



Rewarding Learning

ADVANCED
General Certificate of Education
2023

Religious Studies

Assessment Unit A2 6

assessing

Islam in a Contemporary Context

[ARE61]

MONDAY 19 JUNE, AFTERNOON

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

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

Section A

**AVAILABLE
MARKS**

Answer **two** questions from Section A

1 (a) Outline how al'Qadr (predestination) is understood in the Muslim community.

Answers may include:

- An attempt to refer to the question directly.
- Consideration of the traditional Islamic understanding of al'Qadr or predestination, Allah wills everything, 'It is the will of Allah'.
- Consideration of the challenge of believing that Allah wills both good and evil.
- Consideration of the significance of human free will, or otherwise.
- Consideration of the significance of good and bad deeds, final judgment, if destiny is predetermined.
- Consideration of the challenge to be motivated to do good, if fate is already decided.
- Consideration of how different groups and individuals tried to resolve this in the past and may have influenced views today.
- The Mutazalite view which stressed human free will and rejected predestination, declared heretics. The Shi'a also adopted this view.
- Al Ashari combined free will and predestination, Allah knows what people will do before they do it, it is up to humans to decide if they submit to Allah's will.
- In the Middle Ages strict predestination was the view taken, 'InshAllah', it is the will of Allah.
- A modern approach, humans decide what they will do, but this does not conflict with the foreknowledge of Allah.
- If we cannot understand the mystery of Allah and the apparent paradox of predestination and free will it is because we, as human beings, have a limited understanding.
- Consideration of how Muslims are to respond to destructive events in the world today, e.g. natural disasters, acts of violence.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) “Islamic teachings on Akirah (judgement and afterlife) are motivated by fear rather than submission to the will of Allah.”

Critically assess this view.

Answers may include:

- An attempt to make direct reference to the question and quotation.
- Consideration of the Islamic teaching that human beings are Allah’s vice regents on earth, and how this might give a sense of responsibility and motivation.
- Consideration of the teaching that this life is a preparation for the life to come, changes perspective, may motivate to think beyond the present.
- The Muslim view that this life is a test.
- Muslim’s believe that there will be a physical resurrection, Isa/Jesus will return to the Damascus mosque, alternative Shia beliefs about the Hidden Imam/Mahdi, a trumpet will sound, a spiritual battle between Allah and Dajjal.
- All humanity are gathered on the Plain of Judgement, good and bad deeds have been recorded by recording angels, these will be read out.
- Consideration of the Islamic emphasis on personal responsibility before Allah, if good deeds outweigh bad, paradise is granted; if bad deeds outweigh good, hell is granted.
- The Qur’an offers graphic descriptions of both paradise and hell, these may well motivate Muslims out of a sense of fear.
- Alternative views held within Islam, Allah’s ability to be gracious or to punish with hell for a short time, so perhaps for some there is a reduced sense of fear.
- Consideration of the view that only doing the right thing out of a sense of fear, is a somewhat basic level of response.
- Consideration of the significance placed on having correct intentions within the Islamic faith, actions done with a lack of genuine intention are worth little or nothing.
- Consideration of the possibility of other motivations such as the desire to live well, to live in a way which pleases Allah, done as part of worship, the Greater Jihad.
- Consideration of the possibility of other motivations such as the desire to serve the Muslim community.
- Consideration of the possibility of other motivations such as the desire to bring equality and justice in the world.
- Consideration of the degree to which fear and submission are significant.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

AVAILABLE
MARKS

2 (a) Discuss what is distinctive about Shi'a religious practices.

AVAILABLE
MARKS

Answers may include:

- An attempt to refer to the question directly.
- Consideration of how the Shi'a emphasis on Ali and Husayn and the belief in the Hidden Imam has impacted the observance of the Pillars.
- Consideration of aspects of Shi'a Pillars which have been altered.
- Consideration of how Ali has been added into the Shahadah, e.g. '... and I bear witness that Ali is the friend of Allah', which fundamentally alters the key beliefs of Islam, could even seem like shirk, the unforgivable sin.
- Consideration of Salah and how the head is prostrated onto baked mud tablets from Karbala, and may seem to overly honour Husayn and could seem like shirk.
- Consideration of how Shi'a want to show that only they are truly submitting to Allah and this is seen in the increased amount of money given as Zakat, 2.5% plus 20% of savings.
- Consideration of how Shi'a want to show that only they are truly submitting to Allah and this is seen in how Shi'a fasting is longer during Sawm, they fast until it is entirely dark.
- Consideration of how additional places are visited as well as Mecca on Hajj, such as Najaf and Karbala due to the honouring of Ali and Husayn, the rightful successors of the Prophet Muhammad according to the Shi'a.
- Consideration of the additional rituals carried out each year at Karbala, beating backs, wounding heads with chains and blades, chest beating, reenacting the Battle of Karbala and martyrdom of Husayn, the images of Husayn, beliefs relating to salvation through belief in Husayn's death, which could seem like heresy.
- Consideration of how these distinctive practices have caused conflict between the Sunni and the Shi'a.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) "From the death of Muhammad, the Sunni/Shi'a split continues to be the greatest challenge for the followers of Islam."
How far do you agree with this statement?

