



GCE MARKING SCHEME

SUMMER 2016

**A2 RELIGIOUS STUDIES
RS3 WR
STUDIES IN WESTERN RELIGIONS
1348/07**

INTRODUCTION

This marking scheme was used by WJEC for the 2016 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.

A2 RELIGIOUS STUDIES

MARKING INSTRUCTIONS

ASSESSMENT

1. Each question is to be marked according to the stated level descriptors. In such marking, it is essential that the whole response to a part-question is read and then allocated to the level it best fits. Examiners may wish to underline significant features or make a brief comment to justify the level allocated.
2. Where a band of marks is allocated to a level, discrimination will be made with reference to the development of the response.
3. Quality of written communication is assessed as an integral part of the level descriptors; no additional weighting should be given to this factor when determining the level of response of a candidate's piece of work.
4. Aim to use the full mark range. Do not hesitate to award maximum marks to responses which meet the criteria of the relevant level descriptor. Equally, responses which are completely irrelevant should be awarded no marks.

It is a feature of levels of response marking that examiners are prepared to reward fully responses which are valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary **occasionally** and where this occurs examiners must indicate by a brief written explanation why their assessment does not conform to the levels of response descriptors laid down in the mark scheme.

5. Apply the principle of salvage between the two parts of a question so that due credit is given for relevant knowledge, understanding and evaluation, even if the material is misplaced.

METHODS OF MARKING

8. The assessed level of response to each part of each question should be indicated in the left-hand margin (L1, L2 etc), leaving the right-hand margin for the numerical award.
9. No half marks or bonus marks are to be awarded under any circumstances.
10. A ringed total, indicating the total marks gained in responses to all parts of a question, should be shown at the end of each complete answer.

11. Any written comments on scripts should be factual, using only the terminology found in the level descriptors. No reference should be made to the possible grade achieved and no derogatory comments should be made.
12. Every page containing a candidate's writing should have an appropriate mark in red to indicate that it has been read and assessed.
13. It is permitted for Welsh candidates to write specialist terms, key concepts and scholarly quotations in English.
14. The key to fair marking is consistency. Do not change your marking pattern once scripts have been despatched to the WJEC.

SAMPLE SCRIPTS

15. Send ten scripts to the Principal Examiner (with **a stamped self-addressed envelope** for their return to you) by first-class letter post within 60 hours of the standardisation meeting of examiners. All **three** parts of the Initial Sample record sheet should be sent to the Principal Examiner with the scripts. **Keep a record of your original marks.**
16. Write a large **S** on the front cover of each of the ten scripts you send **and** check the 'S' box on the electronic marking form by the mark awarded to each of these scripts (regardless of whether or not the mark was changed by the Principal Examiner).
17. Do not send any marked scripts to the WJEC until the Principal Examiner contacts you by phone, letter or e-mail.

EXAMINER'S REPORT

18. A written question-by-question report on the performance of candidates, as evidenced in the scripts you have marked, should be sent to the Principal Examiner **within five days** of the stated date for completion of marking. Your report is most helpful if it contains comments on frequent misunderstandings, weaknesses, common errors and questions which caused difficulties, as well as positive qualities, good practice and encouraging features. A comment that a particular question was answered well or badly is of no value unless accompanied by some specific explanation.

