



**General Certificate of Education
June 2012**

Religious Studies

RST3H

**World Religions 2 Christianity OR Judaism
OR Islam**

A2 Unit 3H

Final

Mark Scheme

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the students' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of students' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

It must be stressed that a mark scheme is a working document, in many cases further developed and expanded on the basis of students' reactions to a particular paper. Assumptions about future mark schemes on the basis of one year's document should be avoided; whilst the guiding principles of assessment remain constant, details will change, depending on the content of a particular examination paper.

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Examination Levels of Response

Religious Studies (Advanced) A2 Level Descriptors

Level	A2 Descriptor AO1	Marks <i>Unit 4</i> <i>italics</i>	A2 Descriptor AO2	Marks <i>Unit 4</i> <i>italics</i>	A2 Descriptors for Quality of Written Communication in AO1 and AO2
7	A thorough treatment of the topic, which may be in depth or breadth. Information is accurate and relevant. A thorough understanding is shown through good use of relevant evidence and examples. Where appropriate good knowledge and understanding of diversity of views and / or scholarly opinion is demonstrated. Knowledge and understanding of connections with other elements of the course of study are demonstrated convincingly.	28-30 41-45	A very well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed and evaluated perceptively. Effective use is made of evidence to sustain an argument. Systematic analysis and reasoning leads to appropriate conclusions. There may be evidence of independent thought. The argument is related perceptively and maturely to the broader context and to human experience.	19-20 28-30	Appropriate form and style of writing; clear and coherent organisation of information; appropriate and accurate use of specialist vocabulary; good legibility and high level of accuracy in spelling, punctuation and grammar.
6	A generally thorough treatment of the topic which may be in depth or breadth. Information is almost all accurate and mainly relevant. Clear understanding is demonstrated through use of relevant evidence and examples. Where appropriate, alternative views and / or scholarly opinion are satisfactorily explained. Knowledge and understanding of connections with other elements of the course of study are clearly demonstrated.	24-27 36-40	A well-focused response to the issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are discussed. A process of reasoning leads to an appropriate evaluation. There may be evidence of independent thought. The argument is related clearly to the broader context and to human experience.	16-18 24-27	
5	A satisfactory treatment of the topic. Information is mostly accurate and mainly relevant. A reasonable understanding is demonstrated through use of some evidence and examples. Where appropriate, some familiarity with diversity of views and / or scholarly opinion is shown. Some knowledge and understanding of connections with other elements of the course of study are demonstrated.	20-23 29-35	A satisfactory response to the issue(s) raised. Views are explained with some supporting evidence and arguments, and some critical analysis. A conclusion is drawn that follows from some of the reasoning. Some of the response is related satisfactorily to the broader context and to human experience.	13-15 20-23	Mainly appropriate form and style of writing; generally clear and coherent organisation of information; mainly appropriate and accurate use of specialist vocabulary; good legibility and fairly high level of accuracy in spelling, punctuation and grammar.
4	Key ideas and facts are included; demonstrates some understanding and coherence using some evidence and examples. Where appropriate, brief reference may be made to alternative views and / or scholarly opinion. Limited knowledge and understanding of connections with other elements of the course of study are demonstrated.	15-19 22-28	The main issue is addressed with some supporting evidence or argument, but the reasoning is faulty, or the analysis superficial or only one view is adequately considered. Little of the response is related to the broader context and to human experience.	10-12 15-19	Form and style of writing appropriate in some respects; some of the information is organised clearly and coherently; some appropriate and accurate use of specialist vocabulary; satisfactory legibility and level of accuracy in spelling, punctuation and grammar.
3	A summary of key points. Limited in depth or breadth. Answer may show limited understanding and limited relevance. Some coherence.	10-14 15-21	A basic attempt to justify a point of view relevant to the question. Some explanation of ideas and coherence.	7-9 10-14	
2	A superficial outline account, with little relevant material and slight signs of partial understanding, or an informed answer that misses the point of the question.	5-9 8-14	A superficial response to the question with some attempt at reasoning.	4-6 5-9	Little clarity and organisation; little appropriate and accurate use of specialist vocabulary; legibility and level of accuracy in spelling, punctuation and grammar barely adequate to make meaning clear.
1	Isolated elements of partly accurate information little related to the question.	1-4 1-7	A few basic points, with no supporting argument or justification.	1-3 1-4	
0	Nothing of relevance.	0	No attempt to engage with the question or nothing of relevance	0	

Section A *Christianity*

Question 1 **Origins and development of Christian vocation and service**

0	1
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Examine the vocation of the individual Christian in the wider community.

