



GCE MARKING SCHEME

**RELIGIOUS STUDIES
AS/Advanced**

SUMMER 2012

INTRODUCTION

The marking schemes which follow were those used by WJEC for the Summer 2012 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
7	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.	30-28
6	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.	27-25
5	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.	24-20
4	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.	19-15
3	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.	14-10
2	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.	9-5
1	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.	4-1
0	No accurate, relevant knowledge or understanding demonstrated.	0

Level	Units 1 and 2 AS AO2 Descriptor	Marks
7	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.	15-14
6	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.	13-12
5	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.	11-10
4	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.	9-7
3	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.	6-5
2	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.	4-3
1	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.	2-1
0	No valid relevant reasoning	0

RS 1/2 CS – AN INTRODUCTION TO RELIGION AND CONTEMPORARY SOCIETY

- Q.1 (a)** Concepts related to stewardship; dominion; general responsibility and care for the world and all living things; guidance from sacred texts, religious leaders and traditions, etc. as to permitted foods; kashrut; vegetarianism and veganism arising from principles of ahimsa; issues related to speciesism; issues relating to ethical treatment of animals being bred and killed for food; halal; etc.
Maximum level 4 if answer lacks a religious or moral perspective **AO1 30**

- (b) Agree:**
If animals have rights then surely they deserve most basic right – the right to life. Unless you believe animals have no rights, then you must recognise that they have some rights. If they have **some** rights then surely they deserve the most basic right of all the right to life; humans do not need to eat meat to survive. Vegetarian/vegans would say you do not need meat to survive and that in fact you can have a healthier lifestyle if you do not eat meat; many of the animals reared by factory farming live in poor conditions. This shows a lack of respect for their treatment; animals killed for food are often killed in brutal ways e.g. shooting, electrocution, slitting the blood vessels in the neck, etc. If animals do have a moral status, and therefore rights, they deserve the right not to be killed for food in these ways' if animals are denied these rights then where is difference between use and abuse of animals for pleasure (e.g. hunting; entertainment, etc.) and use of animals for food? Candidates may refer to religious sources that permit killing, etc.

Disagree:

Using animals for food is necessary (unlike use of animals for pleasure) – we need food to live; food is basic necessity for survival, meat is a source of food, therefore we eat meat to survive; many animals today are created for food: they would not exist if did not create them – this is not necessarily true for animals used for pleasure; use of animals for food is 'useful' for human population at large and therefore acceptable according to many religious and ethical concerns – this does not extend to the use of animals for pleasure (hedonistic; selfish – not 'useful'); animals such as pigs, cows, chickens, etc. are bred specifically be killed for meat; humans killing animals for food is part of the 'natural' order; animals kill other animals for food and in turn we kill animals for food. This is simply part of the natural 'food chain' in action; use of animals for 'pleasure' is not part of natural order, Candidates may refer to religious sources that ban killing, etc. **AO2 15**

- Q.2 (a)** Expect answers to examine the role of religious specific broadcasting by making reference to any appropriate material that is derived from religious specific broadcasting. Answers may allude to a specific programme or series of programmes. On the other hand candidates may make reference to specific religious broadcasting channels, or even a combination of the two. (A consideration of breadth vs. depth should be borne in mind in relation to this factor.) Expect answers to make reference to the programmes dealing with a wide spectrum of concerns relating to religion, including religious leaders; sacred writings; examples of followers acting as witness to their faith; religious teaching; specific religious practices such as worship; festival observances, etc. **AO1 30**

(b) Effective:
Accessible to wide audience; ease of access for majority of population; use of multimedia technology more effective as a teaching medium; open to both committed and casual viewers; etc.

Not Effective:

No replacement for communal worship; does not encourage social participation and support of other believers; individual has intimacy of involvement removed from them due to lack of physical presence during acts of worship; traditional teaching methods keep traditional religious practices 'alive', lacks dimension of pastoral care/support; no 'follow-up' in real life of individual's actual ability to understand faith; undermines roles of traditional community religious leaders/teachers, etc.

Q.3 (a) Expect exploration of the six classic indicators of secularisation (*as per specification*): Differing definitions of religion (including those based on belief in supernatural or an adherence to a believing community and those expressed in terms of a value-system or a set of meanings to life); participation in organised religion; religious influence in society, growth of religious pluralism; moral compromises and materialism of religious institutions; emergence of mass media. **AO1 30**

(b) Agree:
Evidence for continuing decline in attendance to places of worship of mainstream religion; growing rejection or 'organised religion' in parts of society; materialisation subsuming of religious imagery and themes during festival periods; restriction of certain religious practices – e.g. wearing religious symbols; continued rise in interest in spiritual/esoteric religions; fascination of 'new age' movements and 'alternative' medicines – rooted in folk religion; etc.

Disagree:

Statistical evidence to support growth within some areas of organised religion/places of worship; growth of fundamentalism as a response to religious apathy/antagonism; continued growth of faith schools within the UK; promotion of religious festivals within religious communities in UK – and defence of celebration of these by multicultural groups, etc. **AO2 15**

Q.4 (a) Freud:
Illusion; wish fulfilment; escape from finality of death; God-figure to replace inadequate father figure (the Oedipus complex); concepts of projection and regression – and as a neurosis – similarities between neurotic behaviour and ritual; religion engendering fear/guilt/repression; concepts of negation and sublimation, etc. **AO2 15**

(b) Essential:
Balance of archetypes needed for psychological health – religion necessary for this; religion comes from unconscious but represents 'truer reality than that of external things'; religion one of the best mechanisms by which individuation through the actualisation of the archetypes can take place, religion is of ultimate value to Jung; God archetype is a component of the collective unconscious; absence of religion was a bad sign for psychological health, etc.

Not Essential:

Rejection of Jungian ideas mean religion not essential for psychological health; Freud's idea of religion as neurosis – therefore damages psychological health; need for God rooted in Oedipus Complex and primal horde theory – encourages neurotic behaviour; religion encourages repression of 'normal' human experiences therefore bad for psychological health, etc.

AO2 15

RS 1/2 ETH – AN INTRODUCTION TO RELIGION & ETHICS

- Q.1 (a)** For Aquinas the highest good is rational understanding/following God's final purpose, purpose of human life outlined in the five primary precepts which are developed in the secondary precepts. Communal nature of human life just as important as freedom/dignity of individual; reason in agreement with nature; absolute morality – clearly defined and universally applied moral rules; not consequentialist; three revealed virtues (faith, hope and charity) four cardinal virtues (prudence, justice, fortitude, temperance). Aquinas' four levels of law – eternal, divine, natural and human. The differences between interior/exterior acts, real/apparent goods, etc. **[30 AO1]**

- (b) Arguments may include the following, but credit any valid arguments**

Agree

Many people are no longer religious and, therefore, feel no compulsion to follow a theory which assumes that God created the world. Natural Law is too restrictive and does not allow people to act autonomously. The theory is hundreds of years old and society has changed. 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.

Disagree

It provides clear rules for people to live by, there are no 'grey' areas. These rules are eternal and unchanging so they can apply to all people at all times. Many religious believers would approve of its use as sacred texts support such an approach, e.g. it agrees with the Ten Commandments. People using their ability to reason could see that such rules are beneficial to all, e.g. living in an ordered society. People are not relying on unpredictable consequences when making a decision using this theory. **[15 AO2]**

- Q.2 (a)** Situation Ethics states that moral decisions should be based entirely on the effects or consequences produced by actions. One of Fletcher's four working principles is pragmatism. This means one must evaluate the situation and perform whatever action is practical/workable, motivated by love and consider whether the act you perform can lead to loving consequences. One of Fletcher's Six Fundamental principles is that 'Only one thing is intrinsically good; namely love: nothing else at all.' No actions are intrinsically right or wrong. Nothing is good in and of itself except for love. Actions are good if they lead to loving consequences and bad if they don't. Another of his Six Fundamental principles is 'a loving end justifies the means.' Any action can be performed as long as it leads to the loving consequences or ends.

Situation Ethics is also relativistic. This means that there are no universal moral norms or rules and that each situation has to be looked at independently because each situation is different. Another of Fletcher's four working principles is 'relativism'. The right response may be different from one situation to another and one must always respond in love to each situation. Situation ethicists avoid words like 'never', 'always' and 'perfect' as they believe that circumstances can always throw up exceptions. One more of Fletcher's Six Fundamental principles is 'Love's decisions are made situationally, not prescriptively.' Humans have the responsibility of doing 'the most loving thing' in every situation. **[30 AO1]**

(b) Arguments may include the following, but credit any valid arguments

Agree

It bases decisions on principles such as the 'ends justifies the means; and 'relativism' and so any act is allowed; people can claim that their motive is loving when carrying out an act – such as euthanasia when their motive may be really something entirely different; as it is a consequential theory the intended loving consequence cannot be guaranteed; it fails to give clear-cut guidance on what to do in any situation.

Disagree

It seeks to maximise love for those concerned; it is based on the 'pure' motivation of selfless love; the morality of an individual action is not based on the act itself, but whether it brings about the most loving consequences; it gives people the autonomy to decide what actions are 'good' or 'bad' based on doing the most loving thing in any particular situation. **[30 AO1]**

Q.3 (a) Candidates may make reference to:

Act Utilitarianism: Bentham, Principle of Utility (GHP) – 'Greatest happiness for greatest number' (maximum pleasure, minimum pain for greatest number) Hedonic Calculus – seven criteria to measure the 'quality of happiness'. Put happiness/pleasure of others (as consequence of action) at centre of decision making, acts are not 'good' or 'bad' in themselves but are judged according to outcomes, etc. J.S. Mill – 'quality' of pleasure more important – Higher and Lower pleasures. Superior higher pleasures are intellectual pleasure and lower inferior pleasures are physical pleasures. Rule Utilitarianism looks at the consequence of having everyone following a particular rule, calculates the overall utility of accepting or rejecting the rule, develops rules in order to agree on morally acceptable action which fulfils GHP, etc. **[30 AO1]**

(b) Arguments given may include the following, but credit any valid arguments.

Agree

for many it is described to minimise unhappiness and aiming to achieve happiness is reasonable; realistic and is a widely accepted and practiced basis of morality, e.g. democracy and use of hospital finances; permits a flexible approach to ethical decision-making, considers situation and the consequences, allows for personal autonomy, etc.

Disagree

Happiness is subjective; difficulty of quantifying happiness (despite hedonic calculus and higher/lower pleasures) difficulty of determining all consequences; unequal distribution of happiness/injustice to minority; selfless actions encouraged by religious teachings, unhappiness sometimes has beneficial consequences on human development; other criteria (e.g. will of God; motives) ignored, etc. **[15 AOL]**

- Q.4 (a) 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

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, breaks vows taken during wedding ceremony, Jesus said that adultery was grounds for divorce, etc.

Islam

Adultery is considered to be one of the three major sins in Islam. 'Do not go near to adultery. Surely it is a shameful deed and evil, opening roads (to other evils)' (Qur'an 17:32). Seen as destructive to Muslim society and carries harsh penalties – including the death penalty in some Islamic countries, although the Qur'an teaches that one hundred lashes is a suitable punishment for adulterers (Surah 24.2). **[30 AO1]**

- (b) Arguments given may include the following but credit any valid arguments.**

Agree

Absolutist religious principles fail to consider the situation that those who commit adultery may be in. It might be better to consider relativistic theories such as Situation Ethics (most loving consequences) and Utilitarianism (greatest happiness for the greatest number). Deontological religious principles also fail to consider the consequences of not allowing adultery.

Disagree

Absolutist religious principles are fair as they protect the rights of the marriage partner and their family. Married partners take vows when they marry, if they cannot keep these vows they are, in most cases, allowed to divorce which is fairer than cheating on their husband/wife. Many religions forbid adultery as it would be unfair on the spouse and any affected children due to the emotional harm it may cause. Deontological religious principles such as 'do not commit adultery' provide fair and clear-cut guidance on what is permissible, or not, for a religious belief.

RS1/2 PHIL – AN INTRODUCTION TO PHILOSOPHY OF RELIGION

- Q.1 (a)** Contradictory statements of impossibility of infinity – if not universe, then why God? Newton's First Law of motion (Kenny). No need to posit a starting point in time for the universe (arguments of Hume and Russell). No experience of beginnings of universes (Kant). Steady State theory; Big Bang theory; even if there is a first cause of universe there is no proof it is the God of classical theism, etc. **[30 AO1]**
- (b) Not probable**
Possibility of infinite regression, 'Big Bang', plurality of causes; cause not necessarily the God of Classical Theism; debate about cause/effect, self-change and contingency/non-contingency, (e.g. people/animals move themselves – Kenny; how is God uncaused if nothing else is? No experience of how universes begin – Kant) existence without explanation – Russell's 'brute fact', etc.
- Probable**
A posteriori/premise drawn from empirical world; based on common experience of cause/effect; infinity of matter impossible; offers simple logical explanation (cf Ockham's razor) part of cumulative case, etc. **[15 AO2]**
- Q.2 (a)** Arguments against design from science – including reference to Darwin and Dawkins; the existence of evil (e.g. random, purposeless suffering) design defects in natural world (e.g. natural disasters, food chain) as evidence against benevolently designed world; the arguments of Hume (team of gods, apprentice god, analogy of machine unsound, etc) Kant's argument that design only apparent – order and result not evidence of intention, etc. **[15 AO2]**
- (b) Strong**
Based on observation of apparent design, order and purpose in the universe (a posteriori). Mitchell and Swinburne use of the teleological argument as part of cumulative proof; Swinburne's probability argument (universe so complex design more probable than random). Strength of anthropic principle and 'hairline conditions' necessary for intelligent life strongly support concept of design, etc.
- Not strong**
Paley's unsound analogy; designing source not necessarily God of Classical Theism; weight of scientific evidence from physics; biology and cosmology against divine design; discrediting of intelligent design arguments from contemporary scientific community, etc. **[30 AO1]**

Q.3 (a) Irenaean theodicy
Immature creation; based on biblical text – Genesis 1:26, image/likeness; 'vale of soul making' (evil is means to effect transformation to moral perfection); (accept modern additions by Hick *et al*) epistemic distance; free will; universal salvation; eschatological verification, etc. **[30 AO1]**

(b) Candidates may answer from one or more theodicies in response to the question.

No successful theodicy

Criticisms based on concepts relating to logical, scientific and moral error. Concept of hell as part of universe's design implies foreseen flaw, therefore, not made perfect, if humans were created perfect then evil choice would not have been made; scientific evidence disagrees with 'fallen' nature – development of species over time/evolutionary developments, etc biological impossibilities of all humans being 'seminally present' in Adam; failure to justify 'innocent' and animal suffering; evil not merely absence of good but real entity, etc. God partly responsible for evil; questions omnibenevolence of God when purpose of life is to grow through suffering; incompatible with biblical accounts of Creation, Fall and Atonement; idea of suffering leading to moral/spiritual development not universal experience but often leads to more evil/suffering (soul-breaking rather than soul-making); excessive extent of evil/suffering not accounted for, fails to justify suffering of 'innocent'; animal suffering unresolved; fails to explain uneven distribution of suffering; if all go to heaven, no incentive to do good rather than evil, etc.

