2nd Edition, Revised 2001

OCR ADVANCED SUBSIDIARY GCE IN RELIGIOUS STUDIES (3877)

OCR ADVANCED GCE IN RELIGIOUS STUDIES (7877)

Teacher Support and Notes for Guidance

This Teacher Support and Notes for Guidance booklet is designed to accompany the OCR Advanced Subsidiary GCE and Advanced GCE specifications in Religious Studies for teaching from September 2000.

Contents

1 Introduction

1.1 Notes for Guidance

This second edition (May 2000) of the Notes for Guidance covers both the Advanced Subsidiary and Advanced modules of the new Religious Studies GCE specification. Some slight corrections, amendments and amplification have been made to the Advanced Subsidiary Notes originally published in August 2000.

For the scope and function of these Notes, please see the Preface on page 5.

1.2 Advanced Subsidiary GCE and Advanced GCE

The new structure of assessment at Advanced level has been introduced for teaching from September 2000. Current A level and Advanced Supplementary examinations will be available for the last time in June 2001; also in 2001 the first assessment for the new Advanced Subsidiary GCE, at the new intermediate level between GCSE and A level, will take place. Assessment for candidates proceeding to the full Advanced GCE ('A2') will be available from 2002.

1.3 OCR Religious Studies 3877 (AS) and 7877 (A)

The full and definitive guide to OCR's Religious Studies is published in the specification document, available as a printed booklet from OCR, on a CD-ROM distributed to all Centres and as a downloadable file in PDF format from OCR's web site (www.ocr.org.uk). Also available from these sources is the Religious Studies **Resources List**, containing books and electronic resources recommended for the various modules.

OCR's Training and Customer Support Division organises **training meetings** for teachers at various locations throughout England: details are published in May each year in the subject-specific handbook circulated to all schools. All enquiries concerning training should be made to the Training department (0121-628 2950). Materials produced for training courses are available only to those attending the course.

1.3.1 Structure

All Advanced Subsidiary GCE and Advanced GCE, in all subjects (except some minority languages) have the same structure: three 'units of assessment', each related to a 'teaching and learning module', are assessed at Advanced Subsidiary standard, mid-way between GCSE and A level, and three further units are assessed at full Advanced GCE standard. Explicit assessment of 'synoptic' understanding is incorporated into all Advanced GCE as a timed examination; it is not possible for this to be assessed by any other means. There is no requirement for Advanced Subsidiary assessment to be carried out after one year's study; all six units of assessment may be taken at the end of the course.

The six-unit structure is reminiscent of current modular A levels such as Christian Theology, but there are important differences in the way the new qualifications work. Rather than taking six modules in almost any combination, in any order, candidates for the new Religious Studies specification are intended to study two chosen aspects of Religious Studies right through the course, and the six-part assessment structure is incidental to this bipartite design, which echoes that of the former linear A levels offered by OCR. An important aspect of this continuity is that assessment will expect, and at times require, knowledge and understanding developed earlier in the course. This will be most noticeable in the way the topic-specific Advanced Subsidiary modules build directly on the two related parts of the Foundation module, and some examination questions will make explicit reference to material from the Foundation module. In the same way, synoptic assessment in the Connections Unit at A2 will expect demonstration of all previous learning.

These requirements of prior learning are made explicit in each module in the specification document, and although it will be possible for candidates to follow an 'incoherent' course, or follow a route which is made up of a non-recommended combination, **no concessions or allowances will be made for such candidates.** In particular, such candidates will be at a serious disadvantage when they come to take the compulsory Connections unit, and they may find that units in 'non-recommended' combinations are timetabled in the same examination session. Recommended routes are listed in Appendix B of the specification.

Another difference from current A levels is that there has been a reduction in the amount of content specified for each topic, in recognition of both the lower level of Advanced Subsidiary and the reduced time available for teaching, but it is intended that everything in the specification will have been covered by candidates, and question-setting will not follow a pattern by which it might be possible, as it was previously, for a subset of the content to be learned. As a general principle, questions will be broad and inclusive, enabling candidates to bring any relevant knowledge to bear; and the principles of marking are such that all relevant material, whether or not it is explicitly specified in the specification, will be credited by the examiners.

1.3.2 Pattern of assessment

The availability of units is shown in Section 4 of the specification, on page 10. Briefly, Advanced Subsidiary examinations are available twice a year, in January and June; A2 examinations are available **only** in June. One of the non-synoptic A2 units *may* be taken as an extended essay in January. There is no requirement or expectation for candidates to follow any particular timetable for assessment, but all candidates must take the Foundation Unit and all candidates for the full Advanced GCE must complete the Advanced Subsidiary requirements and take a Connections unit.

The assessment pattern which all candidates follow may be represented diagrammatically:

<table>
<tr><th colspan="3">Advanced Subsidiary</th><th colspan="3">A2</th></tr>
<tr><td>First unit (Foundation)</td><td>second unit</td><td>third unit</td><td>fourth unit</td><td>fifth unit</td><td>final unit (Synoptic)</td></tr>
<tr><td rowspan="2">Foundation for areas (a) & (b)</td><td>Area (a) AS</td><td></td><td>Area (a) A2</td><td></td><td rowspan="2">Connections in areas (a) & (b)</td></tr>
<tr><td></td><td>Area (b) AS</td><td></td><td>Area (b) A2</td></tr>
</table>

Candidates who do not progress to the full Advanced GCE take just the three Advanced Subsidiary units.

'Stand-alone' Advanced Subsidiary in Philosophy or Ethics

The first, Advanced Subsidiary, part of the co-teaching routes (see below) permits candidates to take an Advanced Subsidiary in Religious Studies which is comprised almost exclusively of either the Philosophy of Religion or Religious Ethics. For a full explanation see pages 63 and 64 of the Specification, Routes AX and AY.

Co-teaching Philosophy and Ethics

In order to accommodate situations where only a single group of students is viable and each half of the course must be taught to them at the same time, extra versions of the Philosophy and Ethics units are available to enable candidates to be assessed for both of their units in one of these areas at the same level, rather than following the standard pattern as above. It should be understood that this arrangement stretches the design of the specification to an extent which makes the teaching and learning experience less than ideal, but nonetheless it is a better alternative than not being able to offer A level Religious Studies at all – the major drawback is that Advanced Subsidiary candidates will probably need to be prepared for their Foundation Unit separately from A2 candidates, who will need to be working on their synoptic skills.

Essentially, candidates take one of the units they would have taken at A2 as an AS, and one of the units intended to be AS as an A2. This is made possible by having modules with content that can be assessed by units at either level. Full details are on pages 63-64 of the specification.

A diagrammatic representation of one of the two possible teaching and assessment patterns is as follows (the other takes the two areas in the opposite order):

A Candidates starting the course in even years (2000, 2002, 2004 etc.):

Advanced Subsidiary in 2001			**A2** in 2002		
First unit (Foundation)	second unit	third unit	fourth unit	fifth unit	final unit (Synoptic)
Foundation for Phil. & Eth.	Phil. 1 (AS) (2761)	Phil. 2 (AS) (2769)	Eth. 1 (A2) (2780)	Eth. 2 (A2) (2772)	Connections in Phil. & Eth.

B Candidates starting the course in odd years (2001, 2003, 2005 etc.)

Advanced Subsidiary in 2002			**A2** in 2003		
First unit (Foundation)	second unit	third unit	fourth unit	fifth unit	final unit (Synoptic)
Foundation for Phil. & Eth.	Eth. 1 (AS) (2762)	Eth. 2 (AS) (2770)	Phil. 1 (A2) (2779)	Phil. 2 (A2) (2771)	Connections in Phil. & Eth.

1 Co-teaching pattern in 2000 – 2001:

AS candidates starting 2000	Foundation for Phil. & Eth.	Phil. 1 (AS) (2761)	Phil. 2 (AS) (2769)	
no A2 candidates				

2 Co-teaching pattern in 2001 – 2002:

AS candidates starting 2001	Foundation for Phil. & Eth.	Eth. 1 (AS) (2762)	Eth. 2 (AS) (2770)	
A2 candidates who started 2000		Eth. 1 (A2) (2780)	Eth. 2 (A2) (2772)	Connections in Phil. & Eth

3 Co-teaching pattern in 2002 – 2003:

AS candidates starting 2002	Foundation for Phil. & Eth.	Phil. 1 (AS) (2761)	Phil. 2 (AS) (2769)	
A2 candidates who started 2001		Phil. 1 (A2) (2780)	Phil. 2 (A2) (2771)	Connections in Phil. & Eth

General educational opportunities for candidates not intending to aggregate

Candidates will only receive an Advanced Subsidiary GCE or Advanced GCE qualification if they aggregate units in the required combination; however, there may be circumstances where there is educational advantage in following part of the course, and taking a unit or units which are not intended to be used for aggregation. For example, students following a general Religious Education course as part of their general Sixth Form education may be prepared for one or more of the Advanced Subsidiary units, or for different parts of the Foundation Unit which they take on several occasions, thus providing a structure and goal for their studies even though there will be no 'official' certification of their achievement.

2 Preface

It is important to make the point that the Notes for Guidance play a secondary role to the Specification itself. The Specification is the document on which assessment is based and specifies what content and skills need to be covered in delivering the course. At all times, therefore, these Notes should be read in conjunction with the Specification. If clarification on a particular point is sought then that clarification should be found in the Specification itself.

The Notes are not intended to be lesson plans which would in any way replace the expertise of the teacher. Rather, they offer suggestions as to how the content of the specification might be addressed and also an indication as to the depth in which it should be covered. Often there will be indications of specific chapters or sections of books and other resources mentioned in the **Resources List**; details of publishers and ISBNs will be found in that list, and will only be given in these Notes where a resource does not appear in the list.

As the Notes have, in general, been written by the Principal Examiners for the units, there are inevitable differences in style and approach between the different sections.

Teaching AS (Advanced Subsidiary) is a new experience for all teachers and it is particularly important that teachers are enabled to deliver the material at the correct level and to the correct depth. Because of the inter-related nature of the content and skills between the Foundation Module, AS, A2 and the Synoptic papers it is essential that all the material in the appropriate parts of the specification is studied. Whilst it might be possible for students to answer questions on an AS paper, for example, without having addressed all of the specified material, it is quite possible that they might find the 'missing' topic returning on an A2 paper or in the synoptic assessment. It is vital, therefore, for teachers to plan their teaching time appropriately so that they can ensure coverage of the full content. Needles to say, this also means that there is only a certain degree of depth which can be achieved. The Modules in the specification were designed with the intention that they could be delivered, assuming three to four hours teaching per week, AS in eight weeks each and A2 in ten weeks. These figures were chosen as the maximum time which many teachers could guarantee would be available to them. In relation to the Synoptic Modules, it is assumed that, as there is no new content in these modules, only a revisiting and combining of topics which have been studied previously, much of the preparation for this could be done during the normal teaching time for the A2 units.

3 Foundation for the Study of Religion 2760

Teachers and candidates are recommended to the textbook by Ahluwalia, L., produced specifically for this module and to be published later in 2001: *Foundation for the Study of Religion* (Hodder & Stoughton Educational; ISBN 0340799595).

In assessing the depth in which topics are required to be studied, teachers should bear in mind the principle that this module (both parts) may have to be delivered in eight weeks and should therefore divide up the time and content accordingly.

Important: this new specification, although divided into modules like the old Christian Theology A level, does not work in the same way. The students are expected to use the knowledge gained in each module right through the course – they cannot put away or throw away their notes on the Foundation Unit once they have taken the examination. Questions will be asked at every stage which depend on all of the subject matter studied so far. So, for example, at A2, a question might be asked which assumes knowledge of material covered in the relevant part of the Foundation Unit. The Synoptic Unit will have questions which expect demonstration of knowledge of AS as well as A2 material. Each time students prepare for examination, they will need to revise all the work they have done so far; each new unit studied adds to the bank of knowledge they are assumed to have acquired.

3.1 Part 1: Philosophy of Religion – a foundation for Module 2761

This module of study is intended to introduce students to the idea that the philosophy of religion in a Christian context has been influenced by Ancient Greek ideas as well as biblical ideas, and that the combination of these influences can sometimes create difficulties which need to be resolved (for example, whether a perfect, eternal, changeless being can be influenced by the prayers or needs of individuals), and which will be explored in more detail later in the course.

The Story of Philosophy by Magee is a useful text book. It is very attractively presented, but without compromising on the quality of writing, which is clear yet accurate and at a suitable level for AS and A2. The sections about Plato and Aristotle will help candidates to have some idea of their chronology and the extent of their achievements; the chapter on Christian Philosophy, which explores Augustine and the medieval thinkers, should give candidates some idea of the ways in which the shapers of Christian philosophy tried to fuse Greek and biblical concepts in their understanding of the nature of God.

An introduction to major influences on the philosophy of religion:

(a) Ancient Greek influences on religious philosophy:

Candidates are expected to have a basic knowledge of the following aspects (only) of the thinking of Plato and Aristotle; they will not be expected to have a first-hand knowledge of the texts.

- **Plato**: the analogy of the cave (*The Republic* VII.514A -521B);
  the concept of Forms, especially the Form of the Good;
  the concept of body/soul distinction.
- **Aristotle**: ideas about cause and purpose in relation to God (*Metaphysics* Book 12);
  the concept of body/soul distinction (*De Anima* Book 1).

The texts for this part of the specification can be found on the CD ROM World Library & Encyclopedia of Philosophy, and also on the Internet. However, it is not required that candidates should know more than what the main teachings of these texts are and what is to be learnt from them. For these sections candidates need to be familiar with the concepts from any standard introductory text but are not expected to have covered them in any great depth. There are some good introductory level books available on both Aristotle and Plato, such as OUP's 'Past Masters' series and the Constable '90 minutes' series. For teachers, the Cambridge Companion series includes excellent and comprehensive books on both Plato and Aristotle. Students might find the relevant parts of *Sophie's World* by Gaarder an appropriate introduction, and the opening chapter of *Foundation for the Study of Religion* deals with this section of the specification at an appropriate level for AS candidates.

(b) Judaeo-Christian influences on religious philosophy:

Candidates are expected to have a basic understanding of the following aspects of the Judaeo-Christian concept of God, using the specified texts or other suitable examples.

- the concept of God as creator: Genesis 1-3
- the goodness of God: Exodus 20
- God's activity in the world; the concept of miracle: Joshua 10:1-15

The purpose of this section is for candidates to understand how the philosophy of religion has been influenced by two interwoven strands which are not always easy to reconcile: the ancient Greek ideas, and the understandings of God and the world expressed in the Bible. Using these three aspects of understanding the nature of God, candidates should be introduced to the ways in which the God of the Bible compares and contrasts with the ancient Greek ideas: in the Bible, God is creative, purposeful, active and dynamic. The goodness of God is not just a conceptual ideal for people to use as a measure, but is interactive, making demands and becoming angry when disobeyed. Unlike the Greek concept of a sharp division between the physical world and the world of Forms, for example, the biblical God intervenes in the world through miracles.

The texts suggested for study are meant to be examples for the basis of discussion, and do not have to be studied line by line with textual analysis. Candidates should, by the end of the Foundation unit, understand something of the different strands within philosophy of religion, so that when they come to look at the ideas of God having a design and purpose for the world, or the nature and problem of evil, or concepts of life after death, they will have some useful background knowledge to help them to appreciate where different ideas are coming from and the philosophical standpoints which underlie them.

3.2 Part 2: Religious Ethics – a foundation for Module 2762

(a) Meta-ethics: The use of ethical language – the ways in which different scholars have understood how terms such as 'good', 'bad', 'right' and 'wrong' are used when moral statements are made.

Candidates need a basic understanding of meta-ethics, in particular they should be able to appreciate the specific use made of the terms listed in relation to ethics and moral statements. It is not expected that they should have a very broad overview of scholarly opinion or discussion. Thompson's *Ethical Theory* (Hodder and Stoughton ISBN 0 340 72075 1), chapter 4 (Moral Language), and the Appendix to Palmer's book *Moral Problems* (Lutterworth Press, ISBN 0-7188-2791-0) are recommended. Chapter 7 of *The Puzzle of Ethics,* Vardy and Grolsch, is also very thorough. Candidates should have a basic understanding of the thinking of Moore, Ayer and Hare; Stevenson and Mackie could be added if there is enough time and the students are more than usually bright and willing. Questions will be asked about meta-ethics rather than about any particular scholar, and the questions will be broad enough for candidates to bring anything they have done to their answers.

(b) An introduction to the following concepts within ethical theory:

- Moral relativism e.g. Fletcher's Situation Ethics;
- Virtue Ethics;
- Natural Law.

Each of these theories is to be found in Vardy, P & Grolsch, P *The Puzzle of Ethics* second ed., as well as in the other texts cited in the Resources list. *Virtue Ethics* by Crisp and Slote is an extremely comprehensive text which would be useful as a resource for teachers, but it contains much more than is required of the candidates. Again, it is basic understanding of these theories which is required rather than an in-depth study with many ramifications of different scholars' views.

Virtue Ethics is covered in the new edition of the Vardy text and an additional note follows:

Its emphasis is on dispositions, motivations and emotions of the individual, rather than on action or doing one's duty or consequences. It is an ethic of aspiration to be an ideal person – hence it is a character-based ethic, and looks to those who have set a good example.

It has its basis in Aristotle in which virtues are classified. Such virtues can only exist within a social or political setting – hence ethics is a branch of politics. Moral virtues must be lived out and become habitual. They are defended as a 'mean' between extremes of behaviour e.g. courage is the mean between cowardice and foolhardiness.

Aretaic Ethics, or Virtue Ethics, was developed in the late 1950s, but was made fashionable in the 1970s and 80s by Foot, P. (*Virtues & Vices* 1978), MacIntyre, A. (*After Virtue* 1981), but in particular by Taylor, R. (*Ethics, Faith & Reason* 1985). *Virtue Ethics* edited by Crisp and Slote covers the subject well, as does chapter seven of Pojman's book *Ethics: Discovering Right and Wrong* (Wadsworth, 1990).

The movement was a reaction against Utilitarianism and Kantianism, and a response to action-based ethics. Whereas deontic ethics emphasises DOING, virtue ethics emphasises BEING. Virtue Ethics often points to 'good people' as examples – Socrates, Jesus, Martin Luther King, Mother Teresa, Nelson Mandela etc.

Positive – It emphasises the personal side of ethics, its 'spiritual' nature – motives, dispositions, feelings etc. Its appeal is that it is a community-oriented ethic, and it is inspiring and idealistic.

Negative – It is difficult to define virtues. Some virtues clash in a situation. It sometimes ignores actions and consequences, and relegates the use of casuistic reason.

Compromise – Complementary ethics or pluralistic ethics hold to both deontic and aretaic models, in which virtues and principles (including duties) complement each other. Pure aretaic ethics suffers from both epistemological problems and practical ones e.g. who is the virtuous person? The practical problem is that as societies change, so does our idea of virtue. In practice, people who may lack the virtues can perform moral actions.

3.3 Part 3: Jewish Scriptures – a foundation for Module 2763

For this unit, teachers are referred to the Charpentier and Drane texts cited in the Resources list as being of sufficient depth for students approaching this study. A critical approach is not required although, of course, permitted; and students may study the text as Jewish Scriptures, the Old Testament of the Christian Bible, or both.

(a) A time line of scriptures:

- placing Jewish scriptures in their historical context and considering the probable dating of principal events e.g. Abraham, Moses, Exodus, David, Exile, Isaiah, the Maccabean revolt, the destruction of the Temple.

