



GCE A LEVEL MARKING SCHEME

SUMMER 2022

**A LEVEL
RELIGIOUS STUDIES - UNIT 5
PHILOSOPHY OF RELIGION
1120U50-1**

INTRODUCTION

This marking scheme was used by WJEC for the 2022 examination. It was finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conference was held shortly after the paper was taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conference was to ensure that the marking scheme was interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conference, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about this marking scheme.

Marking guidance for examiners, please apply carefully and consistently:

Positive marking

It should be remembered that candidates are writing under examination conditions and credit should be given for what the candidate writes, rather than adopting the approach of penalising him/her for any omissions. It should be possible for a very good response to achieve full marks and a very poor one to achieve zero marks. Marks should not be deducted for a less than perfect answer if it satisfies the criteria of the mark scheme.

Exemplars in the mark scheme are only meant as helpful guides. Therefore, any other acceptable or suitable answers should be credited even though they are not actually stated in the mark scheme.

Two main phrases are deliberately placed throughout each mark scheme to remind examiners of this philosophy. They are:

- “Candidates could include some or all of the following, but other relevant points should be credited.”
- “This is not a checklist, please remember to credit any valid alternatives.”

Rules for Marking

1. Differentiation will be achieved on the basis of candidates' response.
2. No mark scheme can ever anticipate or include every possible detail or interpretation; examiners should use their professional judgement to decide whether a candidate's particular response answers the question in relation to the particular assessment objective.
3. Candidates will often express their ideas in language different from that given in any mark scheme or outline. Positive marking therefore, on the part of examiners, will recognise and credit correct statements of ideas, valid points and reasoned arguments irrespective of the language employed.

Banded mark schemes

Banded mark schemes are divided so that each band has a relevant descriptor. The descriptor provides a description of the performance level for that band. Each band contains marks. Examiners should first read and annotate a candidate's answer to pick out the evidence that is being assessed in that question. Once the annotation is complete, the mark scheme can be applied. This is done as a two-stage process.

Banded mark schemes stage 1 – deciding on the band

When deciding on a band, the answer should be viewed holistically. Beginning at the lowest band, examiners should look at the candidate's answer and check whether it matches the descriptor for that band. Examiners should look at the descriptor for that band and see if it matches the qualities shown in the candidate's answer. If the descriptor at the lowest band is satisfied, examiners should move up to the next band and repeat this process for each band until the descriptor matches the answer.

If an answer covers different aspects of different bands within the mark scheme, a 'best fit' approach should be adopted to decide on the band and then the candidate's response should be used to decide on the mark within the band. For instance if a response is mainly in band 2 but with a limited amount of band 3 content, the answer would be placed in band 2, but the mark awarded would be close to the top of band 2 as a result of the band 3 content.

Banded mark schemes stage 2 – deciding on the mark

Once the band has been decided, examiners can then assign a mark. During standardising (at the Examiners' marking conference), detailed advice from the Principal Examiner on the qualities of each mark band will be given. Examiners will then receive examples of answers in each mark band that have been awarded a mark by the Principal Examiner. Examiners should mark the examples and compare their marks with those of the Principal Examiner.

When marking, examiners can use these examples to decide whether a candidate's response is of a superior, inferior or comparable standard to the example. Examiners are reminded of the need to revisit the answer as they apply the mark scheme in order to confirm that the band and the mark allocated is appropriate to the response provided. Indicative content is also provided for banded mark schemes. Indicative content is not exhaustive, and any other valid points must be credited. In order to reach the highest bands of the mark scheme a learner need not cover all of the points mentioned in the indicative content, but must meet the requirements of the highest mark band.

Awarding no marks to a response

Where a response is not creditworthy, that is it contains nothing of any relevance to the question, or where no response has been provided, no marks should be awarded.