Level	<p style="text-align: center;">Unit 3 A2 AO1 Descriptor</p>	Marks for Unit 3
7	<p>Either in breadth or in depth, a focused, highly accurate and relevant treatment of the topic, showing thorough knowledge and mature understanding, including, where appropriate, diversity of views and/or scholarly opinion. Effective use is made of well-chosen evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated convincingly. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation</p>	30-28
6	<p>Either in breadth or in depth, a fairly full answer including key facts and ideas, presented with accuracy and relevance, along with evidence of clear understanding. Where appropriate, some awareness of diversity of views and/or scholarly opinion is demonstrated. Apt use is made of evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated satisfactorily. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation</p>	27-25
5	<p>Addresses the question; mainly accurate and largely relevant knowledge; demonstrates understanding of main ideas. Limited awareness of diversity of views and/or scholarly opinion is demonstrated. Some use is made of appropriate evidence or examples. Some knowledge and understanding of connections between elements of the course of study is evident. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.</p>	24-20
4	<p>A partially adequate treatment of the topic; mainly accurate and largely relevant knowledge; basic or patchy understanding; little use made of relevant evidence and examples. Little, if any, knowledge and understanding of connections between elements of the course of study shown. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.</p>	19-15
3	<p>Outline answer. Knowledge limited to basics, or low level of accuracy and or/relevance. Limited understanding. Evidence and examples lacking or barely relevant. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate</p>	14-10
2	<p>A bare outline with elements of relevant accurate information showing a glimmer of understanding, or an informed answer missing the point of the question. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate.</p>	9-5
1	<p>Isolated elements of approximately accurate information loosely related to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.</p>	4-1
0	<p>No accurate, relevant knowledge or understanding demonstrated.</p>	0

Level	Unit 3 A2 AO2 Descriptor	Marks for Unit 3
7	A focused, comprehensive and mature response to issue(s). Different views, including where appropriate those of scholars or schools of thought, are analysed and evaluated perceptively. The argument is strongly supported by reasoning and/or evidence, with an appropriate conclusion being drawn. There may be evidence of independent thought. Relationships to the broader context and to human experience are convincingly demonstrated. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation	20-19
6	A focused and thorough response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are analysed and evaluated. The argument is largely supported by reasoning and/or evidence, with an appropriate conclusion being drawn. Relationships to the broader context and to human experience are adequately demonstrated. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation	18-17
5	Addresses the issue(s) raised. Different views are considered, with some appropriate analysis or comment. The argument is supported by reasoning and/or evidence. Relationships to the broader context and to human experience are attempted with partial success. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	16-14
4	The main point of the issue(s) is understood. An argument is presented, partially supported by reasoning and/or evidence. More than one view is mentioned (though not necessarily in a balanced way), with limited analysis or comment. There is little awareness of the broader context and of relationships to human experience. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	13-10
3	Issue(s) only partly understood and appreciated. Some limited attempt made at analysis or comment. Reasoning is simplistic and basic. Evidence is minimal. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate	9-7
2	Some attempt made to address the question in a very simple way, with little understanding, no analysis, little reasoning, and little coherence of thought. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate	6-4
1	Some isolated points relevant to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	3-1
0	No valid relevant reasoning.	0

**GCE RELIGIOUS STUDIES (A2)
RS3/WR: STUDIES IN WESTERN RELIGIONS**

SUMMER 2016 MARK SCHEME

SECTION A: STUDIES IN ISLAM

Answer *two* questions

Q.1 (a) Examine the contributions to Islam of Abu Bakr, Umar and Uthman. [AO1 30]

Candidates may include some of the following in their answer, but other relevant points will be credited. Some biographical details may be included to establish context of contributions.

Abu Bakr

- A compromise choice, an early convert and member of the Quraysh.
- Led by example – a reputation of ‘righteousness’ and chosen to lead prayers by Muhammad.
- Dealt with revolt effectively.
- Converted tribes to Islam.
- United early followers of Islam.

Umar

- Early persecutor of Islam with a wealthy and influential background but had a dramatic conversion to Islam.
- Great influence in the expansion of Islam due to his status and was a natural choice for Caliph.
- Islamic state expanded to Iraq, Syria and Egypt under his rule.
- Talented politician and had a reputation as a just but firm ruler.
- Established effective relations between rulers and subjects through regulations concerning appropriate communication.
- Established public treasury.
- Established public facilities, buildings, education of the Qur’an.
- Looked after non-Muslim subjects.

Uthman

- One of the earliest converts, widely travelled and wealthy. Married to the Prophet's daughter and was appointed Caliph over against Ali.
- Stabilised Islamic empire.
- Established a navy.
- Encouraged distribution of wealth to share with poor.
- Greatest achievement was his involvement in the final compilation of the Qur’an.

