in Shaytan/Satan, the rebellious angel, may make it very difficult to submit to Allah.
- Consideration of possible problems connected to the Sunnah and Hadith of Muhammad due to their transmission and reliability.
- Consideration of possible limitations associated with the Qur'an such as not dealing with all the topics which modern Muslims might want it to, particularly ethical issues, problems with understanding and applying the Qur'an as it is recited in Arabic, so translation and application may be needed, the structure of the Qur'an.
- Consideration of other reasons why submission could be easier or more difficult, e.g. where a Muslim lives.

- Consideration of how significant a Muslim’s family, or the community, or the mosque in assisting submission, in comparison to the Articles of Faith found in the Qur’an.

Accept valid alternatives

Mark in levels

(AO2)

[30]

**AVAILABLE  
MARKS**

50

- 2 (a) Discuss the Shia teaching on the Hidden Imam and how this impacts on their understanding of Allah and Muhammad.

AVAILABLE  
MARKS

Answers may include:

- Consideration of how the belief in the Hidden Imam originated from the two views on leadership which were in existence when Muhammad died: a leader should inherit the role, or a leader should be elected.
- Once the Shia split away from mainstream Islam after Yazid was appointed Caliph, the Shia established their own leadership which they referred to as Imams.
- The Shia continued to split and began to develop their own theologies.
- The Twelvers have their Hidden Imam (Muhammad al Muntazar) and the Seveners have theirs (Ismail).
- The Hidden Imam is semi-divine.
- The Hidden Imam did not die but disappeared.
- The Hidden Imam continues to lead the community via a mujtahid or ayatollah.
- The Hidden Imam will return at the end of time and usher in the end of the world, title becomes Mahdi.
- The belief that the Hidden Imam is semi-divine has caused controversy in the Islamic community as the Sunni community accuse the Shia of shirk, the unforgivable sin as they have taken away from Allah's oneness.
- Possible reference to Shia adopting a Mu'tazilite position, do not accept that Allah has physical attributes.
- Possible reference to Shia unbelief in Predestination (follow the Mu'tazilite position, believe that human beings have free will).
- The belief that the Hidden Imam continues to guide the Muslim community seems to undermine the orthodox teaching that Muhammad is the final prophet and brought the final revelation in the Qur'an.

Accept valid alternatives

Mark in levels

(AO1)

[20]

**(b)** “The first four caliphs and modern Muslim leaders have failed to bring unity to the Muslim community.”

Critically evaluate this claim.

Answers may include:

- Consideration of the careers of Abu Bakr, Umar, Uthman, Ali.
- Consideration of the strengths of the caliphs.
- Consideration of the weaknesses of the caliphs.
- Consideration of the extent to which they were successful in uniting the community, e.g. those who left the faith, rebellions in tribes, the Wars of the Riddah, the Kharajite split, the Shia split, rebellious governors.
- Consideration of the extent to which the first four caliphs were able to establish unity in the sense of peace.
- Consideration of the unity achieved in a rapidly expanding empire, taxation system, appointment of governors.
- Consideration of the significance of bringing a written version of the Qur’an to completion.
- Consideration of the extent to which Muslim leaders bring unity to the Muslim community on a local and international level.
- Consideration of the views of ISIS or others who wish to re-establish the Caliphate, ongoing terrorism, justification of such actions, the division caused.
- Ongoing disputes between the Sunni and Shia, persecution.
- Islam as a religion of peace and love and unity with emphasis on the development of ummah.
- How the Qur’an, the Sunnah and the Hadith require all Muslims to work for the unity of the ummah.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

AVAILABLE  
MARKS

3 (a) How does the Qur'an inform the Islamic understanding of marriage for women?

AVAILABLE  
MARKS

Answers may include:

- Improvement in the treatment of women compared to pre-Islamic Arabia.
- Surahs of the Qur'an may be referred to.
- Consideration of how women may enjoy an improved status in marriage, e.g. can receive a dowry, women participate in the marriage contract, consent to it, can divorce, are to be protected in marriage and are to protect their husband and children.
- Married women are to show modesty when in public.
- Consideration of Islamic acceptance of different, but equally important roles of married women.
- Consideration of how women can initiate a divorce under Islamic teaching before a court, with a reason, a witness needed, loss of dowry.
- Muslim women expected to marry a Muslim man though can marry Jews or Christians as well.
- Possible reference to polygamy, which is permitted as long as the wife agrees to it in the marriage contract.
- Discussion as to how culture and a religion can become confused in relation to marriage, e.g. arranged marriage which is not Islamic teaching, the family taking the dowry, divorce being made very difficult.

