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# **GCE MARKING SCHEME**

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**RELIGIOUS STUDIES  
AS/Advanced**

**SUMMER 2015**

## INTRODUCTION

The marking schemes which follow were those used by WJEC for the Summer 2015 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>

## GENERIC LEVEL DESCRIPTORS

Level	Units 1 and 2 AS AO2 Descriptor	Marks
<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 (AS)**  
**RS1/2 CS: INTRODUCTION TO RELIGION IN CONTEMPORARY SOCIETY**  
**MARK SCHEME - SUMMER 2015**

- Q.1 (a) Explain the different types of euthanasia and the present legal position of euthanasia. [AO1 30]**

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

- Types of euthanasia – voluntary and involuntary, active and passive.
- Euthanasia can mean death with dignity.
- Relief from pain and suffering.
- Would end suffering and is the loving thing to do.
- Eases burden on relatives.
- Eases burden on social services.
- Saves NHS funding.
- Prevents over-crowding in hospitals and homes.
- Response to public demand.

- (b) 'A religious believer should always be willing to assist the death of someone who wants to die.' Assess this view. [AO2 15]**

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

**In favour**

- Helping to relieve suffering can be the most loving thing to do.
- Gives a dignified death.
- Need to honour Father and Mother (Exodus 20:12).
- Ends unnecessary suffering and family distress.
- Allows the person freedom of choice regarding timing of their death.

**Against**

- Sanctity of life.
- Life is a gift from God (Gen. 1:26).
- Do not murder (Exodus 20:13).
- Suffering is part of God's plan.
- Need to provide better care, hospices.
- Ahimsa: principle of non-violence.
- Easy way out.
- Cure, not kill.

- Q.2 (a) Examine ways in which central religious themes have been portrayed in soap operas. [AO1 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.

- Lots of weddings and relationship issues tackled.
- Moral issues - murder, domestic abuse, pregnancy and adultery.
- Rape, murder, child abuse, abortion, euthanasia, HIV, drug addiction (EastEnders).
- Tend to be simplistic and sensationalist/no time for proper in-depth treatment of issue.
- Use of religious and moral stereotypes.

Higher level answers may identify a range of views and programme styles. Lower level answers may rely heavily on re-telling the TV programmes and offering little evidence and reasoning.

- (b) 'Television could never replace traditional religious worship.' Assess this view. [AO2 15]**

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

**In favour**

- Stereotype religious characters – Dot Cotton, Vicar Ashley in Emmerdale.
- Using outdated or simplistic religious doctrines.
- Television does not seek to indoctrinate or be a substitute for traditional worship.
- Television does not offer times of silence, prayer or spiritual dimension.
- Complaints from faith communities for misrepresentation.
- Places of worship offer shared experiences and community.
- Television does not organise weddings and funerals.

**Against**

- More people able to watch and understand.
- Everyday realism and contemporary problems.
- Charities say that television programmes have helped people understand complex moral issues.
- Places of worship can seem strange and unfriendly – television is comfortable.
- Television can provide a higher quality of religious music and spectacle of ritual.
- Television can offer a wider and more expert range of viewpoints than a local church can.
- Religious specific broadcasting remains popular.

**Q.3 (a) Explain reasons for the development of secularisation. [AO1 30]**

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

- Secularisation is about the transformation of society from close identification with religious values and institutions towards non-religious values and institutions.
- Evidence of decline in importance and influence of religion in society.
- Religious belief may be in decline (or simply changing).
- Reduction in church membership.
- Secularisation of institutions.
- Churches struggling with secular pressure e.g. 'gay weddings'.
- Secular influence of mass media.
- Growth of rationalism and science.
- Demand for logic and proof.
- Growth of religious pluralism.
- Perceived decline in moral standards.
- Materialism of religious institutions.

**(b) 'There is no future for religion in Britain.' Assess this view. [AO2 15]**

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

**In favour**

- Decline in church membership.
- Traditional religious teachings no longer readily accepted.
- Fewer religious links with political parties.
- Clergy lack influence.
- Increase in scientific thought and attitudes.
- Growth in secular attitudes.

**Against**

- Growth of religious pluralism and fundamentalism.
- Growth of NRMs and religious communities.
- Increase in numbers of religious schools.
- Religious belief remains strong.
- Religious pressure groups more involved in politics.
- Influence of religion on society and morality.

**Q.4 (a) Explain Jung's view that religious belief meets the human need for mystery and symbolism. [AO1 30]**

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

- Religion is a reality at the psychic or unconscious level.
- Religion is vital for psychological maturity – 'individuation.'
- 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 the world.
- Religion is a reality of the unconscious mind.
- Good psychological health requires balance of these aspects.
- Archetypes can be known through myth, symbol and dreams.
- These are actualised in our relationships – persona, shadow, anima.
- Religious male/female and good archetypes hidden in everyone.
- God is not an external object but a psychic truth.

**(b) 'Jung's view of religious belief has nothing to support it.' Assess this view [AO2 15]**

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

**In favour**

- Jung is vague and lacks clarity and offers false hope to the mentally weak.
- No empirical evidence.
- Scientific methodology is questionable.
- Range of different interpretations possible.
- Definition of God neither meaningful or verifiable.

**Against**

- Goal of religion is salvation, for Jung goal of life was balance – the two are compatible.
- God is mysterious but there are many ways to find him.
- God is not 'out there', but an inner psychic truth – similar to aspects of religious mysticism.
- Religion is the best way to bring out individuation and therefore crucial to psychological health and well-being.



**GCE RELIGIOUS STUDIES (AS)**  
**RS1/2 ETH: INTRODUCTION TO RELIGION AND ETHICS**

**MARK SCHEME - SUMMER 2015**

**Q.1 (a) Explain how Natural Law can be used to make ethical decisions. [AO1 30]**

**Expect some explanation of the main principles of Natural Law in order to be able to apply the theory to an ethical issue or issues.**

Aquinas believed that everything has a natural purpose which can be discovered through the application of reason/rational understanding. The purpose of human life is to fulfil the primary precepts (to worship God, to live in an ordered society, to reproduce, to learn, to defend the defenceless). Secondary precepts help humans to uphold these precepts and are generally inflexible, but do change in extreme circumstances. The three revealed virtues (faith, hope, love) and four cardinal virtues (prudence, justice, temperance and fortitude) help humans work towards their final purpose. He said we can use our ability to reason to distinguish between exterior/interior acts and real/apparent goods.

For example, pre-marital sex would be wrong according to Natural Law because it breaks several primary/secondary precepts e.g. it would go against the secondary precept – no sexual acts simply for pleasure from the primary precept – to reproduce. In addition to this it breaks other primary precepts – it cannot promote an ordered society (could lead to unwanted pregnancy and no nuclear family) and it does not promote the ‘worship of God’ as it goes against Biblical teaching.

**(b) ‘Natural Law’s absolutist approach to ethics is not practical in today’s society.’ Assess this view. [AO2 15]**

**Agree**

- Natural Law is too restrictive and does not allow people to act autonomously. It makes no allowance for the situation a person finds themselves in.
- Many people prefer to make decisions based on love or happiness rather than strict rules.
- The majority of people in society are no longer religious and therefore feel no compulsion to follow a absolutist theory which assumes that God created the world.
- Many would question Aquinas’ idea of what is ‘natural’.
- The theory is hundreds of years old and society has changed e.g. attitudes towards euthanasia, sexuality etc.
- The original theory was based on achieving philosophical happiness which is no longer relevant for many today.

**Disagree**

- It provides clear rules for people to live by, there are no ‘grey’ areas.
- Many religious believers would approve of its use as sacred texts support such an approach e.g. it agrees with the Ten Commandments.
- It has been used by the Catholic Church as the basis of moral decisions for several hundred years.
- The rules provided by Natural Law are eternal and unchanging so that they can apply to all people at all times e.g. to learn.
- The theory is based on a rational consideration of your actions which many people feel is still important today.
- Using one’s ability to reason, one could see that such rules are practical e.g. living in an ordered society.

- Q.2 (a) Explain the religious arguments against using Situation Ethics as a means of making moral decisions. [AO1 30]**

**Expect some brief explanation of Situation Ethics in order to explain why some religious believers reject it. Maximum Level 4 if the answer does not go beyond this.**

- Situation Ethics rejects absolute moral laws like the Ten Commandments, but St Paul said that love is the fulfilling of the Law – Romans 13:10.
- It fails to consider religious tradition or the teachings of Church leaders.
- St Paul stated that love is not the only desirable quality '...the fruit of the Spirit is love, joy, peace, patience, ...' Galatians 5:22-23.
- Religious leaders such as the Pope have rejected the relativistic approach of Situation Ethics.
- Situation Ethics removes God as the source of ultimate authority in the Universe and substitutes man in his place.

- (b) 'Situation Ethics provides a good basis for making moral decisions.' Assess this view. [AO2 15]**

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

**Agree**

It considers the consequences of the action before it happens. It is subjective and gives people the freedom to decide what the most loving thing is in their situation. It is based on the application of reason to emotion – 'agape'. It is compatible with the altruistic approach of many world religions. Being a relativistic theory, it is less likely to be viewed as old fashioned and keeps pace with technological advancements.

**Disagree**

The consequences of one's actions cannot be accurately predicted. For religious believers it removes God as the ultimate source of authority as it allows the person to decide what is the most loving action. It does not provide clear cut guidance about what to do and the ends do not always justify the means. Being subjective means it is open to abuse; people might use it to justify bad actions by claiming they did the 'most loving thing'. Being a relativistic theory means that society would never get an unchanging set of rules, which might cause moral chaos.

**Q.3 (a) Explain the seven criteria of the Hedonic Calculus. [AO1 30]**

Act Utilitarianism aims for “the greatest happiness for the greatest number.”  
The Hedonic calculus measures the pleasure produced by each ‘act’ using seven criteria –

Intensity – how strong is the happiness?

Duration – how long does the happiness last?

Purity – how free from pain is the happiness?

Extent – how many people does this act bring happiness to?

Richness – how much more happiness will this bring about?

Certainty – how sure are you that this act will lead to happiness?

Remoteness – how long will be people have to wait before they receive happiness?

**Maximum Level 4 if no application of the criteria to an example or examples.**

**(b) 'Utilitarianism can lead to the wrong moral decisions being made.'  
Assess this view. [AO2 15]**

**Agree**

- It does not promote justice for the minority who may be allowed to suffer.
- One cannot accurately predict the consequences of an act so how can anyone know if their action is wrong or right?
- Happiness is ‘subjective’ so two different people using this theory may come to different conclusions about the same situation. Therefore what one person considers to be morally right, another might consider to be wrong.
- Even using the Hedonic Calculus, you cannot really measure each person’s pleasure/pain accurately and ensure your decision is the ‘right’ one.
- It fails to consider religious teachings.

**Disagree**

- Initially when considering how to achieve the ‘greatest happiness for the greatest number’ everyone is considered.
- When considering how to achieve the ‘greatest happiness for the greatest number’ the consequences of a person’s actions are considered.
- Utilitarianism aims to minimise pain which cannot be wrong.
- Utilitarianism allows a person to consider the unique situation they are in before making a decision about what they should do.
- Happiness is what many people aim for and this theory allows people to try and achieve this.

**Q.4 (a) Examine the teachings and attitudes towards adultery within one major world religion. [AO1 30]**

Credit the ethical teaching of only one major world religion. "Teaching" may be interpreted broadly to include general moral principles (such as responsibility to others, not harming others) specific scriptural statements, statements from religious leaders, etc. Look for understanding of the underlying religious principles and how they are interpreted.

**Christianity: Teachings** – Marriage is sacrament – divinely ordained by God – adultery breaks that sacrament, is forbidden in the Ten Commandments and is, therefore, prohibited by religious teaching/seen as immoral, etc. Breaks the vows made to your partner and to God in the marriage service. Candidates can legitimately consider different interpretations of traditional teachings and different views. For example, within some denominations the 'seriousness' of adultery is diminishing. **Attitudes** – can lead to the breakup of the 'family' home, breakdown of trust in a relationship, it demonstrates a lack of respect for their partner, etc.

**Islam** –: Adultery is considered to be one of the three major sins in Islam and worthy of severe punishment; "Do not go near to adultery. Surely it is a shameful deed and evil, opening roads (to other evils)" (Qur'an 17:32); as seen as destructive to Muslim society and carries harsh penalties – including death penalty in some Islamic countries, although the Qur'an teaches that 100 lashes is a suitable punishment for adulterers (Surah 24:2).

**Other religions could be legitimately referred to here and are worthy of credit.**

**(b) 'A relativistic approach to adultery is more relevant in today's society than traditional religious approaches.' Assess this view. [AO2 15]**

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

**Agree**

- Deontological religious principles fail to consider the situation with regards to adultery whereas a relativistic account takes this into consideration.
- Religious attitudes towards adultery fail to take into account the root cause of adultery – it may grow out of a 'cry for help' in an unloving relationship.
- A relativistic approach to adultery allows the person to decide for themselves whether or not to commit adultery rather than forcing them to follow absolutist rules which were written in a different era.

**Disagree**

- Deontological religious practices provide clear God-guidance on this issue. If someone is thinking of committing adultery then would it not be better for all if they gained a divorce rather than cheated on a partner? A relativistic approach is not realistic as it does not provide any clear guidance.
- When a couple get married they make vows to each other (for believers often in a religious building in front of God) – many would say it is/should be more realistic to expect people to keep their promise and to remain faithful rather than adopting a relativistic approach.
- Marriage creates new family/social unit often resulting in children. Allowing people to commit adultery by adopting a relativistic approach is realistically likely to lead to pain for the partner who has been cheated on and their children.

**GCE RELIGIOUS STUDIES  
RS1/2 PHIL: INTRODUCTION TO PHILOSOPHY OF RELIGION**

**SUMMER 2015 - MARK SCHEME**

- Q.1 (a) Examine the contributions to the cosmological argument made by Aquinas, Craig and Miller, and Leibniz. [AO1 30]**

**Answer should identify 'cosmological' arguments arising from the following:**

Aquinas; Motion/change (Aquinas First Way) - unmoved mover, including concept of 'efficient cause', Concepts of Cause and effect and the Uncaused (Aquinas Second Way); Contingency (Aquinas Third Way) Craig and Miller - First cause arguments, impossibility of infinity, personal creator, etc. also ideas relating to uncreated/non-contingent/Necessary being etc. Leibniz's Principle of Sufficient Reason.

Plato, Aristotle, Aquinas, Craig, etc. Motion/change (Aquinas First Way) – unmoved mover, including concept of 'efficient cause', etc. Contingency (Aquinas Third Way) – uncreated/non-contingent/Necessary being, etc. **Leibniz's** Principle of Sufficient Reason

Maximum of Level 5 if all are not included.

- (b) 'God's' existence is improbable.' Assess this view with reference to the cosmological argument. [AO2 15]**

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

Is improbable: consideration of philosophical notions that allow for the possibility of infinite regression; scientific arguments including 'Big Bang'; the possibility of different causes, including reference to cause not necessarily the God of Classical Theism; contemporary debate about cause/effect, including reference to quantum; self-change and contingency/non-contingency (e.g. people/animals move themselves - Kenny; how is God uncaused if nothing else? No experience of how universe begin - Kant); existence without explanation - Russell's 'brute fact', Craig and Aquinas - contradiction relating to infinity, etc. Is probable: the universe as a finite concept, thereby requiring a creator - leading to conclusion of the existence of God; A posteriori/premise drawn from empirical world strengthening case for theistic existence; based on common experience of cause/effect; infinity of matter impossible; offers simple logical explanation (of Ockham's razor), i.e. God is cause of universe; part of cumulative case, contemporary first cause arguments, etc.

- Q.2 (a) Examine the teleological argument with reference to order, design and purpose. [AO1 30]**

**Candidates should examine the argument and make reference to the following, demonstrating how they reflect any of; order, design or purpose.**

**Aquinas'** Fifth way 'From the governance of the world' (order/purpose); **Paley's** Watch analogy (order/design/purpose); observation of natural phenomena – structure of human eye (Paley), (order/purpose); detail of a thumbprint (Newton), (design), etc. detail of a thumbprint (Newton), (design), etc. **Anthropic principle** (design – cosmos developed for intelligent life) and **Aesthetic principle** (design/purpose – appreciation of beauty not necessary for survival, therefore natural selection not only process governing behaviour/survival). Candidates may also make reference to Plato (order of universe) and Aristotle (purpose and design) as well as modern arguments arising from 'intelligent design' including irreducible complexity, etc.

Maximum of Level 5 if all three not included.

- (b) 'The teleological argument for the existence of God is a weak argument'. Assess this view. [AO2 15]**

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

**Weak argument**

Contemporary scientific investigations, including those from the fields of physics; biology and cosmology have completely discredited theistic design arguments; Hume's critique of analogies; Paley's unsound analogy; designer not necessarily God of Classical Theism, against divine design; evidential claims from empirical investigations that undermine concepts of telos and design, inductive arguments do not point to certainties, 'leaky bucket' argument; etc.

**Not a weak argument**

Universally agreed that evidence is based on observation of apparent design, order and purpose in the universe (*a posteriori*), linked to hairline conditions; anthropic principle closely related to scientific methodologies; Paley's structures within the natural world, Mitchell and Swinburne use the teleological argument as part of cumulative case for the existence of God; Tennant's Aesthetic argument challenges concepts of 'survival of the fittest'; Swinburne's probability argument (universe so complex design more probable than random, concepts of intelligent design supportive, etc.)

**Q.3 (a) Examine the classical theodicy of Augustine.**

**[AO1 30]**

**Augustine**

Theodicy rooted in Genesis accounts and dependent upon literalist interpretations of the text; God not responsible for creation of evil (deprivation); arguments from Free Will defence including free will of man and angels caused suffering; Natural Evil as consequence of Fall; Concept of original sin - all humans 'seminally present' in Adam, presence of evil misunderstanding of human perspective; 'soul deciding'; just punishment for turning away from God's plan, Felix Culpa/Happy Mistake - salvation through Christ, analogy of colour black in painting, etc.

**(b) 'The theodicy of Augustine does not solve the problem of evil.' Assess this view.**

**[AO2 15]**

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

**Does not solve**

Schleiermacher's critiques based on concepts relating logical, scientific and moral error. Does not solve issues of inconsistent triad as it denies evil as a substance, hell as part of universe's design suggests God was aware there would be the necessity for punishment in his created order, therefore not made perfect; contrary notions of perfection - e.g. perfect world should not change, but humans were created 'perfect' then made evil choices, etc.; failure to justify 'innocent' and animal suffering; Augustinian ideas out of step with modern scientific understanding of life - scientific disagrees with 'fallen' nature - development of species over time/evolutionary developments, etc.; biological/genetic impossibilities of humanity being 'seminally present' in Adam; etc.

**Solves**

The Augustinian theodicy supports literalist interpretations of the Bible and is consistent with those religious traditions so at least partially successful; 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, removes responsibility from God therefore undermines logic of inconsistent triad, etc.

