



Rewarding Learning

**ADVANCED
General Certificate of Education
2013**

Religious Studies

Assessment Unit A2 7

assessing

Religious Belief and Competing Claims

[AR271]

THURSDAY 6 JUNE, MORNING

**MARK
SCHEME**

GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study.

In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.

- Critically evaluate and justify a point of view through the use of evidence and reasoned argument.

In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

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

There are separate levels of response for Section A and Section B of the A2 paper.

A2 BANDS

AO1 (30 marks)

<p>Band 5</p> <ul style="list-style-type: none">• A full and highly informed response to the task.• Demonstrates comprehensive understanding and accurate knowledge.• A very high degree of relevant evidence and examples.• A very sophisticated style of writing set within a clear and coherent structure.• An extensive range of technical language and terminology.• An almost totally faultless use of spelling, punctuation and grammar.	25–30
<p>Band 4</p> <ul style="list-style-type: none">• A reasonable and well informed response to the task.• Demonstrates a high degree of understanding and almost totally accurate knowledge.• A very good range of relevant evidence and examples.• A mature style of writing set within a mainly clear and coherent structure.• A wide range of technical language and terminology.• A mainly accurate use of spelling, punctuation and grammar.	19–24
<p>Band 3</p> <ul style="list-style-type: none">• A good response to the task.• Demonstrates a reasonable degree of understanding and mainly accurate knowledge.• A good range of relevant evidence and examples.• A reasonably mature style of writing with some coherent structure evident.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	13–18
<p>Band 2</p> <ul style="list-style-type: none">• A limited response to the task.• Demonstrates some knowledge and understanding.• A basic range of evidence and/or examples.• Style of writing is just appropriate.• Structure is disorganised in places.• Limited range of technical language and terminology.• Limited command of spelling, punctuation and grammar.	7–12
<p>Band 1</p> <ul style="list-style-type: none">• A very basic response to the task.• Demonstrates minimal knowledge and understanding.• Little, if any, use of evidence and/or examples.• Inappropriate style of writing within a poor structure.• A very basic range of technical language and terminology.• Very poor use of spelling, punctuation and grammar.	0–6

AO2 (20 marks)

Band 5 <ul style="list-style-type: none">• A comprehensive and coherent response demonstrating an excellent attempt at critical analysis, supported by a high awareness of scholarly views.• Very good personal insight and independent thought expressed through a highly developed argument which is set, where necessary, in the context of wider aspects of human experience.• An extensive range of technical language and terminology.• An almost totally faultless use of spelling, punctuation and grammar.	17–20
Band 4 <ul style="list-style-type: none">• A very good response demonstrating a very good attempt at critical analysis, supported by a good awareness of scholarly views.• Good personal insight and independent thought expressed through a developed argument which is set, where necessary, in the context of wider aspects of human experience.• A wide range of technical language and terminology.• A mainly accurate use of spelling, punctuation and grammar.	13–16
Band 3 <ul style="list-style-type: none">• A reasonable response demonstrating a good attempt at critical analysis, supported by an awareness of the views of some scholars.• Some personal insight and independent thought expressed through reasonable argument which is set, where necessary, in the context of wider aspects of human experience.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	9–12
Band 2 <ul style="list-style-type: none">• A limited response demonstrating a modest attempt at critical analysis, with limited awareness of scholarly views.• Limited personal insight and independent thought expressed through some argument.• A good range of technical language and terminology.• Reasonably accurate use of spelling, punctuation and grammar.	5–8
Band 1 <ul style="list-style-type: none">• A very basic response demonstrating little attempt at critical analysis, with minimal awareness of scholarly views.• Poor personal insight and/or independent thought.• Shallow argument.• Limited range of technical language and terminology.• Limited command of spelling, punctuation and grammar.	0–4