Successful theodicies

Consistent with biblical tradition of wholly good creator God; consistent with accounts in bible of Fall and Atonement; consistent with human experience of cause/effect; responsibility for suffering becomes humanity's rather than God's, etc. Provides purpose for suffering; compatible with scientific view of evolution; involves genuine human responsibility respecting human free will; promotes human growth/development in achieving moral virtue; maintains belief in life after death; in accord with Buddhist attitude of acceptance of suffering, etc. **[15 AO2]**

Q.4 (a) Nature of subjectivity of religious experiences; challenges of verification and falsification to the use of language to describe a religious experience; Franks Davies three categories of challenges, i.e. description-related; subject-related and object-related challenges. Wisdom's parable of the gardener; Freud's view of religious experience (cf Oceanic experience as expression of desire to retreat from world and return to womb; issues of psychological health; naturalistic explanations, etc. **[30 AO1]**

(b) Arguments against devaluation

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

Arguments for devaluation

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 of deception from some; alternative explanations from psychology, etc. **[15 AO2]**

RS1/2 BS – BIBLICAL STUDIES

SECTION A: An Introduction to the Old Testament

- Q.1 (a)** Expect some definition: *myths* are truth expressed in fictional form (ritual, origin, cult, prestige, eschatological); *legends* are fiction based on historical facts (ethnological, geological, geographical and aetiological). Myths in Genesis include the creation story (1/:3) and the Eden narrative (chapter 3); the first is an attempt to explain how the cosmos came into being, the second deals with the presence of evil and suffering in the world. An example of legend is the story of the Tower of Babel (11:1-9), which attempts to explain why people speak different languages. **[30 AO1]**
- (b)** *For:* We live in a scientific age which treats with scorn any suggestion that the cosmos was created in six days, that women was made out of man's ribs etc. Genesis maintains that the universe is just over 6000 years old; according to physics, the Big Bang occurred 13.7 billion years ago. We cannot close our minds to modern reality. *Against:* The relevance of myths and legends lies not in the stories themselves but in their message, the knowledge that they impart. They do not purport to be scientific accounts but give a theological explanation of our relationship with God. They testify to the religious experiences of people of a different age and allow us to discern something about the communities that produced them. **[15 AO2]**
- Q.2 (a)** Although there was 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 important thing was to return to God. The Jewish faith began attracting people of other nations, so that an idea developed of Israel being 'a light to lighten the Gentiles'. **[30 AO1]**
- (b)** *For:* The Jews deported to Bablyon 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. *Against:* It didn't feel like a blessing at the time. The Temple had been demolished, the Davidic dynasty destroyed, and the people driven from the land God had given them. The Book of Lamentations reflects the wretched condition of those left in Jerusalem. Many exilic psalms are lamentations (e.g. Psalm 137). The Judaism that emerged from the Exile was legalistic religion that reduced life to ritual. **[15 AO2]**

Q.3 (a) God punishes the people's disobedience with a devastating flood; Noah and his family are saved because of Noah's righteousness; the ark; God promises never again to destroy the earth by flooding; the rainbow is a sign of the covenant. The story may be a myth to explain what a rainbow is (there is a similar story in the Mesopotamian Epic of Gilgamesh). It teaches that God destroys unrepentant sinners but that his purpose for human beings to inherit the earth is unchanged. He starts over again. The covenant, like that with Abraham, is unconditional, i.e. it does not demand a human reaction.

[30AO1]

(b) *For:* It is just a fanciful story and did not affect the history of the Hebrew people in the way that the other covenants did - the promise of land and progeny to Abraham, the promise to Moses of fidelity if the people remain faithful, the promise to David of a perpetual dynasty; its sign (the rainbow) is not unique to the Jews in the way that signs of other covenants (circumcision, the Decalogue) are. *Against:* It applies to the whole human race, a reminder to everyone on earth that God judges sin but that he is also merciful and has made a covenant of grace with all mankind; in that sense; it is more important than the three other covenants which are made only with the people of Israel.

[15 AO2]

Q.4 (a) There are two traditions: (i) *the Saul tradition* (I Samuel 9:10-16): searching for lost asses, Saul consults Samuel, who is described as a seer; having been informed by God that Saul was the divine choice, Samuel anoints him king in a private ceremony. On his way home, Saul meets a band of ecstatic prophets and demonstrates his charisma. His selection is part of a divine plan. A corresponding account in I Samuel 11:1-11 has Saul publicly crowned king at Gilgal following his successful defence of the people of Jabesh-Gilead against Ammonite tyranny; (ii) *the Samuel tradition* (I Samuel 8; 10:17-24; 12:1-5): in their desire to be like other nations, the people demand a king. Samuel warns of the dangers but, when the people insist, Saul, who is in hiding, is chosen by sacred lot.

[30 AO1]

(b) *For:* One does - the *Samuel* tradition may be the work of Deuteronomistic historians who (i) worked in the royal court in Jerusalem and thought of David as the ideal king; their bias against Saul is shown in the portrayal of his timidity when the selection is made; and (ii) were familiar with despotic excesses under Solomon and believed in a theocratic state; they are biased against kingship in general; kingship was the way of Canaan. *Against:* The other - the *Saul* tradition - is sympathetic to Saul and may contain a solid historical core in the report of his charisma and military prowess and the description of the ecstatic prophets of Gibeath-elohim; it may be the work of historians from the tribe of Benjamin, to which Saul belonged.

[15 AO2]

SECTION B: An Introduction to the New Testament

- Q.1 (a)** The narratives agree that Jesus was born in Bethlehem to Mary and Joseph, that he was the Son of God, conceived of the Holy Spirit, and that Mary was a virgin. This conviction is emphasised with reference to several supernatural elements - an angel appears three times to Joseph and also to the Wise Men (Matthew) and to Mary and the shepherds (Luke) and a star appears to guide the Wise Men to Bethlehem. The baby is visited - by the Wise Men in Matthew, the shepherds in Luke. Both narratives attempt to express the doctrine of the Incarnation - that Jesus was God in human form. **[30 AO1]**
- (b)** *For:* The supernatural elements certainly look like myths; there are several instances of mythological heroes being born to virgins (e.g. Hercules); the birth of several notable people in the ancient world was heralded by the alleged appearance of a star; some scholars have called for the gospels to be demythologised. *Against:* The evangelists were unlikely to have been influenced by pagan myths; Luke insists on the historical accuracy of his gospel; what is important is God's entry into his creation; if Jesus is God, the supernatural elements in the story of his birth present no problem. **[15 AO2]**
- Q.2 (a)** A Man is travelling from Jerusalem to Jericho; he is attacked by robbers who leave him for dead; a priest and a Levite pass by, but give no assistance; a Samaritan stops, binds the man's wounds, put him on his donkey and brings him to an inn to be cared for. The parable is said in response to a lawyer's question, 'Who is my neighbour?' The immediate explanation is that our neighbour is whoever is in need of our help. On another level, the traveller represents humanity in general; the robbers represent the oppressive systems of this world; the priest and Levite represent organised religion; the Samaritan represents Jesus and the inn represents the church. Maximum L4 for narration without explanation. **[30 AO10]**
- (b)** *For:* Some scholars have suggested that the gospel writers produced stories to suit the practical needs of the church. Short, cryptic sayings of Jesus were embellished into lengthy stories, e.g. a saying by Jesus that he will return to judge the world was developed into the parable of the sheep and the goats to teach the church not to ignore the underprivileged. The parables, therefore, reflect the *kerygma*. *Against:* The early church could not have invented the parables as there were eyewitnesses who would know that they were fabrications; if it invented the parables, what else did it invent? if the parables are not the words of Jesus, what authority do they have? **[15 AO2]**
- Q.3 (a)** They are performed to bring glory to God; they are meant to awaken faith in God's power; they show God's pity for suffering humanity - people in fear, hunger, disease, bereavement; they are evidence of Jesus' divinity, but not evidence that everyone can accept - the Pharisees thought that they were the work of Beelzebub; since they are usually performed only where there is belief in Jesus, they show the importance of faith. **[30 AO1]**

- (b) *For:* Some are amazingly similar (e.g. the healing of the paralysed man is recorded almost word for word in Matthew, Mark and Luke); this may be because of their original oral transmission. Some scholars have argued that they were stories made up by the early church to teach faith. *Against:* Others would argue that the evangelists recorded eyewitness accounts - 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 the other miracles are untrue, what about the resurrection? [15 AO2]

- Q.4 (a) Mary Magdalene, Joanna, Mary, the mother of James and other women come to the tomb to anoint Jesus' body; the stone is already removed, the body missing; two men in bright clothes (angels?) appear and remind the women how Jesus had foretold that he would be raised from the dead; the women go to inform the apostles, who refuse to believe them; Peter goes to the tomb and sees nothing but the linen clothes; Jesus appears to two disciples on the Emmaus Road; they too inform the apostles, who now say that Jesus has appeared to Simon; suddenly, Jesus appears among them and invites them to touch him to show that he has flesh and bones and is no ghost; he also eats a piece of fish; he then tells them to go to Jerusalem to await the coming of the Holy Spirit. [30 AO1]

- (b) *For:* Some Christians might argue that Jesus' life and teaching are far more important than his resurrection, which taxes our credulity. Scholars have argued that the event was simply a hallucination in the apostles' minds, something imagined by the early church, a myth; others have argued that Jesus' body had been stolen or that he did not die on the cross. *Against:* Christians claim that Jesus is divine. The resurrection is the ultimate proof of his divinity. It demonstrates that his sacrifice is acceptable and that humanity is accordingly reconciled with God. As Paul famously wrote, if the resurrection isn't true, the Christian faith is futile. Without the resurrection it is difficult to account for the faith of the early church. [15 AO2]

RS1/2 CHR – INTRODUCTION TO CHRISTIANITY

- Q.1 (a)** The word 'Trinity' is not found in the New Testament, but the foundations of the concept can be seen there, especially in the Gospel of John. It was Tertullian, in the C3rd who coined the words 'Trinity' and explained that the Father, Son and Holy Spirit were 'one in essence - not one in Person'. God is Father (Creator), Son (Redeemer) and Holy Spirit (Enabler). In 325, in response to the Arian controversy, the council of Nicaea defined the relationship of the Son to the Father. Led by Athanasius, it established the doctrine of the Trinity and condemned Arius' teaching that Christ was the first creation of God. The creed adopted by the council described Christ as 'God of God, Light of Light, very God of very God, begotten, not made, being of one substance (*homoousios*) with the Father'. **[30 AO1]**
- (b)** *For:* Jews, Muslims and some Christian denominations (e.g. Unitarians) would agree with Arius, who denied Christ's divinity, teaching instead that Christ was a created being, who, while superior to humans, is not of the same order as the one God.
Against: Mainstream Christianity treats Arianism as a heresy and asserts that God is triune; he is three Persons but still one God. Saint Augustine compared the Trinity to the three parts of a human being: mind, spirit, and will. They are three distinct aspects, yet they are inseparable and together constitute one unified human being. **[15 AO2]**
- Q.2 (a)** Calvin (1509-1564). His *Institutes of the Christian Religion* summarised his views on Christian theology: the only way to know God is to study scripture; the doctrine of the Trinity is correct; images of God are idolatry; sin began with the fall of Adam and all of humanity is in need of the redemption that is to be found in Christ; justification is by faith alone; God is completely sovereign in salvation - he 'adopts some to the hope of life and adjudges others to eternal death' (predestination). Calvin denied papal primacy and accepted the validity of only two sacraments (baptism and the Lord's Supper); he rejected the Catholic doctrine of transubstantiation and noted that with the participation of the Holy Spirit, the sacrament nourished and strengthened faith. Credit also references to his experiments in Geneva and his treatment of Servetus. **[30 AO1]**
- (b)** *For:* Calvin's attempt to set up a church state in Geneva failed; he himself wrote that the people of Geneva hated him; he had little love, compassion, patience or tolerance for those who criticised his *Institutes*; the burning of Servetus was a blot on the Reformation.
Against: By the early C17th, Calvinism had been adopted by many western European countries whence it was exported to America - Calvin has been credited as the 'founding father' of the USA and with setting the stage for the development of capitalism; his teachings were accepted as the doctrinal affirmation of the Church of England and had an immense influence on Scottish Christianity. **[15 AO2]**

Q.3 (a) Acts of public worship set out in an authorised pattern of service. They are common in the Orthodox, Roman Catholic and Anglican traditions, are often very formal, elaborate, and colourful and include many rituals. Some of the prayers used are very old; Christians feel that by repeating them they are continuing a devout tradition. Liturgical services include the eucharist (Roman Catholic and Lutheran *Mass*, Orthodox *Divine Liturgy*), Matins and Vespers (Morning and Evening Prayer). The services follow a prayer book (Missal or Book of Common Prayer) and appropriate biblical readings, collects and liturgical colours are set out in a Lectionary. **[30 AO1]**

(b) *For:* Christian worship in the New Testament was a development of earlier Jewish practices; the Acts of the Apostles describes how the very first Christians worshipped, devoting themselves to the apostles' teachings, prayer, fellowship, and the breaking of bread. Liturgical worship always includes biblical readings.
Against: Christian liturgy is mostly post-biblical. Non-liturgical worship claims to be a return to the days of the apostles and the type of worship described by Paul, which includes wisdom, knowledge, discerning various spirits, speaking in tongues, interpretation of tongues, prophecy, faith, working of miracles, healing. **[15 AO2]**

Q.4 (a) The tradition originates in the Protestant belief in the authority of the Scripture. The gospels command only the observance of the Lord's Day (Sunday). Festivals promote superstition. Easter was introduced in the C2nd, in place of the Jewish Passover (Pashcha). Its English title derives from the name of the pagan goddess Eostre. Christmas was borrowed from the Roman Saturnalia. The Puritans believed that the church calendar, filled with Roman Catholic saints' days and Marian feasts, reflected the apostasy into which the church had fallen. In 1647, Cromwell's government banned Christmas and other religious festivals, but many people resisted. When the monarchy was restored in 1660, the festivals were restored as well. Today, most Protestant churches celebrate Christmas, Good Friday and Easter, but not saints' days. **[30 AO1]**

(b) *For:* Festivals are an opportunity to evangelise, to demonstrate the joy of belief and to teach the faith (e.g. Incarnation at Christmas, Resurrection at Easter). Saints' days commemorate the deserving faithful and inspire present believers. Without a calendar of festivals, there is no regular commemoration of God's saving acts.
Against: The influence of secular elements means that Christian festivals today have lost their theological meaning. It is important to live a Christian life than to observe Christian festivals. There are so many saints' days that working Christians could not possibly observe them all. **[15 AO2]**

RS1/2 ER – INTRODUCTION TO EASTERN RELIGIONS

SECTION A: Introduction To Buddhism

Q.1 (a) Expect candidates to refer to:

His conception:

Before being born, residing in Tushita heaven; marked by miraculous events – light and earthquakes; Maya's dream of the white elephant – white representing purity and the elephant supreme power and majesty; pregnancy of ten lunar months which is said to be the norm for enlightened beings.

His birth:

Birth standing up; born from right-side with no blood or birth waters; water from the sky and the earth trembling to mark the event; steps in all directions symbolising that his teaching would spread in all directions; declaration of last birth – free from rebirth as human being; visit and prophecy of Asita.

[30 AO1]

(b) Expect candidates to give more than one point of view which could include:

- For six hundred years stories about the Buddha passed on by word of mouth – raises doubts about the historicity of the material. Earliest written account comes from around 100CE.
- Stories told for religious reasons, therefore, stories about the Buddha have religious significance and may not all be historical fact.
- Some stories have been elaborated into myths as is usual with stories of great religious leaders. They express the devotion of his followers.
- Buddha's life story does not come from one source which can be historically verified.
- Buddha's story in the Pali Canon not recounted chronologically and has to be pieced together.
- Some facts about his life are historically verified – he existed and spent about forty-five years travelling and teaching in northern India.
- Life story is a blend of historical facts and legend.

[15 AO2]

Q.2 (a) Expect candidates to identify and outline teaching on anatta. Expect candidates to focus on the Hindu concept of atman

- It is one of the three marks of existence.
- Means no permanent self.
- Not identifiable with any of the skandhas.
- Illustration of the chariot.
- Association with the concept of rebirth.

