



GCE MARKING SCHEME

**RELIGIOUS STUDIES
AS/Advanced**

JANUARY 2012

INTRODUCTION

The marking schemes which follow were those used by WJEC for the January 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

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) Sanctity of Life: based on the belief that human life is sacred and that therefore, no person has the right to take his or her own life or the life of another person; If life is sacred (set apart for God's purposes) and created by him, then only he can end it; Euthanasia therefore challenges God's will, etc.
- Quality of Life: Quality of life is a human condition in which a person enjoys a degree of physical, intellectual and emotional well-being, the absence of which through severe illness is sometimes used as an argument in favour of euthanasia; A person's standard of life could be continually diminishing and this would prevent them from having a decent existence; they might lose their dignity by becoming incontinent or ending up reliant upon other people to care for them; Humans should be able to live their lives in a dignified manner until the end of their days; A person should also be able to ask 'What do I class as a dignified existence?' and be allowed to end their life if they think this is not met, etc. Maximum level 5 if only one concept examined. **[AO1 30]**
- (b) **Against**: Life is a sacred gift from God; euthanasia is a form of killing prohibited by sacred writings; suffering as an opportunity for spiritual/moral growth; religious principle of care for others better expressed by proficient palliative or hospice care than by hastening death; contrary to ahimsa; prevents full passage of karma, etc.
- Not against**: Demonstrates God-like quality of compassion; God-given reasoning faculties infer quality of life more important than length of life; God-given free will is being hindered if people have no right to choose euthanasia; etc. **[AO2 15]**
- Q.2** (a) Reference can be made to any appropriate material that shows religious belief and practice. Examples may include specifically religious characters (e.g. Reverend Lovejoy; Ned Flanders; Apu; Krusty, etc); or practices (e.g. places of worship; rites of passage; festivals, etc) or beliefs (e.g. God; faith; scripture; traditions, etc.). Candidates must clearly relate the benefits and practices demonstrated within the show to specific religious beliefs and practices from within accepted world religious traditions. **[AO1 30]**
- (b) **For**: Deals with religious characters (Flanders; Apu; Lovejoy; Marge, etc) and shows their religious beliefs and practices it could be argued that this educates people outside of those traditions about them; Widespread nature of show means global audience exposed to themes, beliefs and practices presented in show; Examples of specific religious themes, beliefs and practices showcased throughout the 22 seasons of the show - candidates should give examples as appropriate; etc.
- Against**: Series is not intended as an educational vehicle but rather an entertainment one; religious beliefs and practices subject to satirical representation; objections from various religious communities to show's misrepresentation of key beliefs and practices, etc. **[AO2 15]**

- Q.3** (a) Fundamentalism: *Causes* - perceived threats to religious beliefs in form of textual criticisms of sacred writings; secular authority; scientific explanations of phenomena, etc. *Characteristics* - inerrancy of sacred writings; conformity with traditional orthodox teachings; intolerance of religious diversity; moral absolutes, desire for certainty, etc.

NRM's: *Causes* - disillusionment with established religious; sense of disadvantage/deprivation; social change; emergence of charismatic leadership, etc. *Characteristics* - rejection of society's values; authoritarian in belief and behaviour; demands total commitment; regard themselves as only true religion, etc. **[AO1 30]**

- (b) **True:**
Fundamentalism:
Evidence of increased population amongst fundamentalist groups. Fundamentalism has diversified into different forms - therefore can adapt to social pressure/situations - gives it longevity. Acceptance of certain forms of fundamentalism within mainstream religion; etc

NRM's:
Rejection of traditional religion has led those with spiritual desire to seek NRM's; attractiveness of charismatic leadership; Use of internet has helped spread of many NRM's and certain forms of fundamentalism; etc.

Not true:
Fundamentalism:
Assumption that all religious activity to be found in fundamentalism is statistically incorrect, evidence of growth areas in mainstream religion; general intolerance of religious fundamentalism within general population - tends to attract minority/those on society's fringes; fundamentalism has existed throughout British history, therefore is part of past and present - not just future; etc.

NRM's:
Assumption that all religious activity to be found in New Religious Movements is statistically incorrect, evidence of growth areas in mainstream religion; NRM's treated with suspicion by general populace therefore unlikely to represent future of religion, in terms of widespread acceptance, 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.

Jung: Product of the 'collective unconscious