



# **GCE MARKING SCHEME**

## **RELIGIOUS STUDIES AS/Advanced**

**JANUARY 2014**

## INTRODUCTION

The marking schemes which follow were those used by WJEC for the JANUARY 2014 examination in GCE RELIGIOUS STUDIES. They were finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conferences were held shortly after the papers were taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conferences was to ensure that the marking schemes were interpreted and applied in the same way by all examiners.

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

WJEC regrets that it cannot enter into any discussion or correspondence about these marking schemes.

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## GENERIC LEVEL DESCRIPTORS

Level	Units 1 and 2 AS AO1 Descriptor	Marks
<b>7</b>	A thorough answer in the time available; an accurate and relevant treatment of the topic, showing thorough knowledge and understanding. Effective use is made of well-chosen evidence and examples where appropriate. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation.	<b>30-28</b>
<b>6</b>	A fairly full answer in the time available, including key facts and ideas, presented with accuracy and relevance, along with evidence of clear understanding. Apt use is made of evidence and examples where appropriate. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation.	<b>27-25</b>
<b>5</b>	Addresses the question; mainly accurate and largely relevant knowledge; demonstrates understanding of main ideas. Some use is made of evidence or examples where appropriate. Form and style of writing are suitable. Most of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>24-20</b>
<b>4</b>	A partially adequate treatment of the topic; mainly accurate and largely relevant knowledge; basic or patchy understanding; little use made of relevant evidence and examples. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>19-15</b>
<b>3</b>	Outline answer. Knowledge limited to basics, or low level of accuracy and or/relevance. Limited understanding. Evidence and examples lacking or barely relevant. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate.	<b>14-10</b>
<b>2</b>	A bare outline with elements of relevant accurate information showing a glimmer of understanding, or an informed answer missing the point of the question. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate.	<b>9-5</b>
<b>1</b>	Isolated elements of approximately accurate information loosely related to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	<b>4-1</b>
<b>0</b>	No accurate, relevant knowledge or understanding demonstrated.	<b>0</b>

<b>Level</b>	<b>Units 1 and 2 AS AO2 Descriptor</b>	<b>Marks</b>
<b>7</b>	A thorough response to issue(s) raised in the time available. Different views are analysed and evaluated. The argument is strongly supported by reasoning and/or evidence, with an appropriate conclusion being drawn. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation.	<b>15-14</b>
<b>6</b>	A fairly full response to issue(s) raised in the time available. Different views are considered, with some critical analysis or comment. The argument is adequately supported by reasoning and/or evidence. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation.	<b>13-12</b>
<b>5</b>	Addresses the main issue(s). More than one view is mentioned (though not necessarily in a balanced way), with limited analysis or comment. The argument is partially supported by reasoning and/or evidence. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>11-10</b>
<b>4</b>	Some grasp of the main issue(s) is shown; analysis or comment is limited. An attempt is made to construct an argument, partially supported by some reasoning and/or evidence. Little or no recognition of more than one view. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>9-7</b>
<b>3</b>	Issue(s) only partly understood and appreciated. Some limited attempt made at analysis or comment. Reasoning is simplistic and basic. Evidence is minimal. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate.	<b>6-5</b>
<b>2</b>	Some brief attempt made to address the question in a very simple way, with little understanding, analysis or reasoning. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate.	<b>4-3</b>
<b>1</b>	Some isolated points relevant to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	<b>2-1</b>
<b>0</b>	No valid relevant reasoning	<b>0</b>

**GCE RELIGIOUS STUDIES**

**RS1/2 CS - RELIGION IN CONTEMPORARY SOCIETY**

**MARK SCHEME - JANUARY 2014**

- Q.1 (a) Outline the arguments for and against the use of animals in experiments. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited.

**Arguments for:**

- Human life is more important than animal life.
- Animals exist to fulfil human needs and desires.
- Animals have no moral status.
- Animal experimentation is very effective and benefits all of humanity.
- Bible gives humans control of the earth.
- Animal suffering is regulated by law.

**Arguments against:**

- Computer simulations could be used instead of animals.
- Scientific evidence suggests that animals are genetically closer to humans and have feelings
- To cause deliberate suffering to animals is morally wrong.
- Animals have rights.

- (b) 'There is a clear moral difference between killing animals for food and killing animals for experiments.' Assess this view. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited.

**In favour:**

- The Bible allows humans to kill animals for food
- Human need is more important than animal suffering.
- Killing animals for food or in experiments both help to fulfil human needs.
- Killing for food is morally different from killing in experimentation.

**Against:**

- All killing is morally wrong.
- Killing is the same whether for food or experimentation.
- Animals have rights in the same way as human do, including the right to life.
- Humans have a moral obligation to care for animals.

- Q.2 (a) Examine different ways in which religion-specific broadcasting is used to teach religious values. [A01 30]**

**NOTE: TV programmes mentioned in this mark scheme are used as examples. Candidates may refer to other programmes.**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

- Religious values have been the subject of specialist programmes such as ‘*Songs of Praise*’ and ‘*The Heaven and Earth Show*.’
- Celebrities are used to deal with religious and ethical issues.
- Use of documentaries and specific religious channels.
- Inclusion into mainstream programmes.
- Informative programmes.
- TV evangelism and preaching.

- (b) ‘Television has made going to church unnecessary.’ Assess this view. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited.

**In favour:**

- More people able to watch and understand television.
- Television offers realism and contemporary problems.
- Dramatic representations in soaps enable people to understand complex moral issues.
- Realism and variety – global events, informed discussion, can show actual scenes.
- TV can include religious material for children e.g. ‘Teletubbies’.

**Against:**

- Television producers often use outdated or ill-informed religious doctrines.
- Faith communities often claim television misrepresents them and their faith.
- Television audience is passive.
- Traditional worship services provide greater involvement, feeling, chance to ask questions and greater depth.
- Large numbers of people still worship in churches, mosques, temples and synagogues.
- Some fundamentalists avoid watching television altogether.
- Religious broadcasting largely involves footage of church services.

**Q.3 (a) Outline what is meant by the terms ‘religion’ and ‘secularisation’.**

**[A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited.

Religion may be described as:

- A sense of dependence on a power outside ourselves.
- Human relationship with the divine.
- A system of beliefs and moral values.
- A unified system of beliefs and practices relative to sacred things.
- A set of symbolic forms and acts which relate humanity to the ultimate.

Secularisation may be described as:

- The transformation of society from close identification with religious values and institutions.
- A movement towards non-religious values and secular institutions.
- Emphasis on humanity, nature and reason.
- Separation of religious values from national and political life.
- Changing from a sacred society to a secular one.

Both aspects must be addressed to get beyond Level 5.

**(b) ‘The influence of religion is growing in contemporary society.’  
Assess this view.**

**[A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited.

In favour:

- Growth of religious pluralism and fundamentalism.
- Growth of NRMs and religious communities.
- Increase in numbers of religious schools.
- Religious pressure groups more involved in politics.
- Sustained influence of religion on society and morality.
- Religious morality still seen as important.
- Church still influential in politics.
- Growth in numbers of school pupils studying religion.
- Religious marriage and baptism ceremonies still flourish.

Lack of influence:

- Decline in church membership
- Traditional religious teachings no longer readily accepted.
- Fewer religious links with political parties.
- Clergy lack of influence.
- Increase in support for scientific thought and attitudes.
- Secular values make for easier divorce and abortion.
- Changing moral values and trends e.g. homosexuality
- Aspects of right and wrong increasingly left to conscience/choice of individual.

**Q.4 (a) Explain Jung's view on the ways in which religious belief meets human psychological needs. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited.

- People need balance and order.
- Self is the organizing principle of the psyche - importance of 'mandala'.
- Personal unconscious is common in all people, - the 'collective unconscious'.
- Contains primordial images and 'archetypes' which are 'aspects of self' and affect the way we relate to world.
- Good psychological health requires balance of these.
- Archetypes can be known through myth, symbol and dreams.
- These make religious belief accessible.
- These are actualized in our relationships – personal, shadow, animal.
- Religious male/female and God archetype hidden in everyone.
- God is not an external object, but psychic truth.

**(b) 'Jung's views provide an adequate explanation of individual religious belief.' Assess the view. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited.

**In favour:**

- God is mysterious and there are many ways to find him.
- Importance of myth, symbol and imagery.
- God is unknowable, but links with the universal aspect of collective conscious.
- God is real as a shared and internal psychic reality.

**Against:**

- No empirical evidence.
- Range of different interpretations possible.
- Obscure and unscientific.
- Definition of God neither meaningful nor verifiable.
- God is only internal.
- For Jung goal of life is balance, but goal of religion is concerned with salvation – the two are incompatible.



## RS 1/2 ETH - AN INTRODUCTION TO RELIGION AND ETHICS

- Q.1. (a) Explain why people hold different views about the compatibility of Natural Law with the teaching of one major religion. [A01 30]**

Candidates are likely to include some or all of the following, but credit any relevant points.

**Some religious believers accept the use of Aquinas' Natural Law theory because they agree with him that:**

- God made the world and established within it a sense of order and purpose which reflects His will and through the application of reason.
- It should be the goal of every human to return to God and gain eternal life.
- God creates all that exists including eternal law which is revealed in divine law found in religious scriptures and teachings e.g. there are examples of these in the absolutist laws contained within the Torah/Bible/Quran, etc.
- The primary precepts reflect the main purposes for humankind as outlined in religious scriptures (e.g. Genesis)
- People sometimes fall short of God's purposes and "sin" (real/apparent goods).

**Some religious believers reject the use of Natural Law because:**

- It conflicts with specific moral injunctions (e.g. Jesus' saying 'turn the other cheek')
- It is based on reason and not love. Jesus told people to "Love one another..."
- In the New Testament Jesus appears to have opposed legalistic (law-based) morality. He says that people are more important than rules e.g. the healing on the Sabbath.
- Some religious believers would question Aquinas' belief that there is a universal human nature. For example, gay religious believers may argue that they were created this way by God.
- Some religious denominations such as the Quakers reject the absolutist approach to ethics in favour of a more relativistic approach.

**Maximum level 5 if candidates do not explain different views.  
Material drawn from more than one religion cannot be credited.**

- (b) **‘Natural Law does not provide a good approach for making moral decisions.’ Assess the view.** [A02 15]

**Candidates are likely to include some or all of the following, but credit any relevant points including references to other versions of Natural Law (e.g. Platonic, Aristotelian, Islamic, etc).**

**Agree:**

- It might be based on a false premise – Aquinas’ might be wrong about the purpose of human life.
- Some Christians would disagree with Aquinas that there is a single human nature (e.g. a homosexual might argue that God created them that way or even if God did not create them this way that their sexuality is part of their nature).
- It is too prescriptive and fails to consider the issue of personal autonomy.
- It is too rigid and does not consider the situation people may find themselves in unlike relativistic theories such as Situation Ethics or Utilitarianism.
- It fails to consider the consequences of actions unlike other theories which do e.g. Utilitarianism.
- Humans do not always act rationally or even have this ability but often prefer to make decisions based upon our upbringing, emotions or feelings such as love or happiness.
- Atheists would not want to follow Aquinas’ version of the theory based upon the idea that God created the World.

**Disagree:**

- The absolutist nature of Natural Law means that there is always a clear answer even in different situations.
- It provides a clear purpose for human life in Aquinas’ version achieving eternal life with God and for Aristotle achieving ‘eudemonia’.
- For Christian believers it supports the views outlined in the sacred texts about the purpose of human existence (e.g. Genesis).
- Anyone can follow Natural Law by using their ability to reason.
- It doesn’t rely on unpredictable consequences.
- It helps to create an ordered society – e.g. no stealing, no killing or lying.

**Q.2 (a) Explain the four working and six fundamental principles of Situation Ethics. [A01 30]**

**Candidates are likely to include some or all of the following, but credit any relevant points.**

**The four working principles**

Pragmatism – the action must work and lead to love.

Relativism – the right response depends on each unique situation.

Positivism – agape provide justification not proof for an ethical decision.

Personalism – put people before the law.

**The Six Fundamental principles**

Only love intrinsically good - nothing is good in and of itself except for love.

Love is the ruling norm - love is the basis of Christian decision making

Love and justice are the same - justice is love at work in the community.

Love wills the good of others regardless of feeling - people should show love to all.

A loving end justifies the means - one can perform any action as long as it achieves a loving consequence.

Decide situationally not prescriptively - one must apply love to each situation.

**Maximum Level 5 if only four working or six fundamental principles referred to.**

**(b) 'Situation Ethics promote justice.' Assess the view**

**[A02 15]**

Candidates are likely to include some or all of the following, but credit any relevant points.

**Agree**

- Situation Ethics gives individuals the freedom to make their own choices – this leads to greater justice in society than one where people are forced to follow rules. For example it allows a rape victim to have an abortion rather than be forced to bring up an unwanted child.
- People can consider the situation they are in to make a just decision based on agape rather than be forced to keep absolutist rules.
- The theory makes people consider the consequences of their actions and ask 'was this the most loving thing to do?' This ensures justice is served.

**Disagree**

- People have different ideas of what 'acting in the most loving way' are – it is subjective, so how can this promote justice? A legalist would argue that an approach such as Natural Law 'promotes justice' as everyone has the same laws to follow regardless of their situation, culture, etc.
- Even if one agrees with Fletcher that "love and justice are the same", you cannot guarantee the outcome is going to be loving – so you cannot guarantee it will be 'just'.
- It is wrong to state that 'love promotes justice' as many would argue that other factors are more important e.g. God's pronouncements on justice found in sacred texts or 'happiness' for Utilitarian's.

**Q.3 (a) Explain Bentham and Mill’s versions of Utilitarianism.**

**[A01 30]**

<b>Bentham</b>	<b>Mill</b>
<ul style="list-style-type: none"> <li>• For Bentham an action is right or wrong according to whether it promotes happiness or not (the principle of utility).</li> <li>• He said that people should aim for the “greatest happiness for the greatest number.”</li> <li>• He was concerned with the quantity of happiness produced and not the quality.</li> <li>• He used the hedonic calculus with its seven criteria to measure the happiness produced by an action.</li> <li>• He was known as an Act Utilitarian because he treated each moral situation as unique and applied the hedonic calculus to each ‘act’ to see if it fulfilled the principle of utility. Any action which produces the “greatest happiness for the greatest number” is good.</li> </ul>	<ul style="list-style-type: none"> <li>• Mill disagreed with Bentham about how the happiness should be measured. He believed the ‘quality’ of the pleasure produced was more important than the ‘quantity’ of pleasure produced.</li> <li>• He rejected Bentham’s use of the hedonic calculus and instead preferred to use his qualitative approach to identify ‘higher’ and ‘lower’ forms of pleasure. Higher pleasures were intellectual, lower pleasures were physical. Higher pleasures were more desirable, but some lower pleasures needed to be fulfilled to survive (e.g. eating and drinking).</li> <li>• Mill is considered by many scholars to be a Rule Utilitarian. Rule Utilitarians look back at history in order to formulate rules which will enable us to fulfil the “greatest happiness for the greatest number.” Mills is also considered by some to be a ‘weak’ Rule Utilitarian in that in exceptional circumstances he would break the established rules if doing so is more likely to achieve the “greatest happiness for the greatest number.”</li> </ul>

- (b) **'Happiness does not provide an adequate basis for moral decision making.' Assess this view.** [A02 15]

**Agree**

- People have different concepts of 'happiness'
- Difficulty of quantifying happiness (despite hedonic calculus and higher/lower pleasures).
- Difficulty of determining all the consequences of an action.
- Unequal distribution of happiness/injustice to minority.
- Unhappiness sometimes has beneficial consequences on human development.
- Other criteria e.g. will of God; love, justice

**Disagree**

- Setting personal happiness in context of happiness of greatest number discourages selfishness.
- It is desirable to minimise unhappiness/pain.
- To pursue happiness is reasonable, realistic and widely accepted and practiced basis of morality e.g. democracy, distribution of health care resources, etc.
- It permits a flexible approach to ethical decision-making as it allows people to consider the situation they are in and the consequences of their proposed actions.

- Q.4 (a) Examine the religious principles involved in the teaching of one world religion about marriage. [A01 30]**

**Answers will depend on the religion chosen. Credit any ONE major world religion. Candidates are likely to include some or all of the following but credit any relevant points.**

Marriage for many world religions is seen as part of God's intended design, with a divinely ordained purpose. It is a unique and exclusive bond by which a man and a woman unite themselves in love. It also creates a new social unit in which children may be nurtured. Many believers claim that the relationship between a married couple also gives us a clear insight into God's relationship with humanity.

**Christianity** – Jesus states that it was God's intention that people should leave their mother and father to become joined with their spouse. He also stated that the couple were joined by God, that marriage was intended to create a lifelong union and that it was within this setting that the couple should become "one flesh" (Mathew 19v4-6) (have sexual intercourse). Christian marriage stresses the importance of mutuality – each spouse's body belongs to the other spouse and to them both jointly (1 Corinthians 7v4). Generally Christians believe that purpose of marriage is to create love and support for each other (including through sex), to create children and to bring them up in a stable environment. This in turn provides society with family units of mutual support.

**Islam** – Muslim marriage brings rights and obligations to both parties, and can only be successful when these are mutually respected and cherished. Marriage also begins the relationship between two extended families. It is regarded as the natural status for humans, every Muslim is encouraged to marry and have a family. "*Whoever gets married has completed half of his faith; therefore let him be conscious of Allah in the other half of his faith.*" (Hadith). Marriage provides the right environment for sexual activity in order to create children, mutual support and the creation of a stable family unit.

- (b) **'The traditional religious attitude that gay and lesbian couples should not be able to marry is unfair.'** Assess the view. [A02 15]

**Arguments given may include the following, but credit any valid arguments:**

**Agree**

- Many faith and belief groups do want to conduct same-sex marriages – groups such as the Quakers and the United Reformed Church support the idea of gay/lesbian marriage. These groups argue that what would be fair would be to legislate to allow faith and belief groups to conduct same-sex marriages and civil partnerships, but also to allow an opt-out for those groups that do not wish to conduct same-sex marriages.
- Others have argued that the people should have the basic right to marry who they want. To permit heterosexual couples to profess their love through the bonds of marriage, but to deny that same right to homosexual couples ultimately devalues their love, a love that is no weaker or less valid than that of straight couples. The fact that in the UK the government is attempting to achieve equality under the law by allowing religious groups to conduct gay/lesbian marriage implies that this is only fair.
- Many gay/lesbian believers point out that according to the Bible (Genesis) humans were made in God's 'image' so it is only fair to allow those who are gay/lesbian to marry.

**Disagree**

- The teachings within the Bible e.g. Matthew 19:4-6 appear to support only heterosexual marriage. These words are the words of God and only God should decide what is 'fair'. The idea that only heterosexual marriage should be allowed has been supported by many religious leaders e.g. Dr Sentamu (Archbishop of York)
- Some religious believers argue that gay/lesbian marriage would strip marriage of its 'distinctive nature'. For example they argue that the roots of marriage lie in human nature by examining the complementarity of the "male and female" sexual organs. They argue it is not fair to re-define marriage in a way it was never meant to be defined. Marriage is an institution designed for the union of men and women alone.
- Opponents also argue that those who wish to allow such marriages fail to recognise other crucial elements within marriage like having and educating children which is also unfair. It is intrinsically about the 'values that govern the transmission of human life to the next generation.'



## RS1/2 PHIL - AN INTRODUCTION TO PHILOSOPHY OF RELIGION

- Q.1 (a) Explain the main arguments against the cosmological argument for the existence of God. [A01 30]**

*Candidates are likely to include some or all of the following, but other relevant points will be credited:*

Contradictory statements of impossibility of infinity – if not universe, then why God? Newton's First Law of motion (Kenny); No need to posit a starting point in time for the universe (arguments of Hume and Russell); No experience of beginning of universes (Kant); Steady State theory; Big Bang theory; even if there is a first cause of universe there's no proof it is the God of classical theism, etc.

- (b) Assess how far the cosmological argument is convincing. [A02 15]**

*Candidates are likely to include some or all of the following, but other relevant points will be credited:*

Convincing: A posteriori/premise drawn from empirical world; based on common experience of cause/effect; infinity of matter impossible; offers simple logical explanation (cf Ockham's razor); part of cumulative case, etc.

Not convincing: possibility of infinite regression; 'Big Bang'; plurality of causes; cause not necessarily the God of Classical Theism; debate about cause/effect, self-change and contingency/non-contingency (eg people/animals move themselves – Kenny; how is God uncaused if nothing else is? No experience of how universe begin – Kant); existence without explanation – Russell's 'brute fact', etc.

**Q.2 (a) Explain how the existence of God may be proved by teleological arguments. [A01 30]**

*Candidates are likely to include some or all of the following, but other relevant points will be credited:*

Plato: demiurge; Aristotle: complexity and beauty in the world result of divine intelligence; Aquinas' Fifth way 'From the governance of the world'; Paley's Watch analogy; Observation of natural phenomena – structure of human eye (Paley), detail of a thumbprint (Newton), etc. Anthropic principle (cosmos developed for intelligent life) and Aesthetic argument (appreciation of beauty not necessary for survival, therefore natural selection not only process governing behaviour/survival), etc.

**(b) 'Teleological arguments for God's existence are entirely discredited by scientific evidence.' Assess this view. [A02 15]**

*Candidates are likely to include some or all of the following, but other relevant point will be credited:*

Discredited: Arguments against design from science – including reference to Darwin and Dawkins; alternative explanation of evolutionary natural selection; design only apparent – order and result not evidence of intention; 'God of gaps' rather than empirical evidential claims; Natural selection explains problem of evil, (ie random suffering, animal suffering, etc) therefore more acceptable alternative to divine 'intelligent' design theories, etc.

Not discredited: Based on observation of apparent design, order and purpose in the universe (a posteriori – therefore uses a scientific method); Scientific theories are often in need of updating/proved false – therefore scientific evidence against the teleological argument not devastating critique, contemporary scientists (eg Brown, Polkinghome, Tennant, P.Davies, et al.) support design concept; evidence in itself cannot discredit anything: it can only support a theory or argument, etc.

**Q.3 (a) Explain why the existence of evil challenges traditional beliefs about God. [A01 30]**

*Candidates are likely to include some or all of the following, but other relevant points will be credited:*

Reference must be made to what the *problem of evil* is and why it is a specific problem for those religious believers who believe in the God of classical theism, as per the inconsistent triad: inconsistency of omnibenevolence, omnipotence and existence of evil and how removing any of these criteria can offer a solution to the Problem of Evil but in doing so creates further problems, eg denies *either* the concept of the God of classical theism or the existence of evil – neither of which is a satisfactory explanation. Reference may also be made to the types of evil and their relevance to the debate ie *Natural*: Evil which occurs outside of the direct control of humans, eg earthquakes, tsunami, flooding, volcanic eruption, etc. *Moral*: Evil which is direct result of human action: eg murder, theft, rape, child abuse, etc. Also expect some reference to problems of animal suffering - incompatible with majority of theodicies therefore no explanation as to why they suffer – questions God’s benevolence. Immensity of suffering questions all of God’s characteristics, etc. Innocent suffering – questions idea of divine justice, etc. (Expect reference to suitable examples to illustrate both problems).

**(b) ‘Augustine’s theodicy solves the problem of the existence of evil.’ Assess this view. [A02 15]**

*Candidates are likely to include some or all of the following, but other relevant points will be made credited:*

Solves: The Augustinian theodicy is consistent with biblical tradition of wholly good creator God; consistent with accounts in Bible of Fall and Atonement; consistent with human experience of cause/effect; responsibility for suffering becomes humanity’s rather than God’s etc.

Does not solve: Based on concepts relating to logical, scientific and moral error. Concept of hell as part of universe’s design implies foreseen flaw, therefore not made perfect; if humans were created perfect then evil choice would not have been made; scientific evidence disagrees with ‘fallen’ nature – development of species over time/ evolutionary developments, etc; biological impossibilities of all humans being ‘seminally present’ in Adam; failure to justify ‘innocent’ and animal suffering; evil not merely absence of good but real entity, etc.

**Q.4 (a) Examine how problems of objectivity and authenticity present a challenge to mysticism. [A01 30]**

*Candidates are likely to include some or all of the following, but other relevant points will be credited:*

Nature of subjectivity of religious experiences; challenges of verification and falsification to the use of language to describe a religious experience; Caroline Franks-Davis three categories of challenges (ie description related; subject-related and object related challenges); Wisdom's parable of the gardener; Freud's view of religious experience (cf Oceanic experience) as expression of desire to retreat from world and return to womb; issues of psychological health; naturalistic explanations; etc.  
Maximum level 5 if only element (ie 'objectivity' or 'authenticity') is addressed.

**(b) 'Religious belief is founded entirely on mystical experience.' Assess this view. [A02 15]**

*Candidates are likely to include some or all of the following, but other relevant points will be credited:*

Founded entirely: Many religious traditions are founded on mystical experiences (e.g. Angelic visions; prophetic dreams, etc); Individual experiences of prayer, worship, etc can lead to mystical experiences and help to strengthen religious belief for both individuals and communities; seeking contact with the divine/transcendent is encouraged in several religious traditions; mystics often accorded higher status with religious traditions; etc.

Not founded entirely: Religious belief can be result of rational enquiry (ie natural theology, etc) mystical experiences are often sought for by individuals/communities who already have religious belief – therefore it is a goal for religious believers not a pre-requisite; mystical experiences can be open to different interpretations and therefore not solely adequate for grounds of 'belief' etc.

## RS1/2 BS - INTRODUCTION TO BIBLICAL STUDIES

### SECTION A: Introduction to the Old Testament

To be read in conjunction with the generic level descriptors provided by the chief examiner. What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

**Q.1 (a) Describe the main features of any one type of Old Testament literature that you have studied. [A01 30]**

In each case, candidates are likely to include some or all of the following, but other relevant points will be credited. Candidates may choose one of four types: (i) *Apocalyptic*: literature written in a time of crisis to encourage the faithful by the promise of rewards in an afterlife; uses symbolic language, imagery and visions; there is an increasing emphasis on resurrection and the coming of the Messiah. (ii) *Myths*: truth expressed in fictional form; categorized into 5 sub-types-ritual, origin, cult, prestige, eschatological, (iii) *Legend*: fiction based on historical facts; categorized into 4 sub types - ethnological, geological, geographical, aetiological. (iv) *Prophecy*: oracle, woe utterance, trial speech, hymn etc; themes include idolatry, righteousness, covenant and judgment.

**(b) 'It is pointless to divide Old Testament literature into types.' Assess this view. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For*: The study of literary types belongs to secular literature; the Old Testament is an account of God's dealing with his alleged elect people (salvation history), and as such has a basic literary and theological unity; it is often difficult to know to which genre a particular passage belongs. *Against*: it illuminates our understanding of the rich diversity of Old Testament literature; it enables us to discern something about the communities that produced it; it teaches us not to approach the text with the values and suppositions of our own time.

**Q.2 (a) Explain the differences between the Exodus and the Exile. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. The Exodus, which is generally believed to have happened around 1260 BCE, is the account of how God delivered his chosen people from bondage in Egypt to freedom in the Promised Land of Israel. The God of Israel is a Redeeming God. He is also a Righteous God, who must punish sin. The Exile is the account of how he expelled his people from the Promised Land to Babylon for some sixty years following the fall of Jerusalem in 587 BCE. There is an echo of the banishing of Adam from the Garden of Eden. Ultimately, however, the Exile, like the Exodus, leads to redemption.

**(b) 'The Exile was the greatest blessing for Israel.'  
Assess this view [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* The Exodus is the meta-narrative that shapes the whole Old Testament story. The Mosaic Covenant demanded that God's elect people should live according to his will and purpose. The Exile was interpreted in the light of the Exodus, as God's punishment for disobedience. *Against:* The Exile too had a profound influence. The Jews came to think of themselves as 'a light to lighten the Gentiles', a new emphasis was put on circumcision, the Sabbath and the keeping of the Law; the Torah was redacted and the scribes emerged as Jewish leaders. It may be argued that the Exile coloured all subsequent Jewish thinking and that the view of the Exodus presented in the Hebrew Scriptures reflects a theology shaped by the Exilic experience.

**Q.3 (a) Examine similarities between ancient Near Eastern treaties and God's covenant with Moses. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. Old Testament texts seem to reflect the covenant treaty format familiar in Near Eastern city states, where the dominant king and his vassal swear to an agreement binding the two parties. The standard covenant form had 5 parts: (i) *Preamble*: identifying the king and emphasising his greatness; (ii) *Historical Prologue*: recounting the king's previous relationship to his vassal; (iii) *Ethical Stipulations*: listing the obligations to his King; (iv) *Sanctions*: a list of blessings for obedience and curses for disobedience; (v) *Succession*: arrangements for the future of the covenant. The format of the Decalogue corresponds to several of these parts, as does the five-part structure of the Book of Deuteronomy – *Preamble* (1:1-5); *Historical Prologue* (1:6-4:49); *Ethical Stipulations* (5:1-26:19); *Sanctions* (27:1-30:20); *Succession Arrangements* (31:1-34:12)

**(b) 'The Mosaic Covenant is very different from other Old Testament covenants.' Assess this statement. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For*: The Mosaic covenant is a conditional covenant. God promises to be faithful if the people keep his commandments. The others are unconditional. It is made with the whole nation, not with an individual; makes the biggest ethical demands; is made in the most dramatic circumstances; carries the most weight ever since. *Against*: Some of the other covenants have conditions too, e.g. under the Abrahamic covenant, one who is not circumcised is cursed; the Davidic covenant stated that David's descendants must 'take heed to their way, to walk in my law'. All covenants are really one; they all stress that the omnipotent God is content to enter into an agreement with sinful humanity.

**Q.4 (a) Explain how Saul became King and how his reign ended. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. Saul, the son of Kish, of the tribe of Benjamin was the first King of the United Kingdom of Israel. There are three conflicting accounts of his rise to the throne: (i) sent to look for his father's donkeys, Saul consults with the famous seer, Samuel, who anoints him in private; (ii) Samuel grudgingly gives in to a popular clamour for a King, assembles the people at Mizpah and Saul is chosen by lots; (iii) Saul leads the army to victory against the Ammonites and, in gratitude, the people acclaim him as King. He later defeats the Philistines, but disobeys God and Samuel announces his rejection. The war against Amalek leads to a second disobedience and his final rejection. God tells Samuel to go to Bethlehem to find a replacement for Saul and instructs him to anoint David, the youngest son of Jesse. Saul feels that with Samuel's rejection, the Spirit of God has abandoned him. He descends into a world of depression and witchcraft and dies by his own hand at the Battle of Gilboa.

**(b) 'Saul was a hopeless king.' Assess this statement. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* The republican (Deuteronomical) source presents Saul as a manic depressive who deferred to Samuel and became depressed when he thought God had abandoned him. In the Books of Samuel, he is not referred to as a King (*melech*) but rather as a 'leader' or 'commander' (*nagid*). *Against:* The monarchical (Benjamite) source presents him as modest, upright, pious, handsome, a good warrior, merciful to his enemies and whose mildness cost him his crown; his death was mourned by the men of Jabesh-Gilead.



## SECTION B: Introduction to the New Testament

To be read in conjunction with the generic level descriptors provided by the chief examiner. What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

**Q.1 (a) Explain what is meant by ‘the Incarnation’. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. From Latin *incarnationem* = ‘becoming flesh’; the belief that Jesus was God in human form; cf. John ‘the Word became flesh and dwelt among us’. Jesus is fully God; he existed from the beginning with God and was God; after his resurrection, he returned to his Father, with whom he now reigns for ever more. He is also fully human, a man of flesh and blood, born of a woman; was a helpless baby, ate, slept, drank, experienced hunger, weakness, temptation, death. His Person therefore combines two natures – divine and human. Supernatural elements in the Birth Narratives are meant to highlight his divinity.

**(b) ‘John presents Jesus more as God than man.’  
Assess this view. [A01 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For*: John has no Birth Narrative. In the Prologue, his Logos argument denoted (i) to the Greeks, the principle of order in the cosmos, (ii) to the Jews, the idea of God in action in the world; it is a philosophical argument that focuses almost entirely on Jesus’ divinity and all but ignores his humanity; it smacks of Gnosticism. *Against*: John emphasises that ‘the Word was made flesh, and dwelt among us’. God became ‘*incarnate*’; he lived among people, ate, drank and slept with them for years; they saw him with their eyes, their hands touched him. He was as fully human as he was fully divine.

- Q.2 (a) Explain why the gospel writers included many of Jesus' parables in their accounts of his teaching. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. Parables were Jesus' favoured method of teaching. He used them (i) to *gain people's attention* – using things from the natural world to illustrate spiritual truths; (ii) to *awaken people's minds* – by encouraging them to think for themselves; (ii) to *ensure that they remembered* – it is easier to remember a story than a sermon; (iv) to *show the relationship between the natural and the spiritual world* – earthly kingdoms are an imperfect reflection of the kingdom of heaven; (iv) *because Jesus himself was a living parable* – the divine in human form, the invisible made visible.

- (b) 'The parables were designed to hide the truth, not to reveal it.' Assess this statement. [A01 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* Jesus acknowledges that people would find it difficult to interpret his parables, cf Mark 4:10-12, 'they may indeed hear but not understand', his disciples sometimes have to ask for an explanation. *Against:* There would have been no point teaching in a way that nobody could understand. The use of parables may have allowed Jesus to explain their meaning to his followers, while obscuring it from those who were indifferent or hostile to him, thus discovering who his true followers were. The meaning was revealed only to his disciples.

**Q.3 (a) Examine the various types of miracles performed by Jesus. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. There are 4 types: (i) *healing miracles*: about half of Jesus' miracles tell how he gave sight to the blind, hearing to the deaf, speech to the dumb etc; (ii) *exorcism miracles*: the casting out of evil spirits thought to be the cause of mental or physical illness; (iii) *resuscitation miracles*: raising people from the dead; (iv) *nature miracles*: miracles that show Jesus' authority over creation. Expect adequate, relevant examples.

**(b) 'The accounts of Jesus' miracles are trustworthy eyewitness accounts.' Assess this statement. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For*: Papias' argument that Mark was written by John Mark, who recorded Peter's eyewitness recollections of Jesus; the fact that the Scribes and Pharisees never denied Jesus' miracles; the fact that Jesus is shown as wanting to hide his power and not using extravagant means. *Against*: The miracles are stories made up by the early church to back its claim that Jesus was the Messiah; they were designed to show that he was as competent a wonder-worker as his Greek and Roman contemporaries; the crucial element in the miracle stories is faith because faith was the crucial teaching of the church. They may be trustworthy, but are not from eyewitness; they may be from eyewitnesses, but not trustworthy.

**Q.4 (a) Examine Paul's teaching on the resurrection in 1 Corinthian 15. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. Paul is responding to a denial by some Corinthians of the resurrection of the body. If there is no such thing, then it cannot have happened even to Jesus. Paul accepts the resurrection of Jesus as an objective fact, and because Jesus had risen from the dead, Christian believers too will be resurrected. If they do not, then neither did Jesus. And if Jesus was not resurrected, the Christian faith is futile and untruthful. The second Adam argument; the end of time; the expectation of an imminent parousia.

**(b) 'If Christ has not been raised, faith is futile.' Assess this view. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* It is the resurrection that represents the final triumph of good over evil and demonstrates the Father's endorsement of Jesus' work; without it, there is no guarantee of salvation or of eternal life, and faith is therefore meaningless. *Against:* Some followers of Jesus cannot accept his alleged resurrection, with its cosmic, soteriological aspects and prefer to base their faith on his teachings and the example that he set by his life and death.

## RS1/2 CHR - INTRODUCTION TO CHRISTIANITY

To be read in conjunction with the generic level descriptors provided by the chief examiner. What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

**Q.1 (a) Explain why the story of Jesus' birth is important for Christians.**

**[A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. The incarnation; God becoming flesh in the Person of Jesus who was, therefore, fully divine and fully human. Necessitated because of human sin (the Fall): God becomes flesh in order to redeem his people. The belief has its roots in the birth narratives of Matthew and Luke and in John's Prologue. The Nicene Creed (AD 381) proclaims that Jesus is the only-begotten Son of God, made flesh by the Holy Spirit through the Virgin Mary. The Virgin Birth and other supernatural elements. Jesus as the fulfilment of Old Testament prophecy, but bringing hope for the entire world. The meeting of time and eternity.

**(b) 'The idea of a God-man is meaningless.' Assess this view.**

**[A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* It defies logic; the church has never succeeded in giving a logical explanation of the belief; the mythological character of certain elements in the biblical story. *Against:* Some people argue that the Incarnation is symbolically, not literally, true; it grew out of the conviction that Jesus was a divine Person who could not, therefore, have had an ordinary birth; the gospel narratives developed over time; nevertheless, the doctrine expresses the essential truth that God, in Jesus, became a human being.

**Q.2 (a) Outline the main beliefs of the Protestant Reformation in Europe.**

**[A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. Fine detail will not be expected. The 16th century movement against corruption within the Catholic Church began in Germany in 1517 with Martin Luther's 95 theses. There was a parallel movement in Switzerland led by Ulrich Zwingli. Later, the works of John Calvin became influential. The Reformation centred on (i) *religious authority*: the reformers insisted that authority belonged to the Bible, not to the Pope; (ii) the eucharist: the Roman Catholic doctrine of transubstantiation was rejected in favour of consubstantiation/real presence (Luther) memorialism (Zwingli) and virtualism (Calvin); (iii) *baptism*: a later group, the Anabaptists, rejected infant baptism in favour of believers' baptism.

**(b) 'The Protestant Reformation was a great success.'  
Assess this statement.**

**[A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For*: The Reformation, widely communicated through the new printing press, held great appeal for various European rulers, who resented the political power held by the Pope; it quickly spread through northern Europe and its influence is still present today; it stirred the Roman Catholic Church to some cautious reform. *Against*: It caused a schism within Christianity, led to an ever-increasing plethora of denominations, caused much conflict within and between nations and failed to remove the Roman Catholic Church's authority.

**Q.3 (a) Describe how the Roman Catholic Church celebrates the eucharist.**

**[A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. The Catholic celebration, known as the Mass (<Latin *Ite, missa est*) aims at a beauty of liturgy (music, gestures, silence, movement, vestments, vessels) that gives a glimpse of heaven on earth; everything should correspond to the meaning of the mystery celebrated. The structure is basically twofold: the liturgy of the word (biblical readings, a homily, general intercessions) and the eucharistic liturgy (the presentation of the gifts, the Eucharistic prayer, the sign of peace, the distribution of the elements, the dismissal). While both parts form an inherent unity, the climax of the Mass is the second part where bread and wine, now changed by priestly consecration into the body and blood of Christ, are distributed to the people.

**(b) 'The Catholic and Protestant understanding of the eucharist is basically the same.' Assess this statement.**

**[A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* There are basic similarities: Catholics and Protestants see the eucharist as a sacrament, the outward sign of an inward grace; for both it symbolizes the new covenant in Christ, freedom from sin and the promise of eternal life; for both, the bread and wine are related somehow or other to the body and blood of Christ. *Against:* Catholics believe in transubstantiation; Protestants do not, but they differ from one another. For Lutherans, the elements do not change but they nevertheless contain Christ's real presence; for Calvinists, the real presence is efficacious only for the elect; for Zwinglians, there is no real presence, the eucharist being no more than a memorial rite.

- Q.4 (a) Explain how the Christian celebration of Easter reflects the biblical accounts of the resurrection. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. There may be an *Easter vigil*, where Christians wait confidently for Christ's return. Early on Easter morning, the focus is on the empty tomb. A Paschal candle is lit from a fire kindled outside the church and used to light the candles of the worshippers to signify Christ risen, the light of the world. *The Easter Eucharist* is a joyful service, a popular time for baptisms and renewal of baptism vows. Some churches have an *Easter Garden*, with a stone, placed across the mouth of a tomb, rolled away on Easter morning. The traditional *Easter gift* of birds' eggs, painted in bright colours and signifying new life, has now been replaced with chocolate eggs. Traditional *Easter food* includes roast lamb, which is the main dish at the Jewish Passover and Simnel cake, a fruitcake decorated with eleven balls of marzipan to represent the eleven disciples (excluding Judas).

- (b) 'Easter is no longer the most important festival for Christians.' Assess this view. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* In many places there are now more Christmas than Easter communicants; Easter, like Christmas, has been commercialized. *Against:* Easter celebrates the resurrection of Jesus, the central event of Christianity, which supports Jesus' claim that he would die for the sins of the world and be raised to life again; it gives hope to Christians that they too will be resurrected.



## RS1/2 ER - INTRODUCTION TO EASTERN RELIGIONS

### SECTION A: Introduction to Buddhism

- Q.1 (a) Examine the key events in the life of the Buddha which contributed to his spiritual development. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

Expect candidates to do more than merely describe the events. They must explain their significance to the Buddha and how they contributed to his spiritual development. Expect candidates to refer to some of the following.

- The birth stories which show his importance and the prophecy concerning his future
- The four sights which ultimately led him to the three marks of existence
- The renunciation - realising that life in the palace was an illusion; his commitment to the quest for enlightenment.
- The ascetic lifestyle – the rejection of extremes
- The enlightenment - seeing the nature of life
- His decision to teach - that each person could find enlightenment
- His death - reaching Nirvana

Max Level 4 for narrative only

- (b) ‘For Buddhism the most important event in the Buddha’s life was his experience of the four sights.’ Assess this view. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

**For:**

The Buddha’s experience of the Four sights began his spiritual quest;  
It is the event that made him question the meaning of life;  
It is the event which led to his teaching on the three marks of existence.  
It is the event in reality that leads to the founding of Buddhism.

**Against:**

However other events are important in Buddhism – the Buddha’s birth – showing he was unique and the influence of Asita’s prophecy;  
The enlightenment – example to others;  
His decision to teach – sharing the dharma.

**Q.2 (a) Explain the role AND significance of the historical Buddha for Buddhists. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

**Significance:**

The fact that different forms of Buddhism attribute different status to the Buddha. In the Theravada tradition he is regarded as the only Buddha, a man who found enlightenment and who taught the dharma to help others reach the same goal.

**Role:**

He is an example of how enlightenment can be achieved. In the Mahayana tradition he is regarded as one of many heavenly Buddhas, a supernatural being, who can help others on the road to enlightenment.

Max Level 5 if both are not addressed but candidates may merge them.

**(b) Assess the view that there is nothing more important than the Buddha in Buddhism. [A01 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

**For:**

Shrines dedicated to Buddha – statues of Buddha etc;  
Followers show full commitment to Buddha and try to follow his example;  
Founder of the religion;  
Without the Buddha no dharma or sangha;  
Inspiration on how to gain enlightenment.

**Against:**

Buddha was a man – example only – people must be a lamp into themselves  
Dharma is more important as a guide;  
Sangha more important as support;  
Meditation more important as a practice to reach enlightenment.

**Q.3 (a) Explain the Four Noble Truths.**

**[A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

Expect candidates to identify and explain the Four Noble Truths. Many candidates will explain them in terms of a doctor's diagnosis of the human condition – what's wrong with life, why it is wrong, the good news that something can be done and the prescription.

Expect candidates to exemplify each truth:

- (i) All life is suffering – meaning of dukkha; problems with translation unsatisfactory – in everything.
- (ii) Suffering is caused by tanha (craving) – one of the three fires in the Tibetan wheel of life – at the hub of the wheel of samsara
- (iii) It is possible to overcome tanha – the optimistic message of the Buddha's enlightenment – overcoming the temptations of Mara.
- (iv) The way to overcome tanha is through following the Noble Eightfold Path – the middle way, the eight spokes of the wheel which are to be acted on together.

**(b) Assess the view that the Four Noble Truths are not relevant to life in the modern world.**

**[A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

**For:**

It is a teaching that deals with life as a whole – a diagnosis of what is wrong with life and what needs to be done – it is very relevant

The Four Noble Truths give Buddhists hope and inspiration in dealing with life.

The Noble Eightfold Path is a guide on how to live in the world – problems and relationships are the same from age to age.

Values expressed are still relevant to life today.

**Against:**

Diagnosis of life is very simplistic;

There is more than one cause to suffering and more than one cure;

Many of its values rebel against human nature;

Some aspects of the cure suggested are impractical to many people with family responsibilities.

**Q.4 (a) Explain the main features of two types of Buddhist meditation. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

Expect reference to two different types of meditation and their practice:

**Samantha** – meditation for peace of mind; often focusing on breathing to become aware of the five Skhandhas in flux; includes the metta bhavana to cultivate loving feelings; sit in lotus position; also sometimes use walking as a means to meditate.

**Vipassana** - deep meditation – both from Theravada tradition; much more complicated form of mediation; insight meditation; focuses on understanding the three marks of existence; must be taught by a master; develops wisdom; practised in a sitting position with legs crossed.

**Zazen** – sitting meditation from Zen Buddhism – a form of Mahayana Buddhism; believe that nirvana and samsara are two sides of the same coin; concentrate on realising the truth that nirvana is here and now; meditation can take place anywhere; work can be a form of meditation.

Maximum Level 5 if only one type is addressed.

**(b) ‘Meditation is a selfish practice.’  
Assess this view with reference to Buddhism. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

**For:**

Meditation is a personal practice which centres on the self;

Vipassana meditation in particular is insight meditation;

Goal of meditation is to gain personal enlightenment – to be a lamp for yourself;

It does not take the welfare of others into consideration.

**Against:**

Buddhists often meditate in groups;

Meditation often focuses on loving feelings;

Meditation helps Buddhists to focus on the values they must show in their lives and relationship with others.

Meditation allows Buddhists to see the reality of life and help others to understand.

## SECTION B: Introduction to Hinduism

**Q.1 (a) Examine beliefs and practices associated with Vishnu. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

The importance of the personal aspects of god;  
Worship includes ecstatic dancing and the chanting of the names Rama and Krishna;  
The following to the letter of worship rituals in the temple and during festivals;  
The belief that God and the soul are different;  
Their main goal is moksha;  
The highest path to moksha is bhakti  
The most important scriptures are the Vedas and Puranas

**(b) Discuss to what extent Vaishnavism can be regarded as a religion in itself. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

**For:**

Followers of Vishnu are known by the name of their respective god;  
They are dedicated to their one god;  
They have specific rituals and practices;  
They have their own temples;  
Many do not recognise any other gods.

**Against:**

All followers of Vishnu are Hindus;  
Hindus believe in one supreme god – Brahman;  
Vishnu are a manifestation of Brahman;  
Vaishnavism is a different path to Brahman;  
Brahman is worshipped through Vishnu.

**Q.2 (a) Explain the role played by varnashramadharma in the daily life of Hindus. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

Hindus believe that the universe is ordered and that each person has a role to play within it; if people fulfil their roles the universe operates harmoniously; acting outside their given role threatens cosmic order; varnashramadharma defines duties for the individual according to their class (varna) and by their stage of life (ashrama); each varna and ashrama has its own specific dharma; a Hindu's life is governed by his/her dharma according to their varna and ashrama; fulfilling one's dharma also leads to good karma.

**(b) Assess the view that a Hindu's life is totally limited by varna. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

**For:**

Hinduism has a huge number of norms and regulations surrounding the proper execution of dharma within each varna;  
Very little room for personal choice;  
Life is mapped out from cradle to grave;  
The concept of varna very restrictive in terms of occupation, marriage etc

**Against:**

Structure gives a guideline only to a Hindu's life;  
Hindus have more choice today – concept of varna and arranged marriage not enforced as strictly as in the past especially in urban areas;  
Hindus have a choice in a number of areas – the choice of family deities, festivals etc.  
Hinduism is a diverse religion.

**Q.3 (a) Examine the significance of stories about Durga and Kali. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

Expect candidates to refer to Durga and Kali as other forms of Parvati, the consort of Shiva. Expect reference also to the creative energy Shakti.

**Durga** – name means ‘out of reach’ or fortress; created by male gods to defeat buffalo demon Mahish; given weapons by the gods – eg trident by Shiva. Chakra by Vishnu; victory celebrated as Dusshera; shown riding a lion holding a number of weapons; in statues shown standing above the demon Mahisha; described as the mother of the world and associated with fertility, crops and plants; very popular in Bengal where Durga Puja is the main Autumn festival; destroys evil and ignorance.

**Kali** – has a destructive and creative aspect – the divine mother; destroys evil spirits and protects her followers; her name means ‘black’, depicted with black skin, naked, unkempt long hair, wearing a skirt of arms, a garland of newly decapitated heads around her neck, earrings of dead children and a bracelet of snake; long sharp teeth, purple lips and red eyes; shown usually standing on Shiva; in one of her ten arms she carries a sword and another hold the head of the giant she has just slain; very popular in West Bengal, South India and Kashmir.

Maximum Level 5 if only examined.

**(b) Assess the view that goddesses in Hinduism provide positive role models for modern Hindu women. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

**For:**

All the main male Hindu gods have female ‘consorts’  
Shakti is very important in Hinduism  
Goddesses worshipped in own right  
Goddesses have characteristics and power of their own  
Puja is offered to goddesses

**Against:**

Trimurti is depicted as all male  
Goddesses are only ‘consorts’  
Goddesses often shown in subservient role to gods

**Q.4 (a) Examine the nature of festivals in Hinduism. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

Expect candidates to refer to some of the following and to exemplify them with reference to Hindu festivals.

Personal nature – activities for the individual to show faith and devotion and to express identity and renew commitment;

Family and communal nature – bring the community together and link with the past;

Religious celebration – focusing on key religious beliefs and events;

Secular celebration – focusing on historical events, seasons etc;

Colourful, public expression of Hinduism;

**(b) ‘Festivals are an unnecessary part of Hinduism.’  
Assess this view. [A01 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

**For:**

They do not show any commitment to a religion; they are more social/cultural events than religious; not really part of a Hindu’s varnashramadharma.

**Against:**

There are many festivals in Hinduism;

They are a way of remembering important events in Hinduism;

They help people to concentrate on spiritual matters;

They are happy events which raise people’s spirits;

They confirm and support people’s faith;



## SECTION C – Introduction to Sikhism

### Q.1 (a) Examine the importance of Guru Gobind Singh to Sikhism. [A01 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited:

He created the Khalsa within Sikh community;  
Introduced special vows of loyalty; amrit ceremony;  
Introduced the 5k's;  
Conferred guruship on the scripture.

### (b) Assess the view that there was nothing new in the teaching of the Ten Gurus. [A02 15]

Candidates are likely to include some or all of the following, but other relevant points will be credited:

#### **For:**

They were influenced by Hindu and Muslim beliefs and cultures of the time;  
Their teaching influenced by political structures e.g. Mughal empire;

#### **Against:**

Their openness to people from a wide variety of backgrounds;  
Their original teaching on moksha, human destiny and human nature;  
Their distinctive views on God;  
Their challenge to rituals and the cast system.  
Candidates may argue internally – that each Guru added something new.

**Q.2 (a) Explain how and why the Guru Granth Sahib affects the daily lives of Sikhs. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

The Guru Granth Sahib contains the teachings of the Gurus and the Bhagat Bani; it was installed in the Harimandir by the fifth Guru, Arjan, as the orthodox expression of Sikh belief and it was made Guru by Guru Gobind Singh, thus bringing an end to the line of human gurus. This act has enormous implications for the role of the book within the community. It is seen as a living guide and teacher and expression of the word of God; a great many of the rituals and practices of Sikhism affirm this central and distinctive role.

Max L5 if answer does not cover both adequately.

**(b) Assess the view that Sikhs worship the Guru Granth Sahib. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

**For:**

Treated as a 'living' book and carried with reverence to and from the Gurdwara;

Sikhs prostrate themselves before Guru Granth Sahib;

A great many Sikh rituals and practices affirm 'divine' role of book;

**Against:**

It is not God but an expression of the word of God;

It is shown respect, as a human leader, but not worshipped.

Only God is worshipped.

**Q.3 (a) Examine the roles of the gurdwara and of the langar in Sikh society. [A01 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

**Gurdwara** – as a place of worship;  
Presence of the Guru Granth Sahib;  
Provision of langar;  
Provision of classes;  
Provision of special young people's events;  
Provision of medical, legal, social and financial advice;  
Community centre.  
Court of the guru.

**Langar** – ways of showing humility;  
Gurdwara having a langar which provides for everyone's needs;  
All welcome;  
Idea of langar as 'laboratory of sewa'.  
Relief of hunger;  
Practical expression of equality;  
Breaking down of caste barriers.

**(b) 'The gurdwara is essential to Sikhism.' [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

**For:**

Gurdwara has religious significance – stresses equality; gives sense of unity to Sikh community; stresses Sikh identity.  
Home of the Guru Granth Sahib – Sikhism's essential Guru;  
Wherever the Guru Granth is found it is a gurdwara – no gurdwara, no guru, no Sikhism.

**Against:**

Guru Granth Sahib can be accommodated in any Sikh home;  
Sikhism can be followed without the need to visit the Gurdwara;  
Sikh identity can be shown through dress and symbols;  
Sikh community can thrive without the need for a Gurdwara.

**Q.4 (a) Examine the nature and importance of gurburbs to Sikhism.**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

Gurburbs being the anniversaries of Gurus' birthdays and occasionally deaths;

Anniversary of the first installation of the Adi Granth;

Sikhs celebrate them in the same way wherever they live and therefore binds them together;

There are ways of celebrating the main events in Sikh history and therefore what it means to be a Sikh;

They express shared values and commitments.

**(b) Festivals are the most important way to show identity. Assess this view with reference to Sikhism. [A02 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited:

**For:**

Historical events are meaningless to many people who are not familiar with them;

Many of the events and their historical context are irrelevant today.

Some historical events are better forgotten.

It is the present and the future that people should focus on.

**Against:**

Celebrating historical events can be a way of affirming religious beliefs;

Remembering the past can help shape the future;

It is a way of expressing publicly one's religious identity and tradition;

It shows community solidarity.

It gives meaning to rituals and practices.

## RS1/2 WR - WESTERN RELIGIONS

### SECTION A: Introduction to Islam

**Q.1 (a) Examine the origin and nature of the Qur'an. [A01 30]**

Candidates should demonstrate knowledge and understanding of the origin and nature of the Qur'an.

Candidates are likely to include some or all of the following points but other relevant points will be credited

#### **Origins**

- Revelations to Muhammad – recitations – the transmitter.
- Verses learned by heart then written down in Arabic on various materials.
- Translations not allowed/all copies identical. Not written in chronological order.
- Makkah and Madinah periods evident in Qur'an.
- Zaid ibn Thabit – complete written version in one book – no alterations – no explanations or editorial comments.
- Copies of this text sent to main Muslim centres.

#### **Nature**

- Structured in surahs – revealed book – titles of surahs.
- Symbol and source of Islam – words of Allah.
- Source of prayer and teaching.
- Basic beliefs – guidance for Mankind.
- Power to motivate.
- Nature of Allah.
- Basis of Sharia law.
- Teaching on final judgement etc.

**Maximum Level 5** for answer that deals only with origins or nature.

**(b) 'The practical guidance given in the Qur'an is outdated for the 21<sup>st</sup> Century. Assess this view. [A02 15]**

Candidates should debate the relevance of Qur'anic teaching for Muslims today.

#### **Agree**

- Idea of being outdated.
- Demands of time and place.
- Technological and scientific age.
- Qur'an neither written nor intended for the 21<sup>st</sup> Century.
- Generations have struggled to adapt principles to modern life.

#### **On the other hand**

- Throughout history the Qur'an has been the basis of life.
- Source of Islamic law.
- Reference points for daily life.
- The word of Allah – Islam as submission.
- Eternal principles.
- Timeless standards.

**Q.2 (a) Examine the significance to Islam of the Night of Power and the hijrah. [A01 30]**

Candidates should demonstrate knowledge and understanding of the importance of the Night of Power and the hijrah to Islam.

Candidates are likely to include some or all of the following points but other relevant points will be credited.

**Night of Power**

- 27<sup>th</sup> day of Ramadan 610C.E.
- First revelations of Muhammad on Mt. Hira.
- Muhammad begins his prophecy – repeating messages sent to him, initially to close friends – then to public.
- Starting point of Islam – first convert Khadijah (his wife).
- Seal of the prophets – no more prophets.
- Nearest of all humans to Allah.
- This night is better than ‘one thousand months’.
- Accusations about Muhammad’s mental health.
- Muhammad taught Islam – ‘submission to the will of Allah – followers were called Muslims.
- Clashes with those who worshipped idols etc.
- He taught followers how to pray, to believe in one god and about the day of Judgement.

**Hijrah**

- Muhammad’s journey from Makkah to Madinah.
- Start of Muslim calendar A.H.622.
- Establishment of a Muslim state in Madinah (the town of the prophet).
- Rights and duties of Muslims.
- First mosque – regular prayer times – fasting – money for poor.
- Conflict with non-believers.
- Muhammad as ruler of a city state.

**Maximum Level 5** for answer that only deals with Night of Power or only with hijrah

**(b) ‘The hijrah was the main reason for the success of Islam.’ [A02 15]  
Assess this view.**

Candidates should debate the significance of the hijrah in Islam.

**Agree**

- Contrast of the message of Islam with existing beliefs and practices.
- Monotheism v polytheism.
- Rejection of corruption and immorality.
- Condemnation of paganism + idol worship.
- Responsibility for life v fatalism.
- Need for emigration for the survival of Islam – conversions.
- Acceptance of the power of Allah.
- Supremacy of Allah.

**On the other hand**

- Places like Makkah and Madinah were ready for change.
- Important role of Muhammad as leader and prophet of Allah.
- Muhammad’s vision – mediator – Constitution of Madinah.
- Islam as a way of life – not just a religion.
- Revelations and battles – Treaties and alliances.

**Q.3 (a) Examine the beliefs and practices of sawm.**

**[A01 30]**

Candidates should demonstrate knowledge and understanding of sawm.

Candidates are likely to include some or all of the following points but other relevant points will be credited.

- Follows Qur'anic teaching.
- Sawm is one of the pillars, observed during the month of Ramadan.
- Ramadan is the month when Muhammad received the Qur'an.
- Healthy adult Muslims to live without bodily pleasures during the hours of daylight.
- Hunger, comforts and sexual desires have to be brought under control.
- Conscious efforts must be made to ensure no evil deed or thought is committed.
- A time for spiritual discipline.
- Time for extra prayers and reading of Qur'an.
- Sawm develops self control and restrains passion – closer to Allah.
- Prepares people for suffering and develops sympathy – identifying with the poor.
- Strengthens the Ummah through shared ordeals and experiences.
- Makes Muslims appreciate what they have.

**Maximum Level 5** for answer that only deals with beliefs or practices.

**(b) 'No other pillar shows Muslim unity as clearly as sawm does.' [A02 15]  
Assess this view.**

Candidates should debate the centrality of sawm in Islam.

**Agree**

- Qur'anic teaching
- Celebration of gift of Qur'an.
- Going without food, drink etc.
- Importance of the Ummah.
- Change of lifestyle to perform sawm.
- Muslims come closer to Allah – worldwide unity.
- Effect on health.
- Social pressures in secular society.
- Experiencing hardships etc. – identifying with the poor.

**On the other hand**

- Specific practices associated with performing other pillars.
- Issues associated with hajj e.g. time, cost, physical ability etc.
- Implications of zakah – helping others etc.
- Unity involved with salah e.g. times, place, washing etc.
- Unity of belief – shahadah.

Candidates achieving **Level 5** should refer to all the pillars.

**Q.4 (a) Examine Muslim beliefs and practice in relation to birth rituals. [A01 30]**

Candidates should demonstrate knowledge and understanding of Muslim birth rituals.

Candidates are likely to include some or all of the following points but other relevant points will be credited.

- Children as gifts from Allah.
- Whispering of Adhan (call to prayer) into baby's right ear.
- Whispering of Iqamah (command to rise and worship) into baby's left ear.
- Tahneek ceremony – something sweet onto baby's tongue – obedience and kindness.
- Aqiqah ceremony – naming of baby – shaving of head – money given for equivalent weight of hair – animal sacrifice.
- Importance of name.
- Circumcision – Muslim identity – link with Ibrahim.

**Maximum Level 5** for answer that deals with only beliefs or practices.

**(b) 'It is the centrality of Muslim family life that strengthens Islam'. Assess this view. [A02 15]**

Candidates should debate the importance of family life in Islam.

**Agree**

- Importance of the family unit.
- Base for physical and emotional stability.
- Basis of society.
- Place for love, peace, security etc.
- Bonding of individuals through shared home life and beliefs.
- Strength of blood ties.
- Withstanding the tension of religious pressure.
- Withstanding the tension of cultural pressure.

**On the other hand**

- Family units can break.
- Pressure from secular life and peers.
- Strength from religious leaders and mosque.
- Importance of the Qur'an and its teaching.
- Impact of Jihad.



## SECTION B: Introduction to Judaism

### Q.1 (a) Examine the significance of Moses as the founder of Judaism. [A01 30]

Candidates should demonstrate knowledge and understanding of the importance of Moses to Judaism.

Candidates are likely to include some or all of the following points but other relevant points will be credited.

- Originated as a slave – understood ‘slave’ way of life.
- Brought up in Egyptian court – gained knowledge he used later in life when dealing with Pharaoh.
- Eventually lived in the desert – survival skills later in life.
- Chosen by God to lead Jewish people – burning bush – return to lead Jews from Egypt.
- Moses as a great leader of people – developed their faith in one God.
- Moses as a teacher – Mt. Sinai – people of the covenant.
- Giving of Torah to Moses – basic rules of Judaism – rules and laws still in use today.
- ‘Judaism without Torah is no Judaism’.
- Moses as a man – great leader of Judaism.
- Most Jews regard Moses as ‘our teacher Moses’.
- ‘There has not risen a prophet since in Israel like Moses who the Lord knew face to face ...’ Deut. 34v10.

### (b) ‘The covenant is a burden of responsibility rather than a privilege to Jews’. Assess this view. [A02 15]

Candidates should debate the role of the covenant as privilege or burden in Judaism.

#### Agree

- Responsibility of the covenant relationship – Abraham and Moses.
- Setting examples – loving others – obedience – holiness – righteousness etc.
- Burden of observance of mitzvot.
- An example to all nations.

#### On the other hand

- Strength of the covenant drives Judaism forward.
- Privilege of selection.
- God’s care and concern throughout history.
- Promise for the future – Messiah – freedom – land (state of Israel).
- Traditions, festivals.
- Strength of fulfilling the law.

**Q.2 (a) Examine the various roles of the synagogue in Judaism. [A01 30]**

Candidates should demonstrate knowledge and understanding of the place of the synagogue in Judaism.

Candidates are likely to include some or all of the following points but other relevant points will be credited.

- Synagogue as a meeting place – shul – visible side of the Jewish community.
- Bet knesset – house of assembly.
- Originated in Babylon.
- Synagogue as a community centre – weddings, bar mitzvah etc.
- Bet midrash – house of study.
- Bet tefilah – place of prayer and Torah reading.
- Religious services – layout of synagogue.
- Some synagogues have mikveh.
- Sometimes used for Bet din – Rabbinical courts.
- Each synagogue is autonomous – administered by a council.
- Role in celebrations of festivals/rites of passage.
- Integration of synagogues within the wider community.

**Maximum Level 2** if only description of synagogue

**(b) 'It is the synagogue more than anything else that makes Judaism possible'. Assess this view. [A02 15]**

Candidates should debate the centrality of the synagogue to Judaism.

**Agree**

- History and tradition of Jewish meeting place.
- Focal point for Judaism.
- Importance of communal worship.
- Synagogue people – rabbi etc.
- Synagogue features – Torah etc.
- 'Alternative synagogues' – less formal groups.

**On the other hand**

- Importance of Shabbat.
- Importance of Torah and Talmud study.
- Importance of home, family life and festivals/
- Importance of mitzvot.
- Rites of passage.

**Q.3 (a) Examine the beliefs and practices of Rosh Hashanah. [A01 30]**

Candidates should demonstrate knowledge and understanding of the beliefs and practices of Rosh Hashanah.

Candidates are likely to include some or all of the following points but other relevant points will be credited.

**Beliefs**

- God as king.
- God rewards and punishes.
- God will reveal himself.
- Repentance and review leading to Yom Kippur.
- God's initial judgement
- Height of spiritual life.
- Tashlic ceremony – casting away of sins.
- Shabbat of repentance.

**Practices**

- Ten day period of 'stocktaking'.
- Time for seeking forgiveness.
- Selichot service at midnight.
- White coverings in synagogue.
- Eating apples dipped in honey.
- Synagogue worship.
- Shofar horn.
- Eating round loaves (crowns).
- No work.

**Maximum Level L5** if only description of practices.

**(b) 'Jewish festival observance is more concerned with the past than the present'. Assess this view. [A02 15]**

Candidates should debate the relevance of past events to Judaism today.

**Agree**

- Importance of history and tradition in religion.
- Importance of the history of the Jewish people.
- The past as a basis for today.
- Reliving of history through the festivals.
- Uniting of all Jewish people.
- Sense of community – Shabbat.
- Relevance of home and synagogue.

**On the other hand**

- Living communities today – importance of the here and now – emphasis on judgement.
- Acts of worship.
- Uniting of Jews worldwide.
- Role of synagogue.
- Role of home/family life – moral values.

**Q.4 (a) Examine the beliefs and practices in relation to Jewish family life. [A01 30]**

Candidates should demonstrate knowledge and understanding of the beliefs and practices in Jewish family life.

Candidates are likely to include some of all of the following points but other relevant points will be credited.

- Jewish home built in the institution of marriage.
- Be fruitful and multiply.
- Family gives the Jewish home its special character.
- Family is extensive with flexible boundaries – extended family.
- Precise and differential roles of members of the family.
- **Men** – study of the Torah – importance of education = part of minyan – importance of bar mitzvah – marriage selection – religious clothing – Shabbat blessings etc.
- **Women** – mother’s faith shapes the spiritual character of future generations – ritual kashrut rules in kitchen – lighting of Shabbat candles etc, education of children – not obliged go visit synagogue – problems ‘marrying out’.
- Festivals within the family.
- Rites of passage within the family.
- Kashrut etc.
- Weakening of traditional family structure.
- Impact of Reform Judaism.

**Maximum Level L5** for answer that refers only to beliefs or practices.

**(b) ‘It is the mother’s faith that shapes the future of Judaism’. Assess this view. [A02 15]**

Candidates should debate the importance of the mother in Judaism.

**Agree**

- Important role as wife and mother – passing on Jewish line.
- Shaping the physical character of future generations.
- Influences of mother v other agencies.
- Faith – practice – example.
- Mother as teacher – women as rabbis.

**On the other hand**

- Dilemma of woman’s traditional role – very little say in community – as opposed to role of father.
- Judaism is male dominated – shaped by rabbinical decisions.
- Centrality of the Torah.
- Centrality of traditions etc.



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