



*Rewarding Learning*

**ADVANCED SUBSIDIARY (AS)  
General Certificate of Education**

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## **Religious Studies**

**Assessment Unit AS 6**

*assessing*

**An Introduction to Islam**

**[SRE61]**

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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 and examples</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>	[21]–[25]
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 and examples</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>	[16]–[20]
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 and examples</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>	[11]–[15]
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 and/or examples</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>	[6]–[10]
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 and/or examples</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>	[0]–[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</li> <li>• An excellent attempt at the application of beliefs, values and teachings to the question asked</li> <li>• An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience</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 terminology with accurate use of spelling, punctuation and grammar</li> </ul>	[21]–[25]
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 at the application of beliefs, values and teachings to the question asked</li> <li>• A very good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience</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>	[16]–[20]
3	<ul style="list-style-type: none"> <li>• A reasonable response demonstrating a good attempt at critical analysis</li> <li>• A good attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience</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>	[11]–[15]
2	<ul style="list-style-type: none"> <li>• A limited response demonstrating a modest attempt at critical analysis</li> <li>• A limited attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience</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>	[6]–[10]

Band	AO2 Performance Descriptors	Marks
1	<ul style="list-style-type: none"> <li>• A basic response demonstrating little attempt at critical analysis</li> <li>• A basic attempt at the application of beliefs, values and teachings to the question asked</li> <li>• A basic attempt using evidence and reasoning to construct well informed and balanced arguments which fail to relate, where necessary, to other aspects of human experience</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>	[0]–[5]

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

## 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).

## AS 6 AO1 Marking Guidance S2021

### Q1a

B2 Generalised answer on the Pillars with limited profiling of Salat.

B3 Broad response on Salat-generalality evident, largely descriptive.

B4 Very good attempt on the preparations for Salat with **understanding** clearly evident in the accompanying commentary.

HB4 Clear and informed response building on B4 with particular prominence being given to the importance of personal and Friday prayer, e.g., demonstrating submission to Allah, creating a sense of ummah.

B5 Highly informed response building on HB4 enhanced by the quality of detail and insight offered, e.g., the technical language associated with prayer.

HB5 Comprehensive and highly articulate response with some sophistication evident, e.g., how participation in prayer is testament as to how the Muslim understands the nature of God, prayer as reinforcing awareness of submission to the will of Allah.

### Q2a

B3 Broad response on Hajj and Eid ul Adha, possibly stronger on one than the other – generality evident, largely descriptive.

HB3 Highly skilled narrative account covering both aspects.

B4 Very good attempt at **explaining** some of the rituals of Hajj and Eid ul Adha.

HB4 Clear and informed response on the extent of the rituals and why they are observed with direct reference to how they recall religious history.

B5 Highly informed response building on HB4 with further detail and insight offered, e.g., idea of purification, judgement, community dimension.

HB5 Comprehensive and highly articulate response with some sophistication evident, e.g., in the technical language used.

### Q3a

B3 Broad descriptive response recalling events from the life of Muhammad relevant to him as prophet, preacher and military leader, perhaps stronger on some than others.

B4 Very good attempt at identifying and examining the **evidence** for Muhammad as prophet, preacher and military leader.

HB4 Clear and informed response on how the evidence reveals Muhammad as a **skilful** prophet, preacher and military leader.

B5 Highly informed response building on HB4 with further detail and insight offered, e.g., the detail on the evidence provided.

HB5 Comprehensive and highly articulate response with some sophistication evident, e.g., in the technical language and vocabulary used.

#### Q4a

B3 Broad descriptive response on Sharia and the Law Schools perhaps stronger on one aspect than the other.

B4 Very good attempt at explaining the concept of Sharia, the possible sources and the Law Schools though possibly stronger on some aspects.

HB4 Clear and informed response on Sharia, the sources and the Law Schools with a focus on explaining their **importance**.

B5 Highly informed response clearly focusing on **importance** with detail and insight evident, e.g., the impact on the lives of Muslims, the influence of geographical location.

HB5 Comprehensive and highly articulate response with some sophistication evident, e.g., how difficult it is to define Sharia, how differences between the Law Schools creates issues over interpretation, differing Sharia systems.

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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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#### AS 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 largely one sided with little scope given to competing views.

B4 **Very good** attempt at CA with clear engagement with the set task with some relevant evidence and reasoning employed in the attempt to provide a balanced response though not necessarily 50/50.

HB4 Line of enquiry relatively easy to follow enhanced by the quality of debate offered with some maturity evident.

B5 **High quality** attempt at CA with **well informed** debate reflected with clarity and coherence.

HB5 Response of **consistently high-quality** CA with some sophistication evident.

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Students must engage with other aspects of human experience to access Bands 3–5 for Section B AO2 tasks.