A Level Generic Band Descriptors

Assessment Objective AO1 – Section A questions 30 marks <i>Demonstrate knowledge and understanding of religion and belief, including:</i>	
Band (marks)	<ul style="list-style-type: none"> - <i>religious, philosophical and/or ethical thought and teaching</i> - <i>influence of beliefs, teachings and practices on individuals, communities and societies</i> - <i>cause and significance of similarities and differences in belief, teaching and practice</i> - <i>approaches to the study of religion and belief.</i>
5 (25-30 marks)	<ul style="list-style-type: none"> • Thorough, accurate and relevant knowledge and understanding of religion and belief. • An extensive and relevant response which answers the specific demands of the question set. • The response shows an excellent standard of coherence, clarity and organisation. • The response demonstrates extensive depth and/or breadth. Excellent use of evidence and examples. • Thorough and accurate reference made to sacred texts and sources of wisdom, where appropriate. • Insightful connections are made between the various approaches studied (within and/or across themes where applicable). • An extensive range of views of scholars/schools of thought used accurately and effectively. • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
4 (19-24 marks)	<ul style="list-style-type: none"> • Accurate and relevant knowledge and understanding of religion and belief. • A detailed, relevant response which answers the specific demands of the question set. • The response shows a very good standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth. Good use of evidence and examples. • Accurate reference made to sacred texts and sources of wisdom, where appropriate. • Purposeful connections are made between the various approaches studied (within and/or across themes where applicable). • A range of scholarly views/schools of thought used largely accurately and effectively. • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
3 (13-18 marks)	<ul style="list-style-type: none"> • Mainly accurate and relevant knowledge and understanding of religion and belief. • A satisfactory response, which generally answers the main demands of the question set. • The response shows a satisfactory standard of coherence, clarity and organisation. • The response demonstrates depth and/or breadth in some areas. Satisfactory use of evidence and examples. • Mainly accurate reference made to sacred texts and sources of wisdom, where appropriate. • Sensible connections made between the various approaches studied (within and/or across themes where applicable). • A basic range of scholarly views/schools of thought used. • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
2 (7-12 marks)	<ul style="list-style-type: none"> • Limited knowledge and understanding of religion and belief. Basic level of accuracy and relevance. • A basic response, addressing some of the demands of the question set. • Partially accurate response, with some signs of coherence, clarity and organisation. • The response demonstrates limited depth and/or breadth, including limited use of evidence and examples. • Some accurate reference made to sacred texts and sources of wisdom, where appropriate. • Makes some basic connections between the various approaches studied (within and/or across themes where applicable) • A limited range of scholarly views/schools of thought used. • Some accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
1 (1-6 marks)	<ul style="list-style-type: none"> • Very limited knowledge and understanding of religion and belief. Low level of accuracy and relevance. • A very limited response, with little attempt to address the question. • Very limited accuracy within the response, with little coherence, clarity and organisation. • The response demonstrates very limited depth and/or breadth. Very limited use of evidence and examples. • Little or no reference made to sacred texts and sources of wisdom, where appropriate. • Very few or no connections made between the various approaches studied (within and/or across themes where applicable) • Little or no use of scholarly views/schools of thought. • Some grasp of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication. <p>N.B. A maximum of 3 marks should be awarded for a response that only demonstrates 'knowledge in isolation'.</p>
0	<ul style="list-style-type: none"> • No relevant information.