Expect some definition of vocation – essentially in terms of ‘calling’ and commitment.

There will be significant denominational differences in responses, which must be allowed for; for the Roman Catholic Church, vocation has a specific reference to priesthood or holy orders, but it is also recognised that all have a vocation to holiness and evangelisation. If answered from angle of priesthood and holy orders, there should be some range of aspects of vocation considered.

Wider community may be taken in various ways, and these differences in approach must be allowed for. There should be clear examples throughout.

- For most Christians, the idea of service to the community is important. This may be through their choice of job (e.g. the caring professions, teaching, working for aid organisation), as well as through voluntary work in the church and in the community. Example of Jesus and the parable of sheep and goats is often taken as the basis for this.
- Vocation can be seen through ‘being’ (bearing witness and giving and example) and ‘doing’ (serving, witnessing, teaching, etc).
- Service if is often seen in terms of helping the most needy in society.
- Salvation Army provides a particular and very visible example of this.
- Parish system of the Anglican and Catholic Church can provide a local context for the service of the community.
- Some will see their service to the wider community in terms of evangelisation, and bringing that community within the Church.
- Some see their vocation as to be involved in political and economic action – seeking justice for the poor; campaigning for debt relief etc.

For marks above Level 5, there should be some range of approaches, clearly exemplified.

(30 marks)

AO1

0

2

'Christian understandings of vocation and service still reflect those of the Early Church.' Assess this view.

Picture of early church obviously limited, so same points can be made on either side. There should be specific teachings and examples from the Early Church as seen in Acts and the Epistles.

Agree with the claim:

- Examples of communal living, and of the development of offices to deal with practicalities of service, are still to be found.
- Christians still feel a sense of calling and of wanting to follow the example of Jesus.

Disagree:

- Relationship between the church and the wider society is very different.
- Range of different denominational positions.
- Sense of imminent parousia affected the approach of the early Church and makes for significant differences.

(20 marks)

AO2

Question 2 Christology

0

3

Examine Jesus' role as expressed in his ministry, death and resurrection.

This is likely to be approached through ministry, death and resurrection separately, although a broader view may be taken.

Ministry

- God incarnate: making God known to humans.
- Questions in Gospels about who Jesus was; ambiguity over 'Son of Man', 'the man for others'.
- Providing example.
- Messiah – role revealed through teachings and healings.
- Healings as a 'sign of the kingdom'.
- Presenting a challenge to the established order of the day.

Death

- Sacrificial.
- God's giving up of his son.
- Ideas on atonement.
- May refer to various theories of atonement – e.g. ransom.
- Means of salvation.

Resurrection

- Showing Jesus as victorious over death.
- Uniqueness of Jesus.
- Showing Christians that death is not the end.

All three aspects need to be addressed for marks above Level 5, even though there may be some overlap.

(30 marks)

AO1

0	4	'Jesus' divinity makes it impossible for Christians to follow his example. How far do you agree?
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Agree

- It is impossible to follow the example of anyone who is divine by definition.
- Divine-related acts such as miracles cannot be completed by mere humans.
- Ultimate miracle of resurrection cannot be achieved by humans.

Other views

- Jesus' divinity does not preclude his humanity; dual nature.
- Jesus is very much role model.
- Christians seek to live according to Jesus' teaching as well as his example and this is achievable.

(20 marks) AO2

Question 3 Christian action

0	5	Examine different concepts of mission in the Christian Church.
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This question can be approached in a variety of ways, but the stress is on different concepts, so there should be some range.

- The Great Commission is starting point for most Christian understandings of mission.
- Traditional understandings about seeking conversion, and the 'saving of souls'.
- Based on negative views of non-Christian religions.
- And an 'evangelical imperative'.
- In 17th-19th centuries linked to colonialism, and the imposition of European culture.
- Overseas mission now based much more on addressing human need, and development issues.
- Teachers or agronomists rather than preachers.
- Dialogue.
- Mission a two way process, in some cases, with those from the developing world coming to Europe.
- 'Home mission' has long been part of the work of the churches; whilst this has always been about reaching the 'unchurched' it has also been about addressing situation of poverty and need. Classic image of 'a Bible in one hand and a soup ladle in the other'.
- Strong elements of traditional evangelical mission to be found in American evangelical groups and models of Christian mission.
- Some resurgence of traditional models of evangelical mission through, for example, the Alpha course.
- Also found through the overtly evangelical work of groups like Jehovah's Witnesses and Mormons. Some 'mainstream' Churches run 'missions' from time to time.
- Some may discuss understandings of 'mission' in a largely secular society, where religion itself is a minority interest.