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

## Section A

Answer **one** question from Section A

AVAILABLE  
MARKS

- 1 (a) Discuss how a Muslim prepares for Salat, and consider why personal and Friday prayer are important.

Answers may include:

- Salat is one of the five pillars of Islam, carried out the most regularly.
- The muezzin prepares the Muslim community by alerting them to the times for prayer.
- Muslims prepare their body by carrying out wudu, ritual washing, which they may repeat each time they pray.
- Washing is both practical and symbolic, sand can be used.
- In washing their bodies Muslims are also preparing their minds for worship of Allah, their motives should be pure.
- Pray in the direction of the Ka'ba in Mecca.
- Personal prayer could be carried out at home, in a mosque or anywhere, prayer reminds Muslims of Allah regularly, prayer helps them to submit to Allah in all aspects of their lives, prayer demonstrates submission and Muslims will be rewarded in the afterlife.
- Salat is carried out by reciting the Qur'an, in Arabic.
- Communal Friday prayer gives a sense of ummah as Muslims recite the same words and follow the same bodily movements/rakah, they acknowledge each other and the recording angels.
- Women may attend the mosque but pray behind the men.

Accept valid alternatives

Mark in levels

(AO1)

[25]

**(b)** “For a Muslim all of life is worship (ibadah).”  
To what extent is this claim seen more in the observance of the Pillars than any other aspect of Islam? Justify your answer.

Answers may include:

- Consideration of the five Pillars.
- Shahadah could be seen as the beginning of worship, confession of faith, repeated regularly.
- Salat is daily regular worship.
- Zakat requires Muslims to give money, which purifies their money, makes their prayers more effective, proves they are Muslims, shows concern for the poor in the ummah.
- Sawm involves fasting, reading, praying, showing gratitude for the Qur’an, sharing food with the community and the poor.
- Hajj shows the international fraternity of the Muslim community in their worship.
- Reference may be made to other evidence such as morality, festivals, caring for the poor and obedience to Sharia Law.
- Many Muslims see Islam as a way of life, and all of their lives should be submitted to Allah.
- The rituals could become empty if repeated in a meaningless way.
- Correct motives are essential if any act is to be worship.
- Some Muslims may become misinformed or misled and do things which they consider to be worship but are not, e.g. acts of terror.

Accept valid alternatives

Mark in levels  
(AO2)

[25]

50

AVAILABLE  
MARKS

- 2 (a) Explain how the rituals of Hajj and Eid ul Adha help Muslims to remember their religious history.

AVAILABLE  
MARKS

Answers may include:

- Reference to some of the main rituals of **Hajj**.
- Remembering Muhammad's life.
- Remembering Muhammad's observance of Hajj.
- Circling the Ka'ba, recalls the origins of the faith in Mecca, the circling of angels in heaven, sense of belonging to an ancient community.
- Gives a sense of ancestry, forgiveness, rededication of your life to Allah, commitment to resisting evil.
- Entering a state of ihram, the wearing of white and the symbolism of equality and purity.
- Running between the hills of Safa and Marwah, remembering the search of Hagar for water.
- Praying at Arafat, remembering Adam and Eve, the forgiveness of sins.
- Collecting of stones at Muzdalifah, throwing stones at Mina to remember the resistance of Abraham, Sarah, Ishmael, commitment to resisting evil.
- The celebration of **Eid ul Adha**, the symbolism of personal submission to Allah, remembering Abraham and how he was tested and asked to sacrifice Ishmael, remembering the poor, sharing food.
- The return to Mecca, final circling, once in a lifetime experience, deeply moving, brings reward, honoured within the community.
- Those who are excused from not completing Hajj.
- The reward for submission to the will of Allah.
- Commitment to monotheism.
- Remembering that Islam is an ancient faith which began with Abraham and was restored by Muhammad.

Accept valid alternatives

Mark in levels

(AO1)

[25]

**(b)** “Islamic festivals, more than anything else, give Muslims a very clear sense of identity.”

Assess this claim. Justify your answer.

Answers may include:

- There are two main festivals Eid ul Adha and Eid ul Fitr.
- Both festivals celebrate the completion of a Pillar, which gives a sense of belonging to the Muslim community.
- They are times of family and community celebration, gives a sense of belonging to a group.
- The poor of the community are always remembered which gives a sense of belonging and identity.
- Festivals remember the past and key people such as Abraham and Muhammad, which gives a sense of connection and identity.
- Consideration of the extent to which festivals give a sense of identity, depending on where you live, and whether or not Muslims are in the majority.
- Consideration of how significant the festivals are compared to the pillars.
- Consideration of other aspects of the faith which may give a greater sense of identity, e.g. the family, upbringing, geographical context, the local community, the mosque, Allah, the Qur’an, shared beliefs as found in the Articles of Faith.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

AVAILABLE  
MARKS

## Section B

AVAILABLE  
MARKS

Answer **one** question from Section B

- 3 (a) “Muhammad demonstrated that he was a skilful prophet, preacher and military leader.”