Section A

AVAILABLE
MARKS

- 1 (a) An outline and discussion of the relationship between scientific and religious world views may include, e.g.:
- the historical rise of scientific ideas
 - an exploration of the view of science and religion as being in a state of conflict
 - scientific and religious views of the origins of the universe and of life on earth
 - contrasting views of the nature of humanity, the source of morality and human destiny
 - reference to the views of key thinkers, theistic and atheistic – Darwin, Dawkins, Russell, Kant, Aquinas, Plantinga, Teilhard de Chardin
 - contrasting positions concerning the existence of the supernatural, Divine and life after death
 - acceptance or rejection of a Divine Creator, absolute source of truth and morality
 - reference to the views of a variety of schools of thought – Humanism, Utilitarianism, Existentialism, Marxism
 - reference to various faith traditions – Christian, Jewish, Muslim
 - science as having its limitations – at best, it is an approximation of a true story
 - success of science in areas of science and technology
 - an exploration of an accommodationist position – science and religion as mutually beneficial. [30]
- (b) A critical assessment of the view that the domination of scientific thinking is dangerous may include, e.g.:
- reference to the views of selected schools of thought – Empiricism, the Eugenics movement, Neo Darwinism
 - specific examples of where science has clashed with religious positions – population control, cloning, IVF, stem cell research
 - exploration of the dangers of fundamentalism – scientific or religious
 - counter-challenges to the stated claim – examples of how science has benefited humanity in the areas of technology and medical research
 - exploration of occasions where religion has suppressed scientific truths
 - the risk of ideological systems claiming a basis in science and subsequent consequences. [20]

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- 2 (a)** An outlining and examination of the contribution of Sigmund Freud to an understanding of religious belief may include, e.g.:
- the contribution of Freudian psychology to the study of religion
 - the impact of key teachings of Freud – the Primal Horde, the Oedipus Complex, race memory
 - an exploration of Freud’s analysis of the origins and function of religion
 - the nature of Freud’s rejection of religion, as a harmful neurosis, the product of human wish fulfilment
 - reference to the origins of religious rituals
 - reference to selected writings of Freud – The Future of an Illusion, Civilisation and its Discontents
 - a discussion of the insights offered by Freud concerning the human mind – Id, Ego and Super Ego and the role of the libido
 - a brief outlining of Freud’s life and career
 - a critique of Freud’s contribution – modern challenges to the Oedipus Complex and Primal Horde theories. [30]
- (b)** A critical evaluation of the claim that God only exists in the mind may include, e.g.:
- reference to Freud’s view of religion as an illusion
 - reference to the views of relevant scholars – Feuerbach, Kant, Jung, Otto
 - an exploration of Jung’s teachings concerning archetypes
 - reference to the views of various schools of thought in broad agreement with the stated claim – Secular Humanism, Marxism, Utilitarianism, Neo Darwinism
 - an exploration of the distinction between illusion and delusion
 - counter challenges to the stated claim – theism’s assertion of the reality of God
 - an exploration of “proofs” for God’s existence
 - reference to sacred texts in support of God’s existence
 - Divine existence as lying outside the remit of scientific enquiry
 - the evidence of science that the universe operates without the need for any reference to the Divine. [20]

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- 3 (a)** An explanation of the reasons for Karl Marx's rejection of religion with reference to the stated claim, may include, e.g.:
- the criticism of religion as the premise of all criticism
 - Marx's rejection of religion as part of a process of oppression and as a profoundly reactionary force
 - an exploration of Marx's view of the origins and function of religion
 - Marx's belief that in a Communist Utopian society religion would wither away
 - Marx's rejection of religion as an alienating force and product of an alienated state
 - the links between religion and oppressive governments and States
 - reference to selected writings of Marx – The Communist Manifesto
 - reference to Marx's rejection of God and the Institutional Church
 - an exploration of the influences on Karl Marx's view of religion – Feuerbach, Strauss, Bauer
 - reference to relevant biographical facts – his family's conversion to Christianity, anti-Semitic experiences in Germany. [30]
- (b)** A critical assessment of the claim that Karl Marx had little understanding of human nature may include, e.g.:
- an exploration of Marx's optimistic view of the nature of humanity in general and of the Proletariat in particular
 - Marxism's failure to acknowledge humanity's religious needs
 - Marx's vision of a Utopian future as overly positive and unrealistic
 - Marxism as offering a Christian vision without Christ
 - the fundamentally sinful nature of humanity, humanity's need for salvation and redemption
 - reference to the experiences of Communist revolutions and States
 - theism's rejection of Marx's secular and materialistic vision of humanity
 - challenges to the stated claim – Marxism as providing clear steps towards an egalitarian future
 - comparisons between Marxist view of humanity and that of Christianity, Existentialism
 - the strengths and continuing impact of Marxist analysis for individuals and States
 - cooperation between Christianity and Marxism notably seen in the field of Liberation Theology
 - religion's continued success
 - individual worth is only seen in terms of the value to the state. [20]