Candidates may employ historical, literary or archaeological evidence.

For an understanding of the scriptures and of their theological importance it is vital that candidates have some idea of the historical context in which they were written as well as the probable historical dating of the events to which they refer. Of the events listed, clearly only the destruction of the Temple in 70 CE can be given a fixed date, but it is nevertheless important for students to have some idea of the chronology and time scale involved in these scriptures. Any relevant evidence may be deployed and there is no need for students to have studied all these types of evidence in depth.

(b) Form Criticism:

- the types of literature found in Jewish Scriptures: myth, history, prophecy, poetry, law, wisdom, liturgy; their origins and purpose.

The purpose of this section is to enable students to reach an appreciation of some of the various literary types found in the Jewish Scriptures. They should have an understanding of each of these types of literature and to know their basic origins and purpose with examples. Again, it is not expected that their knowledge will go beyond the basic textbooks suggested. Candidates might consider the approach of Coggins *Introducing the Old Testament*, and the introduction and first two chapters of *Beginning Old Testament Study* edited by Rogerson (cf. 2763).

It is, of course, possible to study this section from a faith perspective and the acceptance that although the forms of literature vary, the scriptures are nevertheless the divine word of G-d.

3.4 Part 4: New Testament – a foundation for Module 2764

Either: A The Early Church

(a) First century Palestine:

- the origins, particular beliefs and practices of Sadducees, Pharisees and Zealots;
- the Roman occupation and its effect on the religious life of the Jews.

Teachers should ensure that candidates have a clear understanding of the historical background to the study of first-century Palestine. This should be based on the work of Vermes and on E P Sanders for the conditions of the various groups – Sadducees, Pharisees and Zealots. It is important to use works produced in the last fifteen years because of the impact of the work of Sanders and others on our knowledge of numbers, influence and practices of the main groups. Possibly the most convenient summary is in Sanders' *The Historical Figure of Jesus* (cf. 2764). More solid is J T Sanders' *Schismatics, Sectarians, Dissidents, Deviants* (SCM ISBN 0-334-02325-4) which covers the whole Mediterranean area.

The Roman occupation is less well served, though there are useful points in Sanders. Though very old, Sherwin-White is still useful on the legal aspects of the Roman authority. Hengel has published extensively on the wider cultural background. His most recent work is a joint publication with A M Schwemer: *Paul Between Damascus and Antioch* (SCM ISBN 0-334-02661-X).

Teachers should give their students a general picture of the Roman Empire from Augustus to Nero, though this will only be needed for background knowledge. Questions will focus specifically on the Romans in Palestine. A knowledge of the career of Pontius Pilate can be gained in outline from Josephus, though his opinions are not always accepted by modern scholars.

(b) Date, purpose and authorship of Acts; its broad historical relationship to the Epistles of Paul.

Students should be aware of the general introductory material on Acts noted in the Specification. This can most usefully be obtained from a scholarly commentary on Acts, as in the New Clarendon Bible, New Century Bible or the A & C Black series. There are other appropriate commentaries which are not in a series. Students should be aware of the similarities and differences between Acts and Paul's epistles about his historical career and about the main elements in his theology. There is a useful chronology of Paul in Hengel and Schwemer, with supporting discussion in Hengel's *Earliest Christianity* (SCM ISBN 0-334-00346-6) which reprints his earlier work called *Acts and the History of Earliest Christianity*.

Or: B Gospels

(a) First century Palestine:

- the origins, particular beliefs and practices of Sadducees, Pharisees and Zealots;
- the Roman occupation and its effect on the religious life of the Jews.

See above

(b) Source criticism, with reference to the gospels; an overview of the Synoptic Problem (a detailed knowledge of the various proposed solutions will not be expected).

Students should be capable of considering the possible sources of the gospels though they are not required to show detailed knowledge of any particular set of texts. Teachers should aim to supply them with a general introduction to the methods and results of source criticism, and to give an outline of the Synoptic Problem and the most widely accepted solutions such as the Two- and Four-Source theories and linear copying. Although containing more detail than is required, there is a clear discussion of this, with textual examples and diagrams, in E P Sanders & M Davies *Studying the Synoptic Gospels* (cf. 2764). Candidates should be capable of describing these two solutions in examination answers and of suggesting their general advantages and disadvantages.

3.5 Part 5: Developments in Christian Thought – a foundation for Module 2765

(a) Fundamentalist, Traditional and Liberal approaches to the interpretation of the Bible: a consideration of different understandings of the inspiration and authority of the Bible

The issue being addressed here is the authority of the Bible and some of the different ways in which the biblical text is regarded. Suitable material for this study can be found in Barr, J. *The Scope and Authority of the Bible,* and Coggins & Houlden *A Dictionary of Biblical Interpretation.*

The approaches prescribed for study are outlined below:

- **Fundamentalist**: the Bible is the actual word of God, literally dictated, word for word, to the people who wrote it down. Candidates might usefully look at any commentaries on the Bible or books about Christianity which take a fundamentalist position; these are readily available in Christian bookshops. For example, Morris's commentary on Genesis offers a Creationist approach.
- **Traditional**: the Bible is full of truth, and God is revealed in the Bible, but some parts of the Bible are 'more true' than others. Barth might be a useful example to study for this range of points of view.
- **Liberal**: It is impossible for people today to accept many parts of the Bible as being either literally or infallibly true, but they can be held to have truth in other kinds of ways, as myth for example. Bultmann or Jenkins, D. could be useful people to consider.

(b) An introduction to the teachings of the Bible in relation to the specified issues

The importance of this section is for students to come to an understanding of some of the particular social teachings of the Bible together with a recognition that often there are divergent teachings to be found in biblical texts. Texts have therefore been chosen which may have differing or conflicting teachings. Suitable commentaries for reference in connection with this section are those in the New Century Bible series published by Marshall, Morgan & Scott or in A & C Black's series.

- the treatment of the weak and the oppressed (e.g. Amos 2: 6-16);
- the use of violence, (e.g. Psalm 137:8-9, Romans 12:17-21);
- the role of women in the creation stories, in biblical society and in religious life in the first century, (e.g. Genesis 2:20-3:24, 1 Corinthians 14:34-36, Titus 2:1-9);
- attitudes towards other religions (including New Testament attitudes towards Judaism), (e.g. John 14:6, Acts 4:12);
- attitudes towards racism and equality (e.g. Genesis 9:18-27, Galatians 3:27-29).

Candidates will not be expected to have studied these areas in great detail, but will be expected to have some knowledge of the biblical teaching which underlies some of the opinions they will be studying later in the course, and the reasons why different groups of Christians might use the Bible to support very different points of view.

3.6 Part 6: Eastern Religions – a foundation for Module 2766

A Buddhism

(a) The life and work of Gautama the Buddha in its historical and religious setting: the nature of the Hindu religion at the time of the foundation of Buddhism, traditional stories of the Buddha's life.

Candidates should have a grasp of the nature of the society in which Buddhism originated and developed. This includes knowledge of the contemporary religious climate. Understanding should be more developed than that expected for GCSE; the 'proto-Hindu' cultures – Brahminism, asceticism, forest-dwellers speculating on issues which later become embedded in the Upanishads, as well as atheists and sceptics should be investigated. Discussion of what the Buddha accepted and rejected from these movements is important, including perhaps awareness of his view of Caste, sacrifice and the Vedic deities, karma and reincarnation, and the concept of the *atman*.

Candidates should be familiar with the traditional accounts of the main events in the Buddha's life. Focus should be on the significance of stories for conveying key beliefs, concepts and morals. There should be some understanding of the nature of the evidence and candidates should be able to discuss the extent to which historical accuracy is important. Key episodes and events might include Gautama's life in the palaces, the Four Sights, the Great Renunciation, his six years of searching, his enlightenment, his teaching ministry and death.

(b) The Four Noble Truths, including the Noble Eightfold Path: the nature of the Middle Way and its role in eliminating dukkha.

An introduction to the core teachings of the Buddha at a level which goes beyond a GCSE standard is required, but no understanding of different emphases in the various schools of Buddhism is required at this stage. The central concept is *dukkha* – candidates would need to understand the meaning and cause of *dukkha* and the means to its cessation. This would involve an understanding of associated concepts such as the Three Marks (*dukkha, anicca* and *anatta*), Three Poisons (greed, hatred and delusion), *tanha*, rebirth and *nibbana*. Candidates would need to know and understand how the aspects of the Noble Eightfold Path work to reduce *dukkha*, although a sophisticated grasp of wisdom, ethics and meditation is not required at this stage.

During the course of the foundational module candidates should be beginning to acquire a real insight into how Buddhist concepts are understood from a Buddhist perspective rather than wholly from a Western secular perspective.

Buddhism by Denise Cush provides a good basis for the foundational module. Rahula's *What the Buddha Taught* provides good content for part (b). Teachers would acquire more detailed knowledge of (a) through Schumann's *The Historical Buddha* and Ling's *The Buddha*, and Harvey's *An Introduction to Buddhism* covers the whole course in depth.

B Hinduism

(a) The Indus valley civilisation: the discoveries, and speculations of scholars in relation to Harappa and Mohenjo-Daro; the extent to which these discoveries contribute to an understanding of Hindu religion.

Candidates should have a grasp of the nature of the archaeological evidence of these societies in which proto-Hindu ideas developed. This includes an understanding of the differing assumptions Western and Indian scholars sometimes bring to the evidence. There should be some knowledge of the sophisticated planning and architectural features of these cities – particularly the possibility of temples, but more important would be an understanding of the significance of religious artefacts such as figurines and images of male and female figures, animals and trees, suggestions of bhakti and yoga practices, fire rituals, bathing rituals, and the worship of female and animal deities. Sen's *Hinduism* and Thapar's *A History of India*, although rather dated, provide quite detailed discussion of the evidence. The Internet has several excellent web-sites showing recent discoveries connected with the Indus Valley civilisation; http://www.harappa.com/har/har0.html has aerial photography of the sites and detailed description and illustration of the various artefacts. Also, *India* Richard Waterstone (Macmillan 1995 ISBN 0-333-63848-4).

Candidates should be able to assess the extent to which these findings and theories are relevant to an understanding of the nature of Hinduism. How sound are the evaluations of the archaeological evidence? How far does the evidence help scholars to make sense of early Hinduism and the nature of Hinduism as such a diverse system? Analysis should be linked to Section (b) on the Aryan elements of the origin of Hinduism.

(b) Vedic religion:

- the nature of the Vedas as sacred texts;

  Some understanding of the nature of the Aryan peoples and their social and religious structures will be required in order to gain a fair understanding of their sacred texts. There should be some knowledge and understanding of the evidence for these aspects of Aryan life in the Vedas generally, and of their use by Brahmins. Extensive knowledge of specific texts is not required at this stage; in the foundation module candidates need to understand the concept of the Vedas as sruti, and the significance of the oral tradition. Knowledge of a few key verses from the Vedas to illustrate points is to be recommended.

- the concept of deity in the Vedas;

  A detailed grasp of this subject is not required until the AS Eastern Religions module is studied; in the foundational module a general assessment of whether the nature of the Vedas is polytheistic, monotheistic or monist is required. In addition is the need for knowledge and analysis of the nature of the deities and their relationship with humans, including brahminic rituals.

- the concept of rta/dharma;

  Some understanding of the nature of *rta* in the Vedic hymns is needed in order to explain the development of the concept of *Dharma*. Candidates should understand how the sense of natural order and harmony came to be related to the social order and to what is known in the West as '*religion*'.

- the Purusha Sukta.

  This short 'Hymn of the Primeval Man' from the Rig Veda (10.90) is of great significance for Hinduism. Its character as myth should be understood, and analysis should include an appreciation of the nature and purpose of mythology. Koller's *The Indian Way* provides a good commentary on the text.

During the course of the foundation module candidates should be beginning to acquire a real insight into how Hindu concepts are understood from a Hindu perspective rather than wholly from a Western secular perspective.

3.7 Part 7: Islam – a foundation for Module 2767

For this unit students are required to have some familiarity with two essential areas of study:

Pre-Islamic Arabia and the life of Muhammad ﷺ. This does not necessarily mean that teachers should start the course with a history lesson. Nor is there any intention that Islam should be portrayed as explicable by some interpretation of the time and place in which Muhammad ﷺ lived. Such ideas remain a matter for discussion and reflection.

The foundation course might develop from an exploration of what the students already know about Islam or what fired their enthusiasm enough to make them wish to follow this course of study. At some point, however, the students need to be prepared to write answers to questions about the two specified essential areas of foundation study:

(a) Pre-Islamic Arabia: historical, geographical and religious context with a consideration of Jewish, Christian and Pagan influences.

The background material covered in chapter V of *The Life of the Prophet* by Victor Watton is sufficient as the basic information though teachers are advised to supplement this with other resources from the list where necessary to ensure understanding rather than rote learning.

(b) Muhammad ﷺ as the final messenger of God:

- his early life in Makkah;
- revelation of the Qur'an;
- the migration to al-Madinah, and Muhammad's ﷺ later role as prophet and statesman.

The headings in the syllabus cover the areas to be studied. Teachers will have their own preferred methods of teaching about the life of the Prophet but it is recommended that at some stage the students look at the life from both a book by a Muslim scholar such as Ghulam Sarwar and a secular textbook from the resources list. Guillaume's book on Islam has some useful reservations about the extent to which any biography can be truly factual and, like Montgomery Watt's biography, will be helpful for the teacher.

3.8 Part 8: Judaism – a foundation for Module 2768

Most of the topics in this section are addressed in all the standard texts. Cohn Sherbok's *Short Introduction*, Magonet's *Explorer's Guide* and Pilkington in *Teach Yourself Judaism* provide sufficient information to address most of these areas. Teachers might also seek further material from Untermann's classic: *The Jews: Their Religious Beliefs and Practices* (cf. 2769).

(a) The importance of Tenakh and Talmud:

- the origins, content and use of Tenakh;
- the origins, content, use and purpose of Talmud;
- their importance for Jewish belief and life today.

Candidates need to have a good understanding of the different nature, origins and content of the Tenakh and Talmud. They should be able to consider their relative importance for Judaism and the manner in which they are still employed in life, learning and worship today. It would also be useful to have considered the different ways in which these sources are regarded and used by different Jewish groups.

Clearly it will be easier for students to gain an understanding of the different types of literature found in the Tenakh than in Talmud and it is not expected that they should have a detailed knowledge of Talmudic material.

(b) Ethical monotheism:

- the nature of a monotheistic G-d;
- the particular role of the Jews as a 'chosen people';
- the role of ethical monotheism for Jewish life today.

Study needs to consider the nature of ethical monotheism and its origins in scripture. Teachers may wish to consider how original a concept this way in relation to Ancient Near-Eastern Religion at the time and its implications for the growth and development of Judaism. The concept of a 'chosen people' is often misunderstood and needs to be carefully discussed. Candidates need to understand the nature of being 'chosen' and the duties, rather than privileges, which this implies.

Finally, this study needs to consider the continuing importance of 'ethical monotheism' rather than simply 'monotheism' for the life of Jews today and they way in which they understand their role in the world.

4 Philosophy of Religion 1 (AS) 2761

(a) Traditional arguments for the existence of God

Traditional arguments for the existence of God are clearly explained in several text books. Cole's *Philosophy of Religion*, Vardy's *The Puzzle of God*, Davies, Evans, Peterson's *Reason and Religious Belief*, and Thompson's *Teach Yourself Philosophy of Religion* are all recommended as useful texts for students; they do not, of course, need to have consulted all of these. Hick's book *Philosophy of Religion* is older and perhaps less easy to obtain but teachers may have copies among their stock; this is also a very good book to use. *Dialogue* has several well-written articles on various arguments for the existence of God. James' classic book *The Varieties of Religious Experience* contains a collection of first- and second-hand accounts of religious experiences which are used to support belief in God; the intention is that candidates should be aware that many people refer to their own religious experiences, rather than philosophical argument, when asked to defend their faith, and the validity of this kind of approach should be explored.

Many of the thinkers specified for study can be read in the original or translation, in a collection edited by Hick: *Classical and Contemporary Readings in the Philosophy of Religion* (Prentice Hall, ISBN 0 13 136904 0). This is quite an expensive book, but a very useful resource for teachers: it includes such writings as Anselm and Descartes on the Ontological argument, Hume against the Design argument, a transcription of the radio debate between Russell and Copleston on the existence of God, and many other relevant and interesting texts. It is not expected that the candidates should have read all of these themselves. Mill's criticisms of Design arguments can be found in his *Three Essays on Religion* (Prometheus Books UK; ISBN 1573922129).

(b) Challenges to religious belief

There are many very good text books to use as a resource for discussion of the problem of evil. Vardy's book *The Puzzle of Evil* is very thorough; excellent sections on the topic can also be found in Davies, Evans, Cole, Thompson *Teach Yourself Philosophy of Religion*. Hick's book *Evil and the God of Love* is comprehensive and would be useful for the teacher's bookshelf but it is likely to be difficult for many students at AS level.

The views of Freud and Marx, and the impact of Darwinism on arguments for the existence of God, can be found in the books already cited and also in *A Beginner's Guide to Ideas*, Raeper and Smith. *Philosophy of Religion: Thinking about Faith* [pages 126 – 130] by C Stephen Evans (IVP 1985; ISBN 0851107427) provides a clear summary which should be accessible to most students.

Where the specification refers to the challenges of psychology and sociology to religious belief, it is not intended that candidates should be familiar with a wide range of psychologists' or sociologists' views on the subject of religion. They should be aware of the questions which are addressed by these disciplines: what are the psychological factors which underlie religious belief? Is it psychologically healthy to be a religious believer? What sort of functions does religion perform within a society? Candidates should also be aware of the ways in which both psychology and sociology are used by some to suggest that religion is no more than a human, or social, construct. The views of Freud and Marx will already have been considered; candidates could also perhaps look at some counter-balancing points of view, such as those of Jung, to avoid the impression that all psychologists or sociologists are necessarily atheist. There will not be the time to explore individual thinkers in much detail; the emphasis should be on the kinds of challenges which are posed by these disciplines. Chapter 4 of Thompson's book *Religion and Science* (Hodder and Stoughton 0-340-75771-X) provides a good introduction to this part of the specification.

5 Religious Ethics 1 (AS) 2762

Whilst the content of the specification is divided into two sections – Ethical Theory and Practical Ethics – it will be more coherent to treat the two sections as a 'seamless robe'.

Thus it is essential to study medical ethics in the light of the ethical stances found in Kant's theory, Utilitarianism, Natural Law Theory, Virtue Ethics etc. Some understanding of whether morality is absolute or relative should underpin the whole approach.

Candidates should be able to apply the theories to any given moral issue e.g. when considering abortion, euthanasia, IVF or genetic engineering, it is necessary to be able to evaluate the problems raised against the background of ethical theory. It is also important to introduce religious methods of decision-making, and this need not be confined to a Christian approach.

Candidates are required therefore to relate both non-religious and religious ethical systems, not only to each other, but also to the practical issues in the specification. Teachers should ensure that students are aware of this requirement.

For much of the first section students will find *The Puzzle of Ethics* (Vardy) and *Ethics* (Louis Pojman) contain the basic information, and should be used as the foundation for the course.

For the second section, *Practical Ethics* (Singer) and *The Puzzle of Ethics* (Vardy) offer useful introductions, but they need to be complemented by the other recommended books on specific topics.