**Q.4 (a) Examine the nature of mystical experience. [AO1 30]**

**Credit appropriately any accurate/relevant explanations which may include reference to a range of scholars such as James Swinburne; Smart, Stace, Franks Davis, etc. Answers should clearly explore the nature of mystical experiences and may refer to William James' concepts.**

*Ineffability* (the concept that mystical events cannot be adequately verbalised); *Noetic quality* (the gaining of knowledge otherwise inaccessible to an individual – usually about the divine); *Transiency* (whilst the experience may be brief, its significance and effect usually last for a much longer time) and *Passivity* (the individual does not initiate the deeper experience but 'loses control' to an aspect of the spiritual/divine realm).

Also credit appropriate reference to James' range of mystical experience types: Déjà Vu; mystical consciousness, etc. Examples should reflect definitions and may come from a wide variety of sources – credit appropriately.

**(b) 'Mystical experiences are not valued in the modern world'. Assess this view. [AO2 15]**

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

**Not valued**

Live in world based on reason/logic/scientific enquiry; mysticism is sometimes seen as 'navel gazing' with no clear end or purpose; mystics tend to live apart from society – therefore of no real value to those within it. Lack of empirical evidence; confusion over interpreting mystical experience; possibility to deception from some; alternative explanations from psychology, etc.

**Valued**

Increases individual and, sometimes, corporate spiritual understanding, reveals truths undiscoverable through other means; challenges superficial material understanding of the world: provides comfort to many; deepens faith; inspirational lifestyle; promotes understanding of peace and unity, etc.



**GCE RELIGIOUS STUDIES  
RS1/2 - AN INTRODUCTION TO BIBLICAL STUDIES**

**MARK SCHEME - SUMMER 2015**

**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) Examine the main characteristics of Old Testament prophecy. [A01 30]**

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

True prophets claimed that they have been called by God and had a direct, personal knowledge of him. Characteristics include a belief in God's holiness and his sovereignty over all creation and history, to be in a right covenant relationship with God is the moral foundation of both religion and society. Prophetic literature includes a blend of judgement and hope; it disturbs national complacency, denounces the sins of the people and their rulers, proclaims God's universality and insists on the perpetuity of his rule. It explains the past, exposes the present and declares what God is about to do. Credit also literary characteristics, e.g. oracles, poetry; acted symbolism; the prophecies were gathered into collections by followers, not the prophets themselves; there was a development from the early *ro'ehj* and *nabhi* to the 'writing' prophets of the eighth century.

**(b) 'Old Testament prophecy has no relevance today.'  
Assess this view.**

**[A02 15]**

**For**

Their message was unique to Israel. They wrote for their time, warning against contemporary sins. Some of the allusions are now irrelevant and some of their metaphors are strange.

**Against**

What they have to say about the nature of God (his transcendence, love, omnipotence, judgement, etc.) is still relevant; human sinfulness does not change. Their call for social justice and honesty in public life has particular resonance today. Christianity uses the messianic prophecies to validate the status of Christ. Fundamentalists await the fulfilment of some prophecies.

**Q.2 (a) Examine the effects of the Exile on Israel's religion. [AO1 30]**

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

The Jews deported to Babylon were the political, ecclesiastical and intellectual leaders, they were given considerable freedom and managed to shape Israel's future, not only religiously but politically as well (cf. Ezekiel's blueprint for a new Jerusalem). There were important theological developments, e.g. a new interest in individualism, salvation history and eschatology. Despite an initial temptation to question God's justice and to lapse from the ancestral faith, Yahwism took firmer root in Babylon than it ever had before. As they could no longer worship in the Temple, the Jews developed the religious school (later to become the synagogue) where worship consisted of a hymn, a prayer and a lecture. The Sabbath took on a new importance, there was a new emphasis on circumcision, fasting, dietary and purity regulations. Observance of the Law became a crucial religious obligation. A class of teachers of the law developed, who argued that everything that had happened to Israel was God's punishment for apostasy. The Torah was redacted during this time.

**(b) 'The Exile taught Israel to reach out to other nations.' [AO1 15]  
Assess this statement.**

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

**For**

The Jewish faith began attracting people of other nationalities. Ezekiel taught that Yahweh's glory dwelt not in Jerusalem but with those who worshipped him wherever they were. Yahweh was, therefore, present in Babylon. Second Isaiah asserts that God has chosen Israel 'for a light to the Gentiles'. The future restoration of the nation was to lead to the redemption of all mankind.

**Against**

Old Testament texts prior to the Exile speak of the universality of God's blessings. Far from making them reach out to other nations, the Exile made the Jews more inward-looking. They put a new emphasis on their religious customs and traditions, e.g. circumcision, the Sabbath, the keeping of the Law. The scribes emerged as Jewish leaders, and Judaism came to be an exclusive and legalistic religion.

**Q.3 (a) Explain the difference between a conditional Old Testament covenant and an unconditional Old Testament covenant. [AO1 30]**

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

A *conditional* covenant is when God promises something on condition that people respond in a certain way, e.g. the covenant with Moses, when God promises to be God of the Israelites only if they obey his commandments. If they do not, God presumably reserves the right to cancel the covenant. An *unconditional* covenant is when God promises something with no strings attached, e.g. the covenants with Noah (God promises not to destroy the world through flooding) and with Abraham (God promises Abraham descendants and land). The covenant with David is unconditional in that God promises for David's descendants will rule in Jerusalem for ever, but he does stipulate that individual kings who are disobedient will be punished.

- (b) **'The Exile proved that God had cancelled all covenants.'**  
**Assess this view.** [AO2 15]

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

**For:**

The monarchy and the Temple had been destroyed and so it seemed that the Davidic covenant had come to an end. Several prophets taught that the Exile was God's punishment for the Israelites' disobedience to the Mosaic covenant, which God had now revoked. The people had lost the land promised to Abraham's descendants.

**Against:**

The Exile had no effect on the Noahic covenant. There soon developed a hope for a Messiah of David's line who would deliver Israel. There was a new emphasis on obeying the Decalogue in the hope that God would forgive past sins.

- Q.4 (a) **Explain how the Old Testament sets up David as a role model for kings.**  
[AO1 30]

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

David was a successful military leader: by his conquest of the Ammonites and the Philistines he succeeded in making Israel an independent state that extended from the Euphrates to the Nile; he conquered the Jebusite city of Jerusalem and made it his administrative capital and brought there the Ark of the Covenant; he was a successful diplomat (cf. treaty with Hiram, king of Tyre). He gave Israel a capital, a royal court and dynasty, a standing army and a central administration. He was also a prophet, poet and musician, and is credited with the organisation of religious worship. He reigned for thirty-three years. The Old Testament records his sins without excuse, but also records his repentance and his faith. In reward for his piety, God promised him that he would establish his kingdom forever. He is a model penitent; his repentance was so sincere that God pardoned him. He is described as a king according to God's own heart, but the account of his reign was written by Deuteronomistic court historians favourable to the monarchy.

- (b) **'Israel's early monarchy was a failure.'**  
**Assess this statement with reference to Saul, David and Solomon.** [AO2 15]

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

**For**

The early kings and their weaknesses. *Saul* seems to have been a manic depressive, he deferred to Samuel and became depressed when he thought God had abandoned him. *David* murdered Uriah and had an adulterous affair with his wife, Bathsheba, he dithered over the succession and failed to control his own household. *Solomon* was vain; his foreign wives led him astray; his taxes were unpopular.

**Against**

They all had strengths too. *Saul* was a successful and popular military leader. *David* laid the military and administrative foundations of an empire and is regarded as the ideal Israelite king; *Solomon* consolidated David's work, established a temple and its cult that lasted for several centuries and remains a byword for wisdom.

## 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) Examine the key themes in Luke's narrative of the events surrounding the births of John the Baptist and Jesus. [AO1 30]**

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

The story of Jesus' birth is told from Mary's viewpoint, and includes:

- The appearance of the angel, Gabriel, to Mary.
- Mary visits Elizabeth.
- The *Magnificat*.
- The birth of John the Baptist.
- The *Benedictus*.
- The census.
- The shepherds.
- The presentation of Christ in the Temple.
- The *Nunc Dimittis*.
- The return to Nazareth from Jerusalem.

Reference to supernatural elements (e.g. angels, John the Baptist's pre-birth recognition of the Messiah, the Virgin Birth, Simeon's response) show Luke's conviction that Jesus is the Son of God. Other elements emphasise his humanity (e.g. his poverty, his circumcision).

- (b) 'Luke's Birth Narrative cannot be trusted.'  
Assess this view. [AO2 15]**

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

#### **For**

The supernatural elements in the account look like myths, some scholars have called for the gospels to be demythologised. Luke's chronology appears to be erroneous. Quirinius was not governor of Syria (which included Judea) 'in the days of Herod' (Luke 1:5). He became governor two years after Herod's death, and held a census in AD 6 or 7, several years after Jesus' birth. The *Benedictus*, *Magnificat* and *Nunc Dimittis* may have been confessional hymns already in use by the Christian community before Luke attributed them to various characters in his birth story.

#### **Against**

What is important is God's entry into his creation. Luke presents this in an imaginative way. Moreover, if Jesus is God, one would expect supernatural elements at his birth. Some scribe may have miscopied the name Quirinius for Saturninus, who was, indeed, governor of Judea from BC 9 to AD 6. We do not know the origin of the canticles.

- Q.2 (a) Describe how the Parable of the Sower is interpreted to the disciples in Mark's Gospel. [AO1 30]**

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

It is one of the few parables that Jesus himself allegedly explained. It is a parable of the Kingdom, and occurs in the three Synoptic gospels.

The seed falls:

- (i) on the path and is eaten by birds;
- (ii) on rocky ground where it cannot lay roots;
- (iii) among thorns which choke it, and
- (iv) on good soil where it grows.

The interpretation (Mark 4:15-20) begins by identifying the seed as the word, sown in different types of people, but then switches to the seed being people sown into different types of environment:

- (i) Satan takes the word away,
- (ii) difficulties cause shallow hearers to fall away,
- (iii) the word is choked by worldly cares,
- (iv) the hearers accept the word and bear fruit.

It seems that there are two confused lines of interpretation, neither of which fits the parable, and both of which may have been an attempt by the early church to allegorise a parable that originally had a simpler meaning; that the Kingdom will flourish despite setbacks. Expect some critical analysis for marks above Level 5.

- (b) 'The Parable of the Sower and its interpretation reflect who Jesus was.' Assess this statement. [AO2 15]**

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

#### **For**

In Mark 4:10-13, Jesus makes clear that what is needed to understand this, and other parables is prior faith in him. Only those to whom it has been revealed that he is the Son of God can understand the parable and respond to it in faith. He quotes Isaiah 6:10, who also knew that his message to Israel would be ignored, leading to divine punishment. The parable's earthly images are meant to conceal its divine truths, just as Jesus' humanity concealed his divinity.

#### **Against**

The explanation is not that of Jesus, but of the early church, which wanted to emphasise that Jesus' teaching would not be accepted by everyone. The original parable was probably a simple statement that the disciples need not worry about how their message would be received, any more than a sower might worry about the seed that he sows. In any case, it is more about the types of soil than the Sower, whom Jesus does not identify. It can be appreciated as a comment on the human condition, without believing that Jesus is God.

- Q.3 (a) Examine the key features of miracles with reference to the Feeding of the Five Thousand. [AO1 30]**

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

Key features include the hopelessness of the situation, the disciples' confusion, the pity for suffering humanity, the miracle is performed through words and is designed to bring glory to God, the need for faith.

A nature miracle; the only miracle that appears in all four gospels. Expect a general outline. There are five loaves and two fish (in John, provided by a young boy).

- (b) 'The accounts of the miracle of the Feeding of the Five Thousand are too similar to be true.' Assess this statement. [AO2 15]**

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

**For**

The miracle is recorded in all four gospels almost word-for-word. This suggests that the evangelists copied one another. Some scholars have argued that all miracles were stories made up by the early church to teach faith. In this one, the loaves represent spiritual nourishment and the fishes salvation.

**Against**

The similarities are due to oral transmission of the accounts, which were originally eyewitness accounts, e.g. Mark may have been 'Peter's interpreter' (Papias). The Pharisees never denied Jesus' miracles. If the miracles were made up by the early church, they would have been far more astonishing. If this particular miracle is untrue, what about others, in particular the resurrection?

- Q.4 (a) Explain how the New Testament develops Jewish ideas of resurrection. [AO1 30]**

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

In the Old Testament, while there is much talk of the restoration of Israel (e.g. Ezekiel's Vision of the Valley of Dry Bones), the idea of the resuscitation of individuals is less common, but not entirely alien, e.g. Elijah resuscitates a young boy, as does his successor, Elisha. The development of a messianic hope led to a belief (e.g. in Isaiah and Daniel) that the saints of the past will be resurrected to enjoy the Messiah's coming. Some parts of the Apocrypha teach that the righteous of Israel will be restored to life. In the C1 st BCE, the Jewish philosopher Philo taught that the soul was immortal, but not the body. Jewish sects in the time of Jesus appeared to differ: the scribes apparently believed in a resurrection, the Sadducees did not.

- (b) **'Paul's teaching on the resurrection is clear.'**  
**Assess this view.**

[AO2 15]

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

**For**

Paul is clear that:

- (i) Because Jesus has been raised from the dead, 'we' too 'shall all be changed.'
- (ii) The resurrection will be a bodily resurrection, the resurrection body (imperishable, glorious, strong and spiritual) will be different to the earthly body (perishable, dishonourable, weak and earthly).
- (iii) The resurrection will happen 'at the Lord's coming.'

**Against**

It is unclear:

- (i) Whether 'we' refers to everyone, or only to believers.
- (ii) How the bodily change will be effected.
- (iii) Whether 'the Lord's coming' is a reference to the death of each individual, or to some future time.

**GCE RELIGIOUS STUDIES  
RS1/2 - INTRODUCTION TO CHRISTIANITY**

**MARK SCHEME - SUMMER 2015**

*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) Examine Christian teaching on the Holy Spirit. [AO1 30]**

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

The coming of the Spirit of God, promised to the disciples by Jesus, is described in the account of the first Christian Pentecost. In the Nicene Creed, the Spirit is referred to as 'the Lord, the Giver of Life'. Christians think of God as three Persons – Father (Creator), Son (Saviour) and Holy Spirit (Comforter); collectively, these three Persons form the Holy Trinity: God is a Trinity of Persons but still one God. The Spirit has personal characteristics (intelligence, emotions, will), teaches, commands and intercedes for people, enables evangelistic efforts, regenerates people from sin, baptises them into the body of Christ, gives them spiritual gifts, and is their constant companion, leading them in God's ways.

**(b) 'Christianity's view of humankind is pessimistic.'  
Assess this view. [AO2 15]**

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

**For**

Christian teaching on sin, the Fall and eternal damnation is pessimistic in that it assumes that humans are essentially evil; human sin caused the suffering and death of the Son of God; Calvinism teaches that even the guidance of the Holy Spirit is available only for the elect.

**Against**

Christianity teaches that all human beings are the children of God. For Christians, the future is secured by Jesus' sacrifice and guaranteed by his resurrection. The gift of the Holy Spirit is an affirmation of God's approval of Jesus' work.



- Q.2 (a) Describe the main causes of the Protestant Reformation in Europe. [AO1 30]**

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

Causes include:

- (i) Corruption within the Catholic Church: ambitious, worldly clerics concentrated on political office and neglected the needs of parishioners; sexual immorality; corrupt Popes (e.g. Alexander V (1492-1503)).
- (ii) Worship practices that distanced ordinary people; services were held in Latin behind rood scenes; the worshippers were only spectators.
- (iii) The rise of education following the introduction of the printing press.
- (iv) The selling of indulgences, which ignited Luther's protest.

Expect at least **three** of these areas to be included for marks above Level 5.

- (b) 'The Protestant Reformation was all about the sacraments.' Assess this statement. [AO2 15]**

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

**For**

It certainly was about the sacraments; it reduced their number from seven to two (baptism and eucharist) and led to different views on both. Luther, Calvin and Zwingli favoured infant baptism; the Anabaptists favoured believers' baptism. Luther rejected transubstantiation in favour of consubstantiation; Zwingli advocated memorialism; Calvin virtualism.

**Against**

It was about other things as well, e.g. religious authority (the Bible, not the Pope) priestly authority and justification (by faith, not works). It also gained the political support of princes who did not want to pay taxes to Rome.

- Q.3 (a) Examine ways in which Christians worship God in private. [AO1 30]**

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

Just as there are liturgical and non-liturgical forms of public worship, the same is true of private devotion. Christians belonging to the Orthodox, Catholic or Anglican traditions might choose to follow a Lectionary (where biblical readings are set out for every day of the year) and a Prayer Book (where there are special prayers for morning/evening and for specific times and seasons). Nonconformists might choose their own readings and use extempore prayer. Others may have even less structure and be content with the occasional spontaneous prayer or meditation. Fasting is a popular form of private Lent (and Advent) devotion. Expect also references to praying alone in church, especially where the sacrament is reserved or before the Stations of the Cross; home shrines; incense; icons; pictures of Christ, Mary or saints; grace before meals; use of rotas of intercession.

- (b) **‘Private worship is inadequate worship.’**  
**Assess this statement.** [AO2 15]

**For**

Worship has always been communal; those who worship privately miss out on the public outpouring of religious emotion and the encouragement of other Christians. Holy Communion, in particular, is a communal rite, where participants commune not only with God but with each other.

**Against**

Sickness or other reasons might make participation in public worship impossible; ‘sick communion’ is always available for the house-bound; some regular Sunday worshippers practice daily devotion as part of their Christian discipleship (Anglican clergy are expected to say morning and evening Prayer daily) all sincere worship is proper worship.

- Q.4 (a) **Explain why and how Christians celebrate Good Friday.** [AO1 30]

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

Expect some definition of the atonement. Christians believe that Christ died for human sins, to reconcile people to God. Good Friday commemorates the event. In the Orthodox and Catholic traditions, this is a day of fasting. The only sacraments celebrated are Baptism (for those in danger of death) Penance and Anointing the Sick. Crosses, candlesticks and altar cloths are removed from the altar. No bells are rung until Easter Eve. The vestments used are red or black). Roman Catholic churches may celebrate a Veneration of the Cross or Stations of the Cross, and, in some countries, processions with statues are held. Anglican churches may hold a three hour service, ending at 3.00pm, with appropriate hymns, prayers and biblical readings. Credit also references to performance of solemn passion oratorios; ecumenical processions of witness; in Orthodox churches, the placing of icons of the crucifixion on the altar, decorated with flowers.

- (b) **‘Good Friday is a more significant holy day than Easter Sunday.’**  
**Assess this view.** [AO2 15]

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

**For**

Good Friday marks the atonement: the death of Jesus is a sacrifice for human sins, satisfying the righteousness of God and reconciling sinful humanity with him. It is an example to all of unfailing faithfulness to God. Jesus’ death shows his humanity.

**Against**

Easter celebrates the resurrection, which shows Jesus’ divinity. Without the resurrection, what would be the point of Jesus’ death? Jesus’ conquest of death proves that he was the Son of God, and makes eternal life possible for human beings. Many who seldom attend church will make an effort to go on Easter day.

**GCE RELIGIOUS STUDIES (AS)  
RS1/2 ER: INTRODUCTION TO EASTERN RELIGIONS**

**MARK SCHEME - SUMMER 2015**

**SECTION A: INTRODUCTION TO BUDDHISM**

- Q.1 (a) Explain the importance of the four sights and the enlightenment in the life of Buddha. [AO1 30]**

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

**Four Sights** - 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.

[Candidates may explain each of the Four Sights at length rather than treat them generically].

