

AS Level Religious Studies H173/04 Developments in Islamic thought Sample Question Paper

Date – Morning/Afternoon

Time allowed: 1 hour 15 minutes

You must have:

- The OCR 16 page Answer Booklet.

INSTRUCTIONS

- Use black ink.
- Answer **two** questions.
- Write your answer to each question in the answer booklet provided.
- Do **not** write in the bar codes.

INFORMATION

- The total mark for this paper is **60**.
- The marks for each question are shown in brackets [].
- All questions on this paper require an extended response.
- This document consists of **4** pages.
- Quality of extended responses will be assessed in questions marked with an asterisk (*).

Answer any **two** questions.

In all your responses, you should:

- demonstrate knowledge and understanding of religion and belief, including
 - knowledge and understanding of religious thought and teaching
 - influence of beliefs, teachings and practices on individuals, societies and communities
 - cause and significance of similarities and differences in belief, teaching and practice
 - approaches to the study of religion and belief
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.

1* To what extent is the Prophet Muhammad (pbuh) of central importance to Muslims? **[30]**

2* 'Different approaches to interpreting the Qur'an lead to completely different views of God.'
Discuss. **[30]**

3* Assess the view that self-purification is the central idea in the Sufi tradition. **[30]**

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Oxford Cambridge and RSA

...day June 20XX – Morning/Afternoon

AS Level Religious Studies

H173/04 Developments in Islamic thought

SAMPLE MARK SCHEME

Duration: 1 hour 15 minutes

MAXIMUM MARK 60



This document consists of 16 pages

MARKING INSTRUCTIONS

PREPARATION FOR MARKING ON SCORIS

1. Make sure that you have accessed and completed the relevant training packages for on-screen marking: *Scoris Assessor Online Training*; *OCR Essential Guide to Marking*.
2. Make sure that you have read and understood the mark scheme and the question paper for this unit. These are posted on the RM Cambridge Assessment Support Portal <http://www.rm.com/support/ca>.
3. Log-in to Scoris and mark the **required number** of practice responses ('scripts') and the **required number** of standardisation responses.

YOU MUST MARK 10 PRACTICE AND 10 STANDARDISATION RESPONSES BEFORE YOU CAN BE APPROVED TO MARK LIVE SCRIPTS.

MARKING

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the Scoris 50% and 100% (traditional 50% Batch 1 and 100% Batch 2) deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone, email or via the Scoris messaging system.
5. Work crossed out:
 - a. where a candidate crosses out an answer and provides an alternative response, the crossed out response is not marked and gains no marks
 - b. if a candidate crosses out an answer to a whole question and makes no second attempt, and if the inclusion of the answer does not cause a rubric infringement, the assessor should attempt to mark the crossed out answer and award marks appropriately.
6. Always check the pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then add a tick to confirm that the work has been seen.
7. There is a NR (No Response) option. Award NR (No Response) if:
 - there is nothing written at all in the answer space
 - OR there is a comment that does not in any way relate to the question (e.g. 'can't do', 'don't know')
 - OR there is a mark (e.g. a dash, a question mark) that is not an attempt at the question.

Note: Award 0 marks – for an attempt that earns no credit (including copying out the question).

8. The Scoris **comments box** is used by your Team Leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.** If you have any questions or comments for your Team Leader, use the phone, the Scoris messaging system, or e-mail.
9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

SUBJECT-SPECIFIC MARKING INSTRUCTIONS

Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

Information and instructions for examiners

The co-ordination scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Team Leaders and will be discussed fully at the Examiners' Co-ordination Meeting.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

Using the Mark Scheme

Please study this Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

The Examiners' Standardisation Meeting will ensure that the Mark Scheme covers the range of candidates' responses to the questions, and that all Examiners understand and apply the Mark Scheme in the same way. The Mark Scheme will be discussed and amended at the meeting, and administrative procedures will be confirmed. Co-ordination scripts will be issued at the meeting to exemplify aspects of candidates' responses and achievements; the co-ordination scripts then become part of this Mark Scheme.

Before the Standardisation Meeting, you should read and mark in pencil a number of scripts, in order to gain an impression of the range of responses and achievement that may be expected.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

Assessment Objectives

Two Assessment Objectives are being assessed in all questions: **AO1** (Demonstrate knowledge and understanding of religion and belief) and **AO2** (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid, when using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

To use these grids:

Determine the level: start at the highest level and work down until you reach the level that matches the answer.