(a) Ethical theory:

- **Kant**

  Material for Kant is found in *The Puzzle of Ethics* chapter 5, and in chapter 6 of Pojman's *Ethics*. Examples used by Kant can be found on pages 97 to 103 of Pojman. Candidates need to understand Kant's emphasis on duty, obligation, the Categorical Imperative, Universalizability, and his rejection of Consequentialism (as in Utilitarianism). Candidates should then consider how this theory might apply to the practical problems in Section Two.

- **Utilitarianism**

  Students should be given an understanding of Utilitarianism as a system, in particular the views of Bentham and Mill. The difference between Act and Rule Utilitarianism should be introduced using *The Puzzle of Ethics* chapter 6 and Pojman's *Ethics* chapter 5. The issue of quality versus quantity of happiness should be considered, and strong versus weak Rule Utilitarianism. Singer's *Practical Ethics* is a good example of a Utilitarian applying the system to medical problems. *Utilitarianism* by Smart & Williams offers a modern discussion of the strengths and weaknesses of the theory. Candidates should then consider how this theory might apply to the practical problems in the second part of the specification for this module.

- **Absolute & Relative Morality**

  Since this topic underpins the rest of the module, candidates should try to understand how ethical theories depend upon the adoption of either an absolutist and objective view of ethics (deontological) or a relativist and subjective view (teleological). Discussion is found in chapter 2 of Pojman's *Ethics*, and in chapters 5, 6 and 7 of Geisler's *Christian Ethics*. Students should understand that Kant, Natural Law Theory and certain religious theories (e.g. Islam, Catholic and Jewish) tend towards or are avowedly absolutist. Consideration should then be given to how these different approaches would affect attitudes towards abortion, euthanasia, genetic engineering and ethical 'rights'.

- **Religious Methods Versus Secular**

  Teachers should compare religious ethics with other ethical systems such as Utilitarianism, Kant's theory and may also consider contemporary humanist ideas. The principles and religious methods of ethical decision-making such as the Divine Command Theory and the Natural Law Theory could provide students with the foundation for this approach. Chapter 4 of *The Puzzle of Ethics* (Vardy) could be used, Jackson's *Natural Law* article in *Dialogue* (April 1999), and chapters 5 and 6 of *Medical Ethics* (Haring). On secular ethics, see *Ethics* (Mackie), *Causing Death and Saving Lives* (Glover), and publications by the Humanist Society. For a mixed theory, see *Ethics* (Frankena). Students should be encouraged to apply religious and non-religious systems to practical ethics.

(b) Practical Ethics

Candidates should be encouraged to understand how ethical theories and systems might be applied to practical issues throughout the module, and also to be able to show what a religious response to the issues might be. They should also be advised to use *The New Dictionary of Christian Ethics* as a reference book. Since it is a short course the regular use of the three books advised in these notes is recommended i.e. *The Puzzle of Ethics* (Vardy), *Ethics* (Pojman) and *Practical Ethics* (Singer).

In the specification the issues to be studied are medical ones, and *Practical Ethics* (Singer) and Vardy's *The Puzzle of Ethics* have chapters on most of the problems. They are also discussed in *Causing Death and Saving Lives* (Glover). More detail is found in *Christian Ethics* (Geisler). Chapters 6 to 8 of *Ending Lives* (Campbell and Collinson) are useful on euthanasia, and *Embryos and Ethics* (Cameron) on experimentation. Other topics are dealt with in *The Ethics of IVF* (Dyson) and *Medical Ethics* (J Frame) and in *The Journal of Medical Ethics*. Frame's is a Christian approach, and might be contrasted with Glover and Mackie.

Candidates should be encouraged to explore their understanding of Natural Law and Virtue Ethics (found in Pojman's *Ethics* chapter 7 and in Vardy's *The Puzzle of Ethics* chapter 8, and in Taylor's *Ethics, Faith and Reason*). Kant and Utilitarianism might be applied to medical ethics problems, together with a religious approach. An attempt should be made to have a clear understanding of the concepts, principles and methods of ethical decision-making.

6 Jewish Scriptures 1 2763

The foundation for Module 2763 requires some grasp of two elements which continue to be essential throughout the AS and A level course.

The first is a time line of scriptures so that candidates have an overview of the sequence and probable dating of main events and some awareness of times within that history when scriptural source material may have been collected, written or edited. The history of course presupposes some idea of the geography of the near east.

The second element is Form Criticism. This will help candidates to study the origin and purpose of various types of literature and to consider when, where, how and why significant themes may have developed. In particular, candidates are expected to have studied the set texts in Module 2763 with reference to their possible date, authorship, purpose and historicity.

Candidates should be aware of the varied and changing approaches of scholars, that definitions and identifications of types of literature e.g. myth and legend are not cut and dried though historical, archaeological and literary methods may be useful tools. The main aim is to encourage interest in the text and exploration into theological insights, concepts and ideas.

(a) Covenant.

The selection of texts is not intended to dictate a specific approach nor a preordained path progressing to a particular conclusion. Candidates should be aware of differing interpretations of biblical material and the significance of the ideas in their Jewish milieu. They should have considered the possible development of the idea of Covenant in the Jewish Scriptures from a largely single-sided agreement on the part of G-d to a two-way agreement between G-d and humanity. Whether or not Jeremiah's covenant is really new or the extent to which it presupposed the permanence of the Sinai Covenant, or of Abraham's covenant, remains a matter of debate.

The escape from Egypt is not a set text but the first commandment sets the Exodus deliverance as a key concept of covenant and salvation history. The Moses Covenant might lead back to the study of the start of the special relationship – the covenant with Abraham – or, for those who wish to do so, this might be the place for an introduction to the idea of the Pentateuchal traditions J E D and P. Names of scholars are not as vital as a general understanding of the idea of sources at the level of coverage in the books in the reading list e.g. Charpentier.

Genesis 1:26-30 (Adam):

The covenant ideas are here the focus, although some might wish to consider the debates about evolution, historicity and authorship. Studies need to consider the nature of the blessing and the – often abused – idea of stewardship based on the perception of mankind as being in God's image.

Genesis 8:20-9:29 (Noah)

Centres might wish to look at the background in the ancient near east in connection with ritual, sacrifice, sealing, signs, conditions and types of covenant and that the two traditions – J and P – seem to follow the mythical Gilgamesh epic. The main issues are of the Jewish covenantal themes with the universal G-d making a covenant with Noah, his descendants and the whole earth.

Genesis 12 &17 (Abraham)

In these two chapters (the call and the circumcision covenant) from the Abrahamic cycle candidates should consider comparisons with the Noachide covenant, and the emphasis on the promise of descendants and of the land, covering such concepts as grace, faith and obedience. They may consider the extent to which a G-d initiated blessing has conditions and stipulations (implicit or explicit).

Exodus 19-24 (Moses)

In studying this section, candidates might consider the differences between casuistic and apodeictic laws, and kind of society implied by the laws given. The nature of the covenant given here, in comparison with other covenants from the Ancient Near East, would be a useful area of study. Centres might also wish to consider whether these passages show a complete monotheism, or whether they show evidence of a transition between henotheism and monotheism. The nature of the Jews as the chosen people, and the responsibilities which this gives, should be explored, as well as the possible date, authorship and historicity of the passage.

2 Samuel 7 (David)

In studying this section, candidates should consider the possible different sources used here, and the different attitudes towards monarchy that are revealed. The purposes of the writers of this passage could be explored in relation to the theme of covenant and the role of David. The date of writing and the likely accuracy of the account might be discussed.

Jeremiah 31 (the new covenant)

Candidates will need some understanding of the context in which Jeremiah preached, in order to understand the key elements of his message. This passage concentrates on the 'new covenant', and candidates should consider what Jeremiah might have meant by this.

(b) G-d and suffering.

Jonah

The book of Jonah raises issues about inspiration as a process and about historicity and various types of literature as well as themes such as the omnipotence and omnipresence of G-d, universalism, compassion etc. Candidates need to have considered when and why the book was written, why it was preserved and whether or not the historical accuracy of the story is important. They might consider the issues raised by the story, such as the extent to which individuals have free will, and the concept of reward and punishment.

Job

Candidates need to have considered the purpose of this text, usually said to have been written soon after the Exile to reflect on the sufferings of the time. The type of literature and the purposes of the writer(s) should be considered, as well as the main themes. Candidates might want to consider whether the story of Job provides an adequate response to problems of suffering, and could consider issues raised by the opening discussion between God and Satan, and the implications of the encounter with God and the eventual outcome.

7 New Testament 1 2764

A The Early Church

Students should build on their general knowledge of the date, purposes and authorship of Acts from Module 2760 to examine the particular concerns in chapters 13 to 19 of Acts. The historicity of the narratives of Paul's missionary journeys should be looked at, and the problem of the Council of Jerusalem in Acts 15 given detailed study. Candidates should be acquainted with the scholarly debate about the We passages, and with Hengel's contribution to the debate about the nature of history in Acts. This is most conveniently found in the two books listed in the Notes for Guidance for Module 2760. Galatians 2 should be studied using an appropriate scholarly commentary. Acts 13 and 17 raise important questions about the nature of historical writing in the ancient world.

Students should develop their knowledge of the first-century Roman world from Module 2760 with particular reference to Jewish and Roman religion. They should be acquainted with the significance of the Mysteries and the mystery cults such as that of Isis. There should be consideration of the parallel Saviour cults such as that of Mithras. Equally important is the debate inside early Christianity about the circumstances under which Gentiles might become Christians. There is a lot of recently published material on this which is generally listed in catalogues under Classics or Ancient History rather than Religious Studies.

Theologically, students should examine the Acts' theology of the Spirit, and the picture of the work of Jesus presented in Paul's sermons. There should be study of the role and importance accorded to baptism, especially in the Acts 19 passage about John's baptism. Students should look at the relationship between baptism and the gift of the Spirit. There should be discussion of the role of natural and revealed theology in Acts 13, 14, and 17 which might usefully lead to an exploration of the concept of sin in these texts.

B Gospels

Candidates should be aware of the scholarly discussion of the audience, historical accuracy and use of sources in the Markan and Johannine Passion and Resurrection narratives. Teachers should ensure that students are aware of the suggestion of links between John's and Mark's gospels, of the theory of John's composition by an isolated community, and of current work stressing the similarities between the Johannine and Synoptic traditions.

Teachers must stress the importance of the Old Testament and Jewish backgrounds to the narratives and the significance of the quotations from and allusions to Old Testament texts and Jewish practices. The methods of exegesis should be examined, as should the possible use of collections of proof texts.

Candidates must have access to scholarly, critical commentaries on the texts which will inform and inspire their understanding and evaluation of the actions ascribed to Jews and Romans. This will develop directly from their study for Module 2760 of the Jewish groups and of the conduct of the Roman authorities. Pontius Pilate is a key figure here. Légasse's *The Trial of Jesus* (SCM ISBN 0-334-02679-2) is a good up-to-date study of the narratives and background.

Theologically the ideas of sacrifice, redemption, sin, resurrection and eternal life need to be set in their context in terms of the Old Testament and first-century Jewish ideas. The importance of animal sacrifices in the Jewish and pagan cults must be appreciated. Candidates should be aware of Jewish material about the Passover and the Day of Atonement from Exodus 12-13 and Leviticus 16. The differing theological approaches between Mark and John should be identified and explored. Teachers should note that modern scholarship has moved beyond Cullmann's sharp distinction about the ideas of eternal life and resurrection. A most useful collection (written from a conservative standpoint) is edited by Longnecker, R.N. *Life in the Face of Death* while a more radical approach is taken by Ludemann in *The Resurrection of Jesus* (SCM ISBN 0-334-02560-5). For John the most useful and compendious summary is in Ashton *Understanding the Fourth Gospel* (OUP ISBN 0-19-826353-8).

8 Developments in Christian Thought 1 2765

(a) Feminist Theology:

- traditional Christian views of the role of women: biblical views, Augustine and Aquinas

Biblical views: Candidates should be aware that there is not one consistent biblical understanding of the role of women (or men). They might look at a variety of different presentations of women in biblical texts, such as the role of Eve in Genesis 2 by way of contrast to Genesis 1:27. They may wish to look at the paradoxical presentation of the women of virtue such as Esther, Ruth, Deborah, Mary with the 'temptress' model of Rebecca, Delilah and Jezebel. Contrast could be made between true and false wisdom in the book of Proverbs with the woman as a prostitute and the women of virtue (depicted as the virtuous wife in Proverbs 31). Candidates should be aware of Jesus' teaching on the Kingdom of God and its social impact on women (particularly in Luke's Gospel) and the way in which this was interpreted by the early Church, notably Paul and his followers (e.g. Galatians 3:28, 1 Corinthians 11:2-16, Ephesians 5:21-33, 1 Timothy 2:11-15). Use of feminist biblical scholars will help to highlight many of the key ideas. A good collection of essays by different scholars may be found in Schüssler Fiorenza *Searching the Scriptures*.

Augustine*:* Candidates should be aware of Augustine's own background and experience. A detailed biography is not necessary but some brief account of his own sexual life, his conversion and influence of his mother Monica as seen through the *Confessions* will help to illustrate his rejection of the Manichees, then the Pelagians, the importance of St Paul on the place of the rebellious will (concupiscence) the influence of Plato. Candidates should be able to explain why Augustine thought men and women have the same spiritual minds, whilst women lack male practical reason. Many of his ideas may be found in *The City of God* Book 14:16-26. Attention should be paid to Augustine's interpretation of 1 Corinthians 11 and his explanation as to why women are spiritually dependent on men. A very clear and full exposition of Augustine may be found in P. Brown *The Body and Society*.

Aquinas: Candidates should be able to show how Aquinas developed Augustine's model of the male/female relationship using Aristotle's rather than Plato's view of the body and soul. Aquinas more so than Augustine depicts man as the 'head' or first principle of woman, being more rational and having the power to generate new life. The women is merely the receptacle of man's seed. Aquinas shared Aristotle's notion that the male foetus receives its soul almost fifty days before the female foetus. Candidates should be acquainted with Aquinas' views of marriage and natural law. A brief outline may be found in Wilcockson, M. *Sex and Relationships* chapters 1 and 4; and primary material in Gill *A Textbook of Christian Ethics* pp486ff.

- modern feminist theology: its main aims and message

  Candidates should be able to show how feminist theology has derived and developed its ideas from secular feminist movements and philosophy; the aims of all feminisms are to empower and value women in their own right. Christian feminism must be seen within this context but with its own distinctive theological contribution. It is important that candidates recognise that there is no one single feminist notion. For instance it might be helpful to distinguish between liberal feminists, social construction feminists and naturalist/radical feminists (see Parsons, S. *Feminism and Christian Ethics*). Whereas liberal feminism has its roots in the nineteenth century and is concerned with equality of rights, the social construction feminism uses Marxism and existentialism to analyse the patriarchal nature of society and its deeper discriminatory structures. The final category covers the most controversial discussion whether men and women are essentially the same (androgyny) or different. Candidates might want to consider the debates about motherhood and reproduction. Candidates should be aware how the application of different kinds of feminisms has led to a variety of feminist theologies. Candidates might wish to show how these have affected re-readings of Old and New Testaments, re-discovery of the place of women in the early Church (the life of Thecla for example), and re-working of the Christian doctrine of God. In addition candidates should be aware of the radical conclusions of the 'post-Christian' feminist theologians such as Daly, M. (*Beyond God the Father*) and Hampson, D. (*After Christianity*) and the reasons why they conclude that Christianity is unable to sustain naturalist/radical feminism.

- criticisms of feminist interpretations of Christianity

  Criticism of feminist theology should take into account the different feminist theologies. Criticisms might begin by considering the damage some people believe feminism has done to the traditional family and its confusing effect on gender roles in Christian marriage. Reference might be made to biblical traditions where women are to be submissive to men and to fulfil a role as the good mother or to natural law where men and women are to complement each other. Candidates may wish to consider whether feminism has corrupted the special feminine dimension which women have symbolised in the life of the church. Finally, candidates may wish to consider whether feminist revisions of particular doctrines (e.g. God, the Spirit, Trinity) far from developing Christian spirituality have, in fact, confused it.

- debates about the role of women in Christian life

  Candidates should be able to discuss some of the practical implications of feminist theology. They may wish to look at the debates surrounding the public role of women in church life as priests/bishops or ministers. They may wish to consider how Christian feminism has challenged traditional roles of women within marriage, as mothers, and in the work place. Some account should be made of the degree of change which is implied by the different forms of feminism. A full discussion of these ideas, largely from the Roman Catholic perspective, may be found in Cahill *Sex, Gender and Christian Ethics* chapter 6.

(b) Liberation Theology

- the main aims and message of liberation theology, with special reference to Gutiérrez, Sobrino and Boff, and the debates at Medellín and Puebla

aims and message Candidates should be able to show how liberation theology emerged from the historical situation in Latin America in the 1950s. Extreme poverty, the rise of communist groups and success of protestant churches acted as catalysts to parish priests to re-think their pastoral role. In the first instance liberation theology grew out of the practical need to provide for the people. Candidates should therefore have some knowledge of the development and purpose of base communities (*communidades eclesia de base*), how they function and how they are run (see C Rowland *Liberation Theology* chapter 5). Candidates may wish to consider liberation theology's challenge to 'religion' and its new ecclesial theology founded on secular and sociological principles.

It is not expected that candidates will have a detailed knowledge of any of the named theologians. However, it is generally considered that Gustavo Gutiérrez' *Towards a Theology of Liberation* (1968), written after a conference in Peru, marks the beginning of liberation theology. His first major work, *Theology of Liberation* (1971) develops the popular symbol of exodus as a metaphor of hope and liberation, a metaphor which also merges secular and sacred history into one, resulting in the crucial social message that the Kingdom of God demands justice for the poor now. Candidates may wish to explore this idea further in the writings of the brothers Leonardo and Clodovis Boff (for example *Introducing Liberation Theology*, 1987) and in particular the furore surrounding Boff's *The Church: Charism and Power* (1981). Candidates should show an understanding how Boff's attack on a 'fossilised' church resulted in his summons by Cardinal Ratzinger in 1984 and the subsequent ban on his teaching and writing.

Candidates should be able to show how liberation theology has developed the following ideas:

- 'Praxis' (see Boff. C, *Theology and Praxis* 1978) at the two levels which Gutiérrez termed first and second act, or the process of Boff's 'mediations' – from seeing to judging to acting.

'Hermeneutic circle' or the use of the Bible in the process of reflecting upon a given situation. Candidates should be able to refer to some of the important biblical passages used by liberation theologians and the people themselves. For example: Exodus 3:7-8 where the cry of the oppressed Israelites is a prototype for the poor of Latin America; prophecy and justice (Amos 8:5-6; Micah 2:2, Isaiah 3:14-15); the rejection of 'religiosity' (Amos 5:21-25, Hosea 6:6); the suffering of God with the poor (Luke 4:18-19; 6:20-24); judgement of those who have spurned and exploited the poor (Matthew 25:31-46); those who sacrifice themselves as martyrs (Matthew 5:11-12; 16:24-25). The book of Revelation is also used by many for its symbols of victory, martyrdom and justice.

- 'Dialectic' refers to the process by which the poor become their own subjects through economic liberation from oppression.

- 'Conscientization' the term borrowed from the writings of Paulo Friere to refer to the empowering process whereby priests, educators and social workers enable the poor to realise their own predicament and change it.

Candidates should be aware of the particular contribution of Jon Sobrino. Liberation theology is not just a theology but also a spirituality welding together of two elements of spiritual wisdom and rational knowledge. In *Spirituality of Liberation* (1985) he argues for a new form of political holiness: without praxis liberation would be too general, without the Spirit liberation might degenerate into a general secular political movement. Sobrino rejects the scholarly distinction between the Jesus of history and the Christ of faith, for the Jesus of history illustrates the man of praxis and the Christ of faith, the spirit-filled life of the disciple (and martyr).