Examine the evidence for this statement.

Answers may include:

- Evidence drawn from Muhammad’s life.
- Specific reference to the terms prophet, preacher and military leader.
- Consideration of Muhammad’s call to be a prophet on the Night of Power.
- Consideration of Muhammad’s prophecy in relation to his ongoing revelations and the beginning of the production of the Qur’an.
- Consideration of Muhammad’s vision during the Night Journey where he meets and is comforted by the prophets before him.
- Consideration of how Muhammad was accepted in Medina and eventually Mecca and Arabia as a prophet.
- Consideration of Muhammad’s preaching in Mecca which was partly successful.
- Consideration of Muhammad’s preaching at Ta’if where he was stoned.
- Consideration of Muhammad’s preaching at the Fair of Ukaz and the signing of the two treaties.
- Consideration of how Muhammad showed military skill in winning over Medina, defeating the Jewish community, success in the Battles of Badr, Uhud and the Trenches.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) With reference to other aspects of human experience, evaluate the view that the religious call is increasingly questioned in a secular age. Justify your answer.

Answers may include:

- Reference should be made to other aspects of human experience either historical and/or contemporary.
- Consideration of how a religious calling could be viewed in a secular age where religious belief may seem old fashioned or irrelevant.
- Consideration of how a religious calling may be assumed to be false in a scientific age.
- Consideration of how a religious calling may be assumed to be a delusion in an atheistic age.
- Consideration of how a religious calling may be assumed to be undesirable in a individualistic or hedonistic age.
- Consideration of the extent to which religious believers must have a sense of calling or conversion.
- Consideration of how a religious calling could be confusing for the individual.
- Consideration of how a religious calling could be resisted by someone.
- Consideration of how a sense of calling may convince someone of the existence of God.
- Consideration of how a calling may give someone a sense of direction and purpose in life.
- Consideration of how a religious call may offer comfort and reassurance when facing hardship.
- Consideration of how a religious calling could give someone inspiration to go on to achieve great things.
- Consideration of how a sense of calling could bring a sense of unity with other religious believers in a community.
- Consideration of how a religious calling determines beliefs, determines religious practices, determines morality, determines their life-style day by day.
- Possible consideration of the issue of hypocrisy – some people claim to have a religious call but their actions do not reflect this.

Accept valid alternatives

Mark in levels

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

(AO2)

[25]

50

AVAILABLE  
MARKS

4 (a) Discuss the importance of Sharia and the Law Schools in Islam.

AVAILABLE  
MARKS

Answers may include:

- Consideration of the fundamental authority of the Qur'an for Muslims, Allah's final uncorrupted revelation, the ultimate authority.
- Explanation of the concept of Shariah, 'a clear straight path', the possible sources of Shariah: Qur'an, Sunnah, Hadith, Custom, Opinion, Consensus, Analogy.
- Consideration of the significance of the Sunnah collections which provide the example of the prophet Muhammad, who lived out the Qur'an.
- Consideration of the significance of the Hadith collections which provide teachings of the prophet Muhammad, problem of reliability, huge volumes of material.
- The four Law Schools: Hanifite, Hanbalite, Shafiite, Malikite and their distinctive acceptance and rejection of sources.
- Consideration of the significance of geographical location, in relation to the Law Schools and their application of Sharia, e.g. Saudi Arabia, Turkey, Africa.
- Consideration of how these sources add to the Qur'an as sources of guidance for Muslims.
- Consideration of the role and authority of the community, the mosque, the Imam in how they interpret and apply the Qur'an and Sharia.

Accept valid alternatives

Mark in levels

(AO1)

[25]

**(b)** With reference to other aspects of human experience, consider the view that for a religious believer, living the perfect moral life is impossible. Justify your answer.

Answers may include:

- Reference should be made to other aspects of human experience either historical and/or contemporary.
- Consideration of the words 'perfect' and 'impossible'.
- Consideration of reasons why it may be impossible for religious believers to live a perfect moral life.
- The significance and challenge of changing attitudes in society about moral issues, e.g. sexuality, honesty, authority.
- The significance of believers wishing to assimilate into the community and reject some of the traditional moral values.
- The challenge presented by new moral issues which have arisen, due to technological or scientific advances.
- The significance of having a religious text, the challenge of understanding it and applying it.
- The significance of pressure from family, the religious community, the religious leaders.
- The significance of personal commitment, even if challenging or impossible.
- The expectation that religious obedience will be challenging or impossible.
- The significance of interpreting a religious text in a literal way, which may make obedience easier.

Accept valid alternatives

Mark in levels

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

(AO2)

[25]

50

**Total**

**100**

**AVAILABLE  
MARKS**