[30 AO1]

(b) Expect candidates to give more than one point of view which could include:

- They contemplate the darker side of human life and wrong to do so to the exclusion of the lighter side.
- Youth, health and life are as much part of life as sickness, old age and death.
- Misconception that Buddhism is negative derives from the problematic translation of the term dukkha as suffering.
- Buddhism is realistic in its diagnosis of the human condition.
- Buddhism is highly positive because it teaches a way out of suffering.

[15 AO1]

- Q.3 (a) Expect candidates to refer to:**
- The sangha as one of the three jewels.
 - The historical role in safeguarding the Dhamma.
 - Offering a lifestyle to keep attachments to a minimum.
 - The vihara as a community centre.
 - Members of the Sangha as teachers in community schools.
 - The sangha giving lay Buddhists guidance and a chance to create good kamma.
 - Members of the Sangha leading the worship and teaching the Dhamma.
 - The difference in role of the Theravada and Mahayana traditions.
- [30 AO1]**

- (b) Expect candidates to give more than one point of view which could include:**
- 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.
 - Without the sangha there would be no dharma.
 - buddist dhamma would have survived without the sangha.
 - Path to enlightenment is an individual journey.
 - Buddha discovered the path without the sangha.
- [15 AO2]**

- Q.4 (a) Expect candidates to refer to:**

Samantha

Range of meanings but concentration or focus; mediation which focuses on something; concentration regarded as skill which should be practiced; many focus on the breathing; sit in lotus position; object of mediation is mindfulness; another focus often used is walking; brahma viharas used as objects of concentration for deeper mediation – love, compassion, sympathetic joy and equanimity.

Vipassana

Means 'insight'; recognising the truth and having insight into the nature of life, feeling the truth of the Three Universal Truths – anicca, anatta and dukkha; must be taught by a master; used to develop wisdom, usually practised in sitting position but can be done in any position.

[30 AO1]

- (b) Candidates should consider more than one point of view which could include:**
- It is the way a Buddhist shows his commitment to his religion.
 - It is the way a Buddhist understands the true nature of life.
 - It is the way the Buddha himself was enlightened.
 - Very important part of the Noble Eightfold Path which is the highway to enlightenment.
 - It is not the only way – some Buddhists such as Pure Land Buddhists do not view meditation with importance.
 - Every Buddhist has to be a lamp unto themselves and find the way to enlightenment.
- [15 AO2]**

SECTION B: Introduction to Hinduism

- Q.1 (a) Expect candidates to refer to:**
- The importance of the personal aspects of God.
 - Worship includes ecstatic dancing and the chanting of the names Rama and Krishna.
 - The following to the letter of worship rituals in the temple and during festivals.
 - The belief that God and the soul are different.
 - Their main goal is moksha.
 - The highest path to moksha is bhakti
 - The most important scriptures are the Vedas and Puranas. **[30 AO1]**
- (b) Candidates should give more than one point of view which could include:**
- The concept does not really reflect real-life situations.
 - It is a simplistic and naïve way to face up to problems.
 - It is not the avatars themselves that are important but the virtues they represent, therefore, they do not need to be taken literally.
 - Incarnation of immortal being descending to earth usually to destroy evil is difficult to comprehend in the twenty-first century.
 - Divine intervention is a common aspect of belief in many religions.
 - They are part of Hindu culture and tradition and, in that context, are as relevant today as they have always been. **[15 AO2]**
- Q.2 (a) Expect candidates to refer to:**
- Expressions of identity.
 - Psychologically helpful markers on the journey of life.
 - Give structure to life.
 - Mark important milestones – both social and religious.
 - Recognise changing responsibilities.
 - Expect relevant examples from Hindu rites of passage. **[30 AO1]**
- (b) Expect candidates to give more than one point of view which could include:**
- Modern life is changeable and confusing and rites of passage are important and helpful.
 - Modern life does not conform to the traditional structure and, therefore, no place.
 - Modern society has differing milestones.
 - Diminishing value attributed to them in today's society.
 - Diminishing influence of religion in India's increasingly urban and fragmented society and in Britain's. **[15 AO2]**

Q.3 (a) Expect candidates to refer to:

Durga

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

Kali

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

Credit any other relevant Hindu goddesses.

Maximum Level 5 if only one examined.

[30 AO1]

(b) Expect candidates to give more than one point of view which could include:

- All the main male Hindu gods have female 'consorts'
- Shakti is very important in Hinduism.
- Goddesses have characteristics and power of their own.
- Puja is offered to goddesses.
- Trimurti is depicted as all male.
- Goddesses are only 'consorts'
- Goddesses are often shown in subservient role to gods.

[15 AO2]

Q.4 (a) Expect candidates to refer to explain puja as devotional offering at a shrine

- Worship at shrine in the home.
- Candidates may explain what is on the shrine.
- Explanation of steps in puja – awakening of deity with food.
- Welcomes as honoured guest.
- Strengthens relationship with God.
- Shows devotion to deity.
- Murti help people worship – shows qualities of Brahman.
- Reciting of Mantras.
- Shows respect.

[30 AO1]

(b) Candidates should give more than one point of view which could include:

- Simple and accessible form of worship.
- Shows daily devotion to deity.
- Daily time spent in presence of deity.
- Shows that deity is important in everyday life.
- Part of religious identity of Hindu.
- God is in everything.
- All acts are worship.
- Observing festivals is equally important in Hindu worship.
- Festivals bring the community together.
- Festivals show public commitment to Hinduism which is very important.

[15 AO2]

SECTION C: Introduction to Sikhism

- Q.1 (a) Expect to refer to:**
- The religious, social and political circumstances of Punjab in the time of Guru Nanak.
 - Traditions about the early life of the Guru – his family, three days in the river – significance of revelation and subsequent ones.
 - Teaching and travelling with Mardana.
 - Teachings on God, attitudes towards Hinduism and Islam, nature of humanity, equality and community, settlement at Kartarpur. **[30 AO1]**
- (b) Candidates should give more than one point of view which could include legitimate arguments for the importance of each Guru.**
- Nanak is the founder of Sikhism.
 - Sikh doctrine is essentially that taught by nanak.
 - 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 five Ks 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.
 - Candidates may argue that their contributions are different, but just as important. **[15 AO2]**
- Q.2 (a) Expect candidates to refer to:**
- Similar beliefs to Hinduism.
 - Soul given by God.
 - Born a human means the soul is nearing the end of rebirth.
 - God judges each soul at death.
 - Soul either reincarnated if impure or returns to God if pure enough.
 - Belief in:
 - samsara (the repetitive cycle of birth, life and death)
 - karma (the accumulated sum of one's good and bad deeds)
 - reincarnation (the belief of a rebirth following death)
 - Each individual has many reincarnations. **[30 AO1]**
- (b) Candidates should give more than one point of view. Many beliefs shared with Islam and Hinduism which could include:**
- Belief in one God with Islam.
 - Teaching on rebirth with Hinduism.
 - Sikhism has many unique teachings.
 - Teaching on God as Guru.
 - Teaching on equality.
 - Purpose of worship. **[15 AO2]**
- Q.3 (a) Expect candidates to refer to:**
- Langar as being an essential part of worship.
 - Langar has religious significance – stresses equality; gives sense of unity to Sikh community; stresses Sikh identity.
 - Langar open to all.
 - Historical context of langar – rejection of caste system. **[30 AO1]**

(b) Expect candidates to give more than one point of view which could include:

- It is the place of worship.
- It is the home of the Guru Granth Sahib.
- Provision of langar.
- Provision of classes
- Provision of special young people's events.
- Provision of medical, legal, social and financial advice.
- Community centre.
- Sikhs can follow their beliefs anywhere;
- Guru Granth Sahib can, in theory, be studied at home.
- Many Sikh practices can be fulfilled away from Gurdwara.

[15 AO2]

Q.4 (a) Expect candidates to refer to:

- Gupurbs being the anniversaries of Gurus' birthdays and occasionally deaths.
- Anniversary of the first installation of the Adi Granth.
- Sikhs celebrate them in the same way wherever they live and, therefore, binds them together.
- They are ways of celebrating the main events in Sikh history and, therefore, what it means to be a Sikh.
- They express shared values and commitments.

[30 AO1]

(b) Expect candidates to give more than one point of view which could include:

- What happens in the past shapes the present and future.
- Affirm Sikh identity within the community.
- Shows commitment to values and principles of Sikhism.
- Sikh identity expressed in many other ways – actions, dress, five 'k's'.

[134 AO2]

RS1/2 WR – WESTERN RELIGION

SECTION A: Introduction to Islam

- Q.1 (a)** Candidates should demonstrate knowledge and understanding of the relevance of the Qur'an to Muslims in the 21st Century.

The Qur'an is revealed book for the human race.
It is the word of Allah - source book of Islamic principles and values.
It is respected by all Muslims.
Basic rules of shari'a found in Qur'an.
It is the central symbol and vital source of Islam.
Qur'an is the focal point of Islamic faith.
Status not doubted - never corrupted.
Often learnt by heart.
Message unchanged over time - relevant in every age and to every generation - timeless.
It is the basic guide to life for all Muslims.

[30 AO1]

- (b)** Candidates should debate how far Allah can be known from the Qur'an.
Reference to Tawhid - oneness of Allah.
Nothing remotely like Allah.
Allah is beyond comparison.
Does not have partners or family.
No gender.
Allah has not been revealed to humankind.

On the other hand

Allah can be known from revelations in the Qur'an.
Just, loving, merciful, truthful, powerful etc.
Knows everything.
Decides lifespans.
Creation of everything etc.

[15 AO2]

- Q.2 (a)** Candidates should demonstrate knowledge and understanding of Muhammad's rise to prophethood.

Muhammad as an orphan - lived with uncle.
Business trips.
Marriage to Khadijah.
Time to solitude and prayer.
Night of Power 27 Ramadan 610C.E.
Revelations on Mt Hira - angel Jibrail.
Muhammad begins his prophecy - repeating messages given to him.
Starting point of Islam - first converts.
Seal of the prophets - no more prophets.

[30 AO1]

- (b) Candidates should debate the importance of the example of Muhammad to guide Muslims today.

Example of Muhammad as a role model.
Human example to follow.
Great leader with compassion.
Simple life - self discipline.
Servant of Allah - strong faith.
Sunna and hadith.

On the other hand

Muhammad was only a messenger.
Importance of the Qur'an as a guide to life.
Importance of worship - mosque - festivals etc.
Importance of five pillars.
Importance of family life.

[15 AO2]

- Q.3 (a) Candidates should demonstrate knowledge and understanding of the role of the mosque in Islam.

Centrality of the mosque to worship.
Call to prayer etc.
Place of prayer.
Constant reminder of Allah within the community.
Mosque as the basis of Muslim social life.
Important function as a school - madrassah.
Study of the Qur'an.
Use in rites of passage ceremonies.
Importance as a law court - library etc.
Ummah idea.

[30 AO1]

- (b) Candidates should debate the importance of worship at the mosque. In Islam.

"Wherever the hour of prayer overtakes you, you shall perform it. That place is a mosque." (Hadith).
Place of prayer can be any clean place.
Importance of private worship and du'a prayers.
Many Muslims do not have access to a mosque.
Importance of basic beliefs.
Difference of expectation - men and women.
Importance of submission - doing the will of Allah whenever possible.
Spiritual v physical v practical.

On the other hand

Importance of corporate worship in mosque.
Call to prayer - salah.
Gives Muslims a religious identity.
Importance of Imam and Friday prayer.
Importance of mosque during Ramadan.
Importance of mosque during festivals, rites of passage etc.

[15 AO2]

- Q.4 (a)** Candidates should demonstrate knowledge and understanding of Muslim beliefs and practices about death.

Idea of being prepared to meet Allah - last word spoken should be Allah.

Day of Judgement.

Reward v punishment.

Role of family.

Prayers.

Washing of body - same sex.

Burial soon after death - no cremation - hajj robe.

Body facing Makkah.

Only men present.

Mourning for three days.

Max. L5 if only beliefs or practices answered.

[30 AO1]

- (b)** Candidates should debate the importance of observance of life cycle rituals.

Central occasions in family life, birth, marriage etc.

Family and community coming together.

Traditions being carried forward.

Inclusion of all family members.

Transitional stages in life and religion.

Maintaining Muslim identity.

Rituals for a purpose.

On the other hand

Rituals as things of the past.

Can cause prejudices.

Now more social than religious.

Other things more important for the survival of Islam i.e. Qur'an, mosque, ummah, jihad etc.

[15 AO2]

SECTION B: Introduction of Judaism

- Q.1 (a)** Candidates should demonstrate knowledge and understanding of Orthodox and Reform attitudes towards the Torah.

Orthodox

Right belief - authority of the written Torah.
Mainstream Judaism.
Basic belief in the direct revelation of Divine Law.
Recorded in the Torah.
Eternal, unchanging and continuing.
Sole guide for everyday life and behaviour.
Strict observance of the commandments as the direct will of God.
Strict orthodoxy promotes separation from secular society.
Jews following the chain of tradition.
Observance of all mitzvot recorded in the Torah (or developed in the Talmud), as far as practicable, excluding those concerned with temple sacrifice.
Hasidism.

Reform

Began in Central Europe in response to the Enlightenment.
Reform Judaism rejected the concept of divine revelation.
Attributed the authorship of the Torah to divinely inspired humans.
Torah is considered instructional and inspirational - but not binding.
Ethical laws still binding as an expression of God's will.
Reform modernised worship by eliminating much of the Hebrew.
Reform were happy to integrate into secular societies.

[30 AO1]

- (b)** Candidates should debate the authorship of the Torah.

Moses as author.
God spoke to Moses on Mt. Sinai.
Authentic words - written down.
God also gave the oral Torah to Moses.
This was passed down to Joshua etc.

On the other hand

Many Jews rejected the traditional authorship view.
Critical scholarship rejects the Mosaic authorship.
Inspired by God - written by humans.
A continual source book with practical guidelines.
Laws not obligatory.
Torah compiled over a long period of time.

[15 AO2]

Q.2 (a) Candidates should demonstrate knowledge and understanding of the phrase 'chosen people'.

Jews not chosen for special privilege.
Jews chosen by God for sacred responsibility.
'A light unto the nations' - special role in God's plan for human race.
A faith community reflecting God's love and law.
The responsibility is to receive, learn, live and teach God's word.
This is obviously not an easy task - it is a burden but one that is humbly accepted.
Jewish role in the redemption of humankind.
Special obligations - covenants with Abraham, Moses etc.
Covenant rules for life.
Communicating with God through observance of the commandments.
Role of Messiah.
Land of Israel - the holy land - importance in Judaism. **[30 AO1]**

(b) Candidates should debate the importance of 'keeping a Jewish home'.

Keeping a Jewish home central to Judaism.
Mezuzah - home as miniature sanctuary.
Importance of mitzvot.
Kashrut.
Home to celebrate during festivals.
Worship during Passover.
Importance of Shabbat observance.
Rites of passage ceremonies.
Retaining religious, racial and cultural identity.

On the other hand

Importance of synagogue worship.
Importance of Torah observance.
Traditions.
Festivals observance.
Beliefs and practices - setting standards. **[15 AO2]**

Q.3 (a) Candidates should demonstrate knowledge and understanding of Shabbat.

Shabbat as a day of physical rest.
Ten Commandments (Ex 20 v 8)
Central core celebration of Jewish life.
Reminder of the creation of the universe and of the covenant people.
Feelings of joy, peace and tranquillity.
Time out from work etc. - not a burden but a delight.
Importance of family.
Time to connect with God.
Foretaste of the Messianic era.
Synagogue worship - importance of Torah.
Worship in the home - Shabbat meal.
Taking Shabbat into the working week. **[30 AO1]**

- (b) Candidates should debate the idea that it is Shabbat observance which keeps Judaism alive.