A clear outline of liberation by Gutiérrez 'The task and content of liberation theology' may be found in Rowland *Liberation Theology* chapter 1.

Medellín and Puebla

Candidates should have an understanding of the significance of the Second Latin American Bishops' (CELAM) conference in Medellín, Colombia (1968) and its importance for the launching of liberation theology. It should be seen in relationship to Vatican 2 and in particular the novelty of beginning with a political and social agenda focusing on the poor in Latin America and only by way of conclusion considering the theological implications. Candidates should be aware of the very significant use of political language by the bishops: sin is considered to be the result of social and 'structural conflict', revolutionaries are the prophets of change not traditionalists, and base communities are commended. Candidates should show how the conference at Puebla, Mexico (1979) confirmed and continued Medellín. Candidates should be able to explain phrases such as 'preferential option for the poor' and 'the peoples' church'.

- the relationship between liberation theology and Marxism

  Candidates should have an outline knowledge of Marxism sufficient to be of aware how it has been used by many liberation theologians and in what respects it is different. Candidates should be aware, in general terms of Marxist views of history, class struggle, alienation and exploitation.

Candidates should show how liberation theologians have used Marxism as one tool to analyse the specific condition of the poor in Latin America. For example L and C Boff use the Marxist sociological critique as the most effective 'instrument' or mediation for the poor. Like many others they regard the prevailing European (capitalist) developmental model of social liberation to be fundamentally flawed as a system which perpetuates the poor's dependency on the rich. Dialectical liberation seeks to change the infra-structure of society not its super-structure (see L and C Boff *Introducing Liberation Theology* chapter 3).

With an understanding of Boff's position candidates should be aware of the key elements in Cardinal Ratzinger *Instruction on Certain Aspects of the 'Theology of Liberation'* (or *Libertatis Nuntius* 1984) which expresses the view that liberation theology has made uncritical use of Marxism. The *Instruction* reiterates the scepticism of the Church (e.g. *Octogesima Adveniens* 1971) and its mistrust of those employing Marxist ideology with its culture of violence. Nevertheless the *Instruction* is not dismissive of the notion of liberation as an essential Christian aspiration.

For a full account of the debate see Turner, D. in Rowland, C. *Liberation Theology* chapter 9.

- criticisms of liberation theology

  Candidates should be aware of official Catholic church criticism of liberation theology in particular its uncritical use of Marxism and other social sciences which challenge the institution of the church. Other criticisms have concentrated on its reductionist nature: the Kingdom of God is 'this worldly' rather than 'other worldly', salvation is through praxis rather than grace. Candidates may wish to look at the debate over the use of 'the people's church' as a challenge to the role and scope of the church; the use of the term 'preferential option for the poor' and its limitations. On the other hand candidates may wish to consider whether liberation theology has gone far enough. Some argue that liberation theology is essentially conservative, that it supports the church as an institution (priesthood, bishops and linear hierarchical structure) when it should be applying its use of Marxism in a far more radical fashion. Finally, some consideration might be given to the hermeneutical process and the role of the theologian: is the use of the Bible too selective and uncritical? Does liberation theology fail because it is too abstract for ordinary people to use?

9 Eastern Religions 1 2766

A Buddhism

(a) Central doctrines

- The Triple Refuge – Buddha, Dharma, Sangha.

  Candidates need to understand the significance of the formula of the Triple Refuge (or Three Jewels) to Buddhists (e.g. why a *refuge*?) as well as the three individual components and the relationship between them. Candidates need to understand the importance of Gautama the Buddha to Buddhists today, and be aware of previous and future Buddhas. The various nuances of the term Dhamma need to be understood (Eternal Truth, the Buddhist scriptures/teaching). Sangha is discussed below.

- The Three Marks of Existence – anicca, anatta, dukkha.

  A more advanced understanding of these central 'truths' is required, building on the introduction in the foundational module. Candidates would need to understand the Buddhist analysis of Reality and a person in terms of a process – five ever-changing *khandhas*, a flow of momentary *dhammas*, and how failure to perceive this results in *dukkha*. The doctrine of anatta should be understood as avoiding the extreme views of annihilationism and eternalism. Although there is no 'set text' in this specification, candidates could benefit from studying the analogies given in *The Questions of King Milinda*.

- The concepts of kamma, samsara, dependent origination and rebecoming.

  Kamma needs to be understood in terms of the Law of Causality as applied to the moral and spiritual realm, and the Buddhist emphasis on intention as determining kamma. The relationship between the concept of kamma and the process of dependent origination could be analysed, and the role of avijja (delusion) and tanha investigated. The nature of samsara as an endless process of rebirth and suffering, including rebirth in different temporary realms should be linked to the other teachings with an awareness that the ultimate goal is to escape. Candidates need to understand the mechanism of rebirth without a soul (i.e. the link between *anatta* and 'successive dhammas' as explained in *The Questions of King Milinda*).

- The nature of nibbana.

  Candidates should understand the difference between nibbana and parinibbana; e.g. awareness of the cessation of *dukkha, tanha,* and karmic seeds would be important, as would analysis of what continues – physical sensations, ageing, and the ever-changing process of the five *khandhas* conventionally called a 'person'. There should also be some understanding of the limited nature of language in attempting to describe an experience that is non-samsaric.

(b) The Fourfold Sangha: monastic and lay practices.

Some knowledge and understanding of the origin of the Sangha and the lifestyle of monastics (i.e. *bhikkhus* and *bhikkhunis*) would be required, including ordination and the role of the *vinaya*. Candidates should be aware of the different meanings of S*angha* – monastic only or monastic and lay, should be able to assess the spiritual benefits of renouncing possessions and personal relationships, and analyse the relationship between monastics and laity. Knowledge of specific Buddhist societies in Asia and Buddhist monastic communities in Britain is recommended. The books by Cush and Rahula continue to provide good basic texts for students. Harvey continues to provide sufficient depth for teachers but for perspectives from practising Theravadan bhikkhus (past and present) the *Access to Insight* website has hundreds of short texts.

B Hinduism

(a) The Advaita system of Sankara and the Vishishtadvaita of Ramanuja; the relation between the One and the Many.

At this level candidates are expected to have only a rudimentary grasp of the philosophies of these two main schools of Hindu Vedanta. The key point to understand is the diversity of belief found within the system Westerners label 'Hinduism'. Candidates should understand and analyse the way in which beliefs such as (to use Western terms) polytheism, monotheism, henotheism, dualism, monism and even atheism can co-exist. In particular the different views on the ultimate relation between Brahman, the atman and the cosmos should be investigated. Extensive knowledge of specific texts from the Upanishads is not required, but candidates should understand how and why Sankara and Ramanuja interpreted passages differently, and reference to a selection of key verses is to be recommended. A possible text is; *Hinduism, The Eternal Law*, Stutley, M. (Aquarian Press 1985 ISBN 0-85030-348-6).

(b) The concept of Brahman, and the significance and main characters of the deities: Siva, Vishnu (including Rama and Krishna), Kali, Lakshmi and Ganesha.

Here the focus is on the relationship between Brahman and the deities. Again, the different teachings of Sankara and Ramanuja will be important. Candidates should analyse the reasons for focusing on deities when all that is not Brahman is, according to Sankara, *maya* (illusion). Candidates should study and assess the importance of the named deities and the nature of devotion to them: comparing Saivism, worship of female deities, animal deities, gentle and fearsome forms, and Vaishnavism – in particular investigating the concept and popularity of avatars, and the status of the *smriti* texts which recount these deities.

(c) The practice of puja and devotion to the murtis.

Hindu practices should be understood in the context of the beliefs and philosophical teachings covered in the AS module. The use of murtis should be connected with the belief in the nature of the deities. Similarly with puja, and candidates are recommended to broaden their grasp of Hindu puja by considering the symbolism of features of a mandir and the role of pilgrimage. A particularly important concept in which to assess all Hindu religious practice is *darshan* – the '*auspicious sight of the divine'*.

(d) The concepts of atman, karma, samsara, maya, moksha, dharma, jnana and bhakti.

The relationship between these concepts, as well as the importance of the terms individually needs to be investigated. The nature of human life and relative and ultimate goals of Hinduism should be analysed, together with the various means of achieving them. Again, these need to be understood in the context of Vedanta as well as the three yogas. Candidates should be able to assess differing notions of karma – is it positive or fatalist? Does it support belief in free-will or predestination? Does the ideas of rebirth determined by karma seem to support or undermine a sense of cosmic justice?

(e) The *Bhagavad Gita* chapters 2, 5, 9 and 11.

A general appreciation of the importance and contents of the Bhagavad Gita would be useful for the course as a whole, as would an understanding of why it does not fit easily into either categories of *sruti* or *smriti*. Particular focus however, is on these four chapters. Studying chapter 2 would enhance an understanding of the nature of atman, chapter 5 of karma yoga, chapters 9 and 11 the nature of Krishna and deities generally. Thus studying these texts would add depth to an understanding of Sections (a) to (d) in this module. Candidates are expected to have a grasp of the main themes of these chapters rather than an exhaustive knowledge of the passages, but the ability to quote a few key verses would be recommended. There are thousands of English translations of and commentaries on the Gita, many either of poor quality or displaying sectarian bias. Easwaran, Radhakrishnan and Zaehner are among the most dependable scholars.

10 Islam 1 2767

The topics specified overlap and teachers should consider the background knowledge and needs of their students in order to stimulate interest and encourage discussion in planning a route through the course.

(a) The Qur'an: its process of revelation and collection, structure, role and status.

Candidates are required to show knowledge and understanding of the concept of revelation. *Islam* by Watton chapter 1 gives a useful summary of the relation of the Qur'an to previous holy books.

Module 2760 will have covered the stories of the revelation of the Qur'an from 610 CE to 632 CE, how, originally learnt by rote, the verses were dictated and written on assorted media, sorted by Muhammad ﷺ in 631 by theme and put in Hafsa's chest.

Candidates are expected to have some general idea of the contents, to have studied Surahs 1 and 4 (see below) and to be aware that Uthman organised the surahs according to length, apart from Surah 1.

Exploring the structure is less important for candidates than having a grasp of the authority of the Qur'an for Muslims, its role and status, both historically and as a guide to everyday living. Candidates should be aware of Shari'ah law but this is dealt with fully in Module 2777.

(b) The Five pillars: shahadah, salah, zakah, sawm hajj; and Muslim life:

- Jihad.

Candidates need to consider the five pillars in relation to: history, requirements, significance and benefits for the individual and the community. It may be preferable to deal also with Jumu'ah prayers at this point.

Sarwar and Watton both indicate the level of detail and help identify the areas of profitable discussion. Teachers may wish to look ahead to the resources in the A2 section for relevant topics which will develop the candidates' understanding and evaluative skills: such as the inter-relatedness of the pillars, the problems and possibilities of applying them in non-Muslim countries, contemporary issues concerning the hajj and practical examples of interpretation and distribution of zakat.

In studying Jihad candidates need to be aware that it is often interpreted in a negative fashion. It is true that it may be a physical battle against evil and the enemies of Islam but candidates also need to consider the spiritual striving in order to preserve a way of life which aims to establish peace and justice, fulfil the will of Allah and gain Allah's favour. Jihad is the end result of the Five Pillars and is part of the ethics of a lifestyle following the example of Muhammad ﷺ.

(c) Worship and the mosque:

- architecture and design of the mosque;
- the Imam and Salat-ul-Jumu'ah (Friday prayers).

Tayob's 1999 *Islam: a short introduction* in the Oneworld series follows a symbolic tour of a mosque to introduce teachings, practices and values; from which teachers may find new anecdotal material and ideas for discussion. (See also references to Imam.)

The role of the Imam in leading prayers needs to be discussed with an understanding of Muslim principles of equality and of the mosque as a centre for the community e.g. not only for communal worship but as school, law court, meeting place for functions.

(d) Ummah and its implications for Muslim ethics.

Ummah is the Muslim community and candidates might consider how, for example, each of the Five Pillars strengthen Ummah. Zakah and sawm are immediately obvious ways of sharing but experience of Hajj may be profound whilst communal prayer and the over-arching solidarity of Shahadah may point to more spiritual aspects. The Qur'an is the ultimate authority for how Muslims should live and Muhammad ﷺ the perfect example.

(e) Surahs 1, 4.

Surah 1 is said to encapsulate the whole message of the Qur'an. Muslims recite it in Arabic because of the problems inherent in any translation. Teachers may wish to look at a few translations to help the candidates to identify the concepts.

This will be good preparation for Module 2777 but teachers may wish to address Surah 1 early in the AS course because of its key importance and to introduce a scholarly sensitive approach to A level studies in contrast to story telling and amassing facts.

Surah 4 does not require such word for word study and needs to be placed in the context of the treatment of women in pre-Islamic Arabia and the changes which Muhammad ﷺ introduced.

11 Judaism 1 2768

(Most of the texts cited in the Resources List can provide thorough sources of information for studying this section though, in the absence of any standard text on Judaism for AS/A level students, it will be necessary for teachers to use of a variety of sources. Greenberg's book is unusual as a text but is highly recommended.)

(a) The concept of the Law with reference to Exodus 20 and Deuteronomy 4-7.

Material on this topic can be found in most texts. Candidates need to be familiar with the scriptural text as well as secondary sources. They need to understand the absolute centrality of the Law to Judaism and also its importance as a gift from a loving G-d rather than as any sort of penalty as it is so often misinterpreted.

(b) Halakhah and Mitzvot – the principles of Jewish life, worship and practice, observance and kashrut.

Clearly, study of this section needs to be in rather more theological detail than is generally undertaken at GCSE level. It is not expected that candidates will study the whole of Jewish religious observance in detail, nor be able to distinguish, necessarily, between, for example, Ashkenazi, Sephardi, Hasidic or Progressive practice. What is needed is a consideration of how Judaism affects the life of the believer. It is the principles which are important rather than the detail. Therefore, when considering kashrut, it is not expected the candidates will revisit 'how to prepare a meal for a Jewish friend' but that they will have studied the principles and purposes of kosher food as well as kosher laws applied to clothes, objects and money.

(c) Worship in the home and synagogue; including Sabbath, Yom Tovim and the Pilgrim Festivals.

Again, as with (b), this study needs to look beyond GCSE. There should be some consideration of worship in the synagogue, the forms it takes and their purpose. Candidates need to realise, for example, that although the Torah service itself is an essential part of some worship, the majority of time is taken up with prayers etc.

In relation to festivals students should study their origins in the biblical text as well as considering their continuing importance and observation. It is expected that they will be able to write competently on Sabbath, Rosh Hashanah, Yom Kippur, Pesach, Shavuot and Sukkot. Their understanding needs to go beyond, for example, Sabbath candles and a Seder plate.

(d) The roles of men and women; including the laws of purity.

Greenberg has a good section on the roles of men and women and teachers might also look at her later work: *On Women and Judaism: A View from Tradition*. Again there is a need to understand the scriptural basis for these roles as well as, perhaps, considering them from a more sociological perspective. The laws of purity are essential to the Jewish family and need to be considered thoroughly, in particular the use of the Mikveh.

12 Philosophy of Religion 2 (AS) 2769

This module is only available at this level by those who are following route AX. (See the grid on page 61 of the Specification booklet, called Appendix B). It must be studied after Module 2761, because examiners will expect that candidates will know the material from Module 2761 as well as the material for 2769. Questions may be asked which refer back to issues raised in Module 2761.

(a) Distinctions between body and soul in the thinking of Plato, John Hick and Richard Dawkins.

Reference should be made to the study in the Foundation Unit of Plato's distinction between body and soul. Candidates do not need to add to this knowledge, but should refresh their memories in order to make comparisons with the thinking of Hick and of Dawkins. Hick's views on the existence and nature of the soul can be found in his book *Death and Eternal Life*, as well as in many of his other writings. Dawkins' view that life is 'just bytes and bytes of digital information', uncovered by the discovery of DNA, and that belief in an immortal soul is anachronistic and damaging to human endeavour, can be found in his books such as *The Blind Watchmaker* 0140291229 and *River out of Eden* 1857994051, as well as on the Internet. *Reason and Religious Belief* Peterson et al. has a useful section (10) on concepts of the soul and criticisms of these concepts, and Cole's *Philosophy of Religion* chapter 9 is also clear and concise.

(b) Different views of life after death

Hick's *Death and Eternal Life* would be an excellent resource for teachers, although too weighty for all but the most dedicated and able candidates. *Reason and Religious Belief*, Peterson et al., section 10, is accessible, as is Cole's *Philosophy of Religion* chapter 10. It is expected that candidates will have a good understanding of what it means to believe in resurrection and rebirth, and that they will explore the coherence of concepts such as disembodied existence, and issues relating to personal identity after death. They should also consider life after death in the context of the problem of evil, considering whether belief in life after death is essential for a satisfactory answer to the problem of evil, and whether ideas about heaven, karma, judgement and so on justify evil and suffering.

(c) Revelation

The concept of religious experience can be explored in the writings of James; in the Hay report *Religious Experience Today*; and through the work of writers such as Swinburne and Alston. Happold's collection *Mysticism* provides an interesting collection of different religious experiences for discussion. Candidates could consider whether some forms of religious experience are more acceptable as valid than others, and whether it is significant if religious experiences are influenced by factors such as drugs or fasting.

The concept of miracle is covered well in: Thompson: *Philosophy of Religion* – p.155f; Vardy: *The Puzzle of God* – ch. 17; Stephen Evans: *Philosophy of Religion* (IVP) – ch. 5; and Brian Davies: *An Introduction to the Philosophy of Religion* – ch. 10. Hume's criticisms of miracle as being, by definition, too unlikely for a reasonable person to believe in, can be found in Hick's *Classical and Contemporary Readings in the Philosophy of Religion*, and Wiles' views (that a God who performs occasional, arbitrary miracles is morally abhorrent) are explained in his book *God's Action in the World*. The concept of revelation through holy scripture could be considered with reference to Barth, Swinburne, and any who interpret the Bible as being the literal words of God. Religious experience and revelation could be studied with reference to Abraham: *An Introduction to the Philosophy of Religion* (Prentice-Hall, 1985, 0-13-491887-8), ch. 4 on Religious Experience, and ch. 14 on Revelation; again, ch. 5 of Stephen Evans' *Philosophy of Religion: Thinking about Faith*; and Mel Thompson's *Teach Yourself Philosophy of Religion*, ch. 2.

(d) Religious Language

Stiver's book: *The Philosophy of religious Language. Sign, Symbol and Story*, is an excellent resource for this section of the specifications. For the via negativa, see chapter 2. Pseudo-Dionysius the Areopagite could be a good example for candidates to use. For metaphor, symbol and analogy, see chapter 6. For Aquinas and analogical language, see 'God's Action in the World' – chapter 14 of Vardy's *The Puzzle of God*. Thompson is wide-ranging and clear for students (chapter 2 of *Teach Yourself Philosophy of Religion*), and the first chapter of Davies' *Introduction to the Philosophy of Religion* is also recommended for student reading. Pailin as usual has a good summary of the issues in chapter 11 ('Faith and Religious Language') of *Groundwork of Philosophy of Religion*. Study of the uses of symbol, analogy and myth will probably make reference to Tillich, Aquinas and Bultmann. Macquarrie's *God-Talk* would be a useful reference book for teachers.