**Enlightenment** - Expect candidates to focus in detail on the actual enlightenment itself - the different watches of the night and what happened in each one.

- The first watch - reaching the four stages of jhana.
- The second watch - the heavenly eye.
- The third watch - perfect wisdom.
- All this leading to full enlightenment.

Maximum Level 5 if answer does not cover both.

- (b) 'The Buddha's experience led him to a very pessimistic view of the world.' Assess this view. [AO2 15]**

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

**For**

- He had a very restrictive upbringing - reflected in the choice of name for his son;
- Three of the four sights can be described as giving a pessimistic view of the world - suffering, old age and death;
- Buddha's interpretation of these sights can be described as pessimistic - dukkha, anicca and anatta.
- His experience with ascetics can be described as pessimistic.

**Against**

- Many of his experiences made him question life but did not necessarily lead him to have a pessimistic view;
- The Four Sights can be argued to have given him a realistic view of life and the fourth sight even gave him an optimistic view - that an answer to the true meaning of life could be found;
- The enlightenment can be described as both realistic and optimistic - giving him an understanding of the true nature of life and ways of overcoming dukkha.

**Q.2 (a) Examine the role of the Three Jewels in the life of Buddhists. [AO1 30]**

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

- **Buddha** - Buddhists use his life as an example of the way to enlightenment; events in his life inspire Buddhists in their efforts to gain enlightenment; he is used as a focus of puja and meditation; used as an important refuge by Buddhists.
- **Dhamma** - Buddhists use the teaching as a guide on the way to enlightenment; use of the Dharma to give a direction to a Buddhist's life; gives Buddhist's important principles and ethics to practice in everyday life; used as an important refuge by Buddhists.
- **Sangha** - interprets the Dharma and gives Buddhists guidance on a range of issues; gives Buddhists guidance on practices such as meditation and puja; gives Buddhists the opportunity to socialise with other Buddhists; promotes Buddhist culture and education; gives lay Buddhists the opportunity to gain punya; is an important practical refuge for Buddhists.

**(b) 'The Dhamma is the most important of the Three Jewels.'**  
**Assess this view. [AO2 15]**

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

**For**

- It is Dhamma which is important today.
- Dhamma is true irrespective of Buddha's existence;
- Dhamma is not set in a specific period;
- Without the Dhamma there would be no relevance to the Buddha or Sangha.

**Against**

- No one jewel more important than others; all are interdependent;
- Without the Buddha there would be no Dhamma or Sangha;
- Buddha is an inspiration to Buddhists - they can relate to him.
- He sets an example to follow.
- Without the Buddha there would be no focal point to the religion.
- Without the Sangha there would be no Dhamma.
- Without the Sangha the Buddha's story and his teaching might have been lost;
- There would be no modern interpretation of his teaching;
- Lay-Buddhists would not have their help and guidance towards enlightenment;
- Lay-Buddhists would lose the chance to gain punya.

**Q.3 (a) Examine the main features of Buddhist monastic life. [AO1 30]**

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

- It is a community which focuses on gaining enlightenment;
- It is a community which supports the lay community e.g. providing education, health care;
- It is a community supported by the lay community receiving food, alms;
- It has different levels of commitment and candidates could focus on the ordination ceremony;
- Codes of conduct - the Ten precepts;
- Daily life of a bhikkhu.

**(b) Assess the view that Buddhist monastic life is selfish. [AO1 15]**

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

**For**

- It is a lifestyle which focuses entirely on the self;
- Rejection of family and other commitments;
- Personal enlightenment is the goal;
- Could be argued that monastic lifestyle takes advantage of the lay community e.g. Handle money for monks and nuns;
- Offering food on the alms round/donations of toiletries, medicines/transport and administration tasks.

**Against**

- Monastic lifestyle is a community lifestyle;
- Lifestyle helps others in the quest for enlightenment;
- Could be argued that the lifestyle gives a lot back into the community e.g.
- Classes on meditation;
- Offering advice;
- A chance to earn kamma;
- Opportunity to offer dana;
- An example in the quest for enlightenment;
- Educational social action;
- Instruction in the scriptures.

**Q.4 (a) Explain how meditation and puja are practised in Buddhism. [AO1 30]**

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

**Meditation** - expect candidates to refer to the centrality of meditation in most forms of Buddhism; different types of meditation - samatha - meditation for peace of mind; vipassana - deep meditation - both from Theravada tradition; zazen - sitting meditation from zen Buddhism - a form of Mahayana Buddhism. Expect candidates to give details how these different forms of meditation are practiced.

**Puja** - expect candidates to refer to puja not as worship but as a way of showing respect. Features could include - prostration; three times repetition of going for refuge in the three jewels; temple and home shrines - Buddha statues; symbolism of hand movements; use of incense to symbolise the Dharma disseminating to all corners of the world; use of flowers symbolising the fragility of life and candles symbolising the overcoming of the darkness of ignorance; offering of food on poya days.

**Maximum Level 5 if answer does not cover both meditation and puja.**

**(b) Assess the claim that meditation is the most important practice in Buddhism. [AO2 15]**

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

**For**

- Expect candidates to refer to the role of meditation of the quest for enlightenment;
- The Buddha was enlightened through meditation;
- Its centrality as a practice in most forms of Buddhism;
- Its role in calming the mind and training it to explore reality as it really is;
- It faces up to the reality of dukka, anicca and anatta and is therefore a tool for enlightenment;
- It allows people to find the answers to life's problems.

**Against**

- Other practices just as important in Buddhism e.g. puja.
- Buddhists are encouraged to find their own way to enlightenment which may or may not include meditation - the Buddha said be a lamp to yourself.
- Following Buddhist lifestyle can be achieved without meditation;
- Meditation in some Buddhist traditions is seen as selfish.

## SECTION B: INTRODUCTION TO HINDUISM

- Q.1 (a) Explain the Hindu idea of avatars and their importance in the worship of Vishnu. [AO1 30]**

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

- Avatar as the incarnation of an immortal being or God;
- Derived from the Sanskrit 'avatara' which means descent;
- Refers to God descending to the world in bodily form for a special purpose usually the destruction of evil and the promotion of good;
- Helps Hindus to understand the concept of the impersonal Brahman;
- Two types of avatar - primary and secondary;
- Some Hindus regard central characters of various non-Hindu religions as avatars e.g. Jesus and Muhammad;
- Terms usually used for incarnation of Vishnu;
- Vishnu said to have ten avatars;
- Avatars are forms in which Vishnu can be truly appreciated;
- Krishna and Rama loved and adored by many Hindus.

- (b) 'There is nothing more important in Hindu life than bhakti.' Assess this view. [AO2 15]**

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

Hindus believe God is in all things;

### **For**

- It makes a personal relationship with God possible;
- Encourages love and devotion which is reciprocal;
- Importance stressed in the Bhagavad Gita;
- Leads to liberation of the soul (moksha);
- Disregards class distinctions;
- Stresses the importance of service;
- Stresses the importance of self-sacrifice and utter devotion to his/her personal deity leading to Bhava.

### **Against**

- There are many other aspects of Hinduism which could be argued are just as important or even more important;
- Daily puja as a way of showing devotion;
- Dharma in its many aspects;
- Family life and commitments.

**Q.2 (a) Examine Hindu beliefs about the impact of people's actions upon their life in the future. [AO1 30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. Candidates may distinguish between consequences for this life and subsequent lives.

**Consequences for this life** - expect candidates to refer to karma as the principle of cause and effect and operates on a moral basis; situation in this life fruit of karma in past life; karma accumulated through reincarnated lives; accumulation of karma in this life necessary to attain better reincarnation in next life; relationship between karma and dharma.

**Consequences for subsequent lives** - concept of immortal soul or atman which according to Hinduism is the spark of life in every sentient being; this atman is trapped in the cycle of birth, death and rebirth (samsara) driven by karma until it attains moksha or liberation; soul transmigrates between lives and may be reborn countless times into various physical (or other) existences, depending upon its karma.

Credit link to Varnashramadharma.

**(b) 'Karma is the main focus of a Hindu's life.' Assess this view. [AO2 15]**

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

**For**

- Many Hindus follow a lifestyle which gains good karma e.g. following the principle and practices of varnashramadharma;
- It influences many moral decisions made by Hindus e.g. the following of the principle of ahimsa - these decisions are taken to attain good karma;
- Hindus accept that their status in life is a consequence of karma in their past lives and therefore try to behave in the best possible way to purify their karma.

**Against**

- Many Hindus act without regarding the consequences;
- Many Hindus see duty as the main focus of their lives;
- If this was true there would be no crime in Hindu society;
- Main focus for many Hindus is their relationship with God;
- Many Hindus focus on the present life;
- Other Hindus focus on family life.



**Q.3 (a) Explain the significance in Hinduism of the stories and worship of Parvati and Ganesh. [AO1 30]**

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

**Parvati** - 'daughter of the mountain.'

- Second consort of Shiva;
- Gentler aspect of representation of Durga;
- Symbolises power;
- Some believe that she is the source of all power in the universe and that Shiva gets all his power from her;
- Balances Shiva's passive and reclusive nature;
- Perfect wife and mother;
- Not worshipped as an independent goddess.

**Ganesh** - the son of Shiva and Parvati;

- Reference could be made as to how he got his elephant head;
- Explanation of his features - his bent trunk to move obstacles and his four arms representing the four varnas;
- Painted red;
- Worship of Ganesh.

**(b) 'In Hinduism, gods are role models for men and goddesses are role models for women.' Assess this view. [AO2 15]**

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

**For**

- In Hindu literature gods and goddesses are shown as the heroes or heroines of the story - men try to emulate the heroes and women the heroines;
- In the Ramayana, Rama is a role model for men and Sita for women;
- Kali and Durga are role models for Hindu women;
- Many goddesses worshipped in their own right because of their qualities and power;
- Lakshmi is the embodiment of beauty, grace and charisma.

**Against**

- In the main Hindu epics gods and goddesses play an important part e.g. in the Ramayana it could be argued that Rama and Sita are of equal importance as role models.
- Rama and Sita are husband and wife role models;
- The stories and the circumstances have little relevance to modern life;
- Gods and goddesses are more than role models;
- Hindu goddesses are often portrayed as passive consorts; the Hindu trimurti is all male and very often the role of goddesses is subservient to male gods.
- Role of goddesses subservient to male gods e.g. Sita, Lakshmi also portrayed as perfect Hindu wife showing obedience to her husband, Vishnu.

**Q.4 (a) Explain the main features of Durga Puja.**

**[AO1 30]**

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

- Durga puja is also known as Navaratri;
- Festival of worship and dance;
- Celebrated twice each year;
- Ramayana forms background;
- Dancing around shrine to Durga;
- Fasting;
- Held for nine nights;
- Images made and paraded;
- Very much a women's festival.

**(b) 'Festivals are an essential feature of Hinduism.'**  
**Assess this view.**

**[AO2 15]**

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

**For**

- 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 peoples' spirits;
- They confirm and support peoples' faith.

**Against**

- 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.

## SECTION C: INTRODUCTION TO SIKHISM

- Q.1 (a) Examine the contributions of Guru Tegh Bahadur and Guru Gobind Singh as defenders of Sikhism. [AO1 30]**

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

**Guru Tegh Bahadur** - defence of the beliefs and practices of Sikhism through his resistance to Islamisation;

- His martyrdom in defence of Sikhism;
- Composition of hymns to defend and preserve the main beliefs.

**Guru Gobind Singh** - he created the Khalsa within Sikh community as a defence against the threat to Sikh beliefs and practices

- Introduces special vows of loyalty; amrit ceremony;
- Introduced the 5Ks;
- Conferred guruship on the scripture as a way of defending and preserving Sikh beliefs.

- (b) 'Without doubt Guru Nanak is the most important of the Ten Gurus.' Assess this view. [AO2 15]**

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

### **For**

- Nanak is the founder of Sikhism;
- Sikh doctrine is essentially that taught by Nanak.

### **Against**

- Candidates could argue that Guru Gobind Singh is the most important - he founded the Khalsa and all it represents within the Sikh community;
- Responsible for 5 'k's and outward appearance of the Sikh; he also conferred guruship on the Guru Granth Sahib. Reference to his contribution through these things to Sikh identity.
- Candidates could also refer to other Gurus.

**Q.2 (a) Examine Sikh teachings about God.**

**[AO1 30]**

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

- God is one;
- God is immanent and all pervading;
- God is the sustainer and creator of all things;
- God as Word;
- God is self-revealing and could not otherwise be known;
- God as sovereign;
- God as nirguna and saguna, without form and with form, or without qualities and with them;
- God as Guru;
- The names of God.

**(b) 'Teachings about God are the most important feature of Sikhism.'**  
**Assess the view.**

**[AO2 15]**

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

**For**

- They are one of the main characteristics of Sikhism.
- They are unique and distinguish Sikhism from other religions.
- Many important Sikh teachings based on the teachings about God such as the soul and rebirth and the importance of Guru Granth Sahib.

**Against**

- Many other important features in Sikhism.
- Teaching on equality and worship also important.
- Many features of the teachings about God common with other world religions, especially Hinduism and Islam.

**Q.3 (a) Examine the practice of sewa in the life of Sikhs. [AO1 30]**

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

Expect candidates to refer that Sewa is service and often takes the form of physical work, helping the community, gurdwara or langar, mental work, trying to understand the teachings of the Gurus and helping others to do the same, or by giving money to charity. The practice of sewa also affirms and expresses the Sikh belief in the equality of all human beings. Guru Granth also says there can be no worship without the practice of good deeds.

**(b) 'Serving in the gurdwara is a clearer sign of Sikh identity than wearing the five 'k's.' Assess this view. [AO2 15]**

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

**For**

- Serving in the gurdwara has religious significance - stresses equality;
- Gives sense of unity to Sikh community;
- Stresses Sikh identity;
- Shows commitment to Guru Granth Sahib - Sikhism's essential Guru.

**Against**

- Five 'k's worn for their symbolism and affirm religious identity so no-one can deny they are a Sikh;
- Very effective statement of religious identity;
- Outward sign of the Sikh community.

**Q.4 (a) Explain the main features of the Sikh festival of Diwali. [AO1 30]**

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

- Diwali as the second mela;
- Moveable festival based on the lunar calendar;
- Festival of light and deliverance;
- Gurdwaras illuminated with coloured electric lights or small wick lamps;
- Children receive presents;
- Story of Guru Hargobind is celebrated;
- At Amritsar the Golden temple is illuminated, firework displays amid a gala atmosphere;
- Treasures accumulated during the Sikh Raj are put on display for a brief period of two hours.

**(b) 'Celebrating festivals has no real religious value'. Assess this view with reference to Sikhism. [AO2 15]**

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

**For**

- Festivals can be more social occasions than religious ones;
- Festivals do not show any commitment to a religion;
- Strong religious beliefs are not necessary to take part in festivals.

**Against**

- Celebrating festivals can be a way of affirming religious beliefs; of showing belonging to a religious community; of expressing one's religious identity.

**GCE RELIGIOUS STUDIES (AS)  
RS1/2 WR: INTRODUCAION TO WESTERN RELIGIONS**

**MARK SCHEME - SUMMER 2015**

**SECTION A: INTRODUCTION TO ISLAM**

- Q.1 (a) Examine the significance of the sunna of Muhammad in relation to shari'a law. [A01 30]**

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

- Shari'a law based on the Qur'an and life of Muhammad.
- Sunna as the practice of Muhammad.
- Muhammad's life as an example - role model.
- Embodied in the hadith - sayings, actions, etc.
- Muslims refer to the Qur'an for guidance - then to the hadith.
- Sunna is secondary to the Qur'an.
- Rules set out in the shari'a as a way of life.
- Books of hadith as records of what Muhammad said and did.
- Qur'an refers to Muhammad's messages from Allah and his own teaching.
- A Muslim's whole life is governed by shari'a.

- (b) 'The imam and teaching at the mosque are more relevant for Muslims today than the Qur'an.' Assess this view. [A02 15]**

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

**In favour**

- Importance of imam and mosque as here and now.
- Advice given when needed in the community.
- Importance of the ummah.
- Advice on contemporary issues.
- Islam in a secular society.
- Is the Qur'an outdated?

**On the other hand**

- Muslims acceptance of the Qur'an as timeless guidance - relevant to every age and generation.
- Basic principles still apply.
- Word of Allah.
- Basis of faith.

**Q.2 (a) Examine the events of his early life which prepared Muhammad for prophethood. [AO1 30]**

Candidates should demonstrate knowledge and understanding of the importance of the early life of Muhammad.

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

- Time before often referred to as the 'days of ignorance' – ignorance of the truth of the Qur'an.
- Life based around clans with rulers.
- Polytheism centred around Makkah – Kaaba as a centre of pilgrimage.
- Muhammad born into prestigious clan (Heshemite) of the Quraysh tribe.
- Orphaned by the age of six – left in care of abu Talib.
- Employed in trading business.
- Monastery story of mark on his shoulder – sign of prophethood.
- Stories of Muhammad's wisdom – the black stone (Kaaba).
- Muhammad developed a unique reputation in Makkah as the 'trustworthy one'.
- Managing affairs, solving problems, dealing with crises – involved in wars before his deep involvement with religion.
- Influence of Judaism and Christianity – monotheism v polytheism.
- Time spent in solitude and prayer – revelations.
- Night of Power.
- Role of Khadijah.

**Max Level 4 if only an account**

**(b) 'Muhammad's background and upbringing were the main reasons for the success of Islam.' Assess this view. [AO2 15]**

Candidates should debate the importance of Muhammad's background in the success of Islam.

- Muhammad's background gave him knowledge of the area and the people.
- Places like Makkah and Medinah were ready to embrace change.
- Rejection of corruption and immorality.
- Muhammad's vision – Islam a way of life – more than a religion.
- Condemnation of idolatry and pagan worship.
- Monotheism.

**On the other hand**

- Muhammad responded to Allah's call.
- Importance of hijrah – conversions – mediating skills.
- Acceptance of message – power of change.
- Power of Allah.
- Importance of Madinah and Makkah.



**Q.3 (a) Examine the roles of salah and hajj in the Muslim ummah. [AO1 30]**

Candidates should demonstrate knowledge and understanding of the roles of Salah and hajj in the Muslim Ummah.

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

Ummah as the worldwide brotherhood of Islam – one family – no barriers of race, status, wealth – all equal before Allah.

**Salah**

- Unity and closeness of Muslims to Allah and each other.
- Togetherness at set times.
- Peace and tranquillity during the day.
- Regular contact with Allah.
- Developing humility, discipline and will power.
- Reminder to all Muslims of the greatness of Allah.

**Hajj**

- Universal meeting of all Muslims at Makkah.
- Ihram as the symbol of equality, single-mindedness, sacrifice and brotherhood before Allah.
- Unique to Islam.
- Great feeling of being one family – religious fervour.
- Unity and identity.
- Community support to send people on pilgrimage.

**Max Level 4 if no reference to Ummah**

**(b) ‘Prayer is the only pillar of Islam that matters in Muslim daily life.’  
Assess this view. [AO2 15]**

Candidates should debate the relevance of prayer in Islam.