Band	<p align="center">Assessment Objective AO2- Section B questions 30 marks</p> <p align="center"><i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.</i></p>
<p align="center">5</p> <p align="center">(25-30 marks)</p>	<ul style="list-style-type: none"> • Confident critical analysis and perceptive evaluation of the issue. • A response that successfully identifies and thoroughly addresses the issues raised by the question set. • The response shows an excellent standard of coherence, clarity and organisation. • Thorough, sustained and clear views are given, supported by extensive, detailed reasoning and/or evidence. • The views of scholars/schools of thought are used extensively, appropriately and in context. • Confident and perceptive analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Thorough and accurate use of specialist language and vocabulary in context. • Excellent spelling, punctuation and grammar.
<p align="center">4</p> <p align="center">(19-24 marks)</p>	<ul style="list-style-type: none"> • Purposeful analysis and effective evaluation of the issue. • The main issues raised by the question are identified successfully and addressed. • The views given are clearly supported by detailed reasoning and/or evidence. • The response shows a very good standard of coherence, clarity and organisation. • Views of scholars/schools of thought are used appropriately and in context. • Purposeful analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Accurate use of specialist language and vocabulary in context. • Very good spelling, punctuation and grammar.
<p align="center">3</p> <p align="center">(13-18 marks)</p>	<ul style="list-style-type: none"> • Satisfactory analysis and relevant evaluation of the issue. • Most of the issues raised by the question are identified successfully and have generally been addressed. • The response shows a satisfactory standard of coherence, clarity and organisation. • Most of the views given are satisfactorily supported by reasoning and/or evidence. • Views of scholars/schools of thought are generally used appropriately and in context. • Sensible analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Mainly accurate use of specialist language and vocabulary in context. • Satisfactory spelling, punctuation and grammar.
<p align="center">2</p> <p align="center">(7-12 marks)</p>	<ul style="list-style-type: none"> • Some valid analysis and inconsistent evaluation of the issue. • A limited number of issues raised by the question set are identified and partially addressed. • Partially accurate response, with some signs of coherence, clarity and organisation. • A basic attempt to justify the views given, but they are only partially supported with reason and/or evidence. • Basic use of the views of scholars/schools of thought, appropriately and in context. • Makes some analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some mainly accurate use of specialist language and vocabulary in context. • Some minor, recurring errors in spelling, punctuation and grammar.
<p align="center">1</p> <p align="center">(1-6 marks)</p>	<ul style="list-style-type: none"> • A basic analysis and limited evaluation of the issue. • An attempt has been made to identify and address the issues raised by the question set. • Very limited accuracy within the response, with little coherence, clarity and organisation. • Little attempt to justify a view with reasoning or evidence. • Little or no use of the views of scholars/schools of thought. • Limited analysis of the nature of connections between the various elements of the approaches studied (within and/or across themes where applicable). • Some use of basic specialist language and vocabulary. • Errors in spelling, punctuation and grammar affect the meaning and clarity of communication.
<p align="center">0</p>	<ul style="list-style-type: none"> • No relevant analysis or evaluation.

WJEC GCE A LEVEL RELIGIOUS STUDIES

UNIT 5 – PHILOSOPHY OF RELIGION

SUMMER 2022 MARK SCHEME

To be read in conjunction with the generic level descriptors provided.

Section A

1. Examine inherent problems of religious language.

[AO1 30]

Candidates could include some or of the following, but other relevant responses will be credited.

- Religious language may present limitations with regard to traditional conceptions of God. Religious language often deals with metaphysical words which are hard to understand or rationalise, for example an 'infinite' and 'timeless' God. As we deal with concepts which are in time, making sense of many words used within religion may be difficult. Again, misunderstanding or complete lack of understanding may ensue. This shows that our human words are very limited when trying to describe things of a religious nature.
- This may then mean that sacred texts and religious pronouncements are unintelligible. Following on from this idea of human language being inadequate when referring to God, a further issue is raised. The words we use in religious language may have a completely different meaning in a different context, for example, spirit. This may show that all language is inadequate when used within religious language. This may lead to a partial image or a distorted, anthropomorphic view of God. Indeed, the fact that some maintain that a religious experience is ineffable either would suggest that no form of language about the experience is possible or further, that the language used simply cannot do the experience justice, thus rendering talk about it as meaningless.
- Some words or phrases defy logic, such as omnipotent or Virgin Birth. In today's world we do demand sense and ask for empirical data. The problem here is that religious language may need to be given 'special' and some would say unwarranted consideration which would not be accepted for any other language. The 'oddness' of some religious language makes its acceptance problematic.
- Also, religious language discusses terms such as the afterlife and concepts such as a variety of rituals. These may be unintelligible to those who are not religious. Not only could one say that the afterlife cannot be verified, but also when rituals are accompanied by words, these words may make no sense to many people. This may call into question the use of sacred texts and religious pronouncements.
- A further problem is that there is no common shared base and experience within religions. All may claim 'the truth' but how can they all be true? How do we discern the truth from amongst them? Indeed, concepts within religions differ, such as the Christian and Muslim views of the Trinity. They are diametrically opposed. So, there is no possibility of verification of any religious claim.
- Some say that religious language cannot be verified or falsified and is therefore meaningless. The Vienna Circle raised issues about all metaphysical language. The Verification Principle said that only sentences which can be verified empirically or that are tautologies are meaningful. Hence causing problems for religious language.
- Flew said that the only sentences that are meaningful are those that can be falsified, following on from Popper's scientific approach.