13 Religious Ethics 2 (AS) 2770

Note: Since this module is taught after module 2762, teachers should be aware of the recommendations and suggestions specified for that module.

Material for this module is in *The Puzzle of Ethics* (Vardy), *Practical Ethics* (Singer), *The Moral Philosophers* (Norman) and *Ethics* (Mackie). Extra reading can be found in *The Puzzle of Sex* (Vardy) in chapter 6, and chapters 15 to 18.

(a) Free will and Determinism

Candidates are required to understand the relationship between 'free will' and various forms of determinism – theological, psychological, philosophical and scientific. A useful introduction is given in *Ethics* (Mackie) chapter 9. A comprehensive account is given in Honderlich's *How Free Are You?* Consult relevant dictionaries on Freedom, Determinism and moral responsibility. Chapter 5 of *An Intelligent Person's Guide to Ethics* (Warnock) gives a balanced summary. An excellent discussion of free will is to be found in chapter 6 of Mitchell's *The Philosophy of Religion*.

It is important that candidates learn how to apply these ideas to sex and relationships, including infertility, marriage, homosexuality etc.

(b) The Nature and Role of Conscience

An excellent summary of Protestant and Catholic views is presented in chapters 2 and 3 of *Conscience in World Religions* (Hoose, J: University of Notre Dame Press 0268023530) and this book also includes good accounts of Jewish, Muslim and Buddhist ideas. An introduction to Aquinas, Butler and Freud is found in Dialogue – Issue No.5.

Again, it is important to apply the ideas to practical issues e.g. war and conscientious objection.

(c) Religious Ethics

Centres may choose any one major religion and seek to explore its ethical system. Since most religious ethical stances are deontological, it is important to study alternative religious teleological views, such as in Situationism. Some topics in this module are not included in Module 2762 and must be studied e.g. environmental ethics, and war and peace. Candidates are expected to understand the broad principles of Utilitarianism, Situationism, Virtue Ethics and Natural Law Theory, and they must be able to apply these to practical ethical problems. *The New Dictionary of Christian Ethics and Pastoral Theology* (IVP) can be used for any religious traditions, or *The Blackwell Guide to Ethical Theory*. Situation Ethics is explained in chapter 10 of *The Puzzle of Ethics* (Vardy). Utilitarian views are described in *The Moral Philosophers* (Richard Norman) chapter 7, and in chapter 6 of JL Mackie's *Ethics*. Applications to the specified topics are found in *Medical Ethics* (Frame) and in *The Puzzle of Ethics* (Vardy).

(d) Practical Ethics

This section concentrates specified ethical theories and religious ethics applied to three topics. It is important that the three specified aspects of applied ethics are not considered autonomously, but in the light of the theories studied.

- Environmental Ethics

  Discussed in chapter 17 of *The Puzzle of Ethics* (Vardy), and also in chapter 16 of *Christian Ethics* (Geisler). A more detailed account of deeper ecological matters is found in chapter 10 of *Practical Ethics* (Singer).

  Candidates should try to understand the Western world-view (i.e. Judaeo-Christian) in relation to the environment, and alternative world-views such as Pantheistic, Buddhist etc. The topic should be studied against the background of a religious or utilitarian or secular attitude.

- Sex and Relationships

  Information on this topic is given in *A New Dictionary of Christian Ethics and Pastoral Theology* (IVP), and full coverage is found in *The Puzzle of Sex* (Vardy), particularly in chapters 15-18.

  It is suggested that candidates discuss a topic such as marriage or homosexuality, using the religious and non-religious ideas from the earlier sections of this module.

- War, Peace and Justice

  This topic is well-covered in *Ethics, Killing and War* (Richard Norman). Various forms of pacifism should be understood, together with the Just War Theory. The topic could be linked to that of 'conscience' in this specification (e.g. to conscientious objection) or to Utilitarian theory, or to Situationism.

14 Continuity and Development: Moving from AS to A2 in Religious Studies

The A2 qualification continues from AS, building on the knowledge and skills the candidates have gained. It is assumed that candidates for A2 units will have studied the material specified for the same subject-areas at AS, and questions may be asked in the A2 examinations, including the Synoptic unit, which refer explicitly to AS material as well as to A2. Centres should ensure that the candidates follow the same option for A2 as they have followed for AS; for example, if they have studied Buddhism and Religious Ethics at AS then they should continue to study Buddhism and Religious Ethics at A2. When candidates begin to revise for the examination, they should be strongly encouraged to revise their AS material as well as the work they have done for A2.

15 Philosophy of Religion 2 (A2) 2771

Under the arrangements for co-teaching, the specifications for the AS module 2769 and A2 module 2771 are in effect identical. The examination questions for AS are structured with two clear parts and are assessed at AS standard, whereas at A2 candidates are expected to tackle more demanding essay-style questions in order to demonstrate the higher-level skills of selecting, comparing and ordering the material for A2 standard.

(a) Distinctions between body and soul

different views of life after death

Plato's concept of the soul in relation to the body requires background knowledge of Plato's ethics and metaphysics, so reference should be made to the Foundation module Part 1. For introductory comments, see for example Hick's *Death and Eternal Life,* esp. pp72-73. Most treatments of the subject material covered in section (a) begin with Plato. Hick's views are covered exhaustively in his monumental *Death and Eternal Life.* His writing is cogent and interesting, so presents few difficulties in the way of comprehension. His Introductory section may be a good place to start for students, since this can serve as a basis for the study. Dawkins' position is that of biological materialism, advocating the view that life amounts to bytes of digital information, uncovered by the discovery of DNA. The idea is that the concept of soul is nonsense for the weak-minded, and stifles creative endeavour. Dawkins' treatment is incidental rather than systematic: start with *The Blind Watchmaker,* and see also his *River out of Eden* (1857994051), although perhaps the best source for Dawkins is the Internet.

Aside from Hick, there is a range of material listed in the resources list which covers all the requirements of section (a), e.g. Peterson, *Reason and Religious Belief,* ch. 10; Pailin, groundwork of *Philosophy of Religion,* ch. 9; Cole, *Philosophy of Religion,* ch. 9. Clack & Clack, *The Philosophy of Religion,* ch. 5(II), has a good discussion of immortality, which offers perspectives on Hick also. The requirement to consider whether or not life after death provides a satisfactory answer to the problem of evil is dealt with by most of the literature, e.g. Clack & Clack 66-67.

(b) Revelation

Revelation and religious experience receive exhaustive treatment from the textbooks, the main problems being in getting used to the terminology of the debate. A useful starting place is ch. 2 of Thompson's *Teach Yourself Philosophy,* after which some of the different perspectives can be explored in the works on writers such as James and Swinburne. Candidates need to understand the various attempts to classify religious experience either as cognitive or as non-cognitive, and in this respect, ch. 2 of Peterson's *Reason and Religious Belief is* extremely useful, particularly in its analysis of the different categories of religious experience suggested by Swinburne.

The concept of miracle is covered well by Vardy's *Puzzle of God,* ch. 17, which makes a good starting point. Miracles are frequently studied as providing evidence for the existence of God, which forms the basis for the reference to **Hume and Wiles** in the specifications. This part of the discussion, then, is really about miracles as *testimony,* and forms the basis of Wiles' general agenda, which is to establish a version of the Christian faith which requires no specific location in history (as in historical accounts of miracles): see Wiles: *God's Action in the World,* esp. pp 64-69; that of Hume is the empirical rejection of miracles as a part of his empirical rejection of religion/metaphysics as a whole: the arguments are very clearly set out and analysed in chapter 1 of Mackie's *The Miracle of Theism*. Internet material can be useful for locating miracle claims for use in class discussions about the value of their testimony. Miracles are also important in the problems they pose for how we view God's relationship with the world, raising the question of how a transcendent source can operate within the empirical world. They raise the further problem of selectivity with regard to miracles of help and healing which moves into the debate about **the problem of evil**. See for example Pailin's *Groundwork of Philosophy of Religion* 129ff., also Abraham: *An Introduction to the Philosophy of Religion* (Prentice-Hall, 1985, 0-13-491887-8), ch. 4 on Religious Experience, and ch. 14 on Revelation; Clack & Clack, *Philosophy of Religion,* ch. 5(1); Brian Davies, *Philosophy of Religion,* chs 5 & 7.

For **the concept of revelation through holy scripture**, one of the best places to begin is Hick's *Philosophy of Religion,* Section 4, which gives a good overview of propositional and non-propositional views of scripture, within the context of the general discussion of revelation and faith, authority and inspiration. The different approaches to understanding the nature of sacred writing can be researched easily enough from general reference works. Pailin has a good chapter, for example, in *Groundwork of Philosophy of Religion, pp 76-95* ('Faith, Hermeneutics and the Bible').

(c) Religious language

D. Stiver's book: *The Philosophy of Religious Language. Sign, Symbol and Story,* is an excellent resource for this section of the specifications. For the *via negativa,* see chapter 2. For metaphor, symbol and analogy, see chapter *6.* For Aquinas and analogical language, see 'God's Action in the World' – chapter 14 of Vardy's *The Puzzle of God.* Study of the uses of symbol, analogy and myth will probably make reference to Tillich, Aquinas and Bultmann. Macquarrie's *God-Talk* would be a useful reference book for teachers.

For the verification and falsification principles, Thompson is wide-ranging and clear for students (chapter 2 of *Teach Yourself Philosophy of Religion),* and the first chapter of Davies' *Introduction to the Philosophy of Religion is* also recommended for student reading. Pailin as usual has a good summary of the issues in chapter 11 ('Faith and Religious Language') of *Groundwork of Philosophy of Religion;* also Davies, *Philosophy of Religion,* ch. 4. Mitchell's *The Philosophy of Religion* contains a wide selection of examples from the debate, including Flew, Hare, Mitchell, Hick, Braithwaite and Phillips. The background to this in Wittgenstein is important, and is easily researched through the resource list, e.g. Clack & Clack, *Philosophy of Religion*, ch. 4(II). Students could usefully be encouraged to suggest what might count as meaningful *empirical* evidence to verify or falsify religious statements, e.g. verification through the Anthropic Principle perhaps, and falsification through the existence of evil. This approach is valuable for seeing the linkage between different parts of the specifications.

16 Religious Ethics 2 (A2) 2772

Material for this module is in *Ethics* (Pojman), *The Moral Philosophers* (Norman), *Practical Ethics* (Singer), *Ethics* (Mackie), *The Puzzle of Ethics* (Vardy), *The Puzzle of Sex* (Vardy), and in *Ethics, Killing and War* (Norman).

(a) Free will and Determinism

Explanations of philosophical, psychological, theological and scientific determinism should be given. Honderlich's *How Free are You?* is a good basis. *Ethics* (Mackie) chapter 9 has a useful introduction. *The Philosophy of Religion* (ed. Mitchell) chapter 6 contains a good discussion. *New Essays in Philosophical Theology* (ed. Flew) and *The Nature of God* (G Hughes 1995) give a good account of the theological issues. On 'freedom', see *Minds, Brains and Science* by Searle, chapter 6.

These ideas should be discussed in relation to problems such as IVF, sex and relationships, homosexuality etc.

(b) The Nature and Role of the Conscience

Conscience in World Religions (Hoose, J: University of Nortre Dame Press 0268023530) has a good account of Jewish, Muslim, Buddhist and Christian views. An article on *Conscience* in *Christian Ethics* (B Hoose: Continuum International Publishing Group 0304702633) deals with the views of Aquinas, Butler, Freud and Newman.

An introduction is also found in *Dialogue* (Issue No.5). A chapter on conscience in *The Philosophy of Religion* (Cole) has a useful summary. On Freud, see *An Outline of Psychoanalysis* (Strachey 1949).

(c) Religious Ethics

Candidates are expected to understand the ethics of one religion, as a by-product of the religion. They must also relate such ethics to Utilitarianism, Situationism, Virtue Ethics, and the Natural Law Theory. Utilitarian ideas are described in *The Moral Philosophers* (Norman) chapter 7, and in chapter 10 of *The Puzzle of Ethics* (Vardy). Application to practical problems is found in Palmer's *Moral Problems*, *Medical Ethics* (Frame) and *The Puzzle of Ethics* (Vardy). *The Blackwell Guide to Ethical Theory* should also be consulted.

(d) Practical Ethics

- Environmental Ethics

  Discussed in *The Puzzle of Ethics* (Vardy) in chapter 17, and in *Christian Ethics* (Geisler) chapter 16. The idea of deep ecology is found in *Practical Ethics* (Singer). The topic should be studied in relation to the western world-view. Candidates should be able to relate problems of pollution, population, ozone layer erosion etc. to a Utilitarian, religious or secular approach.

- Sexual Ethics

  A good basis for this is found in Vardy's *The Puzzle of Sex* chapters 5, 6 and 15-18. Further information is found in *A New Dictionary of Christian Ethics and Pastoral Theology*. In *Christian Ethics* (Geisler) chapters 14-15 there is a useful discussion of homosexuality and other issues.

- War, Peace and Justice

  War and peace are discussed well in *Ethics, Killing and War* (Norman). *War Machine* (Pick, D: Yale University Press 1996 0300067194) chapters 12-15 contains strong arguments, and in *Objections to Nuclear Defence* (ed. Blake, N and Pole, K: Routledge and Kegan Paul 1984 [out of print]) there is a philosophical debate. Candidates should be introduced to both the Just War Theory, and to versions of Pacifism.

  Candidates should understand whether a religious ethic is deontological or teleological (situationist, utilitarian, Proportionalist, Natural Law etc.) and be able to apply these theories to practical ethics. Any relationship between the ethics of a religion and other ethical theories such as those of Kant, Utilitarianism, Virtue Ethics etc. should also be understood.

17 Jewish Scriptures 2 2773

(a) The concept of reward and punishment as understood by the writers of the Tenakh

Drane has a section on 'Looking to the future' (pp 258ff) which provides an introductory summary to ideas in the Jewish Scriptures about life after death.

Isaiah 53

Candidates might wish to consider that Isaiah 40-55 is referred to by many scholars as Second Isaiah or Deutero-Isaiah and appears to reflect the situation of the exiled Jews in the sixth century BCE. Candidates could consider the themes of collective responsibility and the concept and role of the suffering servant as presented in ch. 53 with possible identification of the servant.

Jeremiah 7

This chapter contains the Temple Sermon which resulted in Jeremiah being arrested. The contents of the sermon may be studied from any reputable commentary.

The comments of Charpentier pp 62-63 provide a helpful approach to the theme of punishment.

Ezekiel 18

Ezekiel prophesied in the Babylonian Exile and was a younger contemporary of Jeremiah. The book is usually accepted as containing the words of Ezekiel as transmitted, and commented upon, by his disciples.

Candidates need to consider the doctrine of personal responsibility presented here as a contrast to the earlier corporate responsibility of Israel found in e.g. Deuteronomy 24:16.

Job 19

Candidates have already studied Job 1-9 and 42 in Module 2763. The debate about Job's suffering presupposes a culture in which people believed that in this life on earth the righteous are rewarded by G-d and the wicked are punished. The meaning and significance of these verses need to be considered.

Daniel 12

Candidates should be aware of eschatology and of the classification of some prophetic material as apocalyptic literature. A situation which becomes so bad that it seems hopeless tends to act as a catalyst to apocalyptic dynamic visions of G-d intervening in history. An apocalypse is a revealing; it contains light and hope not merely judgement on evil. G-d lifts the veil to the future to show the ultimate triumph of good.

Date, authorship, purpose and historicity become significant in the study of apocalyptic literature.

2 Maccabees 7

Candidates should know enough about the compilation and the Maccabean revolt to make sense of the chapter.

Candidates should note that the resurrection is the theme of many verses in this chapter e.g. 9,14, 23 and 29 and consider how the book reflects the Pharisaic view that martyrdom will make G-d act; G-d will come and make all things new.

Verse 28 includes another important theological idea, the concept of creation from nothing (*ex nihilo*).

(b) A study of the book of Amos, with particular reference to social concerns.

In relation to this text, candidates might consider the idea that the book of Amos taught that G-d's absolute rule over the world compelled social justice for all people, rich and poor. Not even the Jews were free from this law, and they too had to pay the penalty for breaking it. Amos believed in a moral order which was above all nationalistic interests. They need to look at the idea of a G-d who will pronounce judgement on the rich for self-indulgence and oppression of the poor, and on those who break the law. This G-d will hold a day of judgement which will punish the wicked, reward the righteous and which will be a day of darkness for Israel.

(c) Messianic Hope

Isaiah 40-43

Some candidates might wish to look at these chapters in relation to the structure of Isaiah as a whole and that some scholars refer to chapters 40-55 as the work of Second Isaiah.

However, the key topic to be studied here is that of Messianic Hope. For this, and the Micah text which follows, candidates need to have considered the Jewish concept of the Messiah as presented in the scriptures. They need to look at the promise of salvation for Israel found in 40:1-11 and the teachings about the Suffering Servant which follow.

Micah

Some candidates may wish to consider the structure of Micah and the suggestion that only Chapters 1–3 are the original 8th century text. However, candidates should focus on the Messianic hope seen in the context of the whole book Like Amos, Micah berates the rich for their lack of social concern and sees the inevitable wrath of G-d being the consequence of their actions. The prophecy of the Messiah and the restoration of Israel is found in the section which begins at Chapter 4 and candidates need to consider this in detail, especially in relation to the prophecies found in Isaiah.

18 New Testament 2 2774

A The Early Church

Students and teachers should be aware that a comprehensive background study of the relevant Foundation and AS modules will be necessary to underpin this study of Pauline theology. Candidates will be expected to have studied the themes and development in Paul's theology through a critical examination of the specified texts, using Romans 2:12-8:39 as a foundation for constructing a fuller examination of 1 Corinthians 15 and Galatians 2–5 and making a comparison with the theology of Ephesians 1–4.

Background

Candidates should have access to and make extensive use of a scholarly commentary on each of the Epistles specified, such as the New Century Bible or A&C Black series, as noted in the resources list.

The general works specified for Unit 2764 will continue to be useful for both students and teachers.

In a critical approach to the text candidates should consider the date, authorship, historicity and purpose of the four specified texts. There should be an awareness, in each case, of the destination and the nature of the audience; this will help candidates to assess the impact of Paul's teaching.

Themes

Romans 2:12-8:39 could be studied as a template for all the themes in Paul's theology, as listed in the specification; e.g. the concepts of sin, faith, justification, law, second Adam, baptism, redemption, Spirit. The themes in Romans are addressed in a reflective and organised way and written to a church which had already been established and with which Paul did not have the personal involvement which influences some of the other epistles.

Candidates should understand and evaluate the extent to which Romans sets out and defends Paul's own understanding and experience of the gospel as he proclaimed it.

1 Corinthians 15 should be examined as an expression of Paul's hope in resurrection and salvation, which follows as a direct consequence of the cross and the resurrection of Christ and confirms that victory over death is central to the gospel.

Candidates should evaluate how and if it resolves the tension between flesh and bodily resurrection. Knowledge and understanding of Jewish and Gentile ideas about resurrection, studied in Unit 2764 will have a bearing on this analysis. The books recommended in the reading list e.g. R.N. Longnecker's edited collection *Life in the Face of Death* and Ludeman's more radical *The Resurrection of Jesus* are useful for both students and teachers. Cross-reference with Romans 8 is a way here to establish the connections between text and theological themes.

Galatians 2-5. The Council of Jerusalem (ref. Gal 2) has been studied comprehensively in Unit 2764 and reference to it in this part of the specification will only be expected in examining Paul's preaching on justification by grace through faith and observance of the Law. Comparison might also be made, on this topic, with Romans 2:12 and other passages where Paul speaks positively about the Law and claims to uphold it e.g. Romans 3:31 etc.