- Unity and closeness of Muslims to Allah.
- Regular contact with Allah during the working day.
- Central to Islam as a pillar – the prayer ritual.
- Spiritual dimension to life.
- The role of humanity in the great scheme of Islam.
- Importance of private prayer.
- Following the example of Muhammad.

**On the other hand**

- Importance of other pillars.
- Importance of festivals.
- Importance of family and rites of passage.
- Importance of mosque.

**Max Level 5 if only one pillar answered.**

**Q.4 (a) Explain how Islam may be misunderstood in the 21<sup>st</sup> Century. [AO1 30]**

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

- Islam in a secular society.
- Different way of life to other religions.
- Misunderstandings caused by prejudice - religious and racial.
- Religious worship - issues.
- Clothing - issues.
- Misunderstanding of teaching from Qur'an.
- Issues to do with integration.
- Jihad - lesser - greater.
- Family life and importance - teenage issues.
- Western and media perceptions.

**(b) 'The traditions of Muslim family life in modern Britain must change.'  
Assess this view. [AO2 15]**

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

**In favour**

- Importance of living in a secular society.
- Relevance of changing to suit modern lifestyles.
- Are traditions outdated?
- Is Islam seen through its family traditions?
- Does the Qur'an allow for change?

**On the other hand**

- Islam has continued through time by observing traditions.
- Strength of Muslim family.
- Religion passed on through tradition.
- Why change?
- Role of imam.

## SECTION B: INTRODUCTION TO JUDAISM

**Q.1 (a) Examine the role of Abraham as 'Father of the nation'. [AO1 30]**

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

- Abraham as a patriarch.
- Lived approx. 1800BCE - in the Middle East.
- Abraham - semi-nomadic life - tending animals.
- Abraham changed the concept of religion.
- Belief in one god - the creator - YHWH - Genesis 17.
- Rejection of all other gods - monotheism.
- Beginning of Judaism - promise of a dynasty - promise of land.
- Abraham's dialogue with YHWH - covenant of faith.
- Abraham and Hagar.
- Circumcision.
- Jews speak of our father Abraham.

**(b) 'Moses is far more important than Abraham for Jews today.'  
Assess this view. [AO2 15]**

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

### **In favour**

- Called by YHWH.
- Passover.
- Covenant - Ten Commandments.
- Torah?

### **On the other hand**

- Abraham as founder.
- Great example of faith.
- Relevance of circumcision.
- Traditions etc.

**Q.2 (a) Examine the diversity of practice in the observance of mitzvot within Judaism. [AO1 30]**

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

- Torah contains 613 mitzvot commandments.
- Ten commandments given by God to Moses (Mt.Sinai).
- First five commands - conduct between God and humanity.
- Second five commands - conduct people.
- 248 positive, 365 negative - the laws by which Jews live.
- Observing mitzvot is a lifetime commitment.
- Hasidic v Orthodox - differences of interpretation.
- Ethnic v secular lifestyle.
- Some laws no longer apply - temple duties etc.
- Reform Judaism has a more relaxed approach to laws.
- Reform Judaism questions the authenticity of some of the rules.
- What is a true Jew? Modernisation of Judaism.
- Impact of living in a secular society.
- Role of rabbis - role of women rabbis - role of Beth Din.

**(b) 'Focus on rules is the strength of Judaism.' Assess this view. [AO2 15]**

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

**In favour**

- Rules as guidelines for religious practice - foundations.
- Traditional aspects of Judaism.
- Without rules?
- No purpose or role in life.
- Judaism is a religion of deeds - Mitzvot - the will of God.
- Identity.

**On the other hand**

- Rules outdated - introduced in a different age.
- Rules should not dominate.
- Impact of Reform Judaism.
- Strength of Judaism in humanity of the religion.
- Spirit of the covenant relationship.
- Strength of synagogue.
- Strength of family life.

**Q.3 (a) Examine the nature and the role of Yom Kippur in Judaism. [AO1 30]**

Candidates should demonstrate knowledge and understanding of the role of Yom Kippur in Judaism.

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

**Nature**

- Importance of Rosh Hashanah leading to Yom Kippur.
- Luxuries and normal activities of life to be avoided.
- Twenty-five hours of prayer and repentance.
- Full fast.
- Wearing white clothing.
- Kol Nidre service.
- Importance of synagogue - coverings - services (5)
- Confession of sins.
- Asking forgiveness from fellow humans.
- Asking forgiveness from God.
- Amidah (meditation).
- Shofar horn sounded.

**Role**

- Yom Kippur as Day of Atonement
- Humanity attempts to return to God.
- Holiest day of the Jewish Year.
- Significance of Kol Nidre.
- Importance of Torah readings.
- Jews seeking forgiveness from fellow humans and from God.
- Prayers ascending to heaven - gates closing.
- God's forgiveness.

**Max level 5 for answer that deals with only nature or role**

**(b) 'Yom Kippur is the most relevant festival for Jews today'. Assess this view. [AO2 15]**

Candidates should debate the relevant importance of festivals in Judaism.

- Man seeking forgiveness from God.
- Restoration to favour with God.
- Due to God's divine grace.
- Role of humanity v God.
- Direct contact (as individual) with God.
- Must be true and sincere repentance.
- Spirit of Yom Kippur should be observed every day.
- Reference to High Priest entering Holy of Holies on this day.

**On the other hand**

- Relevance of other festivals.
- Importance of Shabbat – weekly reminder.
- Links with God through history – God's control.
- Importance of Pesach.
- Covenant people.

**Q.4 (a) Explain how life cycle rituals may be seen as showing that men have higher status than women in Judaism. [AO1 30]**

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

- Traditional roles in Orthodox Judaism.
- Reform Judaism stresses equality.
- Traditional structure changing.
- Status of men in life cycle rituals.
- Brit milah - circumcision - customs - role of men.
- Status of men in the home - example.
- Bar mitzvah - boy into adulthood - ceremony etc.
- Status as a father etc.
- Marriage - man as the protector - ketubah - breaking of glass.
- Status of women as mothers - passing on Jewish line.
- Status as wife.
- Education of children.
- Marriage, divorce and remarriage.
- Death

**(b) 'Judaism is a religion that changes with the times.' Assess this view. [AO2 15]**

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

**In favour**

- Impact of Reform and Liberal Judaism.
- Impact of dispersion of Jews - pressure to conform.
- An evolving religion.
- Jewish v Judaism.

**On the other hand**

- Orthodox Judaism remains very traditional.
- Following the Mitzvoth recorded in the Torah.
- Strict Shabbat observance.
- Traditional clothing etc.
- Hasidic Judaism.

## GENERIC LEVEL DESCRIPTORS

Level	<b>Unit 3 A2 AO1 Descriptor</b>	Marks for Unit 3
<b>7</b>	Either in breadth or in depth, a focused, highly accurate and relevant treatment of the topic, showing thorough knowledge and mature understanding, including, where appropriate, diversity of views and/or scholarly opinion. Effective use is made of well-chosen evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated convincingly. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation	<b>30-28</b>
<b>6</b>	Either in breadth or in depth, a fairly full answer including key facts and ideas, presented with accuracy and relevance, along with evidence of clear understanding. Where appropriate, some awareness of diversity of views and/or scholarly opinion is demonstrated. Apt use is made of evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated satisfactorily. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation	<b>27-25</b>
<b>5</b>	Addresses the question; mainly accurate and largely relevant knowledge; demonstrates understanding of main ideas. Limited awareness of diversity of views and/or scholarly opinion is demonstrated. Some use is made of appropriate evidence or examples. Some knowledge and understanding of connections between elements of the course of study is evident. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<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. Little, if any, knowledge and understanding of connections between elements of the course of study shown. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<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>

## GENERIC LEVEL DESCRIPTORS

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



**GCE RELIGIOUS STUDIES (A2)**  
**RS3/CS: STUDIES IN RELIGION IN CONTEMPORARY SOCIETY**

**MARK SCHEME - SUMMER 2015**

**Q.1 (a) Examine the role of religion in marriage and civil partnerships. [AO1 30]**

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

- Traditional religious ceremony and public approval for marriage.
- Social unions formalised.
- Moral and spiritual binding of couple.
- Unions approved by God.
- Promises before God.
- Religious teaching on procreation/rearing of children.
- Religious importance of family life.
- Marriage ceremonies may be held in places of worship.
- Such ceremonies can include blessings, rituals and banns.
- No role for ceremony in civil partnerships.
- Civil partnerships can only be blessed.
- Both marriage and civil partnership require state registration.
- Problems with religious views on same-sex union and gay marriage.
- Some denominations/religions do not recognise civil partnerships.
- Some denominations/religious give only limited approval to civil partnerships.

**Both aspects must be addressed to get beyond Level 5**

**(b) 'Religious conscience about gay marriage must be set aside now that Parliament is making it legal'.**

**Assess this view.**

**[AO2 20]**

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

**In favour**

- In a democracy, citizens should accept laws legally made and passed by the government.
- Legalisation of gay marriage reflects the will of the majority.
- Believers may have voted for this government and must accept both what they like and dislike.
- Rule by personal feeling or religious belief can lead to anarchy.

**Against**

- Moral dimension and value of conscience.
- Majority do not always know what is right.
- For some, religious belief takes priority over secular values.
- You cannot legislate religious belief away.
- Believers consider scriptural teaching to be clear and the word of God.

**Q.2 (a) Examine how religious and spiritual ideas are conveyed in films you have studied. [AO1 30]**

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

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

- Through story-telling, with biblical epics such as '*The Ten Commandments*' highlighting praise and worship.
- By underlying religious themes in films such as '*Miracle Maker*', which contain religious and spiritual elements from both Christianity and Judaism.
- By using spiritual symbolism and quasi-spiritual themes and their relationship to religious belief, such as in '*Little Buddha*' highlighting religious beliefs on the nature of life and death.
- Through spiritual notions of behaviour and morality and their link to religious belief such as in '*Bend it like Beckham*.'
- Through inter-faith morality and cultural issues, such as in '*A Little Princess*.'

Higher level answers will examine a range of different ways, highlighting aspects of religious belief.

Some variety of ways and examples are needed for marks above Level 5.

**(b) 'Important religious events should not be reduced to a movie event'. Assess this view. [AO2 20]**

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

**In favour**

- Many films have successfully used religious imagery, symbolism or narrative to depict religious events e.g. '*Exodus*'.
- Films offer pictures and images that other forms of media cannot do.
- Many films with a religious theme have had a profound and positive effect on viewers.
- Enable events to come to life and have meaning for a modern viewer.

**Against**

- Films may use religious ideas loosely or wrongly and give a false message.
- Film media driven by need to be commercially successful rather than accurate.
- Films may illustrate simple ideas such as love or bravery, but not more complex religious ideas stemming from events e.g. Passover.
- Films may depict events which are simply inaccurate or wrong e.g. '*Noah*'.

**Q.3 (a) Explain Durkheim's understanding of religion as an expression of social cohesion. [AO1 30]**

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

- Functionalist view.
- Religion affects social structures on authority.
- All human societies have religious elements.
- Religion turns weak individuals into strong groups.
- Religion is the human expression of the collective conscious.
- Religion leads to the establishment of rituals and festivals.
- Religion strongly influences moral codes or conduct.
- Religion is a social activity.
- Gives meaning to life.

**(b) 'Durkheim's explanation of religion is wrong'. Assess this view. [AO2 20]**

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

**In favour**

- Religious believers have loyalty to God, not communities.
- Does not explain why some believers reject traditional religious groupings.
- Thesis based on aboriginal society - therefore lacking modern perspective.
- Society changes but God does not.

**Against**

- Religion has provided authority and leaders.
- Religion is often the basis for moral behaviour.
- Religion has enabled society to develop rules and codes for a peaceful and just existence.

**Q.4 (a) Explain Goldman's view on readiness for religion. [AO1 30]**

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

- Religion helps the human spirit to search for higher meaning.
- It leads to wisdom, creativity, love and compassion.
- It is the spiritual dimension of human psyche.
- It needs to be nurtured in young children to enable them to grow into mature ways of thought and action.
- Young children are only capable of literal understanding.
- The Bible should not be taught to them as they cannot understand the symbolism.
- Young teenagers can begin to discern abstract ideas and concepts, but are self-centred.
- Mid teenagers are ready for religion as they develop spiritual insight and can question religious ideas and teachings.

**(b) 'The most important factor for religious belief is age.' Assess this view. [AO2 20]**

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

**In favour**

- The young are very influenced by parents.
- The family environment and lifestyle influence the young, especially in religious belief.
- Most old people hold the same religious beliefs they had as young children.

**Against**

- Gender - women often feel closer to God.
- Men hold higher religious office than women - authority figures.
- Personality - certain types of people are more likely to be religious.
- Religion appeals strongly to the weak, depressed, unhappy and insecure.

**GCE RELIGIOUS STUDIES (A2)**  
**RS3/ETH – STUDIES IN RELIGION AND ETHICS**  
**SUMMER 2015 MARK SCHEME**

**Q.1 (a) Explain the main features of Aristotle’s Virtue Theory. [AO1 30]**

**Candidates may include the following information, but credit any relevant information.**

The importance of the human soul (rational and irrational elements); all human action has aim (superior and subordinate aims); ultimate aim is the Good; supreme Good is happiness; (classified as love of pleasure, love of honour or love of contemplation) recognition of Aristotle’s three kinds of friendship; good of community more important than good of individual; key for achieving supreme Good is cultivation of virtues. Two categories of virtues (moral and intellectual, giving examples). To develop virtues, doctrine of the mean is important (avoid excess or deficiency in any area of behaviour).

**(b) ‘Virtue Ethics is totally incompatible with a religious approach to ethics’. Assess this view. [AO2 20]**

**Candidates may refer to some of the points given below, but credit any valid argument.**

**Agree**

- Virtue Ethics is not interested in keeping God’s commands, eternal laws or absolutist codes like the Ten Commandments (Exodus 20) or Shariah Law.
- It does not follow the guidance if any sacred texts such as the Bible or the Qur’an.
- No reference is made to God or wanting to do God’s will – one simply aims for the ‘supreme good’. Aristotle’s theory is a secular one.
- Religions appear to cultivate ‘altruism’, whereas, Virtue Ethics appears to cultivate self-centredness. Religions are more about self-sacrifice than self-realisation.
- Some religious traditions have a closer link to acting out a sense of duty than developing duties.
- Many religions believe you get closer to or reach your ultimate goal beyond this earthly life, whereas Aristotelian virtue theory does not entertain the idea of continuing growth after death or of a telos beyond this world.

**Disagree**

- Religions do appear to be concerned with personal development. For example, Aquinas developed Aristotle’s ideas and came up with the traditional Catholic virtues, four ‘cardinal’ virtues (prudence, temperance, justice and fortitude) and three ‘theological’ virtues (faith, hope and charity).
- The concept of ‘eudaimonia’ appears to be similar to the Buddhist view of ‘enlightenment’.
- Religious leaders also appear to show a similar concern, e.g. the Beatitudes (Matthew 5-7) for example, appear to show concern for the ‘internal’ qualities of human action.
- Judaism and Christianity teach that we should love others as much as we love ourselves (e.g. the Golden Rule).

**Some candidates might adopt a middle ground approach and argue that Virtue Ethics is not totally incompatible but is to some degree which is also acceptable.**

**Maximum marks are available either for the breadth or depth of the candidate’s answer.**

- Q.2 (a) Examine the importance of the Categorical Imperative within Kant's Moral Law theory. [AO1 30]**

**Candidates may include the following information, but credit any relevant information.**

Candidates might explain that for Kant, moral precepts are rooted in rationality, are unconditional or categorical and that he assumed that humans possess moral autonomy. Kant placed great importance on good will and doing one's duty. They may contrast the Categorical Imperative with the Hypothetical Imperative, and explain why for Kant the categorical imperatives are the only type of imperative that must be followed. In explaining why Kant saw each of the three forms of the Categorical Imperative, candidates may use examples, possibly those of Kant.

**Maximum Level 4 is the candidate's answer is just an explanation of Kant's Moral Law.**

- (b) 'Kant's categorical imperative is inadequate as a basis for deciding which actions are morally right'. Assess this view. [AO2 20]**

**Candidates may refer to some of the points given below, but credit any valid argument.**

**Agree**

- Sometimes people have to consider the situation they are in and the consequences of their actions e.g. killing a terrorist to save the lives of twenty school children. Kant doesn't allow us to do this.
- Kant does not provide an answer to the issue of what to do when humans apply the categorical imperative and they have two or more duties that conflict.
- It does not allow a person to act out of compassion for others or to bring them happiness.
- It fails to consider the emotional ties humans have to others e.g. family.
- A universal maxim could be trivial or amoral e.g. everyone should tie their shoelaces.

**Disagree**

- The Categorical Imperative prohibits acts which would commonly be considered immoral e.g. do not kill, do not steal, etc.
- It is adequate as it is not based on unpredictable consequences.
- It treats other human beings with intrinsic worth which cannot be sacrificed for the many.
- The actions humans take should be based on their ability to reason. Kant treats humans as the highpoint of creation.
- One's actions cannot be based on personal preference.
- Justice comes from the intrinsic value of the action.

and

(ii) the concept of Holy War in at least one major world religion.

Candidates may include the following information, but credit any relevant information.

**Causes of war could include**

- Conflict caused by different ideologies (political or religious) e.g. capitalism v communism.
- Government led oppression – the government using forms of oppression, such as torture or imprisonment to quell any criticism.
- A lack of human rights – a lack of education, the right to vote, etc.
- Ethnic dominance – a case where the largest ethnic group comprises a majority of the population, increased the risk of civil war.
- Disputes over land e.g. the Falklands War.
- Religious differences – between different groups within a religion or different religious groups.

**‘Holy War’**

A religious or Holy War is one caused by, or justified by, religious differences. It can involve one country with an established religion against another with a different religion or by a religiously-motivated group attempting to spread its faith by violence or the suppression of another group because of its religious practices.

Candidates may refer to more than one religion if they wish.

Candidates can also refer to any major world religion not just those listed below:

For Muslims, the true Holy War is called *jihad* which means ‘striving’. Like Christianity, the ‘inner *Jihad*’ is concerned with a personal, spiritual and psychological battle within the individual to control himself or herself when trying to overcome the forces of evil which prevent them from being truly close to Allah. However, there is also the outer (or lesser) Jihad, which reflects the more warlike aspects in Islam. The Qur’an teaches that, although war is generally wrong, there are certain circumstances in which Islam tolerates, accepts the practice of fighting a Holy War in the name of Islam for the following reasons: to deter an aggressor, to fight oppression, for self-defence and to establish justice and freedom to practice religion. The outer jihad has strict rules; it must not be fought to gain territory; it must be launched by a religious leader; it must be fought to bring about peace; innocent civilians must not be targeted; it must be a last resort; enemies must be treated with justice and chemical warfare is forbidden.

In Christianity, a Holy War has religion as its driving force. There are three elements: the achievement of a religious goal; authorisation by a religious leader and a spiritual reward for those who take part. It is generally felt that there are five causes for a Holy War: to spread the faith; to restore the faith in countries that once belonged to it; to rescue believers from unbelieving countries; to recover and purify sacred places that had been captured by non-believers and to get revenge against those who had committed blasphemies against the faith or believers. Soldiers who fought for God were recognised as the warriors/knights of Christ.