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- 4 (a) An identification and discussion of the main features of a secular approach to morality may include, e.g.:
- an exploration of the source, nature and key criteria of secular morality
 - an exploration of humanity's role as moral law provider
 - reference to the views of selected schools of thought – Utilitarianism, Existentialism, Secular Humanism
 - reference to key principles such as the principle of Utility, the primacy of individualism and freedom of choice, the dominance of evolutionary drives
 - an exploration of relevant writings – Humanist Manifestos
 - rejection of the supernatural and Divine with particular reference to morality
 - rejection of moral absolutism and the promotion of moral relativism
 - reference to the views of relevant scholars – Comte, Blackham, Huxley, Stuart Mill, Bentham, Kant
 - rejection of the concept of sin and all forms of supernatural justice
 - identification of the risks inherent in an exclusively secular approach to morality
 - the absence of revelation and any externally imposed absolute morality. [30]

- (b) A critical evaluation of the view that there is no common ground between a secular and religious view of morality may include, e.g.:
- an exploration of fundamental differences concerning the source of morality – as Divine or human
 - secularist rejection of sacred texts and Divine Law
 - reference to common values such as justice, integrity, truth and the pluralist nature of modern society
 - reference to the concept of Natural Law
 - reference to selected thinkers – Aquinas, Kant, Benedict XVI, Alain DeBotton
 - specific examples of where secular and religious views of morality clash, concerning sexuality, attitudes towards the right to life and right to death
 - reference to the views of religious fundamentalism concerning morality and the exclusivist nature of Divine truths
 - the shared fundamental grounds of the Human Rights Charter
 - religion does not have a monopoly on ethics. [20]

Section A

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GCE Religious Studies

A2 Mark Scheme (A2 1 – A2 8)

Synoptic Assessment

Levels of Response

The specification requires that candidates demonstrate the following assessment objectives in the context of the learning outcomes and skills set out in the specification.

- Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples, and correct language and terminology appropriate to the course of study. In addition, for synoptic assessment, A Level candidates should demonstrate knowledge and understanding of the connections between different elements of their course of study.
- Critically evaluate and justify a point of view through the use of evidence and reasoned argument. In addition, for synoptic assessment, A Level candidates should relate elements of their course of study to their broader context and to aspects of human experience.

Each of the two assessment objectives has been categorised into five levels of performance relating to the respective abilities of the candidates.

Having identified, for each assessment objective listed on pages 10 and 11, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

It is important that in the marking of the synoptic assessment unit, assistant examiners take account of the candidate's abilities in drawing together strands of knowledge and understanding from at least two different content areas.

Using the chosen theme, candidates will be expected to explore connections between elements of the selected areas of study. They should make appropriate use of the content as set out in the subject content for each module.

The five strands of knowledge and understanding act as a common and unifying structure for the specification. These are:

- the key concepts within the chosen areas of study, (e.g. religious beliefs, teachings, doctrines, principles, ideas and theories) and how these are expressed in texts, writings and/or practices
- the contribution of significant people, tradition or movements to the areas studied
- religious language and terminology
- major issues and questions arising from the chosen areas of study
- the relationship between the chosen areas of study and other specified aspects of human experience

In particular candidates should demonstrate the ability to relate such connections to other aspects of human experience.