Candidates should examine how, in Galatians, Paul deals with the Christian experience of justification by faith and the gifts of the Spirit as well as the themes of salvation through Christ; union with Christ, unity in Christ, redemption, sin and immorality; compared and cross-referenced with other specified texts.

An evaluation of how the doctrine in Galatians compares with Romans and Ephesians is one aspect students should address. Another is the reasons for the Galatians' misunderstanding of the gospel and whether or not Paul achieved his purpose.

Ephesians 1-4 provides further reference and exegesis of the theological themes specified and should be used to add to the candidates' knowledge and understanding of these themes and to analyse and evaluate Paul's thinking and teaching. As in the other epistles, Paul draws attention to the consequences of this for everyday living.

Candidates should be able to evaluate how practical Paul's teaching was as an ethical code for those to whom he wrote. Candidates should also study all aspects of the scholarly debate on the authorship of Ephesians.

For the teacher, a valuable reference book is the relatively new *The Theology of Paul the Apostle* by Dunn, J.D.G., a definitive work on Paul's life and thought which is essential for any teacher addressing Paul at A level.

B The Gospels

Candidates should have access to scholarly, critical commentaries on each of the specified Synoptic Gospels which will inform their understanding and evaluation of the specified texts. Also, the general works specified for Unit 2764 will be useful especially the work of Sanders, E.P. and Vermes, G. which offer the most modern scholarship and insights into Jesus as teacher and healer. Vermes' *Jesus and the world of Judaism* is currently out of print but a reprint is pending. If it cannot be obtained, there is still *Jesus the Jew* (new edition 2001) and *The Changing Faces of Jesus*, Vermes, (Penguin ISBN 0-14-026524-4) which although it goes beyond the three Synoptic Gospels continues the themes of Vermes' other books. This is readily obtainable and is accessible to students as well as teachers. An excellent book by Richards, A. *The Miracle Stories of the Gospels* has been out of print for some time now but if it can be obtained it is a valuable and competent survey of the miracle stories. Richards, H.J. *The Miracles of Jesus* is recommended in the Resource List.

For accessibility, the specified texts can be organised so that they are studied comparatively and in relation to the theological concepts outlined in the specification.

Parables

Matthew 13. The Parable of the Sower and parables of the Kingdom of God.

Matthew 25. The Parable of the Ten Bridesmaids. The Parable of the Talents. The Judgment of the Nations.

Mark 4. The Parable of the Sower and parables of the Kingdom of God.

Luke 15. The Parable of the Lost Sheep. The Parable of the Lost Coin. The Parable of the Prodigal and His Brother.

An examination of parables as expositions of ideas of the Kingdom of Heaven / Kingdom of God should look critically at the concept of parables as easily-understood stories with set messages, compared with the complexity of logia.

The interpretations given in the texts and those offered by critical commentators including some alternative explanations (such as suggested by J. Jeremias in *The Parables of Jesus* and J. Drury in *The Parables in the Gospels*) should be assessed. For teachers there is an excellent section in Part Four of Saunders & Davies *Studying the Synoptic Gospels* on Kingsbury's arguments regarding Matthew Chapter 13 and the meaning of the parables for Matthew and for his community. There should be an awareness and evaluation of the difficulty experienced by the first disciples in interpreting/understanding the parables; also how understanding today, through biblical scholarship, compares with that of a First-century Jewish Palestinian audience and the meaning of the parables for the author of each gospel and for his community.

Sayings and teachings Matthew 5-7: The Sermon on the Mount.

Candidates should examine the theology and ethical teaching in the Sermon on the Mount in the light of the purposes of the author of Matthew and the audience for whom it was intended. Various elements of the text appear to be directed to certain committed people, i.e. the disciples and converts and the ethical instructions appear to have been preceded by preaching and acceptance of the Christian message.

One important area of analysis in the study of this text is whether Jesus intended to abolish the Old Testament Law and replace it with 'new law'. Does the Sermon on the Mount present a challenge to the Law or is it more concerned with setting out principles about what people are rather than what they do? Recent scholarship has come up with several explanations.

Healing miracles

Mark 1:22-2:12: The Man with an Unclean Spirit; Jesus Heals Many at Simon's House; Jesus Cleanses a Leper; Jesus Heals a Paralytic.

Mark 5: Jesus Heals the Gerasene Demoniac; A Girl Restored to Life and a Woman Healed.

Candidates should study the presentations of healings as conflicts with the power of evil/demons, illustrated by reference not only to exorcism but forgiveness of sins, judgment and redemption; also as an exemplification of faith.

In studying the specified text the recommended exegesis should include reference to the First-century setting of the miracle stories; the theology behind the miracle story tradition, the proclamation of the Kingdom of God and the teaching of the miracle stories.

Evaluation of the problems associated with the miracle stories should include analysis of the gospel-writers' handling of the miracle stories and the historical and religious value of the miracle stories.

Jesus' authority and status as illustrated in the specified texts, will require an understanding and evaluation of the texts studied as evidence and authentication of the divinity and Messiahship of Jesus. Candidates should have an awareness of the scholarly debates on this issue.

N.B. Both Form and Redaction Criticism have a bearing on any assessment of the evidential and theological concepts presented by the set texts and should be referred to, in context, but it is not intended that they should be a study in themselves.

19 Developments in Christian Thought 2 2775

(a) Black Theology in North America:

- the reasons why people have felt a need for black theology; its historical context

  There have been various phases in the development of Black theology. In the first phase it developed amongst the black slaves and the adaptation of their masters' religion with their spirituals and songs born out of oppression (see Cone, J. *God of the Oppressed* Chapter 2). In the second phase it developed after emancipation (1863) but with limited rights, social segregation and separate churches. In the third phase it has developed after the civil rights (1960s) movements but with the continued existence of ghettos, poverty and institutionalised racism. The question is whether there can be anything distinctive enough which can earn the title 'black theology'? Reference might be made to Joseph R Washington's early attempts to construct a black theology (e.g. *Black Religion* 1964) and then the formation of EATWOT in 1976 which enabled theologians from Africa and America to find and develop a common black identity. In 1977 'The Black Theology Project' (see Patrick Bascio *The Failure of White Theology* Lang, 1994 page 3) drew up the following themes:

- Jesus is the Black Messiah, the liberator
- failing to distinguish between salvific and historical liberation, white religion has contributed to black oppression
- the black church reflects its African past by sacralizing the world
- the black church is the institutional framework of the black-sociological agenda
- the black church will expose the negative impact of capitalism on minorities in America.

  Edward Antonio's overview of Black theology may be found in Rowland *Liberation Theology* (CUP 1999) Chapter 3. Kalilombe gives a good outline of the historical development in Ford *The Modern Theologians* (Blackwell) Vol 2 chapter 10.

- the main concepts of black theology with special reference to the thinking of Martin Luther King Jr and James Cone.

  Martin Luther King and James Cone represent two very different ways in which 'black theology' has developed in North America. One approach, represented by Martin Luther King, works within mainstream Western theology and manipulates existing ideas to create social, moral and religious equality. The other approach, developed by James Cone, considers that white European theology is by its very nature racist and exclusive; black theology begins with the experience of blackness and creates a new theology which avoids the imperialism of Western theology and philosophy.

Martin Luther King Jr

Candidates should be aware of the main elements of Martin Luther King's theology and its connection with his work as a civil rights campaigner through his speeches and sermons (see the collection *A Knock at Midnight* Abacus, 2000). As a liberal, middle-class academic his eschatology is shaped as much by biblical metaphors of 'new land' and 'dreams' of a new day in the same way that the secular 'American dream' builds on enlightenment rational principles. Candidates should also consider Martin Luther King's analysis of human nature. Unlike Cone he considers that humans are essentially good but that human egoism has to be shaped by the Christian gospel to achieve its proper ends (see his *Drum Major Instinct*, 1968 in *A Knock at Midnight*). Thus Martin Luther King is ambivalent about the use of 'black power' as a legitimising means of force to achieve black equality. He rejected the use of force advocated by Fanon, F. (e.g. *The Wretched of the Earth*) and with his strong sense of God's loving providence and a moral view of the atonement established the basis of non-violent direct action as the key to his political campaign for black equality. Candidates might therefore wish to consider why he so emphatically rejected Marxism and embraced much of Niebuhr's social gospel to create a 'beloved community'. Candidates should offer their criticisms of Martin Luther King's theology. This can be done by contrasting his ideas to Cone and considering whether his theology had anything particularly distinctive about it at all. Some may wish to look at Cone's own analysis of him and Malcolm X in *Martin and Malcolm and America* (Orbis Books, 1991) and *The Autobiography of Martin Luther King, Jr* (edited Carson, C. Abacus, 2000) might help to answer the question whether Martin Luther King took a very uncritical view of white American politics and economics.

James Cone

Cone's theology and analysis mirrors those feminist theologians who have argued that equality (with men, with whites) alone is not enough. Cone argues that the American rights movement has done no more than accommodate blacks and other racial minorities on white terms. Cone's argument is vehement in its attack on the 'false consciousness' of white theologians who attempt equality of black and white but who fail to realise that this requires a major paradigm shift in western theology at every level. He rejects the liberal Protestant theologians' optimistic view of human nature and that God is 'colour blind'; he rejects the neo-orthodoxy of Barthians because of its limited understanding of general revelation and God's action in history. Cone, along with others, argues that the segregation of 'transcendent and immanent', 'sacred and profane', 'reason and faith' are alien notions to the black mind. Candidates should be aware of the particular influence of Tillich's existential theology in Cone's re-working of Biblical theology. Although it is his *Black Theology and Black Power* (Orbis Books 1969/1997) in which he first set out the black agenda, a more systematic account of his theology may be found in *A Black Theology of Liberation* (Orbis Books 1986/1990). Part 2 contains a number of useful critical reflections by other theologians. *God of the Oppressed* (Orbis Books 1975/1997) deals more specifically with his analysis of history and revelation in the Bible. Candidates should offer their criticisms of Cone's theology: Is he right to equate (and limit) God's revelation only with the oppressed? Has he formed a reversed racism where everything which is 'white' is evil? Has he made too much of black consciousness? Does he have a consistent or adequate theodicy and eschatology? Has he really severed his links with white theology and philosophy as much as he claims to have done (note his dependence on Marx, Sartre, Camus, Tillich)?

- the relationship between black theology, feminist theology and liberation theology

  Candidates will be expected to connect the subject matter covered in AS (2765) with black theology. Two important notions characterise all these theologies. In the first instance the theology is developed out of a specific context of oppression and exploitation. Secondly, all share in an 'Exodus' experience of liberation. However, because they are all by definition 'contextual' theologies their hermeneutic interpretations differ considerably. Candidates may wish to consider shared experience. For example racism and sexism have in the past and even today considered that blacks and women are intellectually/rationally inferior. The poor have been relegated to the fringes of society. All three categories have been divested of rights, dignity and equality of consideration. However, to what extent can they be said to have the same theologies? Latin American theologians have sought to give a voice to the voiceless and the political and practical will to withstand the economic exploitation by the rich. Black theologians have dwelt on a particular form of consciousness which defines the notion of the *imago Dei* through a very specific black-slave history. Likewise, many feminist theologians contemplate the special dimension of female experience, but their re-modelling of God is experientially different from the black one. Consideration should be given to the criticisms made by black women of black theology's patriarchal nature and the subsequent development of Womanist theologies. Candidates should think critically how useful theologies of liberation are and whether they have reduced the effectiveness of Christian theology to develop any kind of systematic approach to the main elements of Christian belief. Articles in Ford *The Modern Theologians* (Blackwell) are useful in this context as well as Bascio's analysis in *The Failure of White Theology* chapter 6.

(b) Christianity in a multi-faith society

- the response of Christianity to the plurality of religions in Britain:

  A good general introduction to the relationship of Christian salvation and other religions is outlined in the Church of England's report from the Doctrine Commission in 1995 entitled *The Mystery of Salvation* (chapter 7 'Christ and world faiths'). The issue of Christianity's relationship with other religions and philosophies has always presented a problem. In the first instance its relationship with Judaism, then with Platonism and subsequently with Islam. Justin Martyr represents the tolerant view that others who express Christian virtues should be considered to participate in Christian salvation, whilst Tertullian's famous 'What has Athens to do with Jerusalem?' states the opposite view that no philosophy, let alone religion, other than Christianity offers the means of eternal salvation. The report offers a good sketch of what theologians have said in modern times within the Protestant (Schleiermacher, F D Maurice, Otto, Hick, Barth, Warren, Cragg) and Roman Catholic (Vatican 2, Rahner, Kung) traditions. The report's own inclusivist view is clearly stated in the conclusion (pp 180-184).

  Gavin da Costa has written extensively on the subject. Two useful, though different, articles can be found in David Ford *The Modern Theologians* (Blackwells 1989) and Avis, P. *Divine Revelation* (DLT). For a fuller example of his arguments see his *Christian Uniqueness Reconsidered* (Orbis Books 1990).

  More recently the Roman Catholic church has issued the Vatican declaration *Dominus Iesus* (2000) which reiterates the statement made in Vatican 2 that 'The Catholic Church rejects nothing of what is true and holy in these religions' (*Nostra Aetate*) but firmly rejects religious relativism/pluralism.

Candidates should be aware of the major themes which underpin the present debate: general/ special revelation; grace; salvation *solus Christus* (Christ alone) and *inter mures* (from within the institution of the Church); mission and dialogue; the nature of God/Ultimate reality; the Trinity (the role of the Spirit, the Word, the Creator).

- **Exclusivism – the view that salvation is only through explicit confession of Christ:**

  The specification requires a knowledge of the theology of Karl Barth (Protestant). Candidates should be aware of Barth's neo-orthodoxy and critical view of both liberal Protestantism and Roman Catholicism, both of which place man at the centre of religion rather than God. Barth's exclusive argument is that other than his particular revelation as the Word made incarnate in Jesus Christ, nothing can be known of God. The Bible, the Church and preaching can all be mediators of the Word, but never the Word itself. Revelation is always initiated by God to humans (so God is subject never object); all natural theology is rejected by Barth and therefore the possibility of salvation is impossible for those who don't explicitly express their faith in Jesus Christ. Candidates may wish to look at Barth's treatment of Romans 1:18ff (see his *Epistle to the Romans* – OUP 1968) and Brunner's famous 'no!'. All attempts therefore to rationalise revelation in other religions are doomed ultimately to destroy the efficacy of God's grace. A useful analysis of Barth may be found in Webster, J. *Barth* (Continuing Publishing Company, 1999).

  Some of the key biblical texts which support the exclusivist's argument centre on the place of Christ as the sole means of grace: John 14:6; Acts 4:12; 2 Corinthians 5:18-19.

- **Pluralism – the view that all religions are equally valid**

  The specification requires a knowledge of the theology of John Hick (Protestant). Hick argues his case in a number of publications beginning with his article in the *Myth of God Incarnate* (SCM 1977) and then in *God has Many Names* (Macmillan 1980) *The Metaphor of God Incarnate* (SCM 1993) and most recently *The Rainbow of Faiths* (SCM 1995). A wide-ranging set of essays on religious pluralism by various theologians may be found in Hick and Kitter, P. *The Myth of Christian Uniqueness* (SCM 1987). Hick's argument begins with his own phenomenological encounter with other religious traditions and the conclusion that Christians are no more morally good than those of other religious traditions and that religious belief is determined to a large extent by history, geographical location and cultural upbringing. *The Rainbow of Faiths* sets out his philosophical argument (in dialogue form) utilising a Kantian critical realism as a means of reconciling those religions which have a personal/theistic experience of Reality with those, such as Buddhism, who talk in terms of a non-personal Realism. Hick rejects the non-realists and other post-modern claims that there is no transcendent reality and that all religions are products of cultural experience. Hick's radical challenge is that the doctrines laid down at the great councils of Nicaea and Chalcedon should no longer dictate modern Christian theology. A good, brief analysis of Hick is given by Gavin da Costa *Divine Revelation* (ed Avis. DLT 1997) pp120-123.

  Some candidates may wish to explore other pluralistic theologies such as process theology. For instance see Robert Mesle *Process Theology* (Chalice Press 1993) for a good basic introduction and in particular Chapters 13-14 on religious pluralism.

  Some of the key biblical texts which support the pluralist's argument might include: Mark 10:18; Romans 1:18-21; 3 John.

- **Inclusivism – the view that Christ is the normative revelation of God but that salvation can be found outside the Christian faith.**

  The specification requires a knowledge of the theology of Karl Rahner (Catholic). The essence of Rahner's theology on Christianity and other religions may be found in *Theological Investigations* Volume 5 (DLT 1966) chapter 6 – now out of print; alternatively reference could be made to his *Foundations of Christian Faith* (Crossroad 1978) Part VI chapter 10. Rahner made famous the notion of 'Anonymous Christianity' and the 'Anonymous Christian'. Rahner's observation of history illustrates the human desire and openness to God's grace. Christianity is the explicit expression of what humans have experience throughout the world. Through Israel's history and the witness of the prophets the Bible constantly demonstrates the willingness of humans to experience the presence of God's Word immanent in the process of creation. Those who live in this way, although belonging to another religion, can be considered to be within Church and able to receive God's grace.

  The authors of *The Mystery of Salvation* stress the place of God's Spirit as the universal means by which God can be experienced (the report puts particular emphasis on religious experience). This can be further illustrated by looking at the way the Old Testament wisdom literature argues that God can be known through general human experience but uniquely personified in the Torah and history of Israel. The notion is extended to form the basis of John 1:1-14, Hebrews 1:1-4 Colossians 1:15-17. The essence of the inclusivist argument is summarised in 1 Timothy 2:4 – that it is God who ultimately bestows salvation but that Christian revelation offers the fullest relationship with God (see John 10:10).

  Some of the key biblical texts which support the inclusivist's argument centre on God's general revelation in creation and human moral conscience: Sirach 24; Matthew 25:31ff; Luke 10:25ff; John 16:12-15; Acts 17, Romans 1:18ff, 8:18ff.

20 Eastern Religions 2 2776

The knowledge, understanding and skills developed in Part 6 of Module 2760 and Module 2766 will be assumed as a foundation and preparation for the study of this module.

A Buddhism

(a) Differences between Theravada and Mahayana schools of thought, with special reference to: the ideals of the bodhisattva and the arhat.

Candidates need to demonstrate some awareness of the historical development of Mahayana and the labelling of their opponents as *'hinayana'* as well as their accusation that the newer teachings are a deviation from the Dharma. An understanding of the extent to which the various Mahayana doctrines build on the mainstream teachings covered in Module 2766 will be important in order to analyse the differences successfully.

Study of the development of the ideal and role of the *bodhisattva* should include an assessment of the centrality of *karuna* (compassion), and the various Mahayana interpretations of *prajna* (wisdom, the ultimate truth) such as the Madhyamika position on *sunyata*, the Yogacaran response, the *tathagatagarbha* doctrine. Candidates should distinguish between Theravadan and Mahayana teachings contrasting what ceases on the 'death' of an *arhat* compared with the continuing existence of a *bodhisattva* and Buddha in Mahayana thought which would also involve examining the differing positions on the nature of the Buddha (e.g. the *trikaya* doctrine in Mahayana) and the final goal of nibbana/nirvana. Examination of the bodhisattva ideal should also include aspects such as the vow, the ten stage path and the difference between unenlightened and enlightened/'archetypal' bodhisattvas. It is important that candidates are able to avoid analysis of an uncritical or partial nature from within a single camp. Cush offers a good introduction to this area, and Harvey, Gethin and Williams give more detailed, scholarly discussion.