The Crusades during the 11<sup>th</sup>-13<sup>th</sup> centuries against the Muslim Conquests. Originally, they were intended to re-capture Jerusalem and the Holy Land from the Muslims, and support the besieged Christian Empire against the Muslim expansion into Asia Minor and Europe. Later, Crusades were launched against other targets, either for religious reasons or because of political conflict.

**Maximum Level 4 if both parts of the question are not addressed.**

- (b) **‘The concept of Holy War cannot be applied to modern warfare’. Assess this view. [AO2 20]**

**Candidates may refer to some of the points given below, but credit any valid argument.**

### **Agree**

- In a nuclear age where mankind could be eradicated by a group of religious fanatics launching a nuclear ‘holy war’ this would go against religious teachings on peace, tolerance, stewardship and love.
- A ‘holy war’ is based on a claim that God has commanded it to happen – this cannot be verified.
- You could have a situation where both sides engaged in a ‘holy war’ claim that God is on their side which is illogical.
- The war would almost inevitably cause harm or suffering to civilians or non-believers. In contrast to the deep hatred that obviously inspired the September 11 attacks on the World Trade Centre and the Pentagon, the vast majority of Muslims, like their Jewish and Christian counterparts, are appalled and sickened by terrorism, and utterly repudiate the mass murder of innocent people.
- Some claim that so-called modern ‘Holy Wars’ are not really based on religious grounds but rather that the real cause may be poverty, oppression and inequality. For example, in some parts of the Middle East and elsewhere, people have begun to regard the rich countries of the West as greedy, selfish and oppressive.

### **Disagree**

- Some would argue that the Just War conditions can be considered the modern day equivalent of a ‘holy war’ and were devised by religious leaders. Many of the wars fought in the name of religion do conform to the just war conditions.
- Religion does not only appear to justify violence, God seems to order it (e.g. Numbers Chapter 32).
- Many Muslims would argue that the true ‘jihad’ is the ‘inner jihad’ – a personal spiritual and psychological battle to control themselves especially when trying to overcome temptation – so by resisting the ‘temptation’ to go to war and find a peaceful solution to conflict, they are engaged in a ‘holy war’.



**Q.4 (a) Examine ethical and religious issues raised by genetic manipulation. [AO1 30]**

**Candidates may include the following information, but credit any relevant information.**

A brief general explanation of 'genetic manipulation of cells' may be given, including stem cell research, cloning, etc).

**Ethical issues**

The uses to which such techniques are put (for example, medical research, crop improvement, economic development). Are the techniques unethical in themselves or does the purpose to which the technique is put, and its consequences, determine its moral acceptability?

**Religious issues**

Dilemmas include: sanctity of life v quality of life? Stewardship – whether such manipulation threatens the balance of nature; whether it has long-term effects on the genetic make-up of particular species; whether there are unknown side-effects for animals or plants of the same or other species; whether humans have the right to make such modifications. Does the application of such techniques to human genetic material raise different issues?

**Maximum Level 4 if both ethical and religious issues are not addressed.**

Candidates may examine the ways in which ethical theories provide different responses to the dilemmas posed. Examples may come from medical research, animal or plant research, or crop development for economic purposes.

**(b) 'Genetic manipulation can never be justified'. Assess this view. [AO2 20]**

**Candidates may refer to some of the points given below, but credit any valid argument.**

**Agree**

- From a more general point of view, genetic engineering techniques inevitably involves unknown and unpredictable risks.
- Using genetic manipulation of crops to improve production, saleability and/or profit may benefit the rich and powerful at the expense of the poor and vulnerable.
- Genetic engineering undermines God's divine authority.
- Genetic engineering interferes with divine design and purpose. Medical abnormalities and diseases are part of the natural order and should be accepted by believers as the will of God.

**Disagree**

- Genetic engineering (e.g. genetic crops) might bring an end to poverty and its associated consequences in disease and malnutrition.
- Genetic engineering might lead to the eradication of disease e.g. hereditary diseases.
- There are enormous economic benefits if genetic engineering works.
- Genetic engineering enables human beings to be partners with God in improving human life and the sustainability of nature. It might enable humans to be better stewards of the earth.

**Candidates may well also argue that genetic manipulation is ONLY justifiable IN CERTAIN SITUATIONS.**

**GCE RELIGIOUS STUDIES (A2)**  
**RS3/PHIL: STUDIES IN PHILOSOPHY OF RELIGION**

**MARK SCHEME - SUMMER 2015**

- Q.1 (a) Examine how ontological arguments use reason in trying to prove God's existence. [AO1 30]**

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

- The use of a priori arguments in an attempt to show the absurdity of atheism.
- Logical steps in a deductive argument to lead to a conclusion.
- Anselm: "a being than which nothing greater can be conceived" must exist in reality and not only in mind or this being would lack...and hence not be "a being than..." His 2<sup>nd</sup> form - necessary existence etc.
- Descartes' "supremely perfect being." Existence as a perfection/attribute/characteristic. Triangle and valley/mountain examples.
- Plantinga's 'possible worlds,' 'maximal greatness' and 'maximal excellence.'
- Malcolm's analysis, especially of Proslogion 3 'impossible or necessary.'

- (b) 'Reason and revelation are both needed as a basis for religious faith.' Assess this view. [AO2 20]**

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

**Agree**

- James and Tennant say both are useful.
- The 'faith seeking understanding' of, for example Augustine or Anselm. Revelation is primary, but reason supports faith. Anselm already believed before presenting the ontological argument.
- The idealism of Kant - reason and experience give knowledge.
- Faith should involve both belief-in and belief-that, 'head' and 'heart.'

**Disagree**

- Reason alone is needed, for example, Lewis.
- Revelation alone is the basis of faith, for example, Kierkegaard's commitment cost and certainty, Barth who said that reason was corrupted by the Fall and that we can only know about Jesus by means of God revealing to us in his Word Jesus, Luther, who said 'that whore reason.'
- Proof of God's existence is not needed, for example, Plantinga's non-foundationalism.
- The strengths of the logical nature of the ontological argument could be used.

**Q.2 (a) Explain the concept of religious language as a ‘language game.’** [AO1 30]

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

- The function of religious language as being non-cognitive.
- Religious language as being particular to the ‘religious form of life.’
- Wittgenstein’s ‘look and see’ how it is being used.
- Language as a tool.
- Wittgenstein’s examples, such as ‘soul.’
- D.Z Phillips’ examples of belief in God, prayer and eternal life.
- Key idea - what do people really intend when they say or do something?

**(b) ‘The concept of a ‘language game’ solves the problems of religious language.’**  
**Assess this view.** [AO2 20]

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

**Agree**

- Non-cognitive function overcomes the problem of ‘proof.’
- Language is a game which can only be understood when playing it.
- Religious language cannot be criticised from the outside.
- Those outside the game do not have enough knowledge.
- Religious language is part of the dynamic whole of Religion and poses no problem when seen as such.

**Disagree**

- Religious language may be best understood by those outside religion.
- Religious language cannot be kept on its own as believers are ‘in’ other language games too.
- It does not allow for religions to share in any dialogue as they are all isolated.
- Concepts used in religion such as myth and symbol are used and understood outside the Religious context.
- Surely believers intend their claims to be taken cognitively and not non-cognitively.

**Q.3 (a) Examine reasons for not believing in miracles. [AO1 30]**

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

- Miracles have so many definitions that their occurrence is purely a subjective matter.
- As Hick says, if a miracle is defined as a break in the law of nature we can declare 'a priori' that they do not happen as laws of nature do not break.
- What is labelled as a 'miracle' can be explained by 'coincidence'.
- Hume's criticisms are all pertinent here.
- The design and cosmological arguments present an ordered and regular universe. Miracles would throw these arguments into disarray.
- A God who can act but does not is 'not worthy of worship.'

**(b) 'Challenges to belief in miracles are unconvincing.' Assess this view. [AO2 20]**

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

**Agree**

- Candidates may comment on the unconvincing nature of specific arguments against miracles made by scholars.
- Swinburne's principles of credulity and testimony.
- Contemporary and credible claims to miracles.
- 'Laws of nature' only cover past experience and are not set in stone or it may be valid to claim a 'break in the law of nature' if an unusual event happens, which defies all of our logic.
- Evidence from holy books.
- God is an interventionist God.
- Differing definitions allow for a miracle depending on one's definition.

**Disagree**

- Candidates may comment on the convincing nature of specific arguments against miracles made by scholars.
- A God who acts here but not there, is not worthy of worship.
- 'Miracles' can be shown to be pointless, a coincidence, fraudulent etc.
- Some definitions assume an agent that can cause them.
- Human free-will is usurped by them.
- An apparent breach in the 'law of nature' is rightly incorporated into the 'new' 'law of nature.'

**Q.4 (a) Examine the concepts of 'soft determinism' and 'hard determinism.'** [AO1 30]

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

**Soft determinism**

- Soft determinism or compatibilism - free act does not hinge on casual necessitation.
- Free will even if the future is determined.
- Act is free unless it involves compulsion by another person.
- Act can be both caused and free - as all acts are caused somehow, but not every action is compelled.
- Reference could be made to James, who coined the term "soft determinism", Hobbes, Locke, and Hume.

**Hard determinism**

- Hard determinism which means all actions are predetermined by prior causes, such as genes, heredity, environment.
- Types of determinism: scientific materialism, historical, psychological, logical, (self-fulfilling prophecy) and theological (predestination.)
- Predictable actions which are compelled.
- Free will is an illusion.
- No blame for action.

**Maximum of Level 5 if only one of the given forms of determinism is referred to.**

**(b) 'An individual does not have complete free choice.'** [AO2 20]  
**Assess this view.**

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

**Agree**

- Arguments in favour of any of the branches of determinism. These could be numerous.
- Behaviourism can promote constrained behaviour.
- Norms/rules of society limits free choice or in some instances may rule it out completely.
- Reference to predestination.

**Disagree**

- Arguments against branches of determinism.
- Possibly separate mention of soft determinism.
- Problems associated with predestination e.g. arbitrary God, does not square with just God or merciful God.
- Accepting God involves choice.
- Kant or Mill - free will is real.

**GCE RELIGIOUS STUDIES  
RS3 BS - STUDIES IN BIBLICAL STUDIES**

**MARK SCHEME - SUMMER 2015**

**SECTION A  
Studies in 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) Explain how source criticism is applied to Old Testament texts. [AO1 30]**

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

Source Criticism was developed in the eighteenth and nineteenth centuries to account for differences in style and vocabulary in Old Testament texts. It attempts to establish the sources used by the author and is associated, primarily, with Julius Wellhausen (1844-1918) who developed the Documentary Hypothesis, which claims that the Pentateuch is based on four separate sources: J (Yahwist) which uses the name Yahweh for God and was written in Judah c.950 BCE; E (Elohist) which uses the name Elohim for God and was written in Israel c.850 BCE; D (Deuteronomic) mostly concerned with law and written c.721-621 BCE; P (Priestly) mostly concerned with priestly matters and written c.550 BCE. J and E are scattered through Genesis-Numbers; D is the Book of Deuteronomy; P is mostly the genealogies and priestly ritual described in Genesis-Numbers. In 1943, Martin Noth proposed that all the material in Judges-2 Kings was the work of D, a single sixth century historian using the language and theology of Deuteronomy.

**(b) 'Source criticism enhances our reading of the Old Testament.'  
Evaluate this view. [AO2 20]**

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

**For**

Source criticism increases our understanding of the background to the Old Testament, the historical conditions in which it was written, the different theological emphases within it and what it meant to its original hearers. It is particularly convincing as some biblical texts tell us where new collections begin; others that their author has made use of existing works.

**Against**

Source criticism is dated. It belongs to a time when the theory of evolution was emerging and applies the theory to the Pentateuch. There is no proof of the existence of any of the four documents, JEDP. The method sometimes violates the apparent natural unity of a passage and completely rejects the idea that scripture may be divinely inspired. Many modern scholars prefer to view the Pentateuch as a literary unit. What matters is the authority of the Bible as the Word of God today.

- Q.2 (a) Examine a variety of ways in which God is portrayed in the Old Testament. [AO1 30]**

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

God is portrayed as being *immanent* but also *transcendent*: the two attributes are opposite but complimentary; God is both superior to and absent from his creation and yet present and active within the universe; his immanence is seen in his activity within nature, with humans, and in history; his transcendence in that he can never be fully grasped with our finite minds and experiences (Genesis, Exodus, Isaiah); God as *Creator* (e.g. Genesis, Psalms, Isaiah), *Deliverer* (e.g. Exodus, Joshua, Jeremiah), *Judge* (Genesis, Hosea, Amos), *Holy One* (e.g. Exodus, Isaiah). Expect a definition of each concept and some comment on relevant examples.

- (b) ‘Old Testament concepts of God are irrelevant today.’ Evaluate the validity of this statement. [AO2 20]**

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

**For**

Old Testament writers wrote in response to the historical circumstances of their age, which are no longer pertinent. There are problems with most of the concepts: a divine being who is both immanent and holy (wholly other) defies logic; a divine Creator defies scientific theory; a divine Judge defies the concept of a loving God; a divine Deliverer defies natural law and is, in any case, noticeable by his absence in most human crises, e.g. the Holocaust. The Old Testament God seems sometimes to be rather petty, localised deity, interested only in Israel; sometimes the descriptions of him are anthropomorphic.

**Against**

Christianity and Islam have adopted the concepts, but have adapted them to their own beliefs, e.g. in Christianity, God delivers people not from an earthly enemy, but from sin and death. God cannot be expected to conform to logic. Both faiths find inspiration in the concepts of God in such richly metaphorical passages as Genesis 1, Isaiah 6, Isaiah 40 and Psalm 8. Scientific theories about the origin of the universe remain unproven. God’s judgement is always a direct, calculated response to sin and does not, therefore, violate his love.

**Q.3 (a) Examine similarities and differences between the prophets Elijah and Elisha. [AO1 30]**

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

**Similarities:**

Both are northern prophets. Elisha inherits Elijah's mantle and becomes his disciple and successor. Much of Elisha's work replicates that of Elijah. Several of the miracles performed by Elijah are performed also by Elisha, including the multiplication of oil and bread and the resuscitation of the Shunammite woman's son. Both prophets interact with the rulers of their day – Elijah with Ahab and Jezebel, Elisha with Jehoram of Israel and Jehoshaphat of Judah. When Elijah ascends to heaven, Elisha calls out 'Father, father, Israel's chariots and horsemen!' When Elisha is dying, King Joash of Israel repeats the same words.

**Differences:**

Elijah is described as hairy; Elisha is bald. (2 King 1:8, 2:23) Elijah is dramatic and ruthless, a warrior-preacher; Elisha is lenient and forgiving, a statesman-prophet. Elijah's defeat of the prophets of Baal was a major event in the religious history of Israel. However, Elisha, who anointed Jehu king of Israel and Hazael king of Aram, had a more long-term effect on her political history. Elijah often acts alone, while Elisha seems to belong to a guild of prophets and has a servant, Gehazi.

The Elisha narratives may be a 'spoof' on those of Elijah (Elisha's miracles are often comical; his companions, 'the sons of the prophets', are dimwits who poison their own food and lose an axe head while chopping wood; he calls bears to kill youths for making fun of him).

**(b) 'The eighth century prophets were completely different from Elijah and Elisha.' Assess this view. [AO2 20]**

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

**For**

Classical prophecy begins with Amos and Hosea in the eighth century BCE. What is new about it is that it is written prophecy. It records the prophets' teachings, rather than stories about them. Its message has moved on. It is concerned with social justice and demands loyalty to Yahweh's choice of Israel as his people and Jerusalem as his dwelling place. While the people's apostasy will lead to doom and judgement, there is some hope that a remnant will be left. The teaching bears the roots of eschatology and apocalyptic literature.

**Against**

Just like Elijah and Elisha, the eighth century prophets receive the word of God. Like Elijah, some (e.g. Hosea) are called to suffer. They are all concerned with the purity of Israel's worship; they all speak to the present in the light of the future; they give direction and guidance; they correct and admonish; they confront the evils of their day, exposing corrupt leadership, announcing judgements and warning of danger; they advise kings, challenge the nation and initiate God's action. Elijah and Elisha, like the earlier prophets Samuel, Nathan and Gad (C11<sup>th</sup> – 9<sup>th</sup> BCE) represent a transitional stage from early prophecy to classical prophecy. There is no indication that any of them represent any new prophetic development. Their main role seems to have been to advise the king. Much of their work involves miraculous powers and their deeds and sayings have been chronicled by others.



- Q.4 (a) Explain how the main themes of either Jeremiah or Ezekiel were relevant to the times in which they lived. [AO1 30]

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

*Jeremiah's* message was that Judah faced disaster; he castigated the Judeans for forsaking God and turning to idolatry and advised them not to rebel against Babylon. He was accused of defeatism and treason and felt disgusted with his life. Having witnessed the fulfilment of his prophecy he emphasised the temporary nature of the destruction and the consolation to be found in a new covenant and the nation's return to its land. The message responded to events under kings Josiah, Jehoahaz, Jehoiachin, Zedekiah, and the brief rule of Gedaliah whose assassination in 585 BCE led to the city's destruction by the Babylonians. *Ezekiel's* message was relevant to the Jews in exile in Babylon. It is separated into two distinct sections. Chapters 1-24 contain his prophecies before the final fall of Jerusalem in 587, in which he condemns the Jews for rebelling against God and warns them that judgement day is coming soon. In Chapters 25-48, written after the fall of Jerusalem, he delivers good news, pronounces doom on the nations that have destroyed Judah and promises the exiles that they will one day return to Jerusalem.

- (b) 'The prophet was more concerned with the nation than with individuals.' Assess this view with regards to either Jeremiah or Ezekiel. AO2 20]

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

**For**

**Jeremiah** was called to announce the destruction of Judah. God was about to undo all that he had done for his people since the day he brought them out of Egypt. The judgement will be collective, but beyond the judgement would come restoration. **Ezekiel** directs some of his message at the nation, e.g. the vision of the dry bones, where God informs Israel that it will again be a nation.

**Against**

For **Jeremiah**, God is concerned with individual people and they are accountable to him. The New Covenant will be written on people's hearts. **Ezekiel** emphasises 'a new heart and a new spirit', and that individuals are responsible for their own moral actions. In both cases, credit reference to the sour grapes proverb.

**SECTION B**  
**Studies in 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) Examine the worship practices of the early Christian community in Jerusalem. [AO1 30]**

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

The worship appears to have been influenced by:

- (i) **The Pentecost experience:** unmistakable manifestations of the Holy Spirit's presence, e.g. speaking with tongues, prophecy, signs and wonders, including healing.
- (ii) **Judaism:** the first Christians were Jews; they continued to gather in the Temple for daily prayer. They 'devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers', which reflects the worship conducted in the synagogues of the time, where Jews gathered to receive instruction in the Scriptures from their elders. The apostles interpreted the Scriptures to proclaim their belief in Jesus as the promised Messiah. As they could not celebrate the Lord's Supper in the Temple, it seems that they gathered there for daily prayer and on the Jewish Sabbath (Saturday) and then again elsewhere on Sunday to break bread.