Centrality of Shabbat to Jewish life.

'More than Israel has kept Shabbat, the Shabbat has kept Israel.' (Asher Ginsburg)

Shabbat has kept Jews individually and collectively unified.

Jews committed to God and each other.

Shabbat observance throughout history.

On the other hand

Difficulty of observing Shabbat - modern issues e.g. electricity, cars etc.

Problems associated with multi-faith cultures and secular society.

Many Jews see Shabbat observance in different ways.

Other strengths such as teachings of Torah and Talmud.

Importance of Jewish festivals.

Importance of rites of passage.

'If all Jews observe one Shabbat, the Messiah will come.'

[15 AO2]

- Q.4 (a) Candidates should demonstrate knowledge and understanding of Jewish teaching about divorce.

Marriage seen as Jewish ideal.

Jewish law recognises that marriages break down.

Jewish attitude to divorce is pragmatic - no stigma attached.

Rabbinic court - bet dim - Judaism accepts and provides for divorce.

Husband must initiate or consent divorce.

Rabbinic court would try to affect a reconciliation - if not possible, divorce granted.

'Get' document of divorce.

Husband can remarry immediately - wife must wait 90 days.

Civil court can terminate a marriage but cannot terminate the Jewish aspect of the marriage - this can only be done by a Rabbinic court.

[30 AO1]

- (b) Candidates should debate the fairness of Jewish divorce laws.

Jewish divorce laws can be seen to favour men.

Judaism originates from a patriarchal society.

Only the husband can initiate divorce proceedings.

Male can remarry immediately after divorce - women must wait.

Wife unable to remarry if husband disappears.

Following a civil divorce the man may refuse to give the wife a Jewish divorce.

On the other hand

Jewish divorce laws have been in effect for centuries.

With the acceptance of the 'get' both parties are free to remarry.

Couples may sign a pre-nuptial agreement allowing the wife a full divorce if necessary.

Reform Judaism does not require a 'get' and allows the decree of the civil court.

[15 AO2]

Level	Unit 3 A2 AO1 Descriptor	Marks for Unit 3
7	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	30-28
6	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	27-25
5	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.	24-20
4	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.	19-15
3	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	14-10
2	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.	9-5
1	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.	4-1
0	No accurate, relevant knowledge or understanding demonstrated.	0

Level	Unit 3 A2 AO2 Descriptor	Marks for Unit 3
7	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	20-19
6	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	18-17
5	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.	16-14
4	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.	13-10
3	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	9-7
2	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	6-4
1	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.	3-1
0	No valid relevant reasoning.	0

RS3 CS – RELIGION IN CONTEMPORARY SOCIETY

Q.1 (a) Examine the debates concerning free speech and blasphemy in the UK. [30]

Candidates should offer clear knowledge and understanding of the debates concerning free speech and blasphemy. They may:

- Examine the meaning and nature of freedom and the right to speak without censorship or limitation in the UK.
- Consider the views of scholars and other evidence.
- They may highlight the nature of the freedom and its limitations – people may not make public speeches an inflammatory nature nor incite violence.
- Explain how freedom covers the spoken word, writing, art and the Internet.
- Higher ability candidates may examine the desirability or otherwise of such freedom, perhaps linked to the opinions of scholars.

In the debate concerning blasphemy, candidates may offer a definition such as speaking in a derogatory way about God and should examine the debates concerning they need or otherwise for such legal restrictions in the modern day, perhaps supported by examples such as the 'Life of Brian' and 'The Satanic Verses.'

Max. L.5 if both debates not included.

(b) Evaluate the view that religions should be protected from satire. [20]

Candidates should offer clear argument and analysis, supported by range of examples and evidence.

In favour: Candidates should consider the desirability of protecting religions from satire. They may make reference to:

- The right to freedom of thought, conscience and religious belief.
- The right to worship freely without fear of scorn and ridicule.
- The differences between criticism and satire and whether both are equally valid.
- The need for, and effectiveness of, legal provision in the UK and evaluate the possible impact of satire on the rights of religious minorities.

Against: Candidates may evaluate the arguments against protecting religions from satire on such grounds are:

- The tradition of freedom of speech and thought in the UK.
- The effectiveness or otherwise of legal restrictions.
- The nature of satire and the balance between freedom of speech and ridicule.
- The balance to be made between the freedom of speech and right to criticise ideas and beliefs and whether or not this should include satire.

Q.2 (a) Examine ways in which film media can convey religious ideas. [30]

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

Candidates should consider the various ways in which religious ideas have been conveyed in the film media, for example:

- Through story-telling, with biblical epics such as *'The Ten Commandments'*.
- By underlying religious themes in films such as *'Star Wars'*, which contain religious elements from both Christianity and Eastern religions.
- By using religious symbolism and quasi-religious themes such as in *'Superman Returns'* and *'Narnia'*.
- Through religious notions of behaviour and morality such as *'Bend it like Beckham'*.
- Through inter-faith morality and cultural issues.

Higher level candidates will examine a range of different ways, highlighting the religious ideas. Lower ability candidates may rely heavily on re-telling the film story.

(b) 'Films cannot effectively communicate complex religious ideas'. Assess this view. [20]

Candidates should be prepared to offer arguments for and against, and support them with examples and clear assessment and analysis of points.

In Favour: In the light of their answer in (a), candidates may argue that:

- Where films use religious ideas loosely or wrongly, they may give a false message to the audience.
- The film media fails to convey ideas effectively because of the need to be commercially successful, or to produce a more active storyline.
- Many films distort religious ideas.
- Films may illustrate simple ideas and concepts such as love or bravery, but not more complex religious ideas such as the Trinity.
- The film media may use ideas which are simply inaccurate or wrong.

Higher level candidates will consider if any film has ever been successful in giving such a message. Lower level candidates may simply suggest that a film is good or bad in this respect.

Against: Candidates may argue that:

- Many films have successfully used religious imagery, symbolism or narrative to enhance the story and give it inner depth and meaning for its audience.
- The film media is able to offer pictures and images that other forms of media cannot do.
- Film media is very popular and is now, arguably, the best medium to bring to life religious themes and ideas and makes the viewers think more deeply.
- Many films with a religious theme have had a profound and positive effect on viewers.

Q.3 (a) Examine ways in which religious plurality can cause strain on communities in the UK. [30]

Candidates should offer knowledge and understanding of the nature of religious plurality and why it may cause strain in communities. This should be supported by evidence, examples and, where possible, scholarly views. They should highlight the UK context, where religious pluralism is an acceptance of all faiths as having an equal right to co-exist, and all citizens have religious freedom or worship. Candidates may then examine the ways in which religious plurality causes a strain on communities for instance:

- The feeling that one religion is favoured over another.
- Some religious believers argue that only their faith is right.
- Arguments over the wearing of religious symbols and dress.
- The demand for faith schools
- Suspicion that some Muslims support terrorism, leading to discrimination.
- Racism.

Other problems come from the sense of discrimination or unfair treatment because of religious faith – issues arising where the beliefs and traditions of one community are not understood or accepted by other communities.

**(b) ‘Religious differences are a major threat to social cohesion.’
Assess this view. [20]**

In favour:

- Members of non-western faiths feel they suffer social deprivation.
- Most UK laws are based on Christian values and this may discriminate against those with non-Christian beliefs.
- Desire of religious groups to retain their own distinct identities and culture.
- Resentment at perceived need to conform to majority Christian culture
- Failure to refuse to adapt.
- Lack of understanding of different traditions.
- Perceived inequality.

Against:

- Encouragement of multi-faith activities.
- Holidays, festivals, freedom of worship.
- Increased education and understanding of other cultures.
- Growing emphasis on religious pluralism.
- Acceptance of religious traditions, dress and worship.
- New laws reflecting ethnic and religious needs
- Work of agencies seeking social harmony.
- Protection by law such as Racial and Religious Hatred Act 2006.

Q.4 (a) Explain the views of Maslow on self-actualisation and peak experiences. [30]

Candidates should seek to address some or all of the following points:

- Maslow argued that self actualisation is the desire in all human beings to fulfil their potential.
- Self-actualisation cannot be attained quickly – firstly, a person has to go through and satisfy what he called the ‘*hierarchy needs*’ before they could go on to achieve the ultimate – self-actualisation.
- Needs are instinctive – and both physical and spiritual.
- Maslow’s hierarchy of needs are psychological, safety, love, esteem and religious.
- Self-actualisers are people have reached the summit of their potential.
- Self-actualisers are the most likely people to have a peak experience.
- This is an experience that takes a person out of themselves and makes them feel eternal and in touch with God. They feel part of the infinite.
- Maslow described peak experience tell of a sense of control over the body and emotions, a greater sense of awareness and a feeling of awe and wonder at the oneness with the world.
- Maslow believed that everyone was capable of having a peak experience, but many denied having one.

(b) ‘Religious belief improves people’s psychological health.’ Assess this view. [20]

Candidates should offer arguments for and against this view and support them with examples, analysis and assessment. Candidates will probably refer to William James who is the most well-known exponent of this view.

In favour:

- Some people seem to be happy all the time, whilst other are always sad or melancholy.
- The healthy-minded tend to feel at one with the world and with the divine.
- They take the view that if the world is good, then, as part of the world, they must be good also.
- People see themselves as being in union both with the world and with the divine in all things.

Against:

- Those akin to the sick soul feel a loss of love for nature, the environment or the world.
- They see it as outweighed by the problems of evil.
- Others feel despair, anguish and the complete lack of joy.
- Deeper sick soul feelings include loathing, suspicion, mistrust anxiety, fear and, sometimes, suicide.

Higher level candidates may highlight the uncertainty as to whether religious belief gives people a more positive attitude. They may challenge James’ methodology, reasoning and conclusion that the healthy-minded are happier, but sick souls turn to religion to find a way to view the world. They may also compare James’ views with the views of other scholars and researchers.

RS3 ETH – STUDIES IN RELIGION & ETHICS

- Q.1 (a)** Virtue ethics seeks to define what makes a person good, what are the qualities that make a person good and that the ultimate goal is the achievement of the greatest good, which is happiness. Most candidates are likely to distinguish between intellectual virtues (such as modesty, wittiness or right ambition) and moral virtues (such as courage, temperance, etc) and will note that all the moral virtues fall between the extremes of deficiency and excess (the doctrine of the mean). These ideas could be developed in terms of qualities of moral virtues – virtues of character such as courage, liberality, self-control or generosity. For example, courage is the mean between cowardice and rashness. Candidates should go on to explain how such qualities could contribute to ethical decisions in relation to a person's conduct in war, etc). Unlike absolute moral laws or consequentialist theories, virtue theory focuses primarily on what it means to be human rather than on what specific actions are ethically acceptable.

Maximum Level 5 if only aspect covered.

[30 AOL]

- (b) Arguments given may include the following but credit any valid arguments**

Agree

The golden mean is not easy to apply to all virtues so, therefore, it cannot be a good judge of character. For example, how do you judge the mean of compassion? Also, even if there is a mean, how can we identify when courage becomes foolhardiness? Sometimes two virtues conflict, how does a person make a decision then and how do you judge their good character by their choice? Some may argue that it is easier to judge a person's good character by their actions or motive via a deontological approach.

Disagree

By applying the doctrine of the mean we will be able to cultivate virtues which will enable us to become a good person, e.g. courageous. Also, isn't someone who helps the poor out of compassion morally superior to someone who acts out of duty. Philippa Foot states that virtues help develop a 'good' character as they help them to correct harmful human passions and temptations. Bad people can perform good deeds, so being able to apply the doctrine of the mean is a more accurate indication of a person's good character.

[20 AO2]

- Q.2 (a) The answer should focus specifically on Kant's three principles of the categorical imperative.**

The first principle

'Do not act on any principle that cannot be universalised' could be seen to reflect the universal claims of some religions, e.g. the Ten Commandments in Christianity and Judaism; the claim of Situation Ethics that love is the only absolute ethical law. Examples could include murder, adultery, stealing or lying.

The second principle

'So act that you treat humanity ... never merely as a means but always at the same time as an end' could be seen to reflect the claims of Christianity, Judaism and Islam. For example, that human beings are created 'in the image of God' and that all human beings, therefore, have intrinsic worth and should be treated with dignity and respect. Again, Jesus' teaching that his followers should 'love their neighbour as themselves' denies the possibility of exploiting other people.

The third principle

'Act as if you live in a kingdom of ends' is an extension of the second principle, and some of the same arguments apply. However, the key issue here is that it is not just a matter of individual behaviour. Ethical behaviour has to be seen within the context of society as a whole. Most religions would contend that human beings have a responsibility to create a society where all human beings are accorded worth and dignity and which is founded on principles such as justice, fairness and mutual respect.

Maximum Level 4 if there is no reference to any of the three forms of the categorical imperative.

Maximum Level 5 is there is no reference made to the ethical principles of at least one major world religion.

Maximum Level 6 if reference is only made to two of the three forms of the categorical imperative. **[30 AO1]**

- (b) Arguments given may include the following but credit any valid arguments**

Agree

Kant would agree. He stated that morality is, first of all, a matter of reason and rationality and that the source of moral principles is ultimately in ourselves. Without moral autonomy, he argued, there is no morality as we are forced to follow God's commands. natural Law also recognises that morality is based upon rationality and, therefore, a religious believer has no special access to moral truth. Many people would argue that our conscience helps us to decide what is morally right without need to appeal to divine authority. Atheists, for example, would argue that they can determine what is morally right or wrong, e.g. that which brings happiness (Utilitarianism) using their ability to reason and/or their conscience.

Disagree

Emil Bruner in '*The Divine Imperative*' states that morality can only be justified by appealing to religious authority, belief and/or experience. The Divine Command theory states that an act is only morally right if it has been commanded by God and wrong if he has forbidden it. For religious believers such as Christian, God's purpose for humankind is expressed through the scriptures such as the Ten Commandments which carry divine authority. A religious believer might also argue that our ability to reason and our conscience are God-given means of accessing God's will. **[20 AO2]**

Q.3 (a) Credit any relevant information which may include the following:

'Existence' justifiable because:

- The nuclear deterrent has maintained peace or at least prevented wars from escalating because, at present, there is no effective defence against them
- The 'bluff' argument – it is right to keep and maintain weapons of mass destruction even though there may be no intention of using them – because you can threaten to use them.
- Natural Law – the proposition that an action is morally right provided it is based on good intentions, e.g. you threaten to use nuclear weapons in order to maintain peace and save lives.

'Existence' unjustifiable because:

- the possession of nuclear weapons by some states encourages others to want to possess them and breaks Just War principles.
- There is always the risk of accidental or inadvertent use of these weapons being taken by terrorist groups.
- Many religions such as Islam and Christianity state that we are meant to be stewards of the earth, we cannot do this if we destroy the earth through the accidental use of such weapons.
- Religious leaders have condemned the possession of Nuclear weapons.

'Use' justifiable because:

- Some believers see nuclear war and its effects on the world as part of God's plan a final judgement which marks the end of the present age.
- The use of nuclear weapons can be proportionate – although there may be considerable loss of civilian life, even so, this might be less than if conventional war was to be fought over a long period of time – so fulfils this aspect of the Just War theory.

'Use' not justifiable because:

- The major moral and tactical (practical issues) which nuclear missiles pose are the deterrence argument and the principles of proportion and discrimination in relation to a number of the Jus in Bello (just limits on the conduct of war) principles of a Just War.
- Religious leaders have repeatedly forbidden the development and use of all weapons of mass destruction.
- No one can argue that the use of nuclear warfare is sufficiently discriminating or proportionate; it could lead to mutually assured destruction which goes against the doctrine of creation.
- The scale of a nuclear strike implies that there would be an actual intention to kill civilians, as it would almost inevitably result in the deaths of non-combatants. All traditions of Natural Law and most Christian traditions condemn the intention to kill an innocent life – even if good should come of it.