(b) The distinctive features of Zen Buddhism and Pure Land Buddhism.

Successful understanding of the nature of the various doctrines and practices found in these two forms of Mahayana Buddhism depends on a good understanding of the issues explored in section (a). A historical perspective is again important, as is some understanding of the distinctive influences of Chinese and Japanese thought on the development of Mahayana. Some discussion of the development of Buddhism from India to Japan would provide background depth, so that comparison of issues such as meditation or monasticism can be seen within a context of differing doctrinal views, the different notions of faith and the nature of Amitabha and his Pure Land, or the nature of satori in Zen. Candidates might analyse the focus on Amitabha Buddha and what this entails, rebirth in Sukhavati and how this compares to other Buddhist beliefs, and how different schools of Pure Land Buddhism interpret the Sukhavati sutras and differ in their practices. Within Zen, discussion of methods such as zazen, koans and mondos would be relevant and in Pure Land awareness that some schools practise visualisation of the Pure Land whereas the main schools in Japan concentrate on chanting the nembutsu as a form of oral meditation. Analysis of the goals might consider whether for Zen Buddhists, satori *is* a goal and how in Pure Land Buddhism whether rebirth in the Pure Land is a provisional or ultimate goal. The best answers might consider whether the differences between these two schools of Buddhism are the result of skilful means and whether on the ultimate level they are really teaching the same thing. These schools of Mahayana are covered well in Cush, in more detail in Harvey, and Williams offers good discussion of the historical development of Pure Land Buddhism.

(c) The aims and methods of meditation.

Candidates need to demonstrate some awareness of the similarities and differences in the approach to meditation in the various schools specified in the module. A comprehensive understanding should consider the different forms of meditation in Theravada (especially *samatha, vipassana,* and the nature of *sati*, or mindfulness). The relationship of meditation to the other parts of the Noble Eightfold Path and to enlightenment should be examined. In this context the importance of monasticism might be analysed. Good coverage of Pure Land should note that it began as a complex visualisation practice but as it became popularised the emphasis on meditation decreased until in Japan it disappeared, and compare the practice with faith and the chanting of the nembutsu. Examination of meditation in Zen should explore the nature of zazen and the use of koans, and the Zen arts. Advanced analysis might consider whether meditation is élitist and whether a religious path should be difficult, and whether all the schools have methods which, if applied successfully produce similar results (e.g. jhanas/dhyanas, mindfulness, enlightenment, greater compassion) or whether there are inherent differences. Gethin has a good chapter on mainstream practices and Harvey gives advanced and detailed coverage. The 'Access to Insight' website has very accessible dhamma talks by Theravadans.

(d) The importance of the Pali Canon, the Lotus Sutra and the Heart Sutra.

Candidates do not need to demonstrate extensive knowledge of the contents of these scriptures as primary texts, but they should have a good understanding of the main themes.

Candidates need to know about the composition of the Pali Canon, including its three parts (baskets). Knowledge and assessment of the relative importance of the 10 Precepts and the 227 rules (in the Pali Canon version) in the *vinaya* (the monastic rules), the first part of the *tripitaka* or Buddhist canon is required, as is comparison of the place of the vinaya (and, by extension the monastic tradition) in Theravada and Mahayana traditions. Candidates need to understand the nature of the suttapitaka and the abhidhammapitaka – i.e. who uses them and how they are used.

Without needing to display detailed knowledge of the text of the Lotus Sutra, candidates should be aware of the most important teachings as explained through both a number of parables and some dramatic scenes. Key stories such as the Burning House, the Magic City, the 'Prodigal Son' and the Physician together with episodes such as the rising of the stupa should be discussed and evaluated, as should the medium of parable and mythical scenarios in the sutra. These teachings include asserting the superiority of the *ekayana*, *upaya* (skilful means), the plurality of Buddhas and the teaching that Buddhas and bodhisattvas are still around to help us. Candidates should be aware of some of the reasons for its popularity in the Far East such as the accessibility of its stories and images, its claim to offer more inclusive salvation and its offer of disproportionate benefits in writing out or reciting verses of it.

Candidates should demonstrate a good understanding of the Heart Sutra as a brief (24 verse) summary of the heart of the Perfection of Wisdom teachings, specifically the emptiness (sunya) of all dharmas. Study should focus on the idea of the emptiness of the skandhas and all dharmas and the two levels of truth inherent in the text and the way in which these teachings affect the doctrines of the Mahayana schools studied in the course. Some analysis of the role of Avalokitesvara and Prajnaparamita would be valid.

Analysis of the traditional and modern scholarly views as to how far the suttas/sutras (With the Heart and Lotus Sutras as examples) contain the Buddha's teachings (and which *kaya* in the case of Mahayana is being referred to) would be important. Analysis should include consideration of the Pali Canon's authenticity – i.e. how accurately it represents the actual words of the Buddha, and how accurately it has been preserved. Very different arguments could be made; is it essential to accept it as the Buddha's words, or can a Theravada Buddhist claim that by following it the spiritual progress made gives it authority? It would also be valid to examine whether its authority is the same for monastics and laity. In the case of Mahayana sutras is it essential to accept these sutras as the Buddha's words, or can a Buddhist claim that by following them the spiritual progress made gives it authority? The Zen saying about fingers pointing to the moon might be a valid matter. Gethin and Harvey have excellent coverage of the importance of the Pali Canon and Mahayana sutras in general. Williams' 'Mahayana Buddhism' is a detailed analysis of Mahayana sutras, and another excellent source for analysis of the Lotus Sutra is Cheetham.

(e) Buddhist ethics, especially the Five Precepts.

This section requires a lot more than describing examples of the precepts; the role of the precepts as foundational in the development of spiritual practice should be explored, as should the relative ability to keep them and the commitment of lay Buddhists and monastics.

Good analysis should compare the role of the precepts with the Vinaya, explore the extent to which they affect meditation and understanding of the Dhamma/Dharma and also bring in the place of intention, kamma/karma, punna (merit), rebirth, upaya (skilful means), and the extent to which different schools of Buddhism (such as Pure Land and Zen) are flexible with the precepts. The Clear Vision video 'Buddhism Today' offers an accessible introduction to ethical views from different schools, and Harvey supplies a more scholarly analysis.

B Hinduism

(a) The Samkhya system

In studying this section of the specification, candidates will probably benefit from making direct reference to Hindu texts: the Samkhya Karika and the earlier Yoga Sutra of Patanjali. Teachers will probably wish to concentrate on the nature of Purusha and Prakriti in this system, and the ways in which the three gunas interreact in the process of productivity. The nature of release might be considered, and the method of obtaining it as outlined in the Yoga system. The most able candidates might consider the extent to which the Samkhya system can be considered to be truly atheistic, and whether there is more to the Yoga system than just a practical application of Samkhya. Most of the books suggested for this option contain useful material on Samkhya, although it is difficult to surpass Radhakrishnan's *Indian Philosophy*, which despite its age still retains its charm and thoroughness of approach. K M Sen's *Hinduism* provides a brief but accessible introduction to Samkhya, at a level appropriate for students studying the topic for the first time, and should give them enough basic knowledge to be able to go on to explore the ideas more deeply. Candidates might wish to evaluate Samkhya by comparing it with other ideas which are possibly more universal and accessible, such as bhakti.

(b) Hindu ethics

Candidates should consider the ways in which Hindu beliefs affect ethical behaviour. They should consider in particular the concept of varnashramadharma, looking at the roots of varna in the Purusha Sukta, the ways in which it has been interpreted as Hindu society has developed, the differences between varna and caste, and the ways in which some Hindus have tried to break down the barriers created by caste. The ashramas should also be studied, with an understanding of the ways in which dharma changes as a person passes through the different stages. The appropriateness of varnashramadharma for modern society, in the West and in India, might be considered. Candidates might wish to dip into Hindu texts such as the Brahmacharyasukta, in order to add to their understanding, although questions will not be asked which demand a knowledge of material which is not explicitly mentioned in the specification.

The four purushartas, their relative importance, and their relationship to the ashramas, should be considered. Hindu attitudes towards sexuality and towards the use of money might usefully be discussed here as examples of Hindu beliefs translated into practice. The concepts of ahimsa and sanatanadharma lend themselves to a consideration of Hindu ethics embodied in the character of M K Gandhi; but other views should also be explored, and candidates should be aware that Gandhi was not the inventor of these ideas nor the first person to give them a practical application.

The emphasis of this part of the course should be on the concepts underlying Hindu ethics, rather than on Hindu views on issues such as abortion or the environment; but candidates might well find it easier to understand the principles if they look at some possible practical applications. *Ethical Issues in Six Religions* edited by Peggy Morgan and Clive Lawton might prove a useful resource for teachers (Edinburgh University Press 1996 0-7486-0709-9).

(c) Reforming movements in Hinduism

For this section of the specification, candidates should be aware of the main features of the Brahmo Samaj, the Arya Samaj and the Ramakrishna Mission. They should consider the possible reasons for the development of these movements, perhaps as a reaction against Western influences, as ways of giving Hinduism new self-confidence and a 'voice' alongside the other major world religions. Candidates should explore the different ways in which these movements have interpreted Hinduism, in some cases trying to take it back to its roots, in other movements trying to introduce new emphases and styles of worship. Candidates should look at the thought and characters of the main leaders of the reforming movements, and consider the extent to which the movements were based on charismatic personalities. The relative success of the different movements in achieving their aims should be considered, as well as the value of the aims themselves.

A Source-Book of Modern Hinduism, edited by Glyn Richards (Curzon 1985, 0-7007-0317-9) is a useful source of material for this section of the specification. It balances a selection of writings from Hindu leaders with some useful commentary.

The life and thought of M K Gandhi is well documented, in his own autobiography and in many accessible guides, such as *Gandhi, a Beginner's Guide* by Genevieve Blais (Hodder and Stoughton 2000 0-340-79035-0). Candidates should consider Gandhi's thought and achievements with a particular emphasis on his religious contribution, rather than concentrating too heavily on his political achievements. Detailed biographies will not be expected, but candidates should consider the extent to which Gandhi could be considered an 'orthodox' Hindu, his particular understandings of sanatanadharma and ahimsa, and his continuing influence on Hindu thought and practice.

21 Islam 2 2777

The topics overlap and may be studied in any order.

(a) Beliefs about God: creator, judge and guide; tawhid.

Candidates will already have studied in Module 2767, as a set text, Surah 1, the Fatihah, the Opening. This chapter is said to encapsulate the whole message of the Qur'an. It begins with Allah and the focus is Allah.

Candidates may find it helpful to relate the text of Surah 1 to the theological concepts itemised in Module 2777 part (a). They need to ensure that they understand the meaning and implications of the concepts and how the beliefs about God relate to each other to form a coherent whole. Candidates should have considered transcendence and immanence. Muslims believe that Allah the creator and the judge who is far beyond human imagining and is also close to worshippers; closer than the jugular vein. God, the creator, the judge, is also the guide. Surah 1 prays that Allah will guide believers to the straight path. The word used for path in the original Arabic has no plural. There is only one path.

Candidates know from the foundation course about the concept of revelation and how Allah's words were given to the final prophet, Muhammad ﷺ. Candidates will also have some understanding of the over-arching importance of Tawhid. A key feature of the message of Muhammad ﷺ was rejection of the polytheism, animism and idolatry which were prevalent in Arabian belief systems. The essential Muslim belief in the oneness of God also means a belief in the oneness of creation. Muslims are khalifahs, custodians, of the earth for Allah; they must seek and promote the unity of creation. This unity also lies behind the concept of ummah, the worldwide community of Islam.

(b) Articles of belief: Allah, angels, scriptures, messengers, the last day, the divine decree.

Text books refer to the five, six or seven key beliefs of Iman, the Faith. The number is not significant. Being able to explain the concepts is the skill which is important at this level.

Modern text books sometimes group the key beliefs for convenience in three categories:

- Tawhid, the unity of God
- Risalah, Prophethood (this comprises: angels, books, messengers)
- Akhirah which is about life after death (this includes: the Day of Judgement; Life after death, the Divine Decree)

A statement of seven basic beliefs of Islam is contained in Al-Iman ul-Mufassal:

'I believe in Allah, in His angels, in His books, in His messengers, in the Last Day and in the fact that everything good or bad is decided by Allah, the Almighty, and in the Life after Death.'

This hadith is similar to lists found in the Qur'an e.g. Surah 2:177 reads: '… to believe in Allah and the Last Day, and the angels, and the Book, and the Messengers…'

Candidates are already familiar with Surah 4, the set text for Module 2767. This contains a similar list in verse 136 'Any who denieth Allah, His angels, His Books, His messengers, and the Day of Judgment, hath gone far, far astray.'

The syllabus for Module 2777 adds the concept of 'the divine decree'. This refers to Qadar, Allah's complete and final control over the fulfilment of events or destiny.

(c) Qur'an, Sunnah and Shari'ah as bases for Muslim life; ijtihad.

This section deals with sources of authority and the interplay of revelation and reason.

Candidates should have considered the Qur'an as the primary authority for the basis of Muslim life. Candidates have probably encountered an occasional hadith, a saying of the Prophet recounted by his household, children and companions. These ahadith, sayings, are part of the secondary source of authority, the Sunnah, the example of the Prophet Muhammad ﷺ. There are also Sirah, biographical writings about the conduct and example of the Prophet.

Candidates are expected to understand the relative authority of the Qur'an and the Sunnah as bases for Muslim life. This includes the criteria by which the authenticity of each hadith is guaranteed.

Candidates are expected to know that the Shari'ah is the sacred Islamic Law which is based on the Qur'an and the Sunnah. Their studies of the ummah will have prepared them for the fact that Muhammad ﷺ intended to form a community with no division between civil and religious law. The Shari'ah extends beyond ritual duties and embodies a whole range of provisions covering every area of life: social and economic, civil and criminal, communal and personal. Candidates should know that there is a distinction between rules based on wahy (revelation) and those based on fiqh (human reasoning and understanding).

Syed Ali Ashraf has a chapter about the Islamic Code of Life which is a good introduction to the concept and development of Shari'ah, including consensus (ijma'), analogy (qiyas) and individual conscientious opinion (ijtihad).

Candidates should be aware of four of the law schools which came into being during the rule of the Abbasids and have survived to the present day: the Hanifite, Malikite, Shafi'ite and Hanbalite.

Ijtihad is only a means to consensus not a licence to free thinking but it is particularly relevant to the interpretation of the Shari'ah when dealing with new problems and issues which arise in our rapidly changing world. The chapter on Islamic Law in Watt provides useful areas for discussion especially concerning the right to Ijtihad, whether the door to further rulings is open or has closed.

There is considerable overlap between this section and the study of family life. The categories of obligation are a helpful concept when discussing actions which are haram and halal.

The Sunni and Shi'ah differences concerning the interpretation of Shari'ah law and the authority of the Imamate may be studied in this section or in the following section as appropriate.

(d) Origins and beliefs of Sunni and Shi'a; Sufism.

Candidates should have considered that Islam was and is a political as well as a religious community. The first significant division within Islam was about leadership when the Shi'ah Muslims supported 'Ali as the rightful successor of Muhammad ﷺ. This is not a history examination but candidates need to have some knowledge of the main events which established the original split into Sunni and Shi'ah Muslims so that they can understand the religious ideas and principles which are involved. In addition candidates will have studied the Sufis who are the mystics of Islam and are found in both Sunni and Shi'ah traditions. Candidates need to have considered what is meant by mysticism, the role of Sufism in Islam and the impact which Sufism may or may not have in the modern materialistic world.

(e) Family life and the roles of men and women.

Candidates have studied the ummah and the committment to the equality of believers and the responsibility of the individual towards Allah and towards the whole of creation. Harmony in the microcosm of the family is the first step to harmony in the universe.

At this level, candidates are expected to be able to bring together the material they have studied and to discuss contemporary issues in a scholarly manner.

22 Judaism 2778

(a) the significance of the concept of the Land of Israel for Judaism

Candidates need to have considered what is meant by the State of Israel in its present form since its establishment in 1948 and its status as a political entity within the world and especially in the Middle East, established by law and treaty, not by G-d. Also they need to consider the concept of the Promised Land as being the homeland and holy land of the Israelites as promised to Abraham in Genesis 12 and further realised after the Exodus. The comparison of the two concepts may consider the fact that although the essential boundaries of the State and the Promised Land, excluding Gaza and the West Bank, are basically the same, nevertheless the entire idea is different. There needs to be a recognition of the large number of secular Jews living in Israel, along with Muslims and Christians and the nature of the Israeli government and legal system. A further consideration may be that the Orthodox rejected the establishment of the State of Israel on the grounds that the Jews could not return to the Promised Land until they were taken there by the Messiah.

Vital, D *The Origins of Zionism*

(b) Messianic hope, with reference to Isaiah and Malachi

Candidates need to consider in detail the Biblical teaching in Isaiah (40-43, 53) and Malachi in relation to the coming of the Messiah. A consideration of the differing understandings of this coming should include the very literal idea of the Orthodox that the Messiah, preceded by the return of Isaiah, will come to rule the world as prophesied in the scriptures, and the Progressive view that it is a 'Messianic Age' that is awaited or, indeed, in which the Jews may already be living.

Unterman, A *The Jews: Their Religious Beliefs and Practices*

(c) The twentieth-century Holocaust and post-Holocaust theology

A consideration of post-Holocaust theology might include the presentation and explanation of the different views of such as Fackenheim, Wiesel, Friedlander, Rubinstein, Berkowitz though any others are, of course, acceptable. These include the basic views of G-d was in Auschwitz, G-d was not in Auschwitz, G-d died in Auschwitz. A further view might be that of those such Finkelstein in *The Holocaust Industry*.

Ben-Sassoon H H *A History of the Jewish People*

Berkovits, E *Faith after the Holocaust*

Cohn-Sherbok, D *Holocaust Theology*

Friedlander, A H (ed.) *Out of the Whirlwind*

Friedlander, A H *Riders Towards the Dawn*

Anne Frank House CD – The most complete CD-ROM on Anne Frank, the Frank House, and those in hiding. http://www.jewishsoftware.com

(d) Orthodoxy, Neo-Orthodoxy, Conservative, Reform and Liberal

In studying this section candidates need to acquire a clear idea of the various groups as represented in Great Britain, to look at groups in the USA is likely to be merely confusing: Orthodoxy as Hasidism; Neo-Orthodoxy – United Synagogue & Federation of Synagogues; Conservative – Masorti; Reform – RSGB, Reform Synagogues of Great Britain, and Liberal – ULPS Union of Liberal and Progressive Synagogues. There needs to be an understanding of the historical origins of these groups and the reasons for their appearance. Also they need an understanding of the principal theological differences and they way in which these are reflected in life and practice. It is, of course, appreciated that many Jewish students will have their own base in belief and practice and it is not intended that this section should create difficulties for them. It is a matter of academic study and observation of these different groups and the reasons why they have developed within Judaism which might otherwise appear a very homogenous faith.

The perennial question 'Who is a Jew?' may also be addressed here. This will probably cover the basic idea that anyone born of a Jewish mother is *ipso facto* Jewish. Other areas which may be discussed might be the significance of the Law of Return which is not as stringent in its requirements e.g. in relation to non-Orthodox converts, also with regard to the Falashas.