This is not a checklist, please remember to credit any valid alternatives.

2. Examine challenges to Jung's views on religion.

[AO1 30]

Candidates could include some or all of the following, but other relevant responses will be credited.

- Many believers would challenge Jung's views on religion. For Jung God is 'God within'. It is obvious to understand why many would reject this. For many, God is an objective reality who is 'out there' as opposed to an inner reality or an expression of the collective unconscious. Jung's views on religion would simply not satisfy a vast number of believers in the God of Classical Theism.
- Following on from that Jung's views on religion would also reduce religious experience to a meeting with the 'Self' as opposed to an illuminating revelation from the divine or ultimate reality. This would be contrary to Scripture and would belittle religious experience, opening it up to claims of lack of objectivity and authenticity.
- Some would argue against Jung's positive approach to religious belief, hence leading to a rejection of his views. They may challenge his views on the benefits that religion can bring to the individual and so align themselves much more with the views of Freud.
- Much of Jung's work relies on concepts. Challenges suggest that these concepts completely lack any empirical evidence. For example, for Jung, the collective unconscious consists of primordial images, that is, images which have always existed from the beginning of human history. These images lead human beings to have a 'bias' towards acting as our ancestors did. However, not only is the collective unconscious lacking in empirical evidence, but so too are these primordial images. It would be a stronger suggestion that these images can be accounted for by the culture in which one is raised rather than any reason suggested by Jung.
- Indeed, dreams and visions by their nature will generally lead to the claim that they are simply subjective experiences. This leads to his views being labelled as 'unscientific' and in general, 'unscientific' is not given credibility in academic circles. 'Scientific' is normally attached to that which can be seen and acted upon, but this does not apply to Jung's work.
- A major difference between Jung's methodology and an empirical one is that science would be worried about the degree of subjectivity involved in Jung's experimental work. This, however, does not concern Jung. He wanted to understand a person's mind and he was not concerned with whether this related to anything objective. If the methodology is wrong then so would his conclusion be.

This is not a checklist, please remember to credit any valid alternatives.

Section B

3. 'Religious communities are entirely dependent on religious experiences.'

Evaluate this view.

[AO2 30]

Candidates could include some or of the following, but other relevant points should be credited.

- A religious community can originate and continue to thrive without reference to a prior religious experience. The community could have originated from a common core of beliefs for example, that were not themselves borne out of a religious experience.
- Moreover, religious communities, for their continuing cohesion and development may not be dependent on religious experiences now, even if it originally began with a religious experience. There are many factors that facilitate the continuing existence of a religious community which may show the community is dependent on those factors. These may include a shared ethos, social values and help with daily matters.
- However, it could be argued that a religious community may be entirely dependent on religious experiences for its very existence. The religious experience also serves to show that a founder of a faith has authority within that religion such as Abraham's covenant experience or the Buddha's Enlightenment. These events show a profound sense of dependency by the religious community, originally and today, on a religious experience.
- In fact, a religious community may struggle to continue with strength without its origin in a religious experience. Beliefs and practices derive from a religious experience from the past.
- Also, certain festivals or pilgrimages are often directly dependent on a religious experience. For example, Easter is a period of time that specifically commemorates the resurrection experience.
- However, today as many religious experiences have had their authenticity challenged, it could be argued that such experiences as historical fact, are not vital for a religious community. A community may interpret these experiences as myth or as symbol and draw a meaning out of the story without being dependent on the historicity of the 'religious experience'.
- If the historicity of a religious experience is questioned, then what is left for the religious community? It would be logical to say that God is always active in peoples' lives and the religious community is entirely dependent on this religious experience.
- Of course, whether a religious community should be dependent on a religious experience and whether it is dependent on a religious experience is an important distinction that could be investigated further.
- However, many believers would not wish to concede that a religious experience is not of the utmost importance to the religious community. The religious experience inherent within prayer for example, gels communities.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