Max L5 if not all three are discussed, although even treatment is not necessary for each one.

(b) 'Uthman's contribution to Islam was far greater than that of Abu Bakr or Umar.'

Assess this view.

[AO2 20]

Candidates may include some of the following in their answer, but other relevant points will be credited.

In support

- Unarguably, the establishment of the Qur'an has stood the test of time.
- Despite any other criticisms, his work in compiling a definitive Qur'an was essential for Islamic development.
- Religious principles of sharing wealth with poor was true to Islamic teaching.
- Islamic empire developed great stability through Uthman.

Against

- The two other Caliphs had great strengths and contributed by enabling the survival and development of Islam.
- Umar contributed more in the sense of Islamic culture.
- Umar laid the foundation for Uthman, without which he could have not succeeded.
- Abu Bakr's work brought the ummah together.
- All three are equally important in terms of contributions.

Q.2 (a) Examine historical reasons for the division between Sunni and Shi'a Islam. [AO1 30]

Candidates may include some of the following in their answer, but other relevant points will be credited.

- Goes back to the issue of succession of the Prophet and surrounding debate - majority felt Abu Bakr was right choice because Muhammad when dying had asked him to lead prayers whilst a minority supported Ali because on return from last pilgrimage Muhammad declared Ali the spiritual guide and master of all believers.
- Ali supported Abu Bakr to keep Islam united.
- Opposition to Ali's Caliphate – Aisha and the Battle of the Camel in Basra 656 CE
- Challenge to Ali's Caliphate by Mu'awiya – Battle of Siffin in 657 CE - Mu'awiya's soldiers flagged the ends of their spears with verses from the Qur'an.
- Murder of Ali - Kharijites killed Ali while he was praying in the mosque of Kufa
- Further disunity when Hussein was killed by Yazid's forces at the Battle of Karbala – he had sacrificed his life for the sake of Shi'a Islam
- Split between Sunni and Shi'a established
- Shi'a draws upon its strong theme of martyrdom.
- Central to Shi'a identity - remembered every year on the Day of Ashura.
- Millions of pilgrims visit the Imam Hussein mosque and shrine in Karbala and many Shi'a communities participate in symbolic acts of self- flagellation.

(b) 'The disagreements between Sunni and Shi'a Islam are concerned with the most important Islamic beliefs and practices.' Assess this view. [AO2 20]

Candidates may include some of the following in their answer, but other relevant points will be credited.

In support

- Disagreement about the shahadah and Ali's addition
- Changes to how Islam is practised e.g. extra prayer and pilgrimages
- Festival of Ashura and Hussein's status can be seen as shirk
- Changes to Islamic beliefs about the infallibility of the Imam are unacceptable to Sunni
- Doors of ijtihad are open for Shi'a – once again this is fiercely rejected by traditional Sunni
- Using Ali as a source for Hadith is rejected by Sunni

Against

- Submission to Allah is the definition of a 'Muslim' so surely this is all that matters?
- Differences need not be resolved for both to be considered Muslim as both follow the five pillars etc.
- Muhammad is seen as the final prophet of God by both
- The fundamental beliefs that unite Islam are the most important factor and this resolves any differences that are beyond this
- It is the ummah on a worldwide scale that incorporates all types of Muslims
- All is resolved by accepting the Qur'an as the word of Allah

- Q.3 (a) Explain the different ways in which Muslims can be educated about their faith. [AO1 30]**

Candidates may include some of the following in their answer, but other relevant points will be credited.

- Mosque – madrassahs, public prayer, sermons
- Family life – five categories of behaviour, religious observance, festivals
- State schools – RE lessons, promoting tolerance
- Faith schools – freedom to deliver a curriculum with an Islamic framework and avoid the ‘negative’ influences of assimilation with Western culture

- (b) ‘Muslim faith schools have more disadvantages than advantages for British Muslims.’
Assess this view. [AO2 20]**

Candidates may include some of the following in their answer, but other relevant points will be credited.