Answers may include:

- An attempt to make direct reference to the quotation.
- Consideration of the significance of the dispute over leadership in Islam, the two views which existed at the time, inheritance and election.
- Consideration of the crisis caused by Muhammad's death, there not being an obvious successor.
- Consideration of ongoing impact of the Sunni/Shi'a split, and the continuing splits between the Twelvers and Seveners, which further divided and weakened the community.
- Consideration of the ongoing impact of the split in different parts of the world, e.g. western contexts where Sunni and Shi'a may well worship together in an accepting and peaceful way.
- Consideration of the ongoing impact of the split in different parts of the world, e.g. Shi'a dominated countries such as Iran and Iraq.
- Consideration of the ongoing impact of the split in different parts of the world, e.g. where the minority group whether Sunni or Shi'a may experience prejudice or cruel treatment.
- Consideration of those who would like to have the caliphate reinstated.
- Consideration of whether or not this is the 'greatest challenge' facing the Muslim community.
- Consideration of the impact of other significant challenges: secularism, materialism, assimilation, economic challenges, immigration, seeking asylum, international terrorism, western values, pluralism.
- Acknowledgement that the challenges come from both within Islam and the wider world with perhaps the critical tension lying within Islam itself.
- Consideration of the extent to which the quotation has validity.

Accept valid alternatives

Mark in levels
(AO2)

[30]

50

AVAILABLE
MARKS

3 (a) Outline the different views on the role of women in Islamic worship.

AVAILABLE
MARKS

Answers may include:

- An attempt to directly address the question.
- Consideration of the traditional view that men lead worship in the mosque and in the home.
- A male of any age would lead the worship rather than a woman.
- Friday worship is an obligation for Muslim men.
- During worship in the mosque women are kept separate, behind the men or at home.
- Traditional view is that women would distract the men from their prayers.
- Muhammad's example and the Hadith would indicate that women were involved in mixed gender prayer but they did not lead it.
- Consideration of the reality that there are women Imams, but they are not allowed to lead men in prayer, only women.
- Consideration of the growth of Islamic feminism and the desire for women to be able to and welcome to lead mixed prayer.
- Consideration of the teaching of the Qur'an, which does not address the topic of women leading mixed prayer, so the traditional view is based on silence.
- Consideration of the view that only one Hadith teaches on this topic and it is considered to be a weak Hadith.
- Consideration of the argument that the spirit of the Qur'an encourages fair treatment of women throughout, and this should be taken into account in the debates over women leading mixed prayers.
- Leading Muslims who are academics and feminists have tried to move the situation forward (e.g. Amina Wadud).
- Consideration of the significance of geographical context in relation to this debate. Greater progression in western societies such as the UK and the USA (e.g. Amina Wadud and Taj Hargey).
- Reactions within the Muslim community are varied, the dominant view is the traditional stance, some have reacted with anger and threats of violence.

Accept valid alternatives

Mark in levels

(AO1)

[20]

- (b) “Qur’anic teaching reinforces equality between women and men.”
Critically evaluate this view.

Answers may include:

- Direct reference to the quotation.
- Consideration of the improvement in status for women compared to pre-Islamic Arabia.
- Surahs of the Qur’an may be referenced to show equality.
- Consideration of how women may enjoy equality or an improved status in daily life, e.g. can receive a dowry, women participate in the marriage contract, consent to it, own property, inherit, divorce, be educated, be protected and protect.
- Equality shown in that modesty is required of both men and women.
- Consideration of Islamic acceptance of different and but equally important roles of men and women.
- Consideration of how women can initiate a divorce under Islamic teaching before a court, with a reason, a witness needed, loss of dowry.
- For both men and women the demands of religious duties are the same and will be judged by Allah on the same basis.
- Consideration of how women are equal in that they are permitted to participate in public worship in the mosque.
- Women can train to be Imams.
- Consideration as to the extent to which equality has been achieved.
- Consideration of the view that men and women are not entirely equal, rather they have distinctive but complementary roles.
- Consideration as to whether or not equality has been achieved in relation to divorce or inheritance as the terms and conditions are quite different for men and women.
- How polygamy is permitted for men.
- How the Qur’an asserts male authority over women – “men are the managers of women”.
- Possible reference to Surah 4 – a controversial passage as a woman can be beaten if they disobey their husband.
- Consideration of how cultural norms can be confused with and contrary to Qur’anic teachings.
- Consideration of how tradition and religion can become confused with and contrary to Qur’anic teaching, in relation to equality.
- Consideration of whether or not the Qur’an promotes equality or just respect of 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"> • An excellent attempt at analysis with a full and highly informed response to the question. • Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A very high degree of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. 	[17]–[20]
4	<ul style="list-style-type: none"> • A very good attempt at analysis with a well informed response to the question. • 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. • A very good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. 	[13]–[16]
3	<ul style="list-style-type: none"> • A good attempt at analysis with a reasonably well informed response to the question. • Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. 	[9]–[12]
2	<ul style="list-style-type: none"> • A limited attempt at analysis with a limited response to the question. • Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A limited range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. 	[5]–[8]
1	<ul style="list-style-type: none"> • A basic attempt at analysis with a basic response to the question. • Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A basic range of evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. 	[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"> • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience. • An excellent attempt to evaluate aspects of, and approaches to, religion and belief. • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • An excellent attempt at providing personal insight and independent thought. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. 	[25]–[30]
4	<ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience. • A very good attempt to evaluate aspects of, and approaches to, religion and belief. • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A very good attempt at providing personal insight and independent thought. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. 	[19]–[24]
3	<ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience. • A good attempt to evaluate aspects of, and approaches to, religion and belief. • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A good attempt at providing personal insight and independent thought. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. 	[13]–[18]
2	<ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience. • A limited attempt to evaluate aspects of, and approaches to, religion and belief. • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A limited attempt at providing personal insight and independent thought. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. 	[7]–[12]
1	<ul style="list-style-type: none"> • A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience. • A basic attempt to evaluate aspects of, and approaches to, religion and belief. • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A basic attempt at providing personal insight and independent thought. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. 	[1]–[6]

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

Section B

AVAILABLE
MARKS

Synoptic Assessment

Theme: Conflict, Freedom of Belief and Orthodoxy

You **must** answer this question

- 4 (a) “Reformation and change within a religion creates conflict.”
With reference to **one** example, present a case for this statement. You must support your answer with reference to at least **one** other unit of study.

Answers may include:

- Consideration of one example.
- Consideration of key times when issues have arisen for religions requiring reformation and change.
- Consideration of the role of key people who have been the agents of reformation and change.
- Consideration of the role of key people who have resisted change or actively challenged change.
- Consideration of the role of religious beliefs which have led to reformation and change.
- Consideration of the role of religious beliefs as a basis for resisting change.
- Consideration of possible sources of conflict, e.g. women in ministry, accommodation of same sex relationships.
- Consideration of how religious ideas and beliefs can change and create different perspectives on issues, depending on historical context or scientific discovery.
- Consideration of key religious groups who have fought for change or resisted change.
- Consideration of the significance of sacred texts in inspiring or resisting reformation and change.
- Consideration of the impact of religious communities in seeking change, creating conflict or being powerful agents of change.

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) Critically assess the claim that freedom of belief within a religious community is more positive than negative.

You must refer to other aspects of human experience in your answer.

Answers may include:

- Reference to the question.
- Reference to other aspects of human experience.
- Consideration of fundamental beliefs and teachings which may promote or discourage religious freedom.
- Consideration of the extent to which religious freedom is possible in religious communities or geographical settings.
- Consideration of how an individual can have personal religious freedom, whether expressed or not.
- Consideration of the role of religious texts in promoting or discouraging religious freedom.
- Consideration of the potential positive impact of religious freedom: liberation, tolerance, acceptance, reflection, change, inclusion.
- Consideration of the potential negative impact of religious freedom: confusion within a community, doubt, conflict, violence, alienation, loss of faith.
- Consideration of the impact of religious freedom on those outside of the religious community: making the faith more or less attractive.
- Consideration as to whether or not religious freedom inevitably causes confusion.
- Consideration of how religious freedom might relate to politics and government systems.
- Consideration of how religious freedom is a human right and relates to social justice.
- Consideration of groups or communities who have tried to bring religious freedom.
- Acknowledgement of ongoing tension between orthodoxy and what is perceived as heretical within religious communities.

Accept valid alternatives

Mark in levels

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

(AO2)

[30]

50

Section B

50

Total

150

**AVAILABLE
MARKS**