Maximum of Level 5 if reference is only made to the possession or use of nuclear weapons. **[30 AO1]**

- (b) **Arguments given may include the following but credit any valid arguments:**

Agree

The ability to manufacture and buy weapons allows countries to defend themselves from an aggressor. Some would argue that the possession of nuclear weapons by key states in the last sixty years has helped to generally ensure peace. The manufacture of weapons provides employment for many. If the UK stopped supplying arms to others, its orders would simply be replaced by exports from other countries. International arms trade is regulated by the government and is, as a result, ethical. If some countries possess weapons then others should be allowed the same right. The possession of weapons could be considered to be morally 'neutral'.

Disagree

Trade in weapons will only increase the possibility of more violence. For example, if more countries possess nuclear weapons, it increases the risk of them being used. Campaigning to decommission weapons and banning the manufacture and sale of weapons reduces the risk of the possible attack by an aggressor. Just because some countries manufacture and trade in weapons does not make it morally right. Weapons held within countries are often used by dictatorships to suppress democracy and freedom. money spent on supporting (even subsidising in some cases) the manufacture and sale of weapons would be better spent on issues such as healthcare, education, housing, social welfare, etc. Nuclear weapons are weapons of such devastating destruction that their manufacture and sale can never be morally justified.

[20 AO2]

Q.4 (a) Although candidates should demonstrate some scientific understanding of stem cell research they should concentrate less on the science and more on the religious and ethical issues.

- They may explain how not all forms of this technology require the use of embryonic stem cells, but that embryonic stem cells have the potential to turn into any specialised tissue, whereas adult stem cells are more difficult to extract and can only form a limited range of different cells.
- Research using embryonic stem cells is regarded as more beneficial.
- They may explain the concept of the Sanctity of Life as referred to by religious leaders and/or sacred texts. As a result of this concept, some believers consider any technology that creates spare embryos to be discarded as wrong, but that there would be no objection to using adult stem cells.
- Candidates may well refer to the issue of 'personhood' and explain that because some people do not consider an embryo to be a person, then all forms of stem cell research are acceptable. Some may use religious principles such as compassion and the quality of life arguments to support stem cell research. They may well also refer to the benefits that such research could bring.

[30 AO1]

(b) Arguments given may include the following, but credit any valid arguments.

Agree

- Embryonic stem cell research is wrong for many religious believers as this involves the destruction of life in the form of the human embryo. This is the case whether the embryos are from IVF treatment or from an aborted foetus.
- Natural Law, for example, would oppose embryo research as this would uphold the primary precept 'protect and preserve the innocent'.
- Kantian ethics would also argue that if, in the case of embryonic stem cell research, you consider the embryo to be a person then it should not be used for research purposes. This is because one form of the categorical imperative states that humans should 'act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means but always at the same time as an end'. Using embryonic stem cells for research purposes also reduced human life to merely an instrumental value.

Disagree

- Some people may argue that it is right to use reason and knowledge to promote elimination of diseases or improve life.
- UK law, for example, allows stem cell research (including using embryos for up to fourteen days old) for such purposes.
- Even Natural Law might support adult stem cell research if it respected human life and rights.
- Followers of Situation Ethics and Utilitarianism may argue that allowing stem cell research is the most loving thing or brings about the greatest happiness for the greatest number.
- Kantian ethics might also support the use of adult stem cell research as it could be argued that it is a human duty to seek ways of curing diseases and offering a viable and better future for our fellow human beings. The concept of the categorical imperative is summarised by Kant as, 'Act according to that maxim by which you can, at the same time, will that it should become a universal law.' The cure of debilitating and life-threatening disease is clearly a goal that is 'good in itself' and that we could desire to become 'a universal law'. These are surely morally acceptable universal goals. The same could apply to embryonic stem cell research if the embryo is not considered to be 'human'.

[20 AO2]

RS3 PHIL – PHILOSOPHY

- Q.1 (a)**
- The Teacher's Guide mentions the theories of Pascal, James, Tennant and Tillich. Candidates may choose two of these or any other relevant scholars' views of faith.
 - As an alternative, they may be more general and refer to voluntarist/non-voluntarist, belief in/that, cognitive/trust etc. **[30 AO1]**
- (b)**
- On the one hand, candidates may look at scholars like Kierkegaard, Buber and Barth who say that faith cannot be based on reason.
 - On the other, they may look at scholars who say that faith requires reason e.g. Hick, Lewis etc.
 - As third approach, they may say that reason and revelation are both useful e.g. James, Tennant or necessary e.g. Baillie.
 - They may wish to explore the 'faith seeking understanding' of Augustine and Anselm.
 - General ideas may emerge such as head and heart, belief in/that etc. **[20 AO2]**
- Q.2 (a)**
- Candidates may look at the work of the Logical Positivists and how the Verification Principle and the Falsification Principle pose problems for religious language.
 - Other problems may be that religious language is logically odd, use of abstract ideas, metaphysical ideas, different meanings in different contexts, everyday language being inadequate to express religious language etc.
 - "Breadth or depth" will apply here. **[30 AO2]**
- (b)** Candidates may approach this from at least two perspectives:
- (i) They can evaluate how far the problems posed by the Logical Positivists have been overcome by scholars as Hick, (eschatological verification), Mitchell, (freedom fighter) Hare (Bliks) etc. and/or
- (ii) They can determine how far the analogical, symbolic or language games concepts of religious language have overcome the problems of using religious language.
- "Breadth or depth" will apply here. **[20 AO2]**

Q.3 (a) Candidates may use some of the following:

- Hume's criticisms.
- Just a coincidence.
- Leads to an arbitrary God who is "not worthy of worship".
- Not compatible with love and justice.
- Not compatible with Creator establishing laws of nature.
- "Breadth or depth" applies here.

[30 AO1]

(b) Agree Candidates may refer to:

- Attested in sacred writings.
- Basis of faith.
- Gives credibility to the ministry of founders of faith.
- Evidence today e.g. healing.
- Shows God's revelation etc.

Disagree Candidates may refer to:

- Other parts of sacred writings are just as essential.
- Miracles may not be the basis of a faith.
- Religion is more than belief in just one phenomenon.
- Not compatible with an impartial God.
- Belief involves free-will which miracles usurp etc.

[20 AO2]

Q.4 (a) Examination of hard determinism: all actions are predetermined by prior causes, such as genes, heredity, environment. Candidates may comment upon:

- Types of determinism: scientific materialism, historical, logical, (self-fulfilling prophecy) and theological (predestination).
- Predictable actions.
- Free-will is an illusion.
- Compelled to act.
- Behaviourism.
- No blame for action.
- Neurological studies.
- God has already decided our destiny etc.

[30 AO1]

(b) Candidates may answer in a variety of ways:

- Arguments both for and against nature and nurture, assessing the adequacy of these arguments.
- They may assess the statement by discussing the pros and cons of hard and soft determinism as well as libertarianism.
- They may look wider at studies in Biology, Sociology and so on. Pertinent and specific case-studies may be expected.

[20 AO2]

RS3 BS – STUDIES IN BIBLICAL STUDIES

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) The historical-grammatical method aims to discover the meaning of the passage as the original author intended and the original hearers understood. This meaning is drawn out by examining the passage's grammar and syntax, its historical background, literary genre and theology. The method distinguishes between the original meaning of the text and its ensuing use or application. A three-fold approach includes observation, (a study) of words, structure, structural relationships and literary forms), interpretation (answering questions, integrating and summarising the passage) and application (determining the practical significance of the text and applying it to a modern context), L5 maximum unless the definition is illustrated with appropriate examples. **[30 AO1]**

(b) *For:* All critical methods concerned with original text and meaning are only of academic interest. It does not matter what the text meant to its original hearers. What matters is the authority of the Bible as the Word of God today. Critical methods rob the Bible of this authority.

Against: The Old Testament is a valuable source of information for archaeologists, historians, anthropologists and linguists, even if its message is irrelevant. Knowledge of it is important for understanding the New Testament and the entire redemptive contexts of Scripture. **[20 AO2]**

Q.2 (a) *Creator:* The Old Testament teaches that God is the creator of everything; he creates by simple command; he brings order and life from chaos; he continuously cares for his creation; human beings were created in his image – they were originally good and later fell from the state that; God created wisely and has a relationship with all created beings. Creationists take the Genesis account literally; evolutionists interpret it metaphorically and argue that some aspects of creation continue into the present.

Deliverer: God's purpose of deliverance is depicted in the exodus, where he acts as a warrior; the people are described as helpless before the power of Pharaoh; it is only God who can deliver them. The event leads to the formation of the covenant community of the elect, God's purpose is to reveal himself as Lord and to give his people a land for their possession. **[30 AO1]**

(b) *For:* The exodus is the central event in the Old Testament *heilsgeschichte* – previous events are regarded as preparation and subsequent events as outcome. It provided hope in difficult times, e.g. the Exile. Jews still celebrate the Passover supper. The event resonates in Christian teaching about redemption.

Against: God the Creator is presented as the universe's First Cause, a Being whose purposes and actions spring from himself, who is omniscient, omnipresent and omnibenevolent and who creates all humanity in his own image; the Bible is the continuous story of his humanity in relation to God. God intended creation to be a blessing to all. **[20 AO2]**

Q.3 (a) The historical background: Jezebel leads Ahab into apostasy and Baal-worship; the biggest crisis facing Yahwism between the exodus and the exile. Elijah and Obadiah; Elijah issues a challenge to Baal in the specific area of his supposed power – nature. The miracle on Mount Carmel against the 450 prophets of Baal and the 400 prophets of Asherah; Baal's impotence; the ensuing rainfall. Elijah's despair and self-pity; the theophany on Mount Horeb – a new theological insight that God is not only the God of nature and dramatic events but the God also of quiet governance. Elijah is instructed to anoint Hazael king of Syria, Jehu king of Israel and Elisha as his successor. The story of Naboth's vineyard. Elijah as theological innovator, religious leader and political figure confronting a king who has disobeyed Yahweh.

[30 AO1]

(b) *For:* The story is for the gullible and superstitious; it contains too many supernatural elements to be true. It is probably part of the Deuteronomist's Yahwistic propaganda to dissuade Judeans from apostasy and has, therefore, outlived its influence.

Against: The story is still meaningful to those who have faith. It shows two different ways of life: Ahab rebels against God, Elijah submits humbly; Ahab puts his trust in the world, Elijah in God's promises, Ahab is bitter and fearful, Elijah bold and effective. It is a timeless illustration of the dangers of idolatry, of pursuing a life of materialism or false routes to joy and of the rewards of dedicated service to God.

[20 AO2]

Q.4 (a) *Jeremiah:* preached in Jerusalem during the reigns of Josiah (626 BCE), Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah, and the brief rule of Gedaliah whose assassination in 585 BCE led to the city's destruction by the Babylonians. He prophesied an inevitable disaster, castigated Judah for forsaking God and turning to idolatry and advised the people not to rebel against the might of Babylon. He was rejected for his defeatism, seen as a traitor and felt disgusted with his life. Although he witnessed the fulfilment of his prophecy and emphasised also the temporary nature of the destruction and the consolation to be found in a new covenant and the nation's return to its land.

Ezekiel: preached to the Jews in Babylon. His book is separated into two distinct sections. Chapters 1-24 contain his prophecies before the final fall of Jerusalem in 587; he sternly 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.

[30 AO1]

(b)

Jeremiah:

For: Although he preached for forty years, no one listened and there was much antagonism to his teaching. He felt that he had been treated unfairly by God – forced to proclaim a message that he himself found distasteful. His Confessions reflect his sufferings. At the end of his life, he fled to Egypt where tradition has it that he was executed for opposing idolatry.

Against: God judges success not by results but by faithfulness. Jeremiah is remembered to this day as the personal embodiment of Israel's Mosaic faith; he inspired those who preached during the Exile that the fall of Jerusalem was the righteous judgement of God on Israel's disobedience. Israel's judgement could therefore be the means of her salvation.

Ezekiel:

For: God himself foretells Ezekiel's failure – no matter how fervently he spoke to the people of Israel, their stiffnecked and hardhearted attitude would prevent them from listening to him.

Against: God judges success not by results but by faithfulness. Ezekiel is assured that God will be glorified through his ministry and that God will make him just as determined as his hard-headed audience. The prophet could not fail, as that would mean the failure of God. Ezekiel's vision that God is not confined to the Jerusalem Temple was wholeheartedly adopted by the exiled Jews.

[20 AO2]

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) Themes include:

- (i) *unity* – the coming of the Spirit on Pentecost (2:1-13); the conviction that Jesus has been resurrected; baptism (2:41);
- (ii) *testimony* – Peter preaches to the crowd in Jerusalem (2:14-40); Peter and John heal a crippled beggar (3:1-10); Peter then preaches to the crowd (3:11-26); Peter and John are arrested and give witness before the Sanhedrin (4: 1-22); the apostles perform many miracles, are arrested, miraculously freed from prison and testify to the Sanhedrin (5: 12-42);
- (iii) *communal life and discipline* – Mathias is chosen to replace Judas (1: 15-26); they share everything (cf. Ananias and Sapphira, 4:32-5:11);
- (iv) *worship* – the believers gather in Solomon’s Cloister (5:12); the Breaking of the Bread etc. (2: 42-47); after Peter and John are released, the community prays together (4:23-31);
- (v) *tensions between Jews and Gentiles* – the appointment of the seven deacons (6: 1-7). **[30 AO1]**

(b) *For:* There was unity in worship. Acts 2 tells us that the early Christians continued in the apostles’ doctrine (i.e. the conviction that Jesus was the Messiah and that he had been resurrected) and fellowship (*koinonia*), in breaking of bread (eucharist) and in the prayers; they gathered in Solomon’s Cloister. *Against:* It was not the only unity. The first Christians were united in their experience of Pentecost which, in baptism, was shared with converts and in that they held all things in common. **[20 AO2]**

Q.2 (a) The two set sermons are those on Pentecost (Acts 2: 14-36) and in the house of Cornelius (Acts 10: 34-43). The first is directed at the Israelites, the second at the Gentiles. In both, ‘Jesus of Nazareth’ is proclaimed and the Jews are accused in strong language of his murder. In the second, it is stated that they hung him on a tree (cf. Deut. 21: 22-23), thus setting themselves against God, who raised him up on the third day. Witnesses are cited. God has made Jesus Lord and Christ, the Judge of the living and the dead. Both sermons end with an appeal: the first calls the Jews to ‘repent’ (i.e. to ‘turn back’ from their condemnation of Jesus), the second calls the Gentiles to ‘believe’. In both, the introduction and the conclusion correspond: in the first, the answer to the initial question about the miraculous event of Pentecost is that the Spirit is now available to all who call upon the Lord, in the second, the issue of who is acceptable to God is answered at the end – God accepts all who believe. Credit also references to Peter’s other sermons in Acts 3: 11, 12-14, 4:8-12 and 5: 29-32. **[30 AO1]**

- (b) *For:* All the sermons in Acts contain essentially the same elements. Although attributed to various apostles, they are not verbatim reports but record the gist of the apostolic *kerygma*. As Peter was regarded as the leader, Luke, the author of Acts attributes to him the proclamation of the early church's conviction.