In support

- Faith schools refuse to allow assimilation
- Faith schools discourage open dialogue with other world views
- Promote a ‘them and us’ attitude even within the Islamic community
- Difficult to avoid indoctrination
- Issues of ‘quality control’

Against

- Most faith schools are a proven success
- There are other religious faith schools
- One could argue that a ‘secular’ school system disadvantages and promotes intolerance
- Faith schools advantage Muslims who wish to remain true to Muslim ideals by strengthening their faith
- Moral and religious guidance is a strength and not a disadvantage

Q.4 (a) Examine Islamic views on the role of shari'a in contemporary society. [AO1 30]

Candidates may include some of the following in their answer, but other relevant points will be credited.

- An Islamic state may be used as an example of shari'a ideology, although there are different types / examples to be used
- Discussion about the role of shari'a for Muslims living in a secular state may be included
- Traditional and modernist understandings of shari'a
- Examples of belief and practice from Muslim worship and family life may be used
- The idea of assimilation may be discussed
- The debate about shari'a being 'law' or a complete way of life (part only of which is designated 'law')

**(b) 'Islam is greatly misunderstood in the West.'
Assess this view.**

[AO2 20]

Candidates may include some of the following in their answer, but other relevant points will be credited.

In support

- Shari'a is 'the path' i.e. a complete way of life NOT a narrow set of laws
- Media plays too much emphasis on minor aspects of shari'a
- West misinterprets shari'a as tantamount to 'law' which is inaccurate
- Not enough is made of the wide range of compatibility between laws and values in the West and those of shari'a

Against

- There are many who have a balanced view of shari'a it is just that their voices are not heard
- Often it is the extremist view of shari'a that is criticized and not wider views and this criticism is not a misunderstanding
- It could be argued that it is not misunderstood but simply taken out of context by many in the West such as the media
- There are many who try to demonstrate that it is possible to assimilate and adhere to the principles of shari'a in the West

Section B: Studies in Judaism

Answer **two** questions

Q.1 (a) Examine the main features of Jewish mysticism. [AO1 30]

Candidates may include some of the following in their answer, but other relevant points will be credited.

- Esotericism – teachings interpreted symbolically
- Esoteric nature of the practices reveal significant meaning of actions through meditation, visual, artistic and magical means
- Role of the Zohar - revealed in the thirteenth century by Moses De Leon, who claimed that the book contained the mystical writings of the second-century rabbi Simeon bar Yochai
- Focus on the experience of God and trying to penetrate God's essence
- Also the ideas in medieval Kabbalah of En Sof
- Sefirot – 10 creative forces of intervention and mediation
- Devekut – the quest to be close ('cleaved') to God
- Tikkun – the esoteric, active spiritual force of restoration, 'healing' or fixing of the world
- Famous talmudic story of the four rabbis (Azzai, Ben Zoma, Elisha ben Abuyah, and Akiva) outlines the dangers and expertise required for the practice of Kabbalah

(b) 'Jewish mysticism is as authentic as any other form of Judaism.'
Assess this view. [AO2 20]

Candidates may include some of the following in their answer, but other relevant points will be credited.

In support

- Judaism is grounded in an experience of God
- Mystics regard themselves as carefully orthodox
- The idea of Kabbalah bringing together all forms of Judaism
- The influence of mysticism within the Jewish tradition is evidence enough for its authenticity

Against

- Traditional Judaism sees its focus on Torah and Talmudic study as very different to Kabbalah and NOT complementary
- It is a relatively later development of Judaism
- The practices of Kabbalah are too far removed from traditional Judaism
- The status and role of the Rebbe found in Hasidic tradition is unacceptable to orthodoxy

Q.2 (a) Examine reasons for the development of Reform Judaism. [AO1 30]

Candidates may include some of the following in their answer, but other relevant points will be credited.