Determine the mark within the level: consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <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> 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
5 (13-15)	A very good demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (10-12)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (7-9)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. • A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success 	
2 (4-6)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success 	
1 (1-3)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2) Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
5 (13-15)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear and convincing argument • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (10-12)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (7-9)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (4-6)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1-3)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>	
0 (0)	No creditworthy response	

Question	Indicative content	Marks	Guidance
1*	<p>To what extent is the prophet Muhammad (pbuh) of central importance to Muslims?</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Muhammad’s role in the foundation of the new religious community of Muslims • Muhammad as the bearer of God’s final revelation to mankind in the form of the Qur’an, and the role this text plays an everyday Muslim belief and practice • Muhammad’s role as a lawmaker and as source of emulation, leading to the numerous reports about what he said and did that built up into the body of hadith that represent the prophetic Sunna, how the interpretation of this impacts on belief, teaching and practice • how he is considered the best of all mankind and the ‘Perfect Man’ the Prophet Muhammad in relation to other prophets, for example, through his lineage through Abraham and Ishmael • his title of ‘Seal of the Prophets’, some candidates might explain that this means both the end as well as the fulfilment of the prophetic mission going back to Adam • different traditions within Islam and their views on Muhammad, how different views lead to variety in belief, teaching and practice <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • some candidates may argue that Muhammad is of central importance, because: 	<p>30</p> <p>(AO1 15)</p> <p>(AO2 15)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief.

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> ○ his role as a bearer of the Qur’an, God’s final revelation and a source of religious guidance and authority in his own right ○ his role as leader of all past prophets, symbolised in the narration about his leading them in prayer during his miraculous journey to Jerusalem <ul style="list-style-type: none"> ● some candidates may argue that Muhammad is not of central importance, because: <ul style="list-style-type: none"> ○ the Qur’an itself, rather than Muhammad plays in important role as God’s final revelation and continuing source of guidance to Muslims ○ religious guidance and inspiration did not end with the death of the prophet Muhammad, but continued in the form of other divinely inspired individuals, perhaps lessening his centrality ○ Muhammad is not the only prophet or messenger venerated in the Islamic tradition, and that the Qur’an itself makes reference to many other key prophets, meaning that they two share some importance ● some candidates might question the degree to which all Muslims view the significance of the Prophet in the same way and construct arguments which critique the assumption inherent in the question that one answer fits for “all Muslims”. 		

Question	Indicative content	Marks	Guidance
2*	<p>‘Different approaches to interpreting the Qur’an lead to completely different views of God.’ Discuss.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • candidates might give details of a the variety of ways the Qur’an can be interpreted and the views this gives of God, for example: <ul style="list-style-type: none"> ○ a God which possesses a plurality of attributes ○ a God which is simply a singular and undivided essence ○ a God with features that can be characterised in human language as a ‘hand’ or ‘face’ or ‘movement • candidates might choose to describe each major theological school (Ash’arism, Hanbalism, Mu’tazilism), explaining how its decision to go with literal or metaphorical interpretations of the Qur’an led to their distinct positions regarding the interpretation of the anthropomorphic verses in the Qur’an • other answers might frame the discussion thematically, exploring each major theme in theology while showing why each school decided to adopt its position and justified it by taking a particular approach to reading scripture • another way candidates might answer this question is by dividing the discussion into different types of interpretation (literal or metaphorical), then explaining which schools adopted which and how this impacts on the view of God 	<p>30</p> <p>(AO1 15)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differentiate candidates’ skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief.

Question	Indicative content	Marks	Guidance
	<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • candidates might agree with the statement because the different approaches to reading the Qur'an (literal, metaphorical) lead to varying and irreconcilable views: <ul style="list-style-type: none"> ○ some candidates might point out that there are significant differences between belief in a God that possessed a plurality of attributes, belief in a God which is simply a singular and undivided essence, or a God with features that can be characterised in human language as a 'hand' or 'face' or 'movement ○ such answers might point to historical instances of theological persecution or declaration of theological opponents as 'heretics' or 'infidels' as proof of this • candidates might disagree with the statement because: <ul style="list-style-type: none"> ○ while there are substantial differences between the different theological schools, they were all advocating more or less similar idea about Abrahamic monotheism ○ with the exception of a number of instances of persecution, there are more examples of tolerance of a plurality of views throughout Muslim history: such an answer might also refer to the views of figures such as Ghazali, who argued that a plurality of views and interpretations could be tolerated so long as they were not advocating complete rejection of three key beliefs: the unity of God, the reality of prophecy, and the existence of the afterlife. 	(AO2 15)	

Question	Indicative content	Marks	Guidance
3*	<p>Assess the view that self-purification is the central idea in the Sufi tradition.</p> <p><i>The following is a description of possible content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.</i></p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • some candidates might discuss the idea of the self as a key component of Muslim spiritual practice some might try to explore what Sufis mean when they speak of the ‘self’ and how this impacts on their belief, teaching and practice <ul style="list-style-type: none"> ○ many ‘drunken’ Sufis aimed for a state of ‘self-annihilation’ (<i>fana</i>), where their sense of individuality became absorbed in contemplation of the divine, to the point that some Sufis would utter statements which sounded to outsiders as if they were claiming divinity ○ other more ‘sober’ Sufis would state that there was a more superior state to self-annihilation called ‘persistence’ (<i>baqa</i>) in which those who attained ‘fana’ would return to his everyday awareness and personality • some might explain how the Sufi tradition developed as a distinct approach to knowledge of God through the idea of self-knowledge and self-purification • some answers might draw on examples from key figures in Sufi history, as well as Sufi organisations and institutions that rely strongly on the idea of the master-disciple relationship, these might discuss how this impacts on the variety of beliefs, teaching and practice • some answers might explain how Sufi practice relates to the more general idea of different internal forces that influence an individual to act selfishly or for the greater good, this could include ascetic or world renouncing practices 	<p>30</p> <p>(AO1 15)</p>	<p>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good, very good and excellent responses will differ.</p> <p>tiate candidates’ skills at:</p> <ul style="list-style-type: none"> • demonstrating knowledge and understanding of religion and belief and • the analysis and evaluation of aspects of, and approaches to, religion and belief.

Question	Indicative content	Marks	Guidance
	<p>such as food deprivation or living simply, but also meditation leading to remembrance (dhikr) of God</p> <ul style="list-style-type: none"> • they might illustrate the discussion with examples from key passages in the Qur'an and Sunna demonstrating how key Sufi practices and beliefs are derived from the wider Islamic tradition. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • some candidates might argue that self-purification is the central concern of the Sufi tradition, using reasoning such as: <ul style="list-style-type: none"> ○ the Qur'an itself makes reference to the necessity of 'purifying the self', and this is the foundation upon which the Sufi tradition developed ○ self-purification is a central concern of all Sufi practices, from ascetic or world renouncing practices, to forms of meditation that involve purifying one's thoughts for anything other than the divine ○ some might argue that the highest ideals of Sufism relate to states in which one has purified oneself from all selfish concerns, to the point that many Sufis no longer see their own existences as real in the face of the true existence of God, meaning that self-purification is the central, and highest ideal • some candidates might argue that while self-purification is important, there are other aspects to the Sufi tradition that could also be described as central, using reasoning such as: <ul style="list-style-type: none"> ○ the importance of concepts such as sainthood (<i>wilaya</i>) or mystical experience or vision that could be said to be equal significance in the Sufi tradition ○ later Sufi practice became less concerned with the ascetic or world renouncing practices of early Sufis, and more on the reverence of saints and Sufi masters ○ self-purification is only the first stage within the Sufi path, and is only a means to an end to the higher states of mystical vision and union 	(AO2 15)	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> ○ self-purification is important for the individual Sufi, but not to the point of neglecting the social ideals of the Islamic tradition, a Sufi is expected to adhere to the social responsibilities and ideals of the Shari'a, and contribute to the wellbeing of his or her society. ○ it is not so much self-purification but self-knowledge and mastery that is emphasised within the Sufi tradition ● some candidates may dispute some of the assumptions made within the question itself, for example: <ul style="list-style-type: none"> ○ Sufism is too diverse, and so such generalisations cannot be made; some traditions within Sufism might emphasise self-purification, but others might emphasise many other paths to the attainment of closeness to God ○ some candidates might question to what degree concern with self-purification is distinctive to the Sufi tradition, and not actually a general concern shared by all Muslims. 		

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Assessment Objective (AO) Grids

A01 Mapping	Assessed?	Question
Demonstrate knowledge and understanding of religion and belief, including:		
<ul style="list-style-type: none"> religious, philosophical and/or ethical thought and teaching 	Y	1-3
<ul style="list-style-type: none"> influence of beliefs, teachings and practices on individuals, communities and societies 	Y	1-3
<ul style="list-style-type: none"> cause and significance of similarities and differences in belief, teaching and practice 	Y	1-3
<ul style="list-style-type: none"> approaches to the study of religion and belief. 	Y	1-3

A02 Mapping	Assessed?	Question
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-3

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