Accept valid alternatives

Mark in levels

(AO1)

[20]

**(b)** “The Islamic understanding of justice, law and punishment are unrealistic in the modern world.”

Critically assess this claim.

Answers may include:

- Consideration of how relevant crimes against Allah would be in more western or secular societies.
- Consideration of how acceptable it would be in the modern world to treat public and private crimes differently.
- Consideration of the relevance and acceptability of physical punishments such as amputations, flogging or the death penalty for serious crimes, Hadd.
- Consideration of the acceptability of punishing someone harshly for apostasy.
- Consideration of the Islamic view that punishment should be carried out in public.
- Consideration of the Islamic emphasis on deterrent rather than reform as the aim of punishment.
- The importance of justice within Islam, how it is a moral virtue and how it is close to equality, the importance of forgiveness.
- Consideration of the view that the Islamic view of justice may well be acceptable and applied in some Muslim countries, but rejected by other Islamic countries due to their understanding and application of Shariah.
- Consideration of the different Muslim views that exist, traditional and more progressive.
- Consideration of the Islamic view that all people should be equal before the law.
- Consideration of the relevance of the Islamic view that the punishment should equal the crime.
- Consideration of the Islamic view that in some crimes of a less serious nature there can be flexibility over the punishment, Tazir.
- Consideration of the Islamic view that the accused is entitled to representation, guilt must be proven, there is a right of appeal.
- Consideration of how Islamic views and cultural practices can become confused.
- Consideration of how realistic and effective other legal systems are in dealing with crime.
- Recognition of the Islamic view as legitimate in a world of different value systems.
- Consideration of the Islamic view of the sanctity of Human Life.

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]

Students 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]

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

Section B

AVAILABLE  
MARKS

Synoptical Assessment

Theme: Conflict, Freedom of Belief and Orthodoxy

You **must** answer this question

- 4 (a) With reference to one example, discuss the reasons for challenges to religious orthodoxy. You must support your answer with reference to at least one other unit of study.

Answers may include:

- Consideration of one example.
- Consideration of the reasons why there are challenges to religious orthodoxy within religious communities or philosophical groups, past or present.
- Consideration of the role of key people in challenging or maintaining orthodoxy.
- Consideration of how different orthodoxies can exist and clash.
- Consideration of how ideas about orthodoxy can change and create challenges depending on historical context or scientific discovery.
- Consideration of the role of key people or groups who try to challenge orthodoxy or settle disputes over orthodoxy.
- Consideration of the significance of religious rituals, or other symbolic actions as a source of challenge in relation to orthodoxy.
- Consideration of the significance of sacred texts which are central to religious communities in disputes over orthodoxy.
- Consideration of the impact of differing opinions, beliefs, interpretations, divisions within religious communities in relation to causing a challenge.
- Consideration of the impact of change, in relation to orthodoxy, on religious communities and their willingness to adapt or change, remain relevant, tolerant, able to grow, survive and maintain faith.

Accept valid alternatives

Mark in levels

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

(AO1)

[20]

- (b) “Debates over orthodoxy and heresy continue to divide religious communities.”  
 Critically assess this claim. You must refer to other aspects of human experience in your answer.

Answers may include:

- Reference to the quotation.
- Assessment of the claim in relation to other aspects of human experience.
- An open-ended response citing relevant historical and/or contemporary examples.
- Consideration of the impact of having to conform to orthodox theological ideas within a religious community, the possibility of division, accusations of heresy and conflict.
- Consideration of examples of people accused of heresy in the past or present.
- Consideration if orthodoxy debates are the main source of division in religious communities or if there are other sources of division which are more dominant.
- Consideration if issues arising out of orthopraxy are more divisive in the modern world.
- Consideration of the divisive impact of debates over moral ideals within a religious community.
- Consideration of the divisive potential of sacred texts, their interpretation, their application and the impact of this on orthodoxy.
- Consideration of the possibility of tolerance and freedom of conscience in relation to orthodoxy in religious communities and avoiding division.
- Consideration of the possibility or otherwise of being able to change one’s orthodoxy in relation to religious beliefs.
- Possible consideration of the challenge of secularism, how atheism could present the greatest challenge rather than orthodoxy.
- Consideration of how orthodoxy brings strength and unity to those facing persecution for their faith.

Accept valid alternatives

Mark in levels

Students must engage with other aspects of human experience to access

Bands 3–5

(AO2)

[30]

50

**Section B**

**50**

**Total**

**150**

**AVAILABLE  
MARKS**