A2 BANDS

AO1 (30 marks)

<p>Band 5</p> <ul style="list-style-type: none">• A full and comprehensive understanding of the connections between the selected areas of study in relation to the theme.• Well integrated response.• Clear and critical analysis.• Highly accurate use of evidence and examples.• Sophisticated style of writing. Very well structured and coherent throughout.	25–30
<p>Band 4</p> <ul style="list-style-type: none">• A high degree of understanding of the connections between the selected areas of study in relation to the theme.• A well integrated response.• Some very good critical analysis.• Mainly accurate use of evidence and examples.• Mature style of writing.• Well structured and coherent throughout.	19–24
<p>Band 3</p> <ul style="list-style-type: none">• A good understanding of the connections between the selected areas of study in relation to the theme.• For the most part an integrated response.• Reasonable degree of critical analysis.• A good degree of accurate evidence and examples.• Reasonably mature style of writing.• Some evidence of good structure and coherence.	13–18
<p>Band 2</p> <ul style="list-style-type: none">• A limited understanding of the connections between the selected areas of study in relation to the theme.• Mere juxtaposition of the two areas of study, perhaps emphasising one content area at the expense of another.• A limited attempt at critical analysis.• Insufficient use of accurate evidence and examples.• Immature style of writing.• Lacking in structure and coherence.	7–12
<p>Band 1</p> <ul style="list-style-type: none">• A basic understanding of the connections between the selected areas of study in relation to the theme.• Demonstrating only partially accurate knowledge of the different content areas studied.• Little attempt, if any, at critical analysis.• Inappropriate style of writing with a very basic structure.	0–6

AO2 (20 marks)

Band 5 <ul style="list-style-type: none">• A comprehensive analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very effective comparison and evaluation of scholarly viewpoints.• Mature personal insight and independent thought.• A very well sustained and critical argument, expressed accurately and fluently with considerable sophistication using a wide range of terminology.	17–20
Band 4 <ul style="list-style-type: none">• A good analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very good comparison and evaluation of scholarly viewpoints.• Good personal insight and independent thought.• A well sustained and critical argument, expressed accurately, fluently and using a range of terminology.	13–16
Band 3 <ul style="list-style-type: none">• A reasonable analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Very good comparison and evaluation of scholarly viewpoints.• Some evidence of personal insight and independent thought.• A line of argument, expressed accurately and using some relevant terminology.	9–12
Band 2 <ul style="list-style-type: none">• A limited analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Some comparison and evaluation of scholarly viewpoints.• Limited personal insight and independent thought.• Little evidence of critical argument.• Inaccuracies evident.	5–8
Band 1 <ul style="list-style-type: none">• A basic analysis of the statement in relation to connections made between the areas of study and other aspects of human experience.• Little, if any, comparison and evaluation of scholarly viewpoints.• Minimal personal insight and independent thought.• A basic attempt to follow a line of argument.• Imprecisely expressed.	0–4

Section B

AVAILABLE
MARKS

- 5 (a)** An examination of how ideas have shaped leadership, with reference to at least **two** different areas of study may include, e.g.:
- an examination of how key religious and/or secular ideas have shaped leadership
 - an exploration of a range of ideas, e.g. the acceptance or rejection of the Divine; the desire to challenge and change reality; revolutionary call; view of humanity the universe and the human condition; teleological vision, and the impact of such ideas on leadership
 - comparisons between beneficial and harmful/dangerous ideas or ideologies
 - reference to selected historical and contemporary atheistic and theistic leaders studied, identifying key ideas associated with their leadership
 - a definition of the term “leadership” and exploration of the nature of leadership
 - an exploration of the ideas held by selected leaders. [30]
- (b)** A critical assessment of the view that when it comes to religious and ethical leadership the needs of people are often not met, may include, e.g.:
- reference to other aspects of human experience
 - comparisons between democratic, theocratic and autocratic leadership
 - an exploration of people’s needs, e.g. for survival, for safety and security, for truth and joy, and for fulfilment
 - reference to historical and contemporary religious, atheistic and political leaders who espouse or deny the democratic process
 - an exploration of the benefits of strong/autocratic leadership – providing unequivocal guidance, acting as a unifying force
 - reference to the dangers of autocratic, tyrannical leadership, e.g. Mao Tse Tung, Stalin, Pol Pot
 - an exploration of the risks of democracy and that of applying exclusively Utilitarian principles to moral decision making
 - reference to relevant scholarly teachings on the nature of leadership
 - the distinction between base and higher level needs
 - an open ended response citing relevant contemporary and/or historical exemplification. [20]

Section B

Total

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