- Fear of persecution
- Need for assimilation
- Worldwide spread of Judaism (diaspora)
- Outdated traditions (food laws etc.)
- Impractical traditions (Sabbath etc.)
- Changes in society (role and status of women)
- Insular nature of traditional Judaism and concept of matrilineal descent
- Problems of language and liturgy
- The need for Judaism to survive
- Non-literal understanding of the Torah

Candidates may explore the reasons through a historical development of Reform Judaism.

(b) 'Reform Judaism remains true to the essential principles of traditional Judaism.' Assess this view. [AO2 20]

Candidates may include some of the following in their answer, but other relevant points will be credited.

In support

- Key practices maintained
- Torah 'contains' the word of God and following the 'spirit' of its message is true to the essential principles of traditional Judaism
- Maintains identity in a global and secular context
- Many of the traditional practices and beliefs that are discarded are contextual and not relevant in today's world

Against

- Reform Jews are not 'Torah true'
- Assimilation is tantamount to dilution of faith beyond recognition
- The covenant and its associated practices are vital in maintaining a relationship with God as His chosen people
- Reform Judaism betrays the Jewish notion of remembrance through obedience

- Q.3 (a) Explain the importance of the role of Jewish women in preserving Jewish identity. [AO1 30]**

Candidates may include some of the following in their answer, but other relevant points will be credited.

- Roles reflect the accompanying status involved related to the notion of matrilineal descent
- Key role in sabbath observance is vital to maintain a typical Jewish family tradition
- Key role in Jewish education at home through festivals promotes Jewish identity
- The responsibility to maintain a kosher household
- A recognition of diversity within and across Judaic traditions in terms of belief and practice
- Issues regarding the role of women in marriage and female rights in divorce may be discussed but the focus should be on the issue of Jewish identity

- (b) ‘Jews in Britain cannot assimilate to British society without losing their Jewish identity.’
Assess this view. [AO2 20]**

Candidates may include some of the following in their answer, but other relevant points will be credited.

In support

- Matrilineal descent and associated issues of Jewishness and conversion
- Sabbath observance and associated practicalities
- The naturally tight-knit nature of traditional Jewish communities
- The stark contrast between the sacred and the secular within traditional Judaism
- Dress codes for all traditional Jews and issues of modesty for women

Against

- A secular society does not mean an intolerant society
- Assimilation does not necessarily mean betrayal of Jewish principles or practices
- Many traditional Jewish communities, although private and insular are not necessarily isolated
- Britishness embraces Jewish religious identity

Q.4 (a) Explain why Jewish theologians have felt a need to explain the Holocaust. [AO1 30]

Candidates may include some of the following in their answer, but other relevant points will be credited.

- To make both spiritual and practical sense of the suffering of the Jewish people
- To evaluate traditional teachings about the identity and nature of God in Judaism
- To explore implications of the Holocaust for the covenant relationship
- To defend God and God's will
- To challenge God
- To make sense of Jewish belief in the light of the inexplicable

Some candidates may approach the answer from the perspective of theologians studied.

(b) 'Holocaust theology has demonstrated effectively that a Biblical understanding of suffering is inadequate.' Assess this view. [AO2 20]

Candidates may include some of the following in their answer, but other relevant points will be credited.

In support

- The response of Richard Rubenstein – the death camps rejected the possibility of a loving God who simultaneously punishes, as there was no purpose to the suffering
- The extent of the suffering is unheard of in Biblical texts
- Biblical idea of suffering often leads to reconciliation – for many the Holocaust meant separation from God
- The idea of a 'suffering servant' (Maybaum) is both superficial and an insult to those who suffered and died

Against

- Maybaum's idea of God's faithful suffering for redemption
- Whilst Berkovits rejects punishment idea he embraces the concept of a God who does not intervene to retain the integrity of free will – Biblical based response
- Fackenheim maintained that the Holocaust experience was in line with Biblical tradition for Jews to persevere and continue to survive (614th commandment)
- Some take the line that the Holocaust has effectively demonstrated not only that Biblical understandings are inadequate but that God does not exist