4. 'Swinburne's responses to Hume's arguments about miracles are valid.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- It may be argued that Hume's views on miracles are contradictory throughout so any response that questions Hume's views may be valid. Hume does often present an unclear account regarding whether he thinks miracles are impossible.
- There is some debate about the nature of Hume's arguments. Hume argues that miracles are a logical impossibility given the definition (*a priori*) and are improbable based upon our experiences (*a posteriori*).
- Swinburne's reference to 'an occurrence of a non-repeatable counter-instance to a law of nature' does seem to take the argument further on as opposed to Hume's 'violation of a law of nature'. It validates the idea that the counter-instance is temporary and is not an event which is expected again from what we know about the laws of nature. The same applies to his suggestion that a miracle needs to have some religious significance in order to be deemed to be a miracle. This does seem to coincide with Biblical accounts of 'signs'.
- However, others would argue that Swinburne's terminology makes matters no clearer in terms of deciding whether a miracle has taken place. It could also be argued that suggesting that an event endowed with religious significance could be a miracle opens the floodgates for very many things to be classed as miraculous. This goes completely against his idea that a miracle is 'an occurrence of a non-repeatable counter-instance to a law of nature'.
- One line of reasoning in favour of Hume's standpoint is that it is reasonable to claim that the weight of evidence lies with the laws of nature 'holding'. It would therefore seem likely that the weight of probability of a law being violated would have to be of such magnitude as to outweigh the evidence we have for the law of nature. The reliability of the sufficient amount of testimony for that is not strong.
- As Swinburne argues what is 'a sufficient number?' As well as that are we to say that any event which has not been attested to by a sufficient number of people did not actually happen? This would seem to be invalid. Indeed, Hume cites examples of miracles in France which were witnessed by highly regarded people. His '*a priori*' rejection of miracles then shines through when he rejects the occurrence of miracles regardless of any testimony. As an empiricist it seems that Hume's methodology is flawed and Swinburne is right to question it.
- Hume does not credit any believers with any integrity when it comes to testimony suggesting that they are either setting out to take advantage of others or they have been taken advantage of. It may seem more in line with general human nature to agree with Swinburne's Principle of Testimony, that people generally tell the truth.
- However, Hume may be right when he says that miracles within different religious traditions only serve to render them all as impossible. For example, if someone claims a miracle has shown them an aspect of the divine in one way, which is an aspect that another totally rejects as a result of a miraculous occurrence, then this may render them both subjective happenings.
- Equally it could be argued with Swinburne that miracles are generally not of this conflicting nature. What miracles tend to transmit is the reality of God's power and the omnibenevolent nature of God in relation to human beings.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

5. 'Religious responses have overcome the challenges of New Atheism.'

Evaluate this view.

[AO2 30]

Candidates could include some or all of the following, but other relevant points should be credited.