Better answers are likely to show some understandings of inclusivist v exclusivist models of the relationship between Christians and those outside the Church.

(30 marks) AO1

0

6

'Christian mission is irrelevant today.'**Evaluate this view.**

The angle taken here may be dictated by the approach taken in 05.

Agree

- Being religious today is a minority interest, and therefore there is little point in mission.
- In a multi-faith society, all faiths are respected, so cannot try to impose one on others.
- There is little sense of an evangelical imperative.
- It is irrelevant because Christianity is fast declining so mission is unlikely to succeed.

Disagree

- Decline in Christianity makes it all the more relevant.
- Strength of American evangelicalism;
- Alpha courses are flourishing.
- Missionaries are coming to Europe from overseas, proving its relevance.
- Predications of the apocalypse give mission a new urgency.

(20 marks)**AO2****Question 4 Christian Spirituality**

0

7

Explain Christian beliefs about the presence and work of the Holy Spirit.

Expect some brief definition of what the Holy Spirit is – 3rd person of the Trinity, active agent of the Godhead, etc.

Presence

- In particular places (e.g. churches, shrines, places of 'stillness').
- In worship, especially in the sacraments.
- In the 'unexpected moment'.
- Through Christians.
- Some may argue for the presence of the Spirit in art and in music.
- Especially icons.

Work

- Spirit being given in baptism.
- Traditionally, works of spirit seen as renewal, creation, preaching, healing.
- Fruits of the spirit – love, joy and peace.
- Demonstration through 'charismatic' worship.
- Spirit bringing change in the lives of individuals and in situations.
- Guiding individuals in everyday life.
- Directing writers artists and musicians.

Max Level 5 if both aspects not included.

(30 marks)**AO1**

0	8
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'For Christians, the Holy Spirit works only through the Church.'
How far do you agree?

Agreement or disagreement likely to depend on theological / denominational angle from which this is approached.

Agree

- For some, the Church is the only locus of the Spirit and of salvation.
- The importance of the community of the Church for Christians; cannot be a Christian outside the Church?

Disagree

- If inclusivist views are taken, then the Spirit can work in and through many people and situation.
- If Spirit is an aspect of God, and God is universal, omnipresent, etc, so is the Spirit.
- Spirit can act independently.

(20 marks)

AO2

Section B *Judaism*

Question 5 **Origins and development of Zionism**

0

9

Examine the origins and development of religious Zionism.

NB – there is obviously no strict line between origins and development.

Origins

May look at longer term origins (Biblical roots) or have a later starting point.

- Promise of land as part of Covenant.
- Development of theology of Zion during monarchic and exilic periods.
- Importance of 'return' during exilic period (though many remained in Babylon).
- Significance of the land of Israel, and especially Jerusalem, within the Diaspora – even though majority of Jews lived outside Israel by the Christian era.
- Jerusalem central to Jewish thought (e.g. at Pesach).
- Modern origins lay in pogroms in Eastern Europe in 19th Century.

Development

- Jewish migrations to Palestine at end of 19th century, and especially in early 20th.
- Role of Herzl.
- Balfour declaration of 1917.
- Response of American Jews after pogroms in Eastern Europe and Palestine, became much more pro-Zionist.
- Effects of Nazism and Second World War.
- Founding of state of Israel 1948.
- During 1960s societies formed to build new settlements in Israel.

Both origins and development need to be addressed for marks above Level 5, even though they may be interwoven.

(30 marks)

AO1

1

0

'Zionism is not supported by the worldwide Jewish community.'

How far do you agree?

Agree

- Variety of Zionist views makes it difficult for all to support.
- Modern Zionist movement mainly secular and therefore not supported by some religious Jews.
- Problems in relationships with Arabs makes it difficult for some Jews.
- Minority of Jews are strongly anti-Zionist.

Disagree

- Steady increase in proportion of world Jewry living in Israel.
- On-going support for Israel from Jews all over the world.
- Evident support from many in UK and USA.
- Sense of justice after the Holocaust.
- Fulfilment of Biblical promises.