Harris, L *Holy Days, the World of a Hasidic Family*

Rayner, J D & Hooker, B *Judaism for Today*

For all of these sections the Encyclopedia Judaica on CD-Rom is an invaluable resource for the teacher and student. http://www.jewishsoftware.com

23 Philosophy of Religion 1 A2 2779

Under the arrangements for co-teaching, the specifications for the AS module 2761 and A2 module 2779 are in effect identical. The examination questions for AS are structured with two clear parts and are assessed at AS standard, whereas at A2 candidates are expected to tackle more demanding essay-style questions in order to demonstrate the higher-level skills of selecting, comparing and ordering the material for A2 standard.

(a) Traditional arguments for the existence of God

A good starting point for the arguments in general would be Cole's *Philosophy of Religion,* Vardy's *The Puzzle of God,* and Thompson's *Teach Yourself Philosophy of Religion.* Both students and teachers will find useful material in Hick's *Philosophy of Religion,* which many teachers will still have in stock, and *Dialogue* has several well-written arguments on the existence of God (all back issues are now available on CD Rom). This material can be extended by a number of books listed in the Resources for this module, for example Peterson *(Reason and Religious Belief),* which is comprehensive, with excellent summary material; also Mackie, *The Miracle of Theism;* Brian Davies, Philosophy of Religion: A Guide to the Subject, Ch. 2; and Rowe & Wainwright: *Philosophy of Religion. Selected Readings,* which offers a useful cross-section of first-hand texts. Gale, *On the Nature and Existence of God* offers some in-depth reading.

In tackling the different 'proofs' listed in the specification, candidates should know the difference between deductive and inductive reasoning, and between synthetic and analytic arguments, being aware that much of the reasoning points towards probability or possibility as opposed to proof.

For the ontological argument, Peterson's summary is good (pp 70-74) also Davies ch. 2. For those who might wish to include Plantinga among the 'modern restatements' Mackie's analysis of this is one of the best (Section 3(c)).

For the cosmological argument, Aquinas' arguments from change, causality and contingency are bedrock. Candidates should be aware that different forms of the Anthropic Principle can be used either to support or reject the argument. For the scientific background, and for general research on the Anthropic Principle, Internet searches can be very productive.

The specification for the teleological argument requires knowledge of both general forms of the argument: 'crude' design arguments based on order and regularity (e.g. Paley), and those based on purpose (e.g. Tennant). Peterson draws this distinction very clearly (pp 80ff.), and also offers a interesting discussion of the challenge from Darwinism. Mill's criticisms of Design arguments can be found in his *Three Essays on Religion* (Prometheus Books UK; ISBN 1573922129).

One of the most articulate summaries of Kant's moral argument appears in Pailin, *Groundwork of Philosophy of Religion.* The Internet contains an immense amount of useful material. The best general critique of the argument is probably that of Mackie *(The Miracle of Theism,* ch. 6), looking at Newman, Kant and Sidgwick.

On the argument from religious experience, for William James (and the argument in general), see Mackie ch. 11, Section (b). Swinburne's version of the argument is in ch. 13 of *The Existence of God.* For a fairly definitive treatment, see Gale, *On the Nature and Existence of God,* ch. 8.

For an unusual treatment of the arguments, see the recently published video/resource CD material: Arguments for the Existence of God (Dialogue Educational Videos, PO Box 86, Godalming, Surrey, GU7 2XJ).

(b) Challenges to religious belief

The groundwork for the problem of evil is covered by the Philosophy of Religion section in the Foundation Module, i.e. the section which specifies Judaeo-Christian influences: God's goodness, God as creator, and the concept of God's activity in the world, all of which are issues in the debate about evil. For a succinct statement of the problem and the issues, see ch. 7 of Thompson's *Teach Yourself Philosophy of Religion,* and Vardy's *Puzzle of Evil*. Candidates need to be aware that both the Augustinian and the Irenaean theodicies are forms of the free will defence, and that they do attempt to account for natural as well as moral evil. All of the treatments in the resource list are good, Hick's *Evil and the God of Love* being fairly exhaustive on Augustine and Irenaeus. Centres might like to look at part IV as the basis for A2. 'Other suggested theodicies' might reasonably include those of Protest and Process: for the former, see for example Roth. J. in ch. l of Davis' *Encountering Evil;* for the latter: Griffin, D. ch. 4 in the same volume. Finally, it would be unwise, perhaps, to ignore the critique of the Free Will Defence by Mackie in ch. 9 of *The Miracle of Theism,* a discussion which is well complemented by Gale, On *the Nature and Existence of God,* ch. 4

For psychology, candidates should understand that the work of C.G. Jung, although often quoted as religion-friendly, probably provides a challenge at least as substantial as that of Freud, since it appears to reduce God to subjective experience which cannot be distinguished as anything other than a particular psychic state. For an overview of sociological viewpoints, see K. Nielsen: 'Naturalistic explanations of theistic belief' (ch. 51 of P. Quinn & C. Taliaferro: A *Companion to Philosophy of Religion;* Hick: *Philosophy of Religion,* Section 3). For those who still have John Macquarrie's *Twentieth-Century Religious Thought* (SCM, 1963), Section X is good. B. & B. Clack, *The Philosophy of Religion,* ch. 3, gives a good summary of challenges to religious belief in general.

It would be prudent to study the arguments for the existence of God before looking at the challenges to religious belief, since the former raise many of the important issues about omnipotence, omniscience and omnibenevolence which form a large part of the debate.

24 Religious Ethics 1 A2 2780

(a) Ethical theory

- **Kant**

  A good introduction is found in chapter 6 of Pojman's *Ethics*. Candidates are required to understand the Categorical Imperative as opposed to the Hypothetical Imperative. They should be taught the different formulations, and any possible link with the 'Golden Rule' of Christianity. An excellent account is found in *The Moral Philosophers* (Norman – chapter 6) together with chapter 4 of *Ethics and the Limits of Philosophy* (Williams), *Kant.*

  Kant (Korner, S. Penguin Books; ISBN: 0140203389) pp 136-151 explains the Categorical Imperative further. The concept of Univeralizability should be fully grasped, and Kant's rejection of Consequentialism. Teachers should consider how the Categorical Imperative may be applied to the practical problems in (b), and how Kant's idea of duty may be related to God and Divine Laws e.g. respect for persons, and the image of God in man.

- **Utilitarianism**

  The views of Bentham and Mill should be known with links made to Preference Utilitarianism (Singer's view) and Proportionalism (Vardy and Hoose) – a view which links The Natural Law Theory to Utilitarianism via one Catholic interpretation of Aquinas. *The Puzzle of Ethics* (Vardy) chapter 6 and Pojman's *Ethics* chapter 5 form a basis of understanding. Singer's *Practical Ethics* gives examples in detail of Preference Utilitarianism. One way of tackling the relation between these versions of Utilitarianism is through a contrast between the Catholic Magesterium's view of morality and Proportionalism (Hoose, B.). A good discussion on Mill and Christianity is found in *The Moral Philosophers* (Norman) chapter 7. A more detailed analysis of Act and Rule Utilitarianism is found in *Utilitarianism* by Smart & Williams. Candidates should learn how to apply Mill's emphasis on motives and rules to practical issues, in comparison with Bentham's Act Utilitarianism, Preference Utilitarianism, and Proportionalism.

- **Absolute and Relative Morality**

  A good discussion of the issues is found in *Ethics* (Pojman) chapter 2, and in *Christian Ethics* (Geisler) chapters 5 to 7. A useful account of Relativism is in chapter 9 of *Ethics and the Limits of Philosophy* (Williams) and also in chapter 2 of *Ethics* (Pojman). A deeper analysis of Relativism and Subjectivity is found in *Ethics* (Mackie) chapter 1. Consideration should be given to how Relativism would be applied to issues such as abortion, euthanasia, genetic engineering and embryo research, in contrast to an Absolutist approach, represented by certain religious views and Kant. On Absolutism, see chapters 5 and 6 of *Christian Ethics* (Geisler) for its application to medical ethics, and for varieties of absolutism.

- **Religious Methods Versus Secular**

  Teachers should compare religious ethics with other ethical systems such as Utilitarianism, Kant's theory and may also consider contemporary humanist ideas. The principles and religious methods of ethical decision-making such as the Divine Command Theory and the Natural Law Theory could provide students with the foundation for this approach. Chapter 4 of *The Puzzle of Ethics* (Vardy) could be used, Jackson's *Natural Law* article in *Dialogue* (April 1999), and chapters 5 and 6 of *Medical Ethics* (Haring). On secular ethics, see *Ethics* (Mackie), *Causing Death and Saving Lives* (Glover), and publications by the Humanist Society. For a mixed theory, see *Ethics* (Frankena). Students should be encouraged to apply religious and non-religious systems to practical ethics.

(b) Practical Ethics

In the specification the issues to be studied are medical ones, and *Practical Ethics* (Singer) and Vardy's *The Puzzle of Ethics* have chapters on most of the problems. They are also discussed in *Causing Death and Saving Lives* (Glover). More detail is found in *Christian Ethics* (Geisler). Chapters 6 to 8 of *Ending Lives* (Campbell and Collinson) are useful on euthanasia, and *Embryos and Ethics* (Cameron) on experimentation. Other topics are dealt with in *The Ethics of IVF* (Dyson) and *Medical Ethics* (J Frame) and in *The Journal of Medical Ethics*. Frame's is a Christian approach, and might be contrasted with Glover and Mackie.

Candidates should be encouraged to explore their understanding of Natural Law and Virtue Ethics (found in Pojman's *Ethics* chapter 7 and in Vardy's *The Puzzle of Ethics* chapter 8, and in Taylor's *Ethics, Faith and Reason*). Kant and Utilitarianism might be applied to medical ethics problems, together with a religious approach. An attempt should be made to have a clear understanding of the concepts, principles and methods of ethical decision-making.

25 Units assessed by Extended Essay 2781-2790

The following forms the expanded entry for the Religious Studies Specification at 4.2 (paras 3-5), to be printed in the second edition:

Candidates may be assessed by extended essay instead of by written examination, for **one** of Modules 2771 – 2780 only. Candidates must offer **one** essay of approximately 2000 – 2500 words (footnotes, appendices and the bibliography do not contribute to the overall word count). They may not enter an extended essay for more than one Module, and this option is available at A2 only, not at AS. Units 2789 and 2790 are available only to candidates following Routes AY and AX respectively. The option of being assessed for a Module by extended essay is available in January only. Candidates wishing to re-take the assessment may take the equivalent unit examination in June, as the two assessments are interchangeable.

The title for the essay must be chosen from the list supplied by OCR, which provides three titles per module/option; candidates may not enter an essay on a different or modified title of their own choosing. **The prescribed essay titles will change every year**. The titles will be published on the OCR web site (www.ocr.org.uk) each September for essays to be submitted the following January. Printed copies of the year's titles will be issued during October in response to provisional entries. The work should be completed by the candidates ready for submission in early January; Centres will be advised of the final date for submission. The making of final entries will trigger the sending of the required stationery; the essays should be sent, using the supplied labels, directly to the appointed examiner and **not** to the offices of OCR.

Teachers should refer to the *Religious Studies Notes for Guidance* when preparing candidates for extended essays. It is very important that the work produced should be the candidates' own. They should be encouraged to research using a variety of suitable books and resources, and should ensure that they acknowledge all the sources they have used, in the ways recommended in the *Religious Studies Notes for Guidance*. In the essay candidates should aim to demonstrate knowledge, understanding and evaluation; the assessment of these objectives will be weighted in the same way as for the corresponding written examination. Quality of written communication will also be assessed, including the correct use of appropriate terminology.

It is important to note that, **if candidates are intending to offer an extended essay instead of entering for a written examination, they must still study all the material specified for the Module.** The examination for the appropriate synoptic unit, which is compulsory and worth 20% of the total marks for the A level, will ask questions which assume that candidates have studied the entire course. Candidates who have researched for an essay but who have not studied other aspects of that Module may find themselves at a considerable disadvantage in the Synoptic Module.

25.1 Format and Presentation of Extended Essays

The Key Skill of Communication must contribute to the assessment of Religious Studies at AS and A level as stated in paragraph 13 of the *Advanced Subsidiary and Advanced level qualification-specific criteria.* This assessment is incorporated in the Assessment Objectives, and the mark scheme for the Extended Essay states that this includes the correct use of the conventions of quotation and citation of the work of others. The level of the candidates' skills of understanding and justifying a point of view will be demonstrated by reference to scholars' views as well as selective and appropriate quotation of scholar's work; candidates who do not make these references clear as quotations will disadvantage themselves, not least because of the possibility that they may be thought to be trying to pass off others' thoughts and ideas as their own.

Candidates are required to follow standard conventions for the quotation of others' work and the following approach is suggested:

- The passage is clearly identified as quotation by the use of quotation marks;
- The primary source that the candidate has used is identified for each quotation; secondary sources must be related to the primary source from which they are drawn.

Identification of quotations should specify the title of the work, its author, and the relevant page(s); this should appear either directly after the quoted passage, or referenced to it by footnote or endnote. There should also be an indication, normally in a separate bibliography, of publisher and date of publication of each work cited. Bibliographies should list only works actually used in the writing of the essay – in every case it ought to be possible to identify the place(s) where the work has been quoted, referred to or explicitly drawn upon.

Thus a quotation about Logical Positivism from *Teach Yourself Ethics* is identified thus: (Mel Thompson, *Teach Yourself Ethics*, p 48). If this book is used as the source for A J Ayer's comments on ethical statements, the identification should make this clear: (A J Ayer, *Language Truth and Logic*, in Mel Thompson, *Teach Yourself Ethics*, pp 48-49). The entry in the bibliography should give the following information:

Thompson, Mel *Teach Yourself Ethics* Hodder & Stoughton 1994

As Ayer's book has not itself been used, it should not appear in the bibliography as the candidate has not consulted it and will not necessarily have access to all the relevant information about it.

25.1.1 Presentation of Extended Essays

The essay should be presented by a candidate in a form which makes it accessible to the examiners and preserves its integrity in the event of mishap. Examiners are required to write on each page of the essay so they should not be presented in individual plastic pockets. Pages must be numbered in sequence and bound securely, with the completed cover sheet GCW134 (provided in the Advanced GCE Religious Studies Coursework Administration Pack already distributed) included at the front and the bibliography and any appendices included at the back.

If Centres make a copy of the submission, the integrity of the originals should be checked carefully before they are sent to the examiner (not to OCR) in an envelope of suitable strength. As with examination scripts, essays must be sent by plain First Class Post and not in a manner which requires a signature on delivery.

26 Synoptic Units: Connections in Religious Studies 2791-2795

26.1 Synoptic Unit

The Synoptic Unit is compulsory for all candidates at A2. It is weighted at 20% of the total mark, and may only be taken as an examination, not as an extended essay, at the end of the course. In the examination, candidates will answer two essay-style questions from a choice of three, in an hour and a half.

26.1.1 Answering the Right Questions

It is assumed that during the A level course, students will have followed one of the recommended routes described in the specification booklet. For example, they might have studied Philosophy of Religion and Religious Ethics, which is Route A, or Islam and Judaism, which is Route V. **It is very important that, when candidates go into the examination room, they know the letter code of the route they have been following.** It is against the rules of public examinations for this letter code to be written up in the examination room itself, but teachers may wish to meet the candidates as they go in and remind them of the correct letter code before they enter the examination room. The candidates will need to be able to identify the questions on the paper which apply to the course they have studied, and they will need to feel confident about ignoring questions relating to option routes which are irrelevant to them. Fortunately 2791 (for Routes A, AX, AY) does not contain any other routes.

26.1.2 Preparing for the Examination

The Synoptic unit does not require the candidates to learn new material that they have not already covered in their other five units of study. Instead, it asks them to bring together elements of the two different areas they have covered (such as Eastern Religions and Religious Philosophy, or Developments in Christian Thought and Islam) when they answer the questions in the examination. There are very many possible connections between different aspects of Religious Studies, and so in order to make the question paper within the capabilities of eighteen-year-olds and comparable in demand for all candidates, only a few areas have been specified for the candidates to consider. These areas are detailed in the specification booklet (pp. 42–47)* and are different for each option route. **Candidates will only be expected to answer questions relating to the Option Route they have followed. The questions will only be about the areas explicitly mentioned in the specification**, and not about any other possible connections.

* Please note that there are slight discrepancies between the lists printed on pp 42–47 and those in Appendix B on Recommended Routes. In Appendix B (pp. 62–64) the connection topic for Routes A, AX and AY 'the relation between ethical language and religious language' appearing on p. 43 is omitted; on p. 43 the topic 'the relation between moral behaviour and life after death' for the same routes which appears in Appendix B is similarly omitted. These topics will not be the subject of questions in June 2002, but they may in subsequent years as the second edition of the Specification will have been distributed by then.

In Route B the topic on modern cosmology does not relate to the final version of the specification and therefore will not feature in the question paper.

When preparing candidates for the examination, therefore, teachers need to be aware of the specified areas for study, using pp 42–47 of the specification booklet. The choice on the question paper is limited, and so it is important that all of the specification has been taught, throughout AS and A2. **This is particularly important for Centres offering one of their Units as an extended essay; the rest of the module content must also be taught, as well as the topic chosen for the essay, because knowledge of the rest of the module might be required in the Synoptic Paper.**

Some Centres might choose to prepare candidates for the Synoptic unit at intervals throughout the two years of study. For example, if they are following Route A, once the topic of conscience has been covered in Religious Ethics, and the Moral Argument for the existence of God has been covered in Religious Philosophy, teachers might choose to address the topic specified as 'the conscience or sense of moral responsibility as evidence for the existence of God'. Teachers will not need to introduce any new knowledge into lessons, but will help the students to apply what they already know to address the issue, recapping and reinforcing material already covered.

Alternatively, teachers might want to set aside some time at the end of the course, when all of the content for the Option Route has been covered, and consider the topics specified in the Synoptic Unit separately, as part of their revision programme.

Although the topics to be considered are specified, **candidates should not be prepared for this examination to the extent that they learn 'model answers'**, as these are invariably answers to questions which differ from those on the actual examination paper. Candidates who write generally about a topic, rather than applying themselves to the examination question explicitly, are unlikely to do themselves justice. It is important that candidates are allowed to feel that their own insights and observations are valuable and characteristic of high quality answers. At the same time, it should be remembered that this is A level and not degree level; candidates will not be expected to display great originality of thought and sophistication, although they should be able to give some kind of critical assessment of mainstream opinions.

The Synoptic unit invites candidates to draw together different elements of their study, but this does not mean that answers to questions in the examination must be rigidly divided with an equal percentage of time devoted to each topic or religion studied. Sometimes this may not be appropriate, and candidates should use their skill and discretion to decide how best to plan their answers.

If candidates are studying two different religions, they will not be expected to make judgements about whether one religion is more valid than the other, although they may offer their opinions if they wish. They will be asked to compare different beliefs, practices, attitudes or approaches, but their own beliefs about the validity of these will not be judged.

26.1.3 Assessment of the Synoptic Unit

The assessment objectives for the marking of essays submitted in this examination are the same as those for other A2 units. The marking will be performed according to the same criteria, and the same standards will apply; expectations will be based on the assumption that these are eighteen-year-olds who have been studying the subject for two years. The scripts from this examination will be compared with those from other A2 units when the grade boundaries are decided, to ensure that the same quality is required across all the A2 units. As with other A2 units, candidates will be expected to demonstrate critical skill and show evidence of their reading, as well as being able to construct a coherent argument which addresses the question pertinently. Credit will be given for all valid responses to reasonable interpretations of the questions, whether or not this matches the ideas suggested in the marking scheme.