Against: They may be verbatim accounts. Jesus had appointed Peter to be the foundation stone of the church. Peter had been an eyewitness to the resurrection. He wanted to recompense as soon as possible for his betrayal of Jesus. [20 AO2]

- Q.3 (a) Galatians 2 contains Paul's first discussion of justification by faith in Jesus, and not by adherence to the Law. His personality is reflected in his confrontation of Peter over the Judaizers. Paul had addressed this issue earlier at the Council of Jerusalem (Act 15) with his argument that Christianity did not need to observe the customs for the Jewish law. In Galatians 5, he maintains that to follow the Judaizers is to forsake Christ. The teaching of the Judaizers was erroneous; it contradicted the gospel. At the time of writing Ephesians 3, Paul was in prison because of God's purpose to make the Gentiles his people in Christ. He argues that the Gospel's guiding principle is grace, which operates for Jew and Gentile alike. Gentiles are now 'heirs together with Israel ... members together of the body ... sharers in the promise in Christ Jesus'. Before Jesus came, this was a mystery, but it is now available to all because it has been revealed to the apostle. The gospel is 'the manifold Wisdom of God', created before time and space. No one is now banned from approaching God. [30 AO1]

- (b) *For:* Paul was the specifically designated 'apostle to the Gentiles'; his arguments carried the day at the Council of Jerusalem; his quarrels with Peter and James suggest that he was the only apostle who did not dither over the issue. If the church had not included the Gentiles, it would have been nothing more than a sect within Judaism.

Against: Other apostles ministered to Gentiles, e.g. Peter, Philip. Paul did not begin the mission to the Gentiles, but rather walked into a mission began by the apostles in obedience to the Great Commission. [20 AO2]

- Q.4 (a) The relevant set texts are in Mark 10 and Matthew 5 and 19 (Jesus' teaching) and Romans 7 and I Corinthians 7 (Paul's teaching). In Mark, there are no valid grounds for divorce. It is implied that divorce may be initiated by either husband or wife. This is historically incorrect: in C1st Palestine, only a husband could end a marriage. Mark may have been written by a member of a Gentile church outside Palestine, where a woman did have the right to divorce her husband. Matthew later edited the text to bring it into line with Jewish practice. In Matthew, adultery is the only valid grounds for divorce. Jesus appears to agree with the Shammai, rather than the Hillel, interpretation. He says that if a man divorces his wife for any reason other than adultery, he is forcing her to commit adultery. If she marries another man, he is committing adultery. In Romans 7, the only escape from marriage is death. However, I Corinthians 7, permits remarriage in some circumstances. Christian couples should not separate in order to lead a celibate life, If they separate, the woman should remain unmarried. A Christian married to a pagan should not initiate divorce, if the pagan partner does so, the Christian is apparently, free to remarry. [30 AO1]

- (b) *For:* The teaching on marriage often arises from a teaching on divorce given in response to a question. In Matthew, the Pharisees ask whether it is permissible to divorce 'for any reason', putting the discussion in the context of the Hillel-Shammai argument. In I Corinthians, the issue is whether divorce is permissible to promote celibacy. The teaching is aimed at C1st controversies.

Against: Jesus bypasses the argument. Rather than asking what is permitted, the Pharisees should ask what God wants. It was never God's intention that a husband and wife divorce. Moses made provision for divorce 'because of the hardness of your hearts'. Marriage is a God-given institution. However, both Jesus and Paul suggest that it is not for eternity. What lasts for eternity is one's devotion to Christ. **[20 AO2]**

RS3 CHR – STUDIES IN CHRISTIANITY

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

Q.1 (a) The church as *sacrament*. 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. Thus, the church exists as '*the sacrament*' of the risen Christ. It is a sign of the presence of the glorified Jesus. The role of the church is to make present the meditation 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*. **(30 AO1)**

(b) *For*: Christianity consists in putting love of neighbour into practice through fair trade, charity work, pursuit of peace, care for the environment etc. This is far more important than preaching church dogma, and follows the key teachings of Jesus not simply about refraining from activities that hurt another but for positive action that benefits another. The teaching is not, however, unique to Christianity.

Against: In Jesus' teaching, the commandment to love one's neighbour comes second to the commandment to love God with heart, soul and mind. Christians' love for a neighbour is a way of showing their love to God who loved them enough to give them his Son as their Saviour. This means accepting all the saving work of Jesus achieved through his life, death and resurrection.

(20 AO2)

Q.2 (a) *Saviour*: The name Jesus comes from the Hebrew Jehoshua, meaning 'Yahweh saves'. God's perfect justice demands punishment for sin, but he accepts the punishment of Christ on the cross as a substitute for our own. Jesus *justifies* (makes us right with God), *sanctifies* (makes us holy) and *redeems* (paid the price of our escape from slavery to sin). *Logos* (Word) was a familiar term in both Jewish and Greek philosophy. Traditional Jewish thought saw it as God's action in creation (Genesis) and redemption (Exodus), and closely associated it with the Wisdom of God, often personified as woman; the Greeks saw it as a universal, divine reason. John's Gospel uses it to convey the Incarnation in a way that might form a bridge between Judaism, Greek philosophy and Christianity and point to the possibility of union between the human and the divine. Because it is a highly philosophical concept, some recent theologians (e.g. Hick) claim that it should not be used in theology; others (e.g. Tillich) claim it is absolutely necessary to a doctrine of God. **(30 AO1)**

- (b) *For:* Scholars often conclude that the Jesus of history is unknown; there are no extra-biblical accounts of his life; the biblical record has a mythological flavour. The historical Jesus cannot return; the theological Jesus can; he rose from the dead and is present with those who believe in him.

Against: It is evident that the historical Jesus opposed the oppressive society of his day, associated with outcasts and proclaimed a kingdom of God characterized by compassion. To dismiss this Jesus of history is to say that only his death and resurrection are of eternal value. That is Gnosticism. The risen Christ was a crucified Jesus. He dwells in history as well as in eternity.

(20 AO2)

- Q.3 (a)** Feminist theologians see in the Scriptures a reflection of 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. Exclusive terms were employed in Bible versions, liturgy and hymns, e.g. 'he' in relation to God, 'man' and 'brother' and there was a preference for what are perceived as male metaphors – Lord, Father, King (biblical) and captain, soldiers, brotherhood (hymnology). In Christian ministry, the term 'deaconess' implies an order inferior to 'deacon'. Expect some discussion of why such terms are seen as exclusive and attempts to replace them with inclusive or sometimes exclusively feminine metaphors.

(30 AO1)

- (b) *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 incarnational 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.

(20 AO2)

- Q.4 (a)** The need for a church united in mission became apparent in the C19th. The first World Missionary Conference took place in London in 1888, the second in New York in 1900 and the third in Edinburgh in 1910. The Edinburgh Conference dealt only with missions to non-Christians and banned all discussion on ecclesiastical or doctrinal differences, thus focusing on the main purpose of the universal church. Two commissions were set up – a Life and Work Commission and a Faith and Order commission. These were merged in the World Council of Churches, formed in 1948. The WCC brings together 349 denominations in over 110 countries. At its meeting in Toronto in 1950, its Central Committee stated that it is not and must never become a superchurch; its purpose is not to negotiate union between churches, but to bring churches into living contact with one another. The WCC is made up mainly of Protestant churches, but the Orthodox Church is an active participant. Roman Catholic observers attended the Third General Assembly in New Delhi (1961) and Pope John XXIII invited WCC observers to Vatican II (1963). Credit references to Taizé, CEC, Porvoo, Cytûn, ACTS, CTE and all relevant bodies.

(30 AO1)

- (b)** *For:* It has successfully initiated conversations between a wide range of Christian denominations. In an increasingly secular society where doctrinal divisions are meaningless to the majority of people, it has had some success in presenting a coherent Christian message on global issues such as peace, poverty, fair trade, gender equality etc.

Against: Faith and order issues – some of them minor – still separate churches from one another and impede their mission. In its fifty years of existence the WCC has failed to develop a common ecumenical theology and ecclesiology. Real unitive progress is impossible unless these issues can be resolved. Meanwhile, the fragmented Christian Church is often marginalised in society. **(20 AO2)**

RS3 ER – STUDIES IN EASTERN RELIGIONS

Section A – Studies in Buddhism

Q.1 (a) Candidates should identify some from a range of many teachings of the Buddha to be found in the suttas. Candidates are likely to mention that the Sutta Pitaka contains many suttas, which are records of the oral traditions of the Buddha's teachings on matters of doctrine. (His teachings on regulations for the sangha are found in another basket of documents, called the Vinaya). Candidates may mention that the suttas are organised into collections called Nikayas. Candidates may draw from a very wide range of teachings and credit will be given for any relevant material - though they are likely to focus on key teachings such as nirvana, the four noble truths, the eightfold path, the three marks, mindfulness, wisdom, compassion, morality etc. Candidates may comment on teachings to be found in scriptures other than the Pali suttas. They may be credited up to a level 4 if they focus on this material alone, but can gain higher levels if they include teachings from the suttas. Candidates should be able to explain the teachings they list. **[30 AO1]**

(b) **In favour** of the statement candidates will argue that several Theravada scriptures contain accounts of the life of the Buddha, and they are understood to be broadly historical by the tradition. The life of the Buddha is seen as an important source for understanding Buddhism in the Theravada tradition. It is from the Theravada/Pali scriptures that we have the 'traditional' biography of the Buddha – namely conception, birth, prophecy, going forth, asceticism, enlightenment, teaching/founding of the sangha, mahaparinirvana. The Pali scriptures were the earliest to be committed to writing so may thus be more historically accurate.

Against the statement candidates may argue that there is no one continuous narrative of the Buddha's life in the scriptures, and much of it must be dismissed as hagiography. None of it was written until several hundred years after the death of the Buddha, so no account can be held as more authoritative than another. The Mahayana scriptures give less biographical information, but more information about the multiple meanings of the concept of 'buddha'. **[20 AO2]**

Q.2 (a) The Buddha himself, a human being who found the way, or according to some traditions one in a long line of Buddhas of other eons. Bodhisattvas, who represent wisdom and compassion and other aspects of enlightenment, both celestial and historical, and who defer their own attainment of bliss to help other suffering beings. Arhats, those enlightened in the Theravada tradition. Individuals, such as the Dalai Lama, who are considered by their followers to be enlightened. The Mahayana belief that anyone can be a Buddha, and in fact already potentially is one. **[30 AO1]**

(b) **In favour** of the statement candidates may argue Mahayana Buddhism emphasis the ability of nirvana in the here and now, and that it is the potentiality of all beings. Candidates may find this more persuasive than the exclusivist approach of the Theravada tradition.

Against the statement candidates may argue that the Pali canon, preserved by the Theravada School, is usually seen as earlier than the Sanskrit scriptures, so Theravada notions may be more persuasive. Theravada Buddhists aspire to achieve the same enlightenment as the Buddha himself. The idea of a more 'rare' enlightenment may seem to candidates to be more persuasive. **[20 AO2]**

Q.3 (a) 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 chanted 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. *Maximum* of Level 5 if three are not included. Candidates may choose practices which are not listed in the specification. **[30 AO1]**

(b) **In favour** of the statement candidates may argue that Buddhism is about personal effort to overcome greed hatred and ignorance, so the idea of 'relying' on a Buddha which bestows grace is not common in Buddhist thought. Furthermore the nembutsu is not seen as an efficacious mantra, such as is found in Tibetan and other traditions, it is simply a statement of gratitude.

Against the statement candidates will argue that the use of mantra is widespread in Buddhism, as is the veneration of the Buddha Amitabha/Amida. The nembutsu implies that the self is powerless to attain enlightenment, so this may be a very strongly Buddhist statement of anatta and the avoidance of ego. **[20 AO2]**

Q.4 (a) Candidates may choose the English Sangha Trust's communities of the Thai Forest tradition, the Order of the Buddhist Contemplatives (such as are found at Throssel Hole priory), the Karma Kagyu community at Samye Ling, or indeed any legitimate community they have studied. They should be able to note distinctive features of both history and lifestyle. **[30 AO1]**

(b) The emphasis on personal experience appeals to westerners living in a society which values individualism and rejects creedal statements, though this image of Buddhism is a particularly western one, and Buddhism in Buddhist countries is just as formulaic and institutionalised as Christianity is in Europe. Other features of Buddhism may be just as appealing – such as the discipline of following the precepts and the Buddhist way of life, the practice of meditation, the agnosticism, the perceived compatibility with science, and emphasis on peace and compassion. **[20 AO2]**

Section B: Studies in Hinduism

Q.1 (a) Hinduism has no founder or date of origin. It gradually developed over four thousand years. The authors of its sacred texts are largely unknown. Hinduism's roots date back as far as 2000 BCE, but the most ancient writings have yet to be deciphered, so for the earliest periods scholars must rely on educated guesses based on archaeology and the study of contemporary texts. In 1921, archaeologists uncovered evidence of an ancient civilization along the Indus River, thought to have originated possibly as early as 7000 BCE. Baths have been found that may indicate ritual bathing, a component of modern Hinduism. Some alter-like structures may be evidence of animal sacrifice, and terracotta figures may represent deities. An important seal features a horned figure surrounded by animals, which some conjecture is a prototype of Shiva. The Indus Valley culture began to decline around 1800 BCE. Until recently, it was believed that the Aryans invaded India at this time. According to this hypothesis, both the Sanskrit language and the Vedic religion is attributable to the Aryans and their descendants. The original inhabitants of the Indus Valley are thought to have had a Dravidian language and culture, which became subordinate to that of the invading peoples. However there is no evidence of any conquest, among other historical and archaeological problems. The Aryan Invasion theory has generally been abandoned as inaccurate, but most scholars do not reject the notion of some outside influence on the Indus Valley civilization. The origins of Hinduism are a political issue as well as a historical one. **[30 AO1]**

(b) **In favour** of the statement candidates may argue that Caste was mentioned in the earliest Hindu texts the Rig Veda, and especially the *Purusha Sukta*, the caste remains a feature of Indian society. It is mentioned in the later epics and in the Bhagavad Gita, which is probably the single most important written text for many Hindus.

Against the statement candidates may argue that Caste did not appear to be observed in the Indus Valley Civilization. Many modern reform groups (such as ISKCON) or Swaminarayan) within Hinduism either refine the varnas or try to abolish the caste system based on their religious beliefs. **[20 AO2]**

Q.2 (a) Expect candidates to focus on the theme identified in the question, not merely to recount the story of the Gita, and to refer to the text. 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). **[30 AO1]**

(b) **In favour** of 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 an allegory for the soul's relationship with God and the struggle to observe varnashramadharma and overcome evil impulses. Sometimes the battle is seen as the soul, and sometimes Arjuna is seen as the soul.

Against the statement candidates should point out that the Bhagavad Gita is understood at face value by millions of Hindus as a historical event in which Krishna's teachings about karma and bhakti were given to Arjuna.

Q.3 (a) Founded by Swaminarayan 1781-1830, a religious reformer influenced by Ramanuja. The movement is popular amongst Gujaratis, especially those from East Africa, and is consequently a very strong movement in the UK (most British Hindus are Gujarati). The movement opposes sati and encourages widow re-marriage, members are vegetarian and pacifist. It has both a householder and a sadhu tradition, and uses Swaminarayan's *Shikshapatri* as a guide-book to life. It considers Swaminarayan himself as the perfect manifestation of god. **[30 AO1]**

(b) **In favour** of the statement candidates may argue that there is a clear social agenda in the movement (opposition to sati, violence/war, promotion of the equality of women and the poor, promotion of literacy and education, the *Shikshapatri* is a largely moral discourse etc).

Against the statement candidates may argue that the movement is also clearly religious, like any other Hindu parampara; Swaminarayan is seen as a manifestation of god, there are temples, mantras, rituals and so on. They may also mention that despite explicit statements regarding gender equality, many religious customs such as segregation and the injunction for men not to listen to discourses given by women, suggest that religious customs are stronger than the drive for social justice within the movement. **[20 AO2]**

Q.4 (a) The value of women is ambiguous in Hinduism. On one hand they are seen as the heart of the family, have strong positions in terms of running the home and educating the children, performing their stridharma. A strong and dignified femininity is celebrated in stories of goddesses. On the other hand many practices, such as sati, female foeticide, ritual purity issues, the status of widows and childless women, the emphasis on male dharma and the idea that male children are a blessing, female children are a burden and so on, suggest that women are not valued as strongly as men. Candidates should note that many Hindu movements are progressive.