- (b) 'The early Christian community was a united community'. Assess this view. [AO2 20]**

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

**For**

It was united in its beliefs (the apostles' teaching) its worship practices (baptism, the breaking of bread, the prayers) its communal life; its connection with Judaism. It was a community of fellowship, a happy community and a community of people whom others liked.

**Against**

There were tensions:

- (i) With Judaism: Christianity believed that Jesus was the Messiah; Judaism did not.
- (ii) Within the community itself, e.g. between those who voluntarily submitted to its discipline (e.g. Barnabas) and those who resisted (e.g. Ananias and Sapphira) between Jerusalem Jews (Hebrews) and Greek Jews (Hellenists).

**Q.2 (a) Examine Peter's teaching on the resurrection in his sermons in the Book of Acts. [AO1 30]**

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

- (i) **On the day of Pentecost** (Acts 2.14-36) he proclaims that the leaders of the Jewish religion put Jesus to death, but God has raised him from the dead; this event is prophesied in Psalm 16:10 where, since David was obviously not speaking of himself, he must have been speaking of 'this Jesus, whom you crucified'. Because God has raised Jesus from the dead, Jesus must be greater than David. Indeed, David acknowledges this in Psalm 110:1, where he refers to Jesus as 'my Lord'. Therefore, the Jews should know 'with certainty' that God has made Jesus both Lord and Messiah.
- (ii) **In his sermon to Cornelius** (Acts 10:4-43) he declares that God shows no partiality: he accepts anyone who fears him; the listeners know of Jesus' ministry following the baptism of John; God had anointed him with the Holy - Spirit; he went about doing good and healing people; the Jews put him to death; God raised him up on the third day, and allowed him to appear to certain people; Jesus has commanded these people to testify that he is the one set aside by God to be judge of the living and the dead; all the prophets testify about him; everyone who believes in him received forgiveness of sins through his name.

**(b) 'Peter's sermons in the Book of Acts were written by Luke.' Assess this view. [AO2 20]**

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

**For**

Luke was writing at a time when it was common practice among historians to compose speeches and attribute them to others. The speeches made in Acts by both Peter and Paul have a uniform structure:

- (i) A direct address to the listeners.
- (ii) A call for attention.
- (iii) A quotation from scripture.
- (iv) A proclamation of the life of Jesus.
- (v) A scriptural proof of his messiahship.
- (vi) A call to repentance.

The sermons could not have been recorded when they were delivered. Luke was writing the standard apostolic sermon.

**Against**

The speeches make extensive allusion to the Old Testament, which does not reflect Luke's usual literary style. They are only summaries (see Acts 2:40 'and he testified with many other arguments') but they use similar words and ideas to those in Peter's epistles, e.g. Acts 3:6 quotes Peter as saying: 'I have no silver or gold'; cf. 1 Peter 1:18, 'not with perishable things like silver or gold'. Peter was preaching the standard apostolic sermon.

**Q.3 (a) Examine the role of the apostles in the New Testament church. [AO1 30]**

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

The word 'apostle' (Greek *apostolos* = 'a sent one') denotes the chosen group of men sent by Jesus to take his message to the world. The New Testament mentions at least fifteen major apostles (the original twelve disciples, minus Judas Iscariot; Matthias, James, Barnabas and Paul) but there are others, e.g. Andronicus, Junias, Silas, Timothy, Epaphroditus, Apollos. Apostles had to have certain qualifications:

- (i) Having accompanied Jesus in his ministry (this is where Paul fell short).
- (ii) Having been a witness to the resurrection.
- (iii) Having the ability to perform miracles. Paul lists the apostles as 'first' in importance in the church. They have been chosen personally by Jesus (cf. Jesus appoints Peter to hold the keys of the kingdom of God and be the rock on which the church will be built). Their words carried divine and absolute authority in both doctrinal and administrative matters. The early Christian community was 'devoted' to their teaching; they administered discipline; they were entrusted with church's financial matters; they took steps to settle disputes; they appointed others to help them, e.g. the seven deacons.

**(b) 'The New Testament church had a three-fold ministry.'**  
**Evaluate this statement.**

**Candidates are likely to include some or all of the following, but other relevant points will be credited. [AO2 20]**

**For**

Candidates may argue:

- (i) That the first layer was the apostles; the second, elders/bishops; the third, deacons.
- (ii) That the three layers were: bishops (*episkopoi*) who were overseers; elders (*presbyteroi*) who were responsible for local congregations and deacons (*diakonoï*) who attended to practical, everyday matters. The beginnings of this structure are to be seen in Paul's Letters. Paul leaves Timothy in Ephesus and Titus in Crete to oversee the local church and commands them to ordain others to assist them.

**Against**

There is no distinction in the New Testament between the offices of bishop and elder. There were only two layers of ministry – elders/bishops and deacons. However, there were several other church offices, including prophets, evangelists, pastors, teachers, speakers of wisdom and knowledge. Others possessed the gifts of faith, healing, working miracles, discernment of spirits, speaking in tongues and the interpretation of tongues.

- Q.4 (a) Examine Jesus' teaching on divorce in the passages that you have studied. [AO1 30]**

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

In Mark 10:11-12, the teaching is clear: a man who divorces his wife and marries another is committing adultery, as is a woman who divorces her husband and marries another. In Matthew 5:31-32, the teaching is not unequivocal. Jesus quotes Deuteronomy to declare that a man is permitted to divorce his wife 'on the grounds of unchastity' (Greek, *porneia*). The teaching is a response to the debate at the time as to the meaning of the Deuteronomic phrase 'something objectionable'. The school of Hille interpreted the words widely; the school of Shammai interpreted them very strictly. Jesus seems to side with the school of Shammai, although the word that he uses is 'unchastity' (*porneia*) not 'adultery' (*moichaō*). *Porneia* denotes any sexual irregularity before or after marriage. In Matthew 19:1-12, Jesus argues that divorce had never been part of God's intention. It was Moses, not God, who had allowed divorce. He again cites the 'exception clause', but appears to imply that celibacy is exalted above marriage, albeit that not everyone can accept this.

- (b) 'Jesus' teaching on divorce is irrelevant today.' Assess this view. [AO2 20]**

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

**For**

The Bible is old-fashioned. Why assume that marriage is for life? Modern Christian teaching does not strictly follow biblical teaching. Protestant denominations allow their members to divorce. They also allow them to re-marry, as Protestants believe that God forgives and offers a second chance. In the Roman Catholic Church, an annulment is possible in some cases.

**Against**

Marriage is sacred; it is a covenant made by two people before God and cannot be broken. To commit adultery is still considered to break the marriage vow. The Roman Catholic Church does not allow its members to divorce, and Protestant denominations discourage it. Christians consider Jesus' words to be authoritative.

**GCE RELIGIOUS STUDIES  
RS3 CHR - STUDIES IN CHRISTIANITY**

**MARK SCHEME - SUMMER 2015**

**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) Examine the role of the Christian Church. [AO1 30]**

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

The role of the Church is to make present the mediation of Christ and the gifts of the Holy Spirit, so that Christians might live perfectly in one family as the children of God. It does this primarily through public worship and the administration of the sacraments. It points to the kingdom of God (*sign*), and works for peace, charity, fair trade, overseas mission etc. to bring about the justice and mercy that God intends for all creation (*instrument*). It is the agent of the *missio Dei*. It exists as '*the sacrament*' of the risen Christ. It is a sign of the presence of the glorified Jesus. Through it people make contact with the risen Christ and God's saving grace. Just as the Word of God came to earth in the person of Jesus, so Jesus exists on earth today in the members of his Body. Credit also references to the church as institution, community, conscience of society, establishment, arm of or critic of the state, etc.

**(b) 'The Christian Church is more concerned with theology than with people.' Evaluate this statement. [AO2 20]**

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

**For**

Some of the Church's pronouncements seem to be extremely conservative (e.g. on the ordination of women, birth control etc.) There is certainly concern with theology and the correct interpretation of Scripture. In Jesus' teaching, the commandment to love people comes second to the commandment to love God. Love for people is a way for Christians to show their love to God who loved them enough to give them his only Son as their Saviour. This means accepting the Church's unique teaching about the saving work of Jesus achieved through his life, death and resurrection.

**Against**

Christianity puts love of people into practice through fair trade, charity work, pursuit of peace, care for the environment etc. For many Christians, this is far more important than theology, and follows the key teaching of Jesus not simply about refraining from activities that hurt another but for positive action that benefits another. This teaching is not, however, unique to Christianity.

**Q.2 (a) Examine the concept of Jesus as the Suffering Servant. [AO1 30]**

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

The Servant Songs are four poems in the Book of Isaiah which describe the Servant as God's agent who will bring justice to earth. The first (42:1-4) portrays him as a king, but a king who does not use force; the second (49:1-6) as a prophet, who will be a light to the Gentiles; the third (50:4-9) as an abused teacher and learner whom God will vindicate. The fourth (Isaiah 53) states that the Servant intercedes for others, vicariously bearing their punishments and afflictions, and is posthumously vindicated by God.

The Servant is not identified, but his death was:

- (i) *substitutionary*: he took up our infirmities, carried our sorrows, etc. and by his wounds we are healed;
- (ii) *atoning*: he was pierced for our transgressions, the Lord laid on him the iniquity of us all;
- (iii) *propitiatory*: it turned away God's wrath against us.

Judaism sees in him a representation of Israel. There is no unified Christian view. Some Christians would assert that the Servant's role was fulfilled only in Jesus, who died an atoning, substitutionary, propitiatory death. Others focus on the Servant image in the towel and bread breaking incidents, and its association with what happened after the Last Supper, an understanding that can be linked with the Christus Victor theory of atonement.

**(b) 'The concept of Jesus as the Suffering Servant is irrelevant today.' Assess this view. [AO2 20]**

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

**For**

All images of Jesus are irrelevant to those who consider him unimportant. The specific Servant image is irrelevant to those who reject sacrificial ideas or prefer other images such as liberator or hero. Others, who are unaware of Old Testament texts, might think that interpretations of Jesus in Old Testament terms make little sense. They do not address modern debates about the Jesus of history / the Christ of faith, incarnation as historical fact / symbolic myth, etc.

**Against**

Christianity is an Abrahamic religion that includes the Old Testament in its holy scriptures; these concepts enrich the understanding of Jesus to those familiar with those scriptures. They also demonstrate how early theologians sought to interpret Jesus. The Servant image is relevant to those who applaud service or are encouraged by the thought of the compassion of one who has suffered.

- Q.3 (a) Explain why some women have felt excluded from the Christian Church. [AO1 30]**

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

Although there are, in the history of Christianity, women saints, evangelists, teachers, healers, preachers, apologists, hymnists and theologians, women have often felt that the Scriptures reflect male experience. Theological language was fixed in the era of the early patriarchy. It identified God as male and excluded women from participation in that image. There has been traditional opposition to the ordination of women to the priesthood and episcopate. The opposition is based on scripture (especially some Pauline passages, e.g. 1 Timothy 2:11-15 and 1 Corinthians 14:34-35) and on custom. The *Orthodox Church* does not ordain women; its stance has aroused little controversy; neither does *the Roman Catholic Church*, although there are some Catholics who argue that it should; *the Anglican Church* is divided: all Anglican Churches in Britain now ordain women to the priesthood, the Church of Ireland and the Episcopal Church of Scotland allow their ordination as bishops; in 2013 the Church in Wales also voted in favour of women bishops, the Church of England followed in 2014; in *Lutheran* denominations, all clerical positions have long been open to women (e.g. the Church of Denmark allowed women bishops as long ago as 1948) in most *Protestant* denominations, there is no church position that a woman cannot occupy.

- (b) 'Jesus' gender is not important.' Evaluate this statement. [AO2 20]**

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

**For**

All that matters is that he was God incarnate, God in human flesh. What is important is not his maleness, but his humanity. To emphasise his gender is to risk the charge that incarnation Christology does not address women: if Jesus could not experience being female, then how can females be redeemed?

**Against**

To dismiss the fact that Jesus was male is to ignore what little historical information we have about him. To argue that all that is important is his saving work (his death and resurrection) is to divorce the Jesus of history from the Christ of faith.



**Q.4 (a) Examine the main themes of Liberation Theology. [AO1 30]**

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

Liberation theology is a radical movement that originated in South America as a response to the poverty and the ill-treatment of ordinary people. It is encapsulated in Leonardo and Clodovis Boff's statement that 'we can be followers of Jesus and true Christians only by making common cause with the poor and working out the gospel of liberation.' The church should be a movement for those denied their rights, plunged into poverty and deprived of their status as human beings. The poor should take the example of Jesus and use it to bring about a just society. Most controversially, the church should ally itself with the working class to bring about social change. Some radical priests became involved in politics and trade unions; some aligned themselves with violent revolutionary movements; some showed their solidarity with the poor by moving from religious houses into poverty-stricken areas. Pope John Paul II, who was so opposed to the communist regimes in eastern Europe that he could not sympathise with priests in Latin America who were working with communist revolutionaries, dealt severely with the movement. He was criticised for closing institutions that taught Liberation Theology and for removing or rebuking its activists, such as Leonardo Boff and Gustavo.

**(b) 'Liberation Theology is a modernised form of Jesus' teaching.' Assess this view. [AO2 20]**

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

**For**

The gospels are obviously biased in favour of the poor, and there is a Christian imperative to feed the hungry, give drink to the thirsty, clothe the naked. Jesus not only championed the underprivileged, but also opposed the corrupt religious establishment of his day.

**Against**

Political action turns the church into a secular institution and robs the Christian faith of its power to free all human beings from sin. The image of Jesus as a revolutionary is inconsistent with the Bible and the Church's teachings. The Church's business is to bring about the Kingdom of God, not to create a Marxist Utopia.

**GCE RELIGIOUS STUDIES (A2)  
RS3/ER: STUDIES IN EASTERN RELIGIONS**

**MARK SCHEME - SUMMER 2015**

**SECTION A: STUDIES IN BUDDHISM**

**Q.1 (a) Examine the teachings to be found in the Vinaya.**

Candidates may include some of the following points but any relevant points will be credited.

The Vinaya Pitaka is one part of the Tripitaka – otherwise known as the Pali Canon. It comprises two sets of discourses dealing with (a) rules for monks and nuns, and (b) the organisation of the sangha. The rules are preceded by stories telling how the Buddha came to lay them down, and followed by explanations and analysis. The Suttavibhanga deals with the conduct of individual monks and gives the 227 rules for monks (and the 311 rules for nuns) dealing with the eight classes of offenses, and the four rules which, if broken, result in expulsion from the sangha (murder, theft, sex, falsely claiming supernatural powers), and other categories of rules, as well as the protocols if they are contravened. The Khandhaka contains the rules governing the institutional organisation of the Sangha, such as initiation, retreats, rules about dress and possessions, the fortnightly uposatha recitation, how to deal with schisms and debate, etc. The Vinaya is thought to have been a relatively early construction within the Buddhist sangha, though there is some debate about when it was finalised. The community of monks and nuns in the Buddha's time was considered not to need a Vinaya.

**[AO1 30]**

**(b) Assess the view that Mahayana Buddhism has abandoned the rules for the sangha.**

Candidates may use the following arguments but any relevant points will be credited.

**In favour of** the statement candidates may argue that:

- The Buddha founded the monastic sangha, so in developing lay Buddhism, the Mahayana tradition is 'abandoning' the Buddha's teachings.
- The monastic sangha has preserved the teachings through oral recitation, so without the monastic sangha it is unlikely that Buddhism would have been preserved or developed, and deviating from a monastic sangha is abandoning something important.
- Many Mahayana traditions do have monastic sanghas.

**Against** the statement candidates may argue that:

- The introduction of ideas such as original enlightenment, enlightenment in this-body, and Buddha-nature, meant that anyone, not just the monastic sangha could attain enlightenment. Thus lay Buddhism developed, and became particularly popular in East Asia.
- Buddhism changes whenever it enters a new culture, so the development could be seen positively rather than negatively.
- Buddhism is not bound by a particular authority which demands a monastic sangha.
- The ordination line for nuns was broken by historical accident anyway, yet women still practise the Buddhist life.
- Buddhism is about its core teachings of enlightenment, wisdom and compassion and meditation, rather than rules for a monastic sangha.
- The Sanskrit scriptures contain a vast body of work beyond that of the Pali Canon.

**[AO2 20]**

**Q.2 (a) Examine the notions of buddha-nature and enlightenment for all.**

Candidates may include some of the following points but any relevant points will be credited.

Buddha-nature and enlightenment for all are philosophical concepts from the Mahayana tradition. Rooted in Nagarjuna's Madhyamika notions of the radical interdependence of nirvana and samsara, the Lotus Sutra explains that all beings, indeed all phenomena, have the Buddha-nature, are already inherently enlightened. The task of the Buddhist is to uncover that truth rather than to develop it. Thus individuals are already, at the level of ultimate truth, Buddha and enlightenment is not a far off goal, but an inherent potentiality. This means that enlightenment is not restricted to a monastic sangha, nor is it restricted either by gender or any other social marker. Candidates may include references to Trikaya

**[AO1 30]**

**(b) 'The notion of enlightenment for all is not consistent with the Buddha's teaching.' Evaluate this view.**

Candidates may use the following arguments but any relevant points will be credited.

**In favour of** the statement candidates may argue:

- The Pali Canon is thought to represent the closest to the Buddha's teaching, and it does not offer a philosophy of enlightenment for all, rather it values the path of the arhat, considered to be rare.
- The historical Buddha is considered to be unique in this epoch.
- Enlightenment for all is a teaching primarily offered by the Lotus Sutra – which is unlikely to represent the words of the historical Buddha.

**Against** the statement candidates may argue:

- Enlightenment for all is an egalitarian teaching consistent with the Buddha's overall teaching to strive onwards towards enlightenment.
- Enlightenment for all is central to the Mahayana concept of sunyata, and the mutual identity of samsara and nirvana, seen as a logical extension of the Buddha's teachings.
- Bodhisattvas have vowed to bring all beings, not just some beings to enlightenment. The Buddha is sometimes seen as a bodhisattva.
- The Buddha said test the teaching. Buddhism is not a 'revealed' or creedal religion.
- Mahayana represents Theravada narrowness as a skilful means appropriate to that epoch.

**[AO2 20]**

**Q.3 (a) Explain the meaning and significance of three Buddhist practices.**

Candidates may include some of the following points but any relevant points will be credited.

A *koan* is a statement (not technically a riddle) which cannot be solved by rational thought, designed to jettison the adept beyond the kind of unenlightened discriminative thinking which keeps him or her trapped in samsara. They are normally given by a Zen Master, and contemplated during meditation in the Rinzai Zen tradition. The *nembutsu* is the expression of gratitude 'Namu Amida Butsu' (I pay homage to Amida Buddha) made by members of the Pure Land Schools, for the work done for them by Amida Buddha in creating the Pure Land where they can become enlightened after death. The *daimoku* is the mantra changed by members of the Nichiren schools 'Namu Myoho Renge Kyo' (I go for refuge in the Lotus Sutra). Because the Sutra contains all the truth required to attain enlightenment, and chanting its name encapsulates its contents, it puts the devotee in touch with the ultimate law of the universe. The *gohonzon* is a sacred scroll, usually inscribed with the characters of the daimoku, enshrined as an object of worship in the temples and homes of Nichiren adherents, and seen as embodying the inner Buddha-nature of all. Meditation is a practice widely used in Buddhism, the Buddha himself used it and there are several different kinds and different approaches. Candidates may name some. *Mudra* is the use of symbolic hand-gestures designed to convey and to manifest the qualities of enlightened beings. *Mandala* are integrated diagrams of the path to enlightenment and Buddhahood for use in contemplation. *Mantra* are phrases which when chanted manifest the qualities of enlightened beings.