(20 marks)

AO2

Question 6 Holocaust issues and theology

1	1
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Examine the problems which the Holocaust has presented to Jewish theology.

Basic problem – to explain an inexplicable event.

Jewish identity

- Challenge to idea of chosen people and their place in the world.
- The covenant relationship and their relationship with God.
- Role of Jews in the world – are they really there to suffer for the rest of the world?

Nature of God

- Challenge to idea of omnibenevolent God.
- God as forgiving and merciful.
- God as powerful to prevent such events – why did he not intervene?

Salvation History

- Challenge of ideas of God acting in history on behalf of his people.
- With an ultimate plan for the people.
- Was God really there with his people during the Holocaust?

The question does not ask for the responses to these problems by Jewish theologians, but the examination of the problems may (but does not need to) involve some discussion of such responses.

(30 marks) AO1

1	2
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Discuss how successful Jewish theology has been in providing answers to the problems arising from the Holocaust.

Line of argument will depend on the problems identified in 11 and on the theological responses used. Students should take some of the responses and then argue the strengths/ weaknesses of these.

e.g.

Jews suffering for the whole world, and fact that some survived shows that God allows his people to grow from the experience (Maybaum).

Holocaust cleansing Judaism of past sins; God punishing his people.

Holocaust part of the long pattern of suffering – just on a larger scale.

Holocaust as a means of educating the world.

Holocaust as example of good triumphing over evil, since Jews were not wiped out (Fackenheim).

Holocaust does not disprove God's existence but does challenge ideas of salvation history.

Holocaust as a time when God was absent.

'God is dead' – belief no longer possible after the event of the Holocaust.

Man cannot understand the will and purpose of God, therefore Holocaust remains a mystery (Berkovits).

(20 marks) AO2

Question 7 Bar / bat mitzvah, marriage and divorce

1

3

Examine Jewish marriage practices and how they reflect Jewish teaching.**Practices**

- May comment on role of matchmaker prior to the marriage.
- Two stages: Kiddushin (betrothal) and nisuin (marriage).
- Ketubah (contract), stating husband's obligations to wife, which has status of legal, binding agreement.
- Fasting on the day of the wedding.
- Covering of bride's face with veil.
- Ceremony conducted under chuppah.
- Ring placed on bride's right index finger.
- Seven blessings (sheva Brachot) recited by rabbi – over wine.
- Breaking of glass.
- Bride and groom left alone in private room after the ceremony.

Teachings

- Belief that marriage is part of the wider family – reflected in role of matchmaker.
- Importance of marriage and the family – reflected in the ketubah.
- Binding nature of marriage – reflected in the stages.
- Solemnity of marriage – reflected in fasting.
- Importance of the home – reflected in the ketubah
- Importance of children – Chuppah reminder of God's promise to Abraham.
- Consecration – reflected in the giving of the ring.
- Marriage as fulfilment of mitzvah – reflected in stages of marriage.
- Beliefs about Israel and Jerusalem central to marriage ceremony and reflected in the breaking of the glass.

Both practices and teaching must be addressed for marks above Level 5, but if there is no attempt to link the two aspects, then max Level 4.

(30 marks)**AO1**

1

4

'Jewish teaching about marriage provides no support for women.'**Evaluate this claim.****Agree**

- Based on beliefs about man as head of family.
- Difficulties over divorce – Orthodox women need *get*.
- If Orthodox women do not obtain this, then re-marriage has to be outside synagogue.

Disagree

- The marriage contract provides support for both partners.
- Support for women through the extended family.
- Importance of the woman in the home.

Some may argue that the claim may be supported for Orthodox and not Reform (or vice versa).

(20 marks)**AO2**

Question 8 The Hasidic traditions

1

5

Examine the main developments in Hasidism from its origins in medieval Spain to the 21st century.

- Roots in medieval mysticism and Kabbalism.
- Nachmanides, leader of Spanish Jewry was a kabbalist.
- Publication of the zohar.
- Lurianic Kabbalah.
- 17th century – Eastern Europe. Rise of Hasidism among the poor, as a reaction against the legalism of much of the Judaism of the time.
- Role of Baal Shem Tov (Besht).
- Role of the tzaddik.
- Dov Baer of Mezeritch.
- Place of the rebbe.
- Spread through Eastern Europe and former soviet states.
- Effects of pogroms and anti-Semitic activity in these states.
- Place of Hasidism today especially in USA.
- Particular role of Chabad and Lubavitch communities.
- May comment on new interest in Kabbalah today.