(b) **In favour** of the statement candidates may argue that discrimination against any 'group' cannot be justified, and when religion is used to justify it a misunderstanding is taking place. Religions teach that all humans are equal, and in the case of Hinduism, Gandhi, amongst many others noted that all people are 'children of god' and could therefore expect fair treatment. Many reform movements in Hinduism have argued that practices which discriminate against women have no roots in religious teachings, and should be wiped out.

Against the statement candidates may argue that there are scriptural sources for practices which discriminate against women. Furthermore, a religion is not only its texts, it also consists of traditions, and Hinduism has a strong tradition of the 'role' of women. It is arguably a matter of interpretation if the restriction of life to a 'role' is seen as discriminatory, or just natural and appropriate for the regulation of society. **[20 AO2]**

Section C: Studies in Sikhism

Q.1 (a) The Japji Sahib consists of the Mul Mantra as 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 amirt 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. **[30 AO1]**

(b) **In favour** of the statement candidates may explain each statement of the Mul Mantra and show how it is a source for Sikh monotheistic theology, the immanent and transcendent nature of God, the idea of grace, and the Guru. Candidates should explain how this sums up Sikh beliefs about the nature of God and the relationship between God, creation and humanity. They may highlight the importance of the subsequent verses in Sikh theology and practice.

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, and it only contains the work of one of the Sikh Gurus. The whole of the Guru Granth Sahib is understood as the Guru for the Panth.

[20 AO2]

Q.2 (a) Expect candidates to explain the relationship between the Gurus/Panth and the successive Mughal emperors. Emperor Akbar promoted freedom of religion, but other emperors, such as Aurangzeb and Jehangir tried to Islamise the Sikhs, on occasion by the sword. They made martyrs of Arjan, Tegh Bahadur and Gobind Singh. They may also refer to the close friendship between Nanak and Mardana reported in the *janam sakhis*. They may refer to the possible influence of Islamic and Sufi ideas on Guru Nanak's teachings.

[30 AO1]

(b) **In favour** of the statement candidates may argue that persecution has been a significant feature of Sikh history, for example the martyrdom under the Mughals of Arjan and Tegh Bahadur and Gobind Singh, the 1919 Vaisakhi massacre, the partition in 1947 of the Punjab, the loss of holy sites, the phenomenal numbers of refugees, and Operation Bluestar in 1984, and the subsequent uneasy relations with the hinduising government of India.

Against the statement they may argue that (i) The Mughal period was mixed in its relationship with Sikhs, at times Sikhism flourished (ii) there was a golden age of self-rule in the Punjab under Ranjit Singh (iii) Sikhism now has a strong identity over against Hinduism (iv) Sikhs in western countries experience a good measure of freedom of religion.

[20 AO2]

Q.3 (a) Expect candidates to explain that the notion of equality has its roots in Sikh theology, which sees God as formless, beyond gender, and immanent in all things (thus equally accessible to all). There are many stories in the Guru Granth Sahib and the *janam sakhis* which explain the Gurus' attitude to caste. Religious practices such as langar and sewa promote the idea of equality; untouchables can prepare karah parshad, initiated Sikhs all share the same name. That said, the Gurus never taught that there was no such thing as caste, and in practise caste endogamy still persists.

[30 AO1]

- (b) **In favour** of the statement candidates will point out that caste based practices such as endogamy still persist. Gurdwaras are often identified by the caste groups that they serve, and members of other castes would not attend. Women are expected to marry Sikhs of their caste and there are still elements of patriarchy in Sikh society (women tend not to be Granthis or Jathedars).

Against the statement candidates may argue that the Gurus taught against discrimination on the basis of caste, not that caste does not exist. The commensality practises within Sikhism go deeply against the grain of Punjabi society as does the Sikh position regarding women leading worship and reading from the Guru Granth Sahib, working and mixing with men (expect in the Gurdwara) and not being veiled.

[20 AO2]

- Q.4 (a) Expect candidates to note the connection between Britain and the Sikhs through the British Empire, large scale immigration from East Africa following Africanisation, and from the Punjab after Partition, which slowed after changing immigration legislation. The first wave of immigration was men, hoping to make enough money to return, but gradually families came. Settlements were mostly in cities and the community economically upwardly mobile in contrast to other immigrant groups. Candidates may explore any number of Sikh life in the UK – Gurdwaras, festivals, Punjabi language, etc.

[30 AO1]

- (b) **In favour** of the statement candidates may point out that many British people from a Sikh Punjabi background identify as Sikhs but do not practice (just as many people in the UK say they are Church of England). High profile Sikhs such as Hardeep Singh Kohli present the impression that Sikhism is cultural rather than religious (he describes himself as a secular Sikh). Pressure on Punjabis born in the UK to conform to secular norms is great. Loss of Punjabi contributes to the lack of access to scripture and therefore to religious life. They may discuss the question of whether sahaj-dhari Sikhs are best described as 'cultural' or 'religious' Sikhs.

Against the statement candidates may argue that Gurdwaras are visible in every British city, Sikh festivals are observed and turbaned Sikhs are a common sight. Furthermore, sahaj-dhari Sikhs are often highly observant even though they are less visible. More than 300,000 people on the 2001 census identified as Sikh in the religion question. There are some very conservative Sikh groups in the UK. Many British Sikhs are highly involved in interfaith dialogue.

[20 AO2]

RS3 WR – STUDIES IN WESTERN RELIGIONS

SECTION A: Studies in Islam

Q.1 (a) Contribution of three of the four Caliphs, e.g. Abu Bakr, Umar, Uthman and Ali. Maximum Level 5 if only two Caliphs considered. Relevant biographical information, including why they were chosen as Caliphs. Responses may concentrate on two in more detail. They may well include strengths and weaknesses of each Caliph, but Examiners should not look for an evaluation of their contribution. Abu Bakr was a compromise choice for the groups, who they hoped would unite them and most of the Arabian Peninsula. Umar considerably developed the influence and expansion of Islam; Uthman continued this growth, established an authorised version of the Qur'an and placed his family in important positions throughout the Empire. Ali had the validity of family connections to Muhammad, he appealed to less powerful members of the community. Emphasis could be made on his lack of control of the Empire, his lack of establishment as a ruler, possible involvement in Uthman's murder, creation of a schism and opposition to him by the Kharijites. Some candidates may refer to the contribution being assessed according to different Muslims. **[30 AO1]**

(b) For
Several groups who could have succeeded – natives of Medina (helpers) influential leaders of the Quraysh tribe, the companions, or Ali. Abu Bakr was a companion and a member of the Quraysh, so had the backing of two groups. He was also said to have had wide support. He was an early convert, Father of Aisha (Muhammad's favourite wife) had a righteous reputation and Muhammad had asked him to lead prayers when he was dying. He brought stability, putting down revolt, converting some Arabian tribes and surviving crisis. Islam was to be a world religion and economic problems were solved by expansion. Some Muslims claimed that these successful events revealed the divine will. It is hoped that candidates would be aware of the differences between Sunni and Shi'a Muslims in interpreting this.

Against

Candidates should argue using the biological facts. He was not appointed by Muhammad, nor was he directly related. He was not supported by the natives of Medina ('helpers') he was not a direct heir, as Ali was. It was questionable if he had the religious and political leadership of Muslims. Ali was the more obvious candidate. Tradition that Muhammad had designated Ali as his successor. he did not have the support of the family of Muhammad and his immediate circle. Candidates may refer to the traditions of Shi'a and Sunni Muslims and the interpretations of those groups. **[20 AO2]**

Q.2 (a) There may be some background given about Shi'a, including brief accounts of the first three Caliphs. For example, that the succession was passed through Ali and the Shi's belief that the first three were traitors of Islam. Subsequent history including the death of Ali's son, Husayn, at Karbala, Shi'ite resentment at the Sunni dynasties, resentment at denying Ali and his descendants and also the Abbasids. Expansion of Islamic empire meant that power was given to different groups, there was isolation from other locations and some traditions were preserved/different. To this day, the groups are identified with particular regions. Candidates may distinguish that the political rift developed in time to cover a difference in beliefs. Examples of the beliefs, e.g. the twelve Imams, the role and power of the Imam, devotion to Husayn and his role in Salvation, celebration of Ashura, distinctive beliefs, interpretation of Shari'a law/Hadith, beliefs about government, attitude to Caliphs, Qur'an created by God as allegory with hidden meaning, extra beliefs and practices, e.g. Shahadah, Salah, Sawm, Sakah, extra pilgrimages and festivals, other messengers after Muhammad. **[30 AO1]**

(b) For
Candidates may describe differences in beliefs, but there should be some evaluation of other differences, e.g. the tribal, cultural and historical. Beliefs: Shi'a rejection of the first three Caliphs, allegorical meaning of the Qur'an, including Ali in the Shahadah, more able candidates should refer to Salah, differences about paying Sawm to state (Sunni) or mujtahid (shi'a) and, again, Hajj differences. Sunni emphasis on Tawid and Muhammad as last messenger is a distinctive difference in religious belief. Other differences – Akirah, Shi'a law, freedom and predestination, centres of pilgrimage/associated figures, attitude to government. Differences in interpretation of Qur'an, different schools and also of interpretation of Shari'ah. Tribal differences affected appointment of leaders in Islam. There is a difference of belief about Imams, devotion to Ali, Husayn and family seen as idolatry (by Sunni). Imamate and beliefs in the Hidden Imam (in Shi'a, the Imam is seen as a semi-divine figure). Sunnis see this as idolatry and that it threatens Tawid. Shi'a follow some practices from the Hadith and Sunnah of Ali which are not in the Qur'an or Muhammad's Hadith/Sunnah as in Sunni. Often related to tribal reasons, but developed historically. The variety of groups and cultures have evolved in different countries. Spread of different empires, rules appointed by different groups who then formed own traditions in countries. Became separated from original rules/countries/traditions, adapted to local cultures, developed own festivals and cultures. Tensions between different countries and politics could also be mentioned. References could be made to wars, e.g. the Iran-Iraq war.

Against

Beliefs/practices in common that could be listed – belief in Muhammad, the Qur'an as the word of God, the Prophets, Muhammad's Hadith and Sunnah, The Five Pillars, all agree Ali was Muhammad's first convert and constant companion and that Muhammad hinted that Ali should succeed him, belief in Akirah, Risalah and that God has a plan for the Universe. Both have the same concept of Shari'ah and often have the same laws. The following things are similar – worship, Shahadah, Salah, belief in the necessity and practice of Zakah, Sawm and Hajj. Essential to all Muslims is a belief in the brotherhood of Islam and that all are equal before God. Differences tend to be in degree/interpretation/additions and adaptations. Where there are differences, many Muslims say that this is what God intended and that there are different perspectives/human understanding of what God has planned. As well as examining beliefs, candidates could also examine the virtual community of Islam on the Internet, Islam as an international religion, examples of different countries and groups working together could be referred to, for example, in support of Iraq when invaded by the Americans, or even Islamic Aid. **[20 AO2]**

Q.3 (a) Candidates can refer to both the teaching of Islam and quotes from the Qur'an and their implication for the role of women. Context can be British, world or combined. Possible points to include – separate identity but equality in law, same religious rights and duties, allowed an education, inheritance rights (but daughters only get half of the inheritance of the son) infant girls are welcomed, modest dress (including veiling and maintaining personal freedom) women must consent to marriage, there can be arranged marriages, they should not marry out of the faith, have the right to divorce, polygamy is not officially allowed in the UK, although some examples are heard of, women are essential to family life, role as mothers and wives. Many women do not attend the mosque but say prayers at home, they have the role of educating children about the faith and providing a good example. There may be reference to the submission of women, being lower and also the right of the man to beat the woman, however, this discussion should not dominate. Media presentation and interpretation with examples. For the women, there is a balance of keeping the Qur'anic law but modernising too. Many British Islamic women now work and have a considerable degree of freedom in their lives. Candidates may differentiate between Islamic groups, describe the perception of others, e.g. separateness simply, or explain the different nuances/tensions of this in a balanced way. **[30 AO1]**

(b) For
Candidates may include the Muslim belief that women are equal but different. Muhammad created a revolutionary change in the status of women. He taught that all were created equal by Allah – in Qur'an, Hadith and Sunnah. Not afraid of being radical and overturning the establishment – perhaps unlike today where some Muslims can stay with tradition. He was radical – equality in law, in rights, restricted polygamy, right to divorce, women and infants welcomed and not to be killed, marriage a contract, entitlement to Mahr. Some candidates may identify that women traded/had businesses, owned property, e.g. Khadija, fought in battles, e.g. Aisha. These women converts had a very high profile and leadership. Evidence of women praying alongside men in early history. Assertions about today might include arranged marriages, veiling, lack of education, lack of equal inheritance, absence of women at mosque/prayers, lack of female leadership for whole community, including men. Women are expected by many to be wives and mothers – education, careers and property are not always given to them. References to cultural differences could include examples in Iran/Taliban in Afghanistan.

Against

Candidates may argue that Islam is careful to maintain respect for women, especially where a greater threat to women is perceived in today's liberal society. Belief in the Qur'an and Sunnah of Muhammad means that the teachings are maintaining/valuing the dignity and role of women, compared to the West and its pressures. Women do have a role, very important, not lesser but different. It would be argued by some candidates that women did not really have equality even in the time of Muhammad: the wives were not always listened to, he gave permission for wives to be beaten, the men had the greater say, they stood 'a step above women', women were separated/secluded, did not have equal inheritance, still needed protecting by men and a woman's vow was not equal to a man's. Women today have more education, more property, opportunities even as practising Muslims, careers in business, finance, medicine, law etc. Dress today gives protection and freedom in a world that has more challenges. It could be argued that many countries and religions do not treat women well, but Islam teaches that all are equal in the eyes of Allah. **[20 AO2]**

Q.4 (a) Some definition of Fundamentalism and its associated meaning in relationship to Islam. Qur'an as literally true – the actual word of Allah – infallible. The misrepresentation of religion by the media should be a focus for all candidates, with examples. They should highlight cultural differences/separation/lack of understanding which has led to Islamophobia partly because of separate communities. This could include poor treatment of women, extremist and fundamentalist violent terrorism, lack of understanding of jihad, lack of understanding of the different groups of Islam, lack of knowledge about Islam as a religion of peace and no knowledge of Muslim communities. Western lack of understanding about Islamic values perceived as old fashioned, e.g. women's rights. Suspicions about links to countries like Pakistan and the Yemen. Western perception is that Islam is resistant to democracy and unwilling to adapt, especially with treatment of women, veiling, separation, schools. Muslims have sometimes been perceived as foreign and accused of being anti-British, anti-democracy. Fears of Islamic conversion, accusations of double standards about tolerance, rigidity in communities/individuals perceived as whole religion. Fundamentalism often seen as the whole of Islam and not seen as Christian. Islam seen by West as not having gone through a Reformation and needing to modernise. Positively they could be held up as close, tight-knit communities with good family values, hard working people who contribute a great deal to society, value education and high moral values. **[30 AO1]**

(b) For
 Definition and examples of Western Prejudices and Discrimination. Distinction should be made between Islam and Fundamentalism. Islam has been dominated by Fundamentalism, e.g. Kharijites from earlier times, lack of understanding by West of jihad/other beliefs. Has caused conflict with many, not just West. Islam believes its core values and teachings are immutable. Islam sees itself as being God-centred. Where things are taken literally; Qur'an or word of Imam/religious leader can be taken to extremes, e.g. terrorism, treatment of women, theocracies, punishments. Candidates may argue that Fundamentalism is strong with Shi's Muslims who have a strong belief in the Imamate, interpretation of the Shari's. They have clashed with other political forms, often seen negatively, e.g. Iranian Revolution – causes conflict And re-affirms western perceptions. Sunni Muslims also believe in maintaining the literal word of Allah from the Qur'an, the Sunnah of Muhammad and the Shari'ah. The word of God is unalterable and when applied to things like the rights of women or other faiths, difficulties arise. Fundamentalism can be seen as anti-democracy, e.g. Iran (theocracy). There could be references to current political situation/examples.