[AO1 30]

Maximum of Level 5 if three are not included. Candidates may choose practices which are not listed in the specification.

**(b) 'Buddhists should practise only those practices taught by the Buddha.' Assess this view.**

Candidates may use the following arguments but any relevant points will be credited.

**In favour of** the statement candidates may argue:

- Theravada Buddhists see their practices as having been taught by the Buddha.
- That the Buddha has great authority in Buddhism not just as a teacher but as an inspiration and model for the path.
- That without the Buddha there would be no dharma and sangha, so the Buddha is central and his teachings may be seen as superior by some.

**Against** the statement candidates may argue that:

- The Buddha said 'test the teachings'.
- Mahayana Buddhism developed the idea of skilful means – methods must suit circumstances.
- The historical Buddha is not central in all forms of Buddhism.
- Attainment is more important than methods.

[AO2 20]

**Q.4 (a) Examine the history and lifestyle of any two Buddhist groups in the UK.**

Candidates may include some of the following points but any relevant points will be credited.

Expect candidates to examine both the history **and** the lifestyle of two groups. If only history or only lifestyle are referred to then a maximum of level 5 can be achieved.

Several groups are named in the specification, but candidates may pick groups outside of this list. In accounts of history expect accurate naming of founders/significant figures, their exposure to Buddhism, and their vision for Buddhism in the West. In accounts of lifestyle expect (where appropriate) differentiation between levels of ordination, accounts of daily practice, moral orientation, work ethics where appropriate (e.g. right livelihood), attitudes to commitment, meditation, practice, attitudes to other Buddhist groups.

**(b) ‘Buddhism is popular in Britain because it is a religion of personal experience.’ Evaluate this view.**

Candidates may use the following arguments, but any relevant points will be credited.

**In favour of** the statement candidates may argue:

- The Buddha’s own story emphasises his own personal experience, of dukkha, meditation and enlightenment.
- The Buddha asked his followers to test the teachings.
- It could be argued that British people value individual judgement in religious matters.
- It could be argued that British people value the positive personal effect of practicing Buddhism (especially meditation).

**Against** the statement candidates may argue:

- Buddhism is as institutionalised as any other religion, the emphasis on personal experience is a very western interpretation.
- Other features of Buddhism may account for its popularity: no need to believe in God, western Buddhism appears liberal in matters of sexuality, emphasis on wisdom, compassion, loving-kindness, peace, meditation etc.
- Although numbers are increasing, a very tiny proportion (0.5 – 1%) of the UK population identifies as Buddhist – so is it that popular?

**[AO2 20]**

## SECTION B: STUDIES IN HINDUISM

### Q.1 (a) Examine Indus Valley religion and society.

Candidates may include some of the following points but any relevant points will be credited.

Expect candidates to outline the archaeological findings at Harrapa and Mohenjo Daro; namely, figurines suggesting worship of the mother goddess, the great bath, possibly suggesting ritual purity activities, possible fire-altars, stepped mounds which may suggest temples, seals depicting animals, possibly animals, possibly objects of worship, and the proto-shiva seal, and also burials with possessions suggesting belief in afterlife. Mention may be made of the evidence of an agrarian society (possible grain store) and of urbanisation and sanitation. Indus Valley Culture was a literate society but the script is undeciphered. **[AO1 30]**

### (b) 'The Aryan Culture was totally different from the Indus Valley Culture that it replaced.' Evaluate this contention.

Candidates may use the following arguments but any relevant points will be credited.

**In favour of** the statement candidates may argue:

- The advent of the Vedas.
- The Sanskrit language.
- The caste system.
- Male gods in pantheon.
- Sacrificial religion.
- Hunter culture rather than agricultural.

**Against** the statement candidates may argue:

- Indus Valley Culture was also a literate culture.
- Features such as the great bath suggest ritual bathing, relating to notions of ritual purity.
- Grave goods suggest belief in afterlife.
- Possible continuity if proto-shiva is Rudra. **[AO2 20]**

**Q.2 (a) Examine the ways in which Krishna is portrayed in the Bhagavad Gita.**

Candidates may include some of the following points but any relevant points will be credited.

Expect candidates to focus on the theme identified in the question, not merely to recount the story of the Gita. Krishna has a variety of roles. He is first depicted as Arjuna's companion and charioteer. He is also depicted as Arjuna's counsellor and teacher. Furthermore he is understood to be an avatar, who is to be worshipped, and who has descended to the human realm because it is threatened by evil. He is also understood to be Vishnu, and also Brahman (theophany in chapter 11). **[AO1 30]**

**(b) 'The only possible interpretation of the Bhagavad Gita is as an historical account of actual events.' Evaluate this view.**

Candidates may use the following arguments but any relevant points will be credited.

**In favour** of the statement candidates may argue:

- That the Bhagavad Gita is understood at face value by millions of Hindus as an historical event in which Krishna's teachings about karma and bhakti were given to Arjuna.
- There may be particular sectarian ways of reading the Bhagavad Gita (such as in ISKCON) which assume historicity.

**Against** the statement candidates may:

- Explain that the Bhagavad Gita is smriti literature, so it does not have the status of sruti, and interpretation may be more free.
- A common understanding of the account of the battle is as a metaphor for the soul's relationship with God and the struggle to observe varnashramadharmā and overcome evil impulses. Sometimes the battle is seen as the soul, and sometimes Arjuna is seen as the soul. **[AO2 20]**

**Q.3 (a) Examine the significance of the life and work of A.C. Bhaktivedanta Swami Prabhupada.**

Candidates may include some of the following points but any relevant points will be credited.

A.C. Bhaktivedanta Swami Prabhupada was born in 1896 in Calcutta, India. He first met his spiritual master, Bhaktisiddhanta Sarasvati Gosvami, in Calcutta in 1922, and Prabhupada was enjoined to take Vedic knowledge to the West. At the age of fifty-four, he retired from married life to devote more time to his studies and writing in Vrindavan. He became sannyasa in 1959, and wrote his multivolume translation and commentary of the Srimad-Bhagavatam (Bhagavata Purana). In 1965, he went to the US. When he first arrived in New York City, Prabhupada was practically penniless. However, he established the International Society for Krishna consciousness in July of 1966, which grew within a decade to a worldwide confederation of almost one hundred asramas, schools, temples, institutes and farm communities, both in the US and India. The Bhaktivedanta Book Trust, established in 1972 exclusively to publish his works has become the world's largest publisher of books in the field of Indian religion and philosophy. In the last ten years of his life, in spite of his advanced age, Prabhupada travelled on lecture tours that took him to six continents. He died in 1977. ISKCON remains one of the most visible expressions of Vaishnava Hinduism in the world. [AO1 30]

**(b) 'ISKCON is a modern movement with little connection to traditional Hinduism'. Assess this view**

Candidates may use the following arguments but any relevant points will be credited.

**In favour** of the statement candidates may argue:

- ISKCON's roots are in the 1960's interest in eastern spiritualities. Prabhupada was recruiting devotees in the 60s, and they became very much associated with the Beatles in the UK, with George Harrison buying Bhaktivedanta Manor for them.
- Their presence on the streets of cities, singing Krishna's name, associates them with modernity as does their critique of the norms of materialist society.

**Against** the statement, candidates may argue that:

- The lifestyle of the householder is traditional and quite difficult to preserve in the modern world; strict segregation of the sexes, abstention from alcohol, vegetarianism, pacifism, complicated rules about ritual purity.
- Their critique of modern society links them to other movements within Hinduism.
- They could be described as strict Hindus, and those simply seeking the spirit of modernity would be hardly likely to join them, as the commitment would be too challenging.
- They make a significant and relevant contribution to educational resources in Hinduism.
- Most converts these days are ethnically Indian. [AO2 20]



**Q.4 (a) Examine the religious and social roles of women in Hinduism.**

Candidates may include some of the following points but any relevant points will be credited.

Candidates should explain that women are expected to oversee the worship in the home. They have a religious duty to have a family, preferably sons. They are required to support their husbands in the performance of his varnadharma (this is their dharma – stridharma), thus assisting him in providing hospitality, caring for aging parents, supporting charitable work. They are required to bring up the children to understand their dharma and religious duties. If they are widowed or divorced, they have no religious duties and become inauspicious. Social roles are changing especially as India becomes urbanised and developed. The Indian Women's Movement has made great strides, and numerous reform groups within Hinduism (such as the Swaminarayan movement) have dedicated themselves to the uplift of women, especially widows.

Max Level 5 if only 'religious' or 'social' addressed.

**[AO1 30]**

**(b) 'Discrimination against women in Hinduism can never change.' Evaluate this contention.**

Candidates may use the following arguments but any relevant points will be credited.

**In favour of** the statement candidates may argue that discriminatory practices are built in to Hinduism:

- A woman's dharma is still defined by her marital status. Without a husband she is inauspicious.
- Male children are a blessing and female children a burden, economically and religiously.
- Ritual purity rules around menstruation and childbirth fundamentally oppress women.
- Practices such as female infanticide and sati could be taken as evidence that Hindu women are discriminated against.

**Against** the statement candidates may argue:

- That practices such as sati and female infanticide are now illegal, and they were never terribly widespread.
- Gender driven pregnancy termination is illegal.
- Widows may now remarry.
- The Indian Women's Movement is growing, India; as an emerging super-economy interfaces with the west much more than it did, leading to western-style reform.
- Scriptures are being read in new ways that favour women.
- Women have a very high status in the home and the worship in the home.
- Reform groups within Hinduism have contributed much to women's rights.

**[AO2 20]**

## SECTION C: STUDIES IN SIKHISM

### Q.1 (a) Examine the significance in Sikhism of the Japji of Guru Nanak.

Candidates may include some of the following points but any relevant points will be credited.

The Japji Sahib consists of the Mul Mantra at the beginning followed by 38 hymns and a final salok at the end of the composition. The Japji appears at the very beginning of the Guru Granth Sahib. It is regarded as the most important Bani or 'set of verses' by the Sikhs and is recited every morning by all strictly practising Sikhs, especially those who have received amrit samskar. The word 'Jap' means to 'recite' or to 'chant'. 'Ji' is a word that is used to show respect. 'Ji' can also be used to refer to the soul. The Japji was composed by the founder Guru Nanak. [AO1 30]

### (b) 'The Japji is the best expression of Sikh beliefs.' Evaluate this view.

Candidates may use the following arguments but any relevant points will be credited.

**In favour** of the statement candidates may explain.

- How each statement of the Mul Mantra at the start of the Japji affirms Sikh monotheistic theology, the immanent and transcendent nature of God, the idea of grace, and the Guru.
- How this sums up Sikh beliefs about the nature of God and the relationship between God, creation and humanity.

**Against** the statement they may argue that:

- The Japji is not the only key text in Sikhism.
- It does not contain the material of the Rahit Maryada.
- It does not refer to the Khalsa.
- It is the work of only one of the Sikh Gurus.
- The whole of the Guru Granth Sahib is understood as the Guru for the Panth.

[AO2 20]

### Q.2 (a) Examine the consequences of Sikh identity of the Vaisakhi Massacre (1919), Partition (1947) and Operation Bluestar (1984).

Candidates may include some of the following points but any relevant points will be credited.

These three events have been central in the formation of a strong Sikh identity established in the face of waves of persecution. Expect candidates to explain each of these three events, including the political background and the effect on the Sikh community in each case calling for independence alongside Gandhi in response to the Vaisakhi massacre, the development of the Singh Sabha movement in response to British rule and calls for partition, the massive upheaval and refugee status of large parts of the Sikh community post-partition and the loss of holy sites.

The renewed call for self-determination in the Punjab after Operation Bluestar and the loss and damage to Sikh holy sites.

Max Level 5 if all three are not mentioned.

[AO1 30]

**Q.3 (a) Explain the relationship between the spiritual (piri) and the temporal (miri) in Sikhism.**

Candidates may include some of the following points but any relevant points will be credited.

Expect candidates to explain that, brought together by Guru Hargobind and symbolized by his two swords, that also feature in the symbol of the khanda, miri means temporal power, and piri means spiritual power. Based on the belief that God is immanent in everything, there can be no distinction between secular and spiritual. Every act in the world participates in the spiritual. Sikh governance is based upon spiritual principles. **[AO1 30]**

**(b) Assess the view that Sikhism offers a set of teachings which enable Sikhs to solve moral problems.**

Candidates may use the following arguments but any relevant points will be credited.

**In favour** of the statement candidates may:

- Point out the vast range of subject covered by the Rahit Maryada and Rahit Namas in many aspects of Sikh life.
- The role of the Rahit Maryada as the rules for the Khalsa set down by Guru Gobind Singh.
- The role of the Guru Granth Sahib in solving moral problems, and the practice of taking hukams.

**Against** the statement they may argue that:

- Not all Sikhs belong to the Khalsa, so the Rahit Maryada may not apply at all.
- Sikh text were written some time ago, and cannot anticipate every moral dilemma.
- The practice of taken a hukam may not be as reliable as consulting other authorities.
- Sikhs also see a role for personal conscience, making solving some moral problems a personal and complex matter. **[AO2 20]**

**Q.4 (a) Examine the relationship between religion and culture in British Sikhism.**

Candidates may include some of the following points but any relevant points will be credited.

In some British Sikh contexts there is a close relationship between religion and culture, in others the relationship is more tenuous. Some aspects of Sikh life may be observed but in a nominal way. As commitment to the Punjabi language decreases amongst second, third and fourth generation British Punjabis, access to religious beliefs through texts, practices and family relationships may diminish, and new, popular youth cultural ways of expressing Punjabi-ness are emerging through social media. Sikh Youth Movements such as the Sikh Youth Federation, Sikh youth camps and youth forums on the internet attempt to affirm the link between religion and culture. Caste-related marriage practice, understood as cultural rather than Sikh, continues to persist. A feature of British Sikhism amongst committed young people is the desire to purge Sikhism of its cultural accretions and bring it back to its roots in class and gender equality, and to extend that to equality in sexual orientation. **[AO1 30]**

**(b) Assess the view that there is no single Sikh identity in Britain.**

Candidates may use the following arguments but any relevant points will be credited.

**In favour** of the statement candidates may argue:

- Most British Gurdwaras are identifiable by caste, and Sikh communities are identifiable by caste.
- Young British-Punjabi people are finding new ways of expressing their identity. This may involve rejecting aspects of the religion which they associate with cultural accretion, such as caste endogamy and forced marriages, or it may involve rejecting religion entirely.
- There is a striking range of political views amongst British Sikhs in relation to calls for Khalistan.
- There are amritdhari and sahadhari Sikhs in the UK, making them visually diverse.
- There is no single authoritative Sikh voice in the UK.

**Against** the statement candidates may argue:

- The Sikhs are a clearly defined group in the UK; not Hindus and not Muslims.
- The use of the turban/five 'k's makes them distinctive.
- They are clearly defined by the veneration of the Guru Granth Sahib, their use of Gurdwaras, and the vows they commit to at the Amrit Ceremony.

**[AO2 20]**

**GCE RELIGIOUS STUDIES (A2)  
RS3WR: STUDIES IN WESTERN RELIGIONS**

**MARK SCHEME - SUMMER 2015**

**SECTION A: ISLAM**

**Q.1 (a) Explain the importance of fiqh within Islam. [AO1 30]**

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

- It is the human attempt to make sense of God's will on earth. Broadly relates to the purposes of the Pillars of Islam and the exposition of the Qur'an and Sunnah.
- A definition of fiqh as the "understanding" of the path of Islam as found in the Qur'an and therefore the will of God as to how a Muslim should live.
- Classes as a 'science', a serious discipline to establish principles for living.
- Maqasid al-fiqh deals with the five main purposes of understanding God's will in relation to: preservation of religion, life, lineage, intellect and property.
- Maqasid al-fiqh focuses more on ibadat (worship) and moral teaching, transforming a person's nature from within.
- It is the essential purpose and driving force behind the Shari'a.
- Usual al-fiqh is the practice of study in the origins, nature and application of Shari'a with particular reference to the four major sources of Shari'a.
- Reformers such as Tariq Said Ramadan (1962-) have understood the purpose of law as to be constantly reinterpreted and applied to a Muslim's own cultural background, drawing a distinction between that which is cultural and that which is religious.

**(b) 'The teachings within the Qur'an are relevant for all times.'  
Assess this view. [AO2 30]**

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

**In support**

- The teachings are the literal words and message of God.
- It is considered unique in its nature and authority.
- The teachings cannot be changed.
- The Qur'an highlights central doctrinal statements e.g. pillars etc.
- Offers essential guidance on public and private prayer, personal contemplation.
- Relevant because it gives religious, social, moral guidance and is still used in education.
- Imams use the Qur'an in the mosque and it is final point of reference for sermons.
- Madrassahs underline the importance of learning verses in Arabic as the living sacred language.

**Against**

- Increasingly secular societies divide religion and state, even in some Muslim countries.
- The Qur'an contains contextual materials specific to that time e.g. inheritance, immoralities of the time and trading.
- The Qur'an does not contain everything that is "relevant and eternal for all times". Principles need interpreting and applying through fiqh.
- Reformers would argue that the teachings can integrate culturally and create distinctive forms and expressions of Islam.

Candidates must address both 'eternal' and 'relevant' for marks above Level 5

**Q.2 (a) Examine distinctive Shi'a beliefs and practices.**

**[AO1 30]**

Candidates may include some of the following in their answer, but other relevant points will be credited. It must be noted that there are areas of overlap between belief and practice.

**Beliefs**

- The Shi'a belief that Ali should have been first caliph of Islam.
- The addition of Ali's name to the Shadadah.
- The belief that Ali is the source of hadith as well as Muhammad.
- The notion of suffering that emerges from Husayn ibn Ali's death and martyrdom e.g. Ashura.
- Focus on oppression of a religious minority that are disinherited from their status of the rightful heirs to true Islamic government.
- Divine qualities of the Imam.
- Imam's ability to interpret and 'add' to the Qur'an through esoteric knowledge.
- Tradition of succession of Imams each chosen by the previous one, who have religious and political authority.
- The belief in the Mahdi, the final hidden leader.
- Different beliefs of the fivers, severners and twelvers.

**Practices**

- The festival of Ashura at Karbala to mark the martyrdom of Husayn.
- Self-flagellation and self-mutilation as a mark of suffering and oppression.
- Extra pilgrimages.
- Compulsory nature of Khums (taxes) to fund religious hierarchy.
- Three daily prayers as opposed to five.
- Additional festivals e.g. birth of Ali.
- The permission to perform 'taqiyya' under persecution (concealing one's faith).
- Temporary marriage – 'muta'.
- 'Rawdahs', gatherings 40 days after someone's death.
- Focus on lesser jihad as the sixth pillar in response to oppression. An extremist trait.