(30 marks)

AO1

1

6

Assess how far it may be argued that Hasidism is not true Judaism.

Agree

- Some Orthodox do not recognise the spiritual emphasis of Hasidism.
- Reform movement generally do not support Hasidism.
- Personal devotion to particular rebbes is not supported by those outside the movement.

Disagree

- It is part of the 'continuum' of Judaism, having much in common with traditional Orthodox.
- Strictly following the Torah.
- Some may argue that it is the 'truest' form, and expresses some of the most fundamental aspects of Judaism.

Some may discuss the whole concept of 'true Judaism' and this should be credited.

(20 marks)

AO2

Section C *Islam*

Question 9 The Shari'a and the Muslim way of life

1	7	Examine the nature of the Shari'a.
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- Shari'a is the body of Islamic law.
- The term means 'path' or 'way'.
- Discussion of the divine / human nature of the Shari'a
- An account of its content including basis in Qur'an, Hadith, Sunnah and Law Schools could be included.
- It should include classification of actions, including prohibited, obligatory, etc.
- Scope and applicability to family life and jurisprudence.
- Mainstream Islam distinguishes between fiqh (understanding of details) and Shari'a which refers to the principles that lie behind fiqh.
- Shari'a is God's law but students might consider modernist, traditionalist and fundamentalist views which can all differ.
- The role of Itjihad and different understandings of Shari'a.

(30 marks) AO1

1	8	To what extent does the Shari'a have absolute authority for Muslims today?
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In support

- Students could argue that It is absolute because Shari'a is God's way and because it is based on the Qur'an.
- Fiqh (human understanding of Shari'a).
- Sunni/Shi'a differences of view.
- Variety of Muslim perspectives, e.g. 'progressive Islam', modernist, Wahhabi, etc.

Other views

- It depends on which country Muslims live in.
- Now outdated and now not relevant for some – expect examples of issues.
- Reference to Itjihad.
- The role of Shari'a with reference to contemporary issues.

(20 marks) AO2

Question 10 Shi'a Islam

1	9
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Examine the ways in which Shi'a is a distinctive form of Islam.

- Acceptance of Ali as the first Caliph of Islam.
- Imamate.
- Ashura.
- Development of branches of Shi'a, e.g. Ishmali.
- Veneration of Imams; infallible spiritual leader; hidden Imam Pilgrimage.
- Some students may explicitly contrast with Sunni Islam.
- Distinctive interpretation and practice of the Five Pillars.
- Particular interpretation of the Jihad.
- Traditions come from the 12 infallible Imams.
- Adherents are Shiites, Shia or Shii.
- Imams are identified as infallible and perfect interpreters of the Qur'an.
- Actual successor to Muhammad is Ali ibn Abu Talib.
- Use of statues and pictures are permitted in the remembrance of Ahlul-Bayt.
- Clergy are Imam, Mullah, Ayatollah.
- Believe Muhammad designated a successor.
- No Muslim schools are recognised.
- Intercession is permitted by 12 infallibles.
- Self flagellation permitted.
- Temporary marriage (muta) permitted.
- Visiting shrines is permitted.
- Leader is Mujtahid.

Note, this is an AO1 question, and no credit can be given for any discussion of how far it is distinctive.

(30 marks) AO1

2	0
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'Today, the division between Sunni and Shi'a Islam is more political than religious.' Assess this claim.

In agreement with the statement:-

- It is political because differences have become culturally dependent on which country Islam is practised in, especially Iran.
- The role of Imam clearly shows this.
- Grounded in the politics of the first community.

Other views

- Muhammad was the Prophet and bringer of Qur'an this is not the role of the Imam
- Ideas such as Imam's authority from God.
- There may be a suggestion that the Imam is more important.
- Basically theological and doctrinal differences are stronger.
- Charismatic nature of Ali is more religious than political.

(20 marks) AO2

Question 11 God and Humanity

2

1

Examine Muslim teachings on predestination.

- In Islam, predestination (*al-qada wa al-qadar*) means "the divine decree and the predestination".
- God has the foreknowledge of all human action; however, this divine knowledge does not prevent humans from doing whatever they desire.
- Some mainstream Muslims suggest that free will doesn't *actually* exist in Islam, and argue that Allah is omniscient and so has the power to prevent or allow any action from occurring.
- Therefore, if Allah does not prevent an act from occurring then that act is thought to be Allah's will.
- Nothing is allowed to come to pass unless it is the will of Allah, hence the phrase inshallah which is Arabic for "if Allah wills". When referring to the future, Muslims frequently qualify any predictions of what will come to pass with this phrase.
- It recognizes that human knowledge of the future is limited, and that all that may or may not come to pass is under the control of Allah.
- A related phrase, mashallah, indicates acceptance of what Allah has ordained in terms of good or ill fortune that may befall a believer.
- Allah wrote everything that will happen in the universe prior to its creation.
- Students who might include the Shia Islamic view could say that there is a greater emphasis on free will, and the importance of personal decision which will be called back on the Day of Judgement.
- Predestination is a way of thinking that is challenged by the Imams of Shia Islam in many speeches and letters.
- The main factor in determining how one's reality is processed has to do with his/her "nearness" to Allah. Therefore, the levels of relationship that one has with Allah are what determine what a person may be "allowed" to do. For example, drinking alcohol is a sin according to Islam.
- This belief is further emphasized by the Shia concept of bada, which states that God has not set a definite course for human history. Instead, God may alter the course of human history as is seen to be fit.

(30 marks)**AO1**

2

2

'Human beings should take responsibility for their actions.'**How far is this an accurate summary of Islamic teaching?****Agree**

- Everyone has responsibility for their actions, on which they will be judged on day of judgement.
- Importance not only of actions but also of intentions.
- Human freedom and responsibility are absolute (e.g. Mutazili view).

Other views

- Everything is predestined by Allah, so little role for human responsibility.
- BUT**
- Ash'arite positions limits 'free will' but argues for responsibility.
 - There is more to Islamic teaching than human responsibility.

(20 marks)**AO2**

Question 12 Women and family life

2	3
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Examine regulations concerning marriage and divorce in Islam.

Marriage

- Marriage recommended by the Prophet Muhammad and in the Qur'an.
- Seen as a divine institution.
- Not permitted for a man to be alone with a women for the purposes of selection of spouse, but meeting with others present is permitted.
- Woman has right to make her own decision.
- Prohibitions on marriage with certain listed family members (nieces, aunts, step aunts etc).
- Islam has allowed men to marry more than one women, but with rigid restrictions.
- Contractual aspects.
- Conditions set out – clear proposal and acceptance, at least two competent witnesses; marriage should be widely publicised.
- Dowry by groom to bride is symbol of his understanding of economic responsibilities.
- Muhammad favoured simple rather than costly weddings.

Divorce

- Islam reluctantly allows divorce if necessary, as shown in Surah 2:229.
- General grounds in Qu'ran – hopeless failure of one or both parties to discharge marital duties and to live harmoniously with each other.
- Jurists have set out conditions for divorce (e.g. long absence of husband without information, failure to provide for wife, impotence).
- Either party may take steps for divorce in case of chronic disease, insanity, deceptive misrepresentation or desertion.
- Muslim man allowed 3 pronouncements of divorce on 3 different occasions.
- Man may divorce his wife once and then let the iddat (period of wait of waiting) pass. During this, they have option of being reconciled. If no reconciliation, they are fully divorced.
- After the third pronouncement of divorce, women free to re-marry.
- Marriage can be dissolved by mutual consent (khula).
- Can be through judicial process on the complaint of the wife.

No more than Level 5 if only one or marriage or divorce addressed, however well.

(30 marks)

AO1

2	4
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'Equal but different.' Discuss how adequately this sums up the relationship between males and females in Islam.

In support

- Different examples can be cited to support or contradict claim, e.g. from Qur'an translations / interpretation, to classical Shari'a to range of current practices.
- Argument will therefore vary according to context chosen for answer.
- Gender differences are God-given and should be reflected in appropriate roles – equality as Muslims is based on judgement of both sexes according to Shari'a and complementary but equally important roles.

Other views

- Easier for men to get a divorce than women which shows inequality as well as difference.
- In Shari'a Law Courts women need witnesses to verify statements.
- Women do not have equal access to the Mosque or have a public role in Mosque events.

Some may comment on relationship between religious and cultural factors, which affect perceptions here.

(20 marks)

AO2

UMS conversion calculator www.aqa.org.uk/umsconversion