Against

Islam is not necessarily dominated by Fundamentalism, nor are there necessarily Western misconceptions, perhaps this is a Muslim perspective. Fundamentalism does not necessarily mean extremism or terrorism (also seen in Christianity, so in some respects it is compatible). Many people would have positive views of Islam, even though it is Fundamentalist, e.g. gives clear, moral guidance. Islam believes Qur'an is actual word of God (Night of Power) which is positive. Islam is not just Fundamentalist – other groups/interpretations. Suffered long before dominance of Fundamentalism', e.g. crusades. The clash with the West is due to the West's belief in the self, democracy and capitalism, also due to the dominant Christian beliefs rather than about Islam/Fundamentalism itself. misconceptions to do with specific beliefs/culture/politics. Islam is concerned with plurality and all living together peacefully as in pre-crusade period. There are many different forms of Islam and it is compatible with the West. Islam promotes tolerance, submission, has a sense of community (Ummah) democracy and different political structures (pro-Western by implication) and this is recognised by many in the West. Evaluation of the future potential relationship. **[20 AO2]**

SECTION B: Studies in Judaism

Q.1 (a) Definition of mysticism. In Judaism it is the quest for knowledge of the divine, groups put this into writing, e.g. Kabbalistic Jews (part of Hasidic) and Hasidic. The two areas of the question can be blended together. Kabbalah: Gnosis is knowledge reserved for members of a group, learned tradition and its written text is the Zohar. Various mystical schools. Emphasis on God's ultimate essence – the unknowable En Sof and God shown through process of emanation. Ten sefirot. It teaches in a mystical philosophical way how God relates to the world. God is the 'Infinite' Knowledge and piety in order to know the secret name of God. Spiritual masters, e.g. Simeon ben Yochai, power to heal and perform miracles, e.g. Baal Shem Tov. Every Jewish practice has cosmic significance. People play their own part in attaining spiritual perfection. Jews' obligation is the continual practice of the presence of God with the mind centred on him. Hasidic beliefs: Believe everything is in God and the Universe does not really exist, Tsimtsum the extreme assertion of unity of God (much is an illusion) the presence of God in all creation, enjoyment of God. All can have access to God, accessible to all, not just scholars. **[30 AO1]**

(b) For
Mysticism is not always accepted and reasons why, i.e. tension with orthodoxy and scholarship/focus on the Torah and Talmud are seen as different. Many Orthodox reject mysticism extra things added to the Talmud, secret knowledge, belief in semi-divine Rebbe and have questionable text dating. Said to be too strict, too exclusive, potentially would not recognise other Jews (Reform/Liberal) and would split Judaism. Mysticism can be said to have developed much later and is not in the ancient chain of tradition. Traditional approach of most Jews: worship through study, mysticism is seen as too emotional. Mysticism is available to anyone from any social group and this broke the mould, together with its initial rejection of scholarship and study. Laughing, singing, dancing, eating, all aspects of life aid prayer as part of communal worship (radical in its time). Rebbe was seen as heretical, supplanting those in power and also scholarship. Secret knowledge only for a few in groups which is different to other groups.

Against

Candidates may note that the obligation of any Jew is the study of God's will, ways and requirements to discern God's will and obey it. Hasidic believe they are just carefully orthodox. All Jews believe the pattern for Jewish living was established when Moses received the Torah (oral and written). Some believe that the mystical knowledge was received with the Torah by Moses. All are careful about obedience and piety so they are, in fact, similar to Orthodox groups. Many mystical groups study and are not opposed to this tradition, e.g. Lubovitch, Baal Shem Tov did not reject Judaism, just brought a new emphasis of sincerity and love. Kabbalah just brings together earlier traditions; ideas from the Talmud, book of creation. Kabbalah, etc can identify and promote Judaism today, it is now seen as part of the religion. There is a sense of the whole Jewish community working together, the Lubovitch see their role as bringing all Jews back to the fold. Hasidic Judaism is just against liberalisation of Judaism. **[20 AO2]**

Q.2 (a) Definition of 'Orthodox' means 'right belief' (umbrella term) major features/beliefs/practices. Broad overview is required rather than depth should be rewarded, focus on what is central. Different groups: Ultra Orthodox is not homogenous. Hasidism is part of this and the Lubovitch. New orthodoxy adapts to modernity including clothing and assimilation into society/culture and values, personal, ethical and spiritual discipline. Linked with Zionism but Ultra Orthodox reject creation of State of Israel as Messiah has not arrived. All groups regard Halakhal as binding, belief in divine revelation of Torah at Sinai. Believe Torah as originates in Bible and developed in Talmud. Observe all mitzvot, but no real direction in Orthodox. Features include tight-knit communities, dress, modesty around women, mezuzah, self-imposed ghettos, male dominated homes, rituals, the role of the wife and mother, dietary laws, tithing, sexual purity laws and the role of the Rabbi. Beliefs should be made clear as well. **[30 AO1]**

(b) For
Candidates should identify the belief in the unbroken chain of tradition and that the torah is from Moses and, therefore, God. Some may associate Orthodoxy with Fundamentalism. Oral law was said to be highly accurate from the time of Moses onwards. This affects the interpretation of the covenant. Ultra-orthodox: dress, kosher food, self-imposed ghettos, importance of the Talmud, Halakhal judgements and it is said that they cannot adapt to modern times. Orthodox Judaism does not seem to be reviewing now, even if it did in the past, e.g. education, women, different roles, change with technology, work, people mixing more, role of women in synagogue, converts and Israel. Orthodoxy sticks closely to the letter of the law and this is not always flexible.

Against

Candidates should argue that Orthodox Judaism does survive in the world now and is actually one of the larger groups, yet they are seen to be stricter. Overall, they hope to do as God wills in the Covenant and Torah (written and oral are the word of God). There is constant review of how the Torah may be applied through Rabbinical study and courts and Halakhal, e.g. on Shabbat kosher foods, family purity and prayer to modern life. Halakhal is just a guide to life and contains many principles and hypothetical situations. The principles still have to be applied to modern situations. Jewish Law based on rabbinical discussions of Torah in Mishnah in Talmud anyway, hence different traditions so is flexible. therefore, it could be modernised and still be relevant. Comparison of differences between groups, e.g. Haredi and Modern Orthodox. Max L4 if Reform Judaism is used solely for the against. **[20 AO2]**

Q.3 (a) Identification of different groups in Britain, the World or both. Major issues of education, food, inter-marriage, dress and family life. Some may be able to identify inter-marriage, divorce, matrilineal descent, law of return, ethnic or religious identity, misunderstanding and prejudice, laws of modesty, ghettos as further themes. Popular perceptions of Jewish people and the presentation by the media. Half of the Jewish population in Britain is Orthodox and the population tends to be in cities. Jewish people are often secular, so there is an issue of Judaism being an ethnic/religious group. Community very divided about being Orthodox or non-Orthodox. Most Jews are assimilated into different cultures (Diaspora) seen as successful, with famous figures in media, e.g. Rabbi Julia Neuberger. Different perceptions of different groups. Rates of inter-marriage are high. Links with, and support for, Israel (Jewish identity is not necessarily Zionist though). Scholarship, humour and even socialism are perceived as associated with Judaism. Some anti-Semitism is still experienced and most candidates will probably identify with this.

(b) For
Women are less valued in marriage and divorce and reference to the Orthodox man's prayer of thanks for 'not being born a woman'. Separate seating in the synagogue could be seen as inequality. Divorced women not allowed to re-marry/denied rights in Jewish law (inequality)? Purity laws old-fashioned? Group could be said not to concentrate on women's abilities. Out of date? Shaving hair, wearing of wigs, inability to lead public worship in Orthodox, seen as less able. Examples of OT women prophets but no real female leadership evident today. Liberal and Reform may have started to admit women to higher positions and allow them to do more, but they are in the minority. The Law and its interpretation by followers still contains many concepts which treat women as inferior.

Against

Discussion of the traditional role of women as mothers and wives and educator of children, also concerned with ritual purity, food laws, Shabbat and even festivals. In Orthodox Judaism they have a sense of continuity. Tradition of Jewish women working and being successful. Different attitudes in different groups, e.g. female Rabbis and leaders in Reform and Liberal Judaism, as well as define 'strong'. Orthodox women do not have a role in the Synagogue or public prayer, although prayer groups, e.g. Rosh Hadesh developed. Some public prayers are being developed with the minyan taken out. Women have a strong profile even in Orthodox: welcoming the Sabbath, matrilineal descent (important for the law of return and potential divisive). Women seen as subordinate, but they have a different role, there are natural differences and not one due to a lack of respect. Modest dress and issues of purity surrounding menstrual cycle are examples of respect for important role. In Reform and Liberal Judaism, women have a greater role and there are women Rabbis and these groups are less strict about the requirements of how women should conduct their lives.

[20 AO2]

Q.4 (a) Candidates may outline the traditional belief that God is all powerful, cares for individuals, concerned with the destiny of Jewish people, rewards the righteous, punishes the wicked. Maximum Level 5 if only **one** theologian explained, however thoroughly. **Two** or **three** could be in depth, a large number broadly, or a variant of this. *Ignaz Maybaum*: suffering of Holocaust was the suffering of God's faithful servant for the sake of humanity. Exodus in progress and Jews must believe in God and celebrate as if it was the Red sea redemption. *Emil Fackenheim*: Holocaust was the expression of God's will that his chosen people must survive. Gave 614th Commandment, the duty to live. If despair of God, Judaism will perish and Hitler will win. Should make home in Israel out of love, it is a 'no' to the demons of Auschwitz. Testimony to life and obedience to God. *Eliezer Berkovits*: Orthodox. There is no rational explanation for Holocaust, rejects punishment idea, but Jews must cling to their belief in God, who is silent. Purpose if the possibility of its opposite – peace, goodness, love. God's 'Hiding of the face' of God which allows suffering. The necessity of his presence means that evil will not triumph – there is hope. *Richard Rubenstein*: early thinking was that Nazi death camps were a decisive refutation of belief in a loving providential deity, i.e. not like Job. No purpose in camps, they proved a cold, unfeeling world and God. God had not chosen Jews as special people and no interest. Later theology inspired by Eastern religions – God as ocean, we are the waves indistinct from the ocean. *Some Jews*: maintained religious belief, some not. For many made the religion redundant and turned only to political Zionism. *Wiesel*: novelist whose opinion changes, he talks about faith and the Holocaust as a paradigm of universal human experience: encourages questions. Possible other theologians – Baeck, Moshe Davis, Cohn Sherbok, Dr Louis Jacobs, Soloveitchik or Dr Charlotte Klein. **[30 AO1]**

(b) For
Reference to the idea of punishment and possibly other ideas (as outlined above). Certainly changed relationship for many for a time, whether this is forever is debatable. Extreme persecution now part of Jewish identity and the creation of the state of Israel. The difficulty of finding answers and the question about how an all powerful, all benevolent God did not intervene. Parallels that are used by Jews to explain suffering – Exodus, Passover, etc. The idea of Old Testament salvation is not helpful as its purpose is not helpful as its purpose is not evident in the Holocaust. Orthodox thought that this could be the birth pangs of the Messiah's arrival, but he did not come meaning disillusionment for some. Many could not see how God could fit into the suffering. Practising as a Jew did not work as the inter-relationship/covenant had been destroyed, i.e. idea of being chosen people with special relationship being looked after had failed. Further examples: Wiesel questioned how you could celebrate a festival where God intervenes in suffering, when you have experienced the Holocaust with no intervention. Yet some had stronger faith in God despite this, and the Jewish identity was made stronger, unified to enable the creation of Israel. Some candidates may concentrate on the idea of Israel as a reward for the suffering.

Against

For many Jews the thinking about God and the relationship did not change, or it only changed temporarily. Also that many still maintained the faith, even praying to God and observing ritual purity as they went to the gas chambers. Candidates may argue that some still thought of it as a punishment in some Orthodox groups for apostasy, assimilation and reform, also for the gods of materialism and socialism (minority view). Jews still have key beliefs in the Shema, Torah, etc. Many answers given by Holocaust theologians are the same answers found in earlier traditional sources, but variations on a theme of redemption through suffering with modern insights. Genesis 22 Binding of Isaac; Isaiah 52:13 – 53:12 suffering servant; Job 2:10 trials of suffering. Many continued prayers and many still expected the messianic age. Approach to suffering endures was little different to that of the Middle Ages.

[20 AO2]

RS4 HE – RELIGION & HUMAN EXPERIENCE

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)** Knowledge and understanding of the different ways that sacred writings are used as a source of authority. Expect at least **three** different ways to be described and illustrated for Levels 6 & 7, e.g. source of beliefs; basis of teachings; answer to ultimate questions of life; basis for ethical decisions; basis of liturgy – sermon, prayer, readings, etc.
- (b)** Evaluation of reliability of authority of sacred writings. Consideration of at least **two** other forms of authority, as well as sacred writings, is expected for Levels 6 & 7. An answer which is confined to merely demonstrating the reliability of sacred writing, e.g. Torah, Qur'an, Bible, etc, are the direct word of God and God's most authoritative and unchanging revelation to humanity. On the other hand, they may argue that other forms of authority, e.g. traditions, religious leaders, conscience, church, state of meditation, religion-endorsed ethical theories, Holy Spirit, special revelatory experience, are equal, if not more reliable. **[30 AO2]**
- Q.2 (a)** 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 & 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. **[45 AO1]**
- (b)** Evaluation of the value of personal religious experience. Consideration of at least **three** aspects of worth for either individual or community, e.g. begins or deepens religious commitment, efficacy of prayer, catalyst of new religious movements, theistic evidence, effect on moral behaviour, is expected for Levels 6 & 7. An answer which is confined to merely demonstrating the value of a religious experience to an individual would only be giving a limited response and limit access to a higher level award for the answer. Candidates may argue that religious experience for the individual is dramatic, convincing and has greater impact than any cerebral factors. At the same time, such experiences are too subjective, open to other interpretations, lacking confirmatory evidence, etc, to be equally valuable to others. On the other hand, candidates may argue that others are affected greatly by the religious experiences of individuals, e.g. in terms of the writings, teaching, ministry and behaviour of these individuals. **[30 AO2]**

- Q.3 (a)** Knowledge and understanding of the specific teachings about life after death. Explanation, exemplification and comment of religious beliefs, e.g. resurrection, reincarnation, rebirth, heaven, hell, purgatory, moksha, samsara, judgement, sheol, eternal life, etc. **[45 AO1]**
- (b)** Evaluation of how convincing evidence for belief in life after death is. An answer which is confined to merely demonstrating the lack of convincing evidence (or vice versa) would only be giving a limited response and would limit access to a higher level award for the answer. On the one hand, candidates may argue that there are insurmountable problems such as the absence of incontrovertible empirical evidence, plenty of psychological explanations for such belief and contradictory concepts between religions and within a religion. On the other hand, they may argue that such problems are minimised by increasing evidence, e.g. mediumistic communication with the deceased, memories of past lives, near-death experiences and child prodigies, the universality of such belief in sacred writings/religious traditions and the logic of continuing existence for meaning in life. **[30 AO2]**



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