- Due to the threat from New Atheism, fundamentalist activity has increased in certain religious groups. Therefore, the challenge from New Atheism has actually been met with a far greater and indeed, more challenging response, from religious groups. Due to the fact that the religious response has been more 'threatening' the New Atheist challenge has been viewed as a weak one.
- Alister McGrath, author of 'The Dawkins Delusion' has for many effectively responded to the New Atheists. Many Christians, for example, have supported McGrath's presentation of religion as a perfectly rational stance to adopt.
- Although non-religious, Owen Jones has publicly spoken out of behalf of atheists that want to distance themselves from the views of Richard Dawkins and the New Atheists – an indirect consequence of the responses of leading religious academics.
- The threat from New Atheism has led some religious communities to become even stronger in terms of 'strength in numbers.' Faith has been reaffirmed as a secondary result of this. Cohesion is always greater when there is a threat from the outside. This has led, for example, to the upsurge in more faith schools. This increases religious cohesion and reaffirms more strongly the faith. Hence, religious responses to New Atheism have been stronger than the challenge.
- Stronger cohesion amongst religious communities can lead to the accusation that they are isolationist and supremacist. This would be consolidated by many atheists and this would have a public forum in the work of notable New Atheist speakers and authors. This challenge to religion leads to opposition to them becoming solidified also. The atheist opposition will find popular appeal when it attacks fundamentalism, as Dawkins does in his series 'the root of all evil' with regard to Islamic and Jewish fundamentalism.
- However, many responses to atheism have led to results which diminish the challenge of New Atheism. Showing that, for example, mindfulness is very popular and has tremendous benefits to the individual undermines the atheistic claim that all religious practices are out of date and pointless. This increase in popularity of spirituality has led to the upsurge in New Religious Movements.
- New Atheism has challenged the role of religion in areas of public debate, such as politics and the media. Others suggest that New Atheism is hypocritical. It accuses religion of being rigid in its views and unwilling to change. This is exactly what New Atheists display.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.

6. 'Freud is wrong in stating that religion is a neurosis.'

Evaluate this view.

[AO2 30]

Candidates could include some of the following, but other relevant points should be credited.

- A neurosis is a coping mechanism to try to deal with unsuccessfully repressed memories from the past. In agreement with Freud's view parallels can be drawn between patients displaying neurotic behaviour and certain religious rituals. Therefore, it could be concluded that both are neuroses and at the heart of both are repressed memories.
- However, this looks at only one aspect of religion, which is the ritualistic side. There is so much more to a religion than ritual, such as beliefs and doctrines. In largely ignoring these Freud could be accused of being selective and thereby wrong in his conclusions.
- Neurotic behaviour, which Freud claimed religion is, is viewed as a negative and harmful thing. Freud ignored the benefits of religion, for example stimulating social altruism, maintaining morality, developing human potential and sense of contentment. Religion meets human biological needs and relieves human frustrations and anxieties. Positive effects from sublimation can be found in the expression of religious rituals that can enable individuals and society to be more cohesive and productive. In this sense his claim that religion is a neurosis seems to be false.
- It is true that within some religious traditions God as a 'father-figure' does feature. Many of the characteristics ascribed to God in religions do seem to be similar to the development of the idea of God as evidenced in the primal horde.
- However, Anthropological studies used by Freud have been proved to be inaccurate; there is not enough evidence for the primal horde to consolidate Freud's theory and not all religions regard God as 'father figure'; not all people are religious. For example, there is emphasis in Hinduism of the female gods and the idea of God as 'mother' is popular amongst many believers. Buddhism does not have a God at all. His view would mean that all atheists either had a poor or absent father-figure.
- Freud's basis for many of his psychological theories are not all accepted today. Indeed, some would argue that not only are his views in part misguided, but would also say that they are archaic and belong to an age which has not kept up with modern scientific or psychoanalytical trends.
- Others would disagree stating that his work led to greater recognition of the subconscious, group behaviour and the dangers of storing up guilt. His many case studies can be used as evidence for his theories and these behaviours can clearly be seen in certain liturgical and ritualistic elements of religion. Further evidence can be given by referring to the human instinctive desires demonstrated through evolutionary theories.
- However, many have pointed to the lack of scientific evidence for Freud's beliefs. His views regarding the Id, Ego and Superego are by definition non-empirical. His theories simply cannot be verified thus rendering his views concerning religious belief speculative and reductionist.
- Although, his 'illusory' theory was supported by studies of children's concepts of God. Despite this, it does not take into account the 'maturing' of religious beliefs and concepts of God.

Overall, candidates should engage with the debate and come to a substantiated evaluation regarding the issue raised.