Must be mention of both beliefs and practices, and some range, for marks above Level 5.

**(b) 'It is devotion to Husayn that make Shi'a Islam unacceptable to Sunni Muslims.' Assess this view.**

**[AO2 20]**

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

**In support**

- Ashura encourages iconic status for Husayn.
- It replaces the Sunni day of fasting in remembrance of Noah and Moses.
- The passion plays take focus away from God.
- The whole festival of Ashura is a reminder of the split between Sunni and Shi'a Islam.

**Against**

- There are many other features that make Shi'a incompatible e.g. addition of Ali to the Shahadah is tantamount at best to heresy and at worst to shirk. The special status given to the Imam. Practices associated with Shia Islam etc.
- To describe the acts as devotional is a misunderstanding. If this is the incompatibility then it is mistaken.
- The focus on the belief in suffering and associated practices are a legitimate expression of Islamic history and have nothing to do with compatibility.
- Shi'a has much in common with Sunni so as to refer to it as incompatible just because of the devotion aspect of Ashura is a misunderstanding of the broader picture.

**Q.3 (a) Examine the challenges of being Muslim in Britain. [AO1 30]**

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

- The personal challenge of religious self-discipline: following the Islamic path in the face of western values.
- Incompatibility of some ethical values.
- Disparities between Islamic family life, laws and traditions and that of accepted family life in Britain.
- Issues of modesty, dress and religious expression.
- Conflicts and challenges within education.
- The challenge of applying Shari'a law (higher law) to life that is governed by British law.
- The Practice of Ramadan.
- Difficulties in observing prayer at work, especially Friday prayers.
- Stereotypes surrounding Muslim identity, western misconceptions and negative media portrayals. Association with terrorism and the emerging Islamophobia.

**(b) 'It is not possible for a Muslim to assimilate to secular Britain.' Assess this view. [AO2 20]**

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

**In support**

- Most Muslims living in Britain are sceptical of western values and daily life.
- Recent events such as conflicts (9/11; 7/7/ Iraq/Afghanistan, etc.) have had their effect on Muslims living in Britain.
- Anti-Muslim reporting in the British press and lack of empathy towards all things Islamic within the media have made Muslims feel let down by modern society.
- Some Muslims have rejected assimilation and become more devout in direct response to the assimilation of others.
- Other Muslims may be radicalised to be in direct confrontation to secular society.
- The phrase 'British way of life' as a meaningless phrase, as Britain is a multi-faceted and diverse community and that no such need to assimilate is necessary.

**Against**

- Many Muslim individuals have successfully integrated into British society, becoming leaders within all circles of British life.
- The idea of a multi-cultural society does not mean complete assimilation, leaving behind all elements of Muslim identity, but to weave traditional values into modern-day life and its demands.
- There are many examples of how the difficulties Muslims may have in modern society have been overcome: they should illustrate this through exemplification of conflict in education, daily life, halal food, racism, etc.
- Difficulties are often resolved through a closer assimilation to secular society.
- Most Muslims living in Britain are British-born and, therefore, conflicts of identity between Muslim and British are common but not impossible to resolve.

- Q.4 (a) Examine the impact within Islam of the Karijite assassination of Ali.**  
[AO1 30]

**N.B. This is a very open question in that it is legitimate to interpret this question in two ways. The first is to assume reference to the historical split between Sunni and Shi'a and to focus an answer based solely around this. The second understanding would focus more on the nature of the Kharifites, although not a group extant today, and their extremist tendencies that have 'flavoured' some aspects of Islamic history up to and including today. Answers that deal with either or both understandings will be credited.**

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

- The history of the split between Sunni and Shi'a.
- The beliefs and practices associate with Ashura.
- The focus on suffering and oppression that has permeated both Shi'a and Sunni Islam.
- The Kharijite split and development of extremist views concerning non-believers.
- Some expansion of Kharijite teaching.
- Some have compared the Salafi movement within Islam to Kharinite fanaticism.

- (b) 'Lesser jihad is not an appropriate course of action in modern society.'**  
**Assess this view.** [AO2 20]

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

**In support**

- Although a relevant teaching for today as it is Quranic, there are other more appropriate and peaceful forms of direct action to take.
- It is open to misinterpretation and abuse by non-legitimate 'authorities'.
- Lesser jihad was historically contextual and should be left behind in the times of the Qur'an.
- The nature of warfare has changed so much that war today cannot be compared to ancient war and so it is not the same thing at all.
- Islam is a religion of 'peace'.

**Against**

- It is an active tenet of Shi'a Islam.
- It is Qur'anic and has been used by Muhammad. As the teachings of Qur'an are eternal and relevant for all times then so is lesser jihad.
- It is as appropriate as any 'just war theory' that is presented.
- It is appropriate as a last resort.
- It is appropriate as a deterrent.



## SECTION B: STUDIES IN JUDAISM

Answer *two* questions

- Q.1 (a) Examine Hasidic understanding of the function and status of the rebbe (saddik). [AO1 30]**

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

### Status

- Expect exploration of the rebbe as a spiritual guide or mentor, offering special prayers on behalf of individuals or community.
- The status of the rebbe or 85saddik (righteous man) as a role model for the behaviour of others.
- The status of priority in eating food, and the community's sustenance of the rebbe and his family, symbolic of the rebbe as the head of the wider 'family'.
- The ambiguity in understanding the status of the inherited role of rebbe; may rebbes leading luxurious lives in family dynasties whilst other rebbes adopted a more simple existence with money channelled to charities.

### Function

- An understanding that the most important function of the rebbe/85saddik is to teach the Torah and render decisions in Jewish law.
- The link with the Besht (Baal Shem Tov the founder of Hasidism) as a guideline for each rebbe, particularly in terms of the function of charismatic and enthusiastic leadership.
- The function of the rebbe as a figure of absolute authority reflecting his high status and power.
- The rebbe's function of absolute ruling in religious matters, with total submissions to him demanded by his followers.

Max Level 5 if answer does not address both function and status.

- (b) 'It is the great importance given to the rebbe that separates Hasidism from other forms of Judaism.' Assess this view. [AO2 20]**

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

### In support

- It was the development and scope of these individuals' influence that really identified that Hasidim.
- Even in the modern world differences between various branches of Hasidic Jews exist due to the leadership of their rebbe/85saddik.
- The scope of the influence of the rebbe/85saddik was central to that individual community: even to the point of individuals living in extreme luxury due to their inherited role.

### Against

- Other differences such as strict Torah adherence, dress and lifestyle, mystical understandings of God and meditation in worship are also distinctly Hasidic.
- The close-knit community and family relationships, as well as importance of large families would also serve to distinguish Hasidic life.
- Credit for arguments using a range of correct and relevant examples drawn from Hasidic lifestyle to highlight difference to other forms of Judaism.

**Q.2 (a) Explain the importance of Torah study as an expression of Jewish faith. [AO1 30]**

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

Historic nature of Torah exposition through Talmud and Mishnah.

- Torah study is the key science for identifying expectations of the Jewish faith (halakah).
- Individual Torah study encouraged in personal spiritual life.
- Role of personal Torah study in key rite of passages, especially bar/bat mitzvah.
- Role of Torah study by the community in festivals and religious rituals.
- Key aspects of Jewish law exposed in the Torah.
- The most significant narratives for Jewish history and faith in relation to covenant are contained in the Torah, e.g. of the Covenant, the events of the Exodus, the story of Creation, etc.
- Candidates may also approach the question through the various ways in which the Torah is interpreted and applied. Whilst this is relevant, an answer that focuses solely on this aspect will not achieve the higher levels of response.

**(b) 'It is Torah study that maintains the survival of Judaism.' Assess this view. [AO2 20]**

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

**In support**

- Awareness of and adherence to the mitzvot is central to the survival of Judaism.
- Traditions, festivals and rites of passage are maintained for all generations.
- Ethical and family values are promoted.
- Reminder of the covenant relationship.
- Encourages religious community cohesion and identity.
- Torah study is applied to modern day living.

**Against**

- Scriptures are dated.
- All commandments cannot be adhered to in a modern world.
- Survival of which Judaism – Orthodox, Reform?
- Less focus on religious laws today.
- There are other aspects of Judaism that ensure survival e.g. identity.

**Q.3 (a) Examine different understandings of what covenant means to Jews today. [AO1 30]**

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

- Definition of 'brit' – pledge of agreement and obligation between two parties, a bond, usually accompanied by a 'sign'. This is the backbone of the Jewish belief system underlining the relationship that Jews have with God as his chosen people.
- There are three historical understandings of covenant: Sabbath, rainbow and circumcision.
- Sabbath – Jews are the obedient party and are identified through absolute monotheism.
- Rainbow – Jews are identified by their righteousness.
- Circumcision – often seen as the physical sign of identity.
- All identity with the covenant of Abraham and Jewish identity is traced back to the father of the nation.
- The Jewish people understand their identity as being governed by the covenant relationship between God and themselves as reflected in all aspects of Jewish life today.
- The Mosaic covenant identify the Jews as people of the law and law is adhered to today.
- The theme of covenant runs throughout Jewish history and is integral to modern Judaism.
- 'Different understandings' may be explored through the different types of covenant or 'different understandings' of one particular type of covenant, e.g. Mosaic covenant of law.

**(b) 'Matrilineal descent is the only thing that really matters in defining Jewish identity.' Assess this view. [AO2 20]**

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

**In support**

- Traditional teachings.
- Keeps a pure Jewish community.
- Defined as such in Mishnah according to principles of halakah.

**Against**

- It is not necessarily scripture based – some argue obedience to covenant is the sign of a true Jew.
- Does not allow for conversion – even Orthodox allow this
- Does not allow for assimilation.
- Does not allow for circumstances such as the diaspora.
- Reform and Liberal Judaism are against this understanding.

**Q.4 (a) Examine Jewish opposition to Zionism.**

**[AO1 30]**

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

- The opposition relates directly to which understanding of Zionism is taken. There is religious and political (secular) Zionism.
- Reform Jews do not recognise the legitimacy of the 'Aliyah' ("ascending") to Israel.
- Some interpret the Aliyah as for the Messianic age and argue that it has to involve divine intervention.
- Hasidic rebbes have rejected the secular state of Israel. In the early stages of Zionism a state of Israel was regarded as blasphemy.
- To define the state of Israel by way of race and territory would be to deny the 'special covenant relationship' that Jews have with God.
- In exile, the three oaths were taken, one of which forbid that immigration of Jews to Israel.
- The Zionist movement is generally supported within Judaism although this is not necessarily tantamount to an agreement of its total ideology or of its practical applications. Some see it as too secular. Some see it as betraying the ideals of assimilation.
- Different reasons for opposition are given by some secular Jews and these may be explored.
- Opposition to Zionism may be explored from either a historical or a contemporary perspective. Answers that focus on the origin and development of Zionism must refer clearly to opposition.

**(b) 'It is the duty of every Jew to support the state of Israel'.  
Assess this view.**

**[AO2 20]**

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

**In support**

- The basis of the state of Israel has theological roots and is at the heart of the Abrahamic covenant.
- In theological terms it needs to be accepted because it is the fruition for the covenant.
- To reject Israel is to reject all that is Judaism.
- The significance of the state of Israel as the promised land has to be acknowledged by all for it to have any real religious significance within Judaism.

**Against**

- There is a difference between political and religious recognition of the state of Israel and so unanimity can never be achieved.
- Israel is a secular state and is vindicated on this basis alone without Judaism.
- Within Judaism there are too many disagreements about the significance of the state of Israel.
- Religious Zionism is partisan and accepts that only true Jews will acknowledge the legitimacy and vindication of the state of Israel as the promised land.
- The success of the state of Israel does not rest upon the duty of every Jew to support it!

## GENERIC LEVEL DESCRIPTORS

Level	<b>Unit 4 A2 AO1 Descriptor</b>	Marks for Unit 4
<b>7</b>	Either in breadth or in depth, a focused, highly accurate and relevant treatment of the topic, showing thorough knowledge and mature understanding, including, where appropriate, diversity of views and/or scholarly opinion. Effective use is made of well-chosen evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated convincingly. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation.	<b>45-42</b>
<b>6</b>	Either in breadth or in depth, a fairly full answer including key facts and ideas, presented with accuracy and relevance, along with evidence of clear understanding. Where appropriate, some awareness of diversity of views and/or scholarly opinion is demonstrated. Apt use is made of evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated satisfactorily. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation.	<b>41-37</b>
<b>5</b>	Addresses the question; mainly accurate and largely relevant knowledge; demonstrates understanding of main ideas. Limited awareness of diversity of views and/or scholarly opinion is demonstrated. Some use is made of appropriate evidence or examples. Some knowledge and understanding of connections between elements of the course of study is evident. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>36-30</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. Little, if any, knowledge and understanding of connections between elements of the course of study shown. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>29-22</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>21-15</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>14-8</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>7-1</b>
<b>0</b>	No accurate, relevant knowledge or understanding demonstrated.	<b>0</b>

Level	<b>Unit 4 A2 AO2 Descriptor</b>	<b>Marks for Unit 4</b>
<b>7</b>	A focused, comprehensive and mature response to issue(s). Different views, including where appropriate those of scholars or schools of thought, are analysed and evaluated perceptively. The argument is strongly supported by reasoning and/or evidence, with an appropriate conclusion being drawn. There may be evidence of independent thought. Relationships to the broader context and to human experience are convincingly demonstrated. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation.	<b>30-28</b>
<b>6</b>	A focused and thorough response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are analysed and evaluated. The argument is largely supported by reasoning and/or evidence, with an appropriate conclusion being drawn. Relationships to the broader context and to human experience are adequately demonstrated. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation.	<b>27-25</b>
<b>5</b>	Addresses the issue(s) raised. Different views are considered, with some appropriate analysis or comment. The argument is supported by reasoning and/or evidence. Relationships to the broader context and to human experience are attempted with partial success. Form and style of writing are suitable. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>24-20</b>
<b>4</b>	The main point of the issue(s) is understood. An argument is presented, partially supported by reasoning and/or evidence. More than one view is mentioned (though not necessarily in a balanced way), with limited analysis or comment. There is little awareness of the broader context and of relationships to human experience. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. A little accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	<b>19-15</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>14-10</b>
<b>2</b>	Some attempt made to address the question in a very simple way, with little understanding, no analysis, little reasoning, and little coherence of thought. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate.	<b>9-5</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>4-1</b>
<b>0</b>	No valid relevant reasoning.	<b>0</b>

## GCE RELIGIOUS STUDIES (A2)

### RS4 HE: RELIGION AND HUMAN EXPERIENCE

#### SUMMER 2015 MARK SCHEME

Candidates may be expected to be familiar with a selection of the issues listed, depending on the combination of units they have studied. However, the content listed is not exhaustive and due credit will be given for all relevant material.

Answers are marked according to the quality of knowledge, understanding and skills demonstrated in relation to the generic level descriptors. The depth and breadth of knowledge and understanding demonstrated must be considered in relation to the numbers of areas of study to which reference is made. For example, a detailed answer from one area and a less detailed answer from two or more areas may be of equal overall quality and would be credited accordingly.

**Q.1 (a) Explain the variety of different ways in which religious leaders and sacred writings are used as sources of authority in religion.**

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

Knowledge and understanding of the different ways that religious leaders and sacred writings are used as a source of authority. Expect at least three different ways (for both aspects) to be described and illustrated for levels 6 and 7 (e.g. role models, source of beliefs; interpreter of teachings; basis of teachings; voice/figurehead for community; answer to ultimate questions of life; arbitrator/basis for ethical decisions; administrator/basis of liturgy - sermon, prayer, readings, etc.)

**AO1 [45]**

**(b) 'Religious leaders are more important than sacred writings for religious believers.' Evaluate this statement.**

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

Evaluation of importance of the two different forms of religious authority. On the one hand, candidates may argue that a particular form of religious authority is universally more important, e.g. sacred writings are the direct word of God and God's most authoritative and unchanging revelation to humanity in an ever changing world, or that religious leaders are the direct embodiment of God's authority on earth and are essential role models in the contemporary world, etc. On the other hand, they may argue that both are equally important.

**AO2 [30]**

**Q.2 (a) Examine a variety of distinctive features of religious experience.**

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

Knowledge and understanding of the distinctive features of religious experiences. Expect at least three different types of features to be described and illustrated for Levels 6 and 7 (e.g. mystical, paranormal, numinous, charismatic, regenerative/conversion, feeling of awe and wonder, sense of oneness with external phenomena, conviction of meeting with deity, sense of inner peace, realisation of new truth, sense of joy and release, etc.)

**AO1 [45]**

**(b) 'Religious experiences are totally different from natural experiences.'  
Evaluate this statement.**

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

Evaluation of whether religious experiences are totally different from natural experiences. On one hand, candidates may answer that the religious experience is totally different from a natural experience, because the experiences relate specifically to religious traditions and have a deeper meaning than a natural experience, they may lead to lifestyle changes that are consistent with the experience taught and shared within the religious tradition; regenerative effects may be real and long lasting thereby religious or spiritual meaning, etc; they may describe the transcendental as opposed to the ordinary and provide meaning (e.g. noetic quality, etc.). On the other hand candidates may argue that it is simply down to a matter of misinterpretation and that religious experiences are not totally different from natural experiences; instead what may be perceived as a religious experience can be alternatively explained due to a misinterpretation of a natural experience, such as one that has been induced by hypnosis, drugs and/or psychological manipulation. It may be an experience which is the result of mental health issues, or similar. It may be due to wishful thinking or the result of mass hallucination, peer pressure, emotional instability or the result of external stimuli on brain activity e.g. Persinger's 'God helmet', etc.

**AO2 [30]**



**Q.3 (a) Explain a variety of religious beliefs about the nature and purpose of life.**

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

Knowledge and understanding of a variety of religious beliefs about the nature and purpose of life. Relevant ideas include humanity as being deliberately/divinely created as opposed to being the product of chance; concepts relating to imago Dei; concept of the soul and spirituality, human sin, sanctity of human life, free will/determinism debate, including nature/nurture debate, concepts of stewardship/khalifah, Ethical concepts including Aquinas' primary and secondary precepts and four cardinal virtues, preparation for after-life or further existence (in relation to religious concepts of resurrection, reincarnation, moksha, mukti, samsara, Sheol, judgement, external life). All concepts must be clearly focussed in the sphere of religious belief.

**AO1 [45]**

**(b) 'Religious beliefs about life have no significance.'  
Evaluate this statement.**

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

On one hand, candidates may argue that in 21<sup>st</sup> Century society such beliefs have no relevance to non-believers since they regard religion as having no relevant or rational basis and are therefore considered to have no significance. For some who regard themselves as religious there are some beliefs that are considered to have no significance as they are more concerned about practical day-to-day living than theology or theories, so reject beliefs that may go against these concerns (e.g. rejection of contraception prohibitions, accept medical support in contravention to religious teachings, etc.) On the other hand, they may also argue that such beliefs have significance to many believers because they provide support and an ethical motivation that allows them to cope with 21<sup>st</sup> Century society; religious beliefs may also help believers cope with issues relating to injustice and suffering (e.g. liberation Theology, etc). Some religious beliefs give hope of eventual justice, promise reward for faith, give meaning to existence and are therefore considered to have great significance, etc.

**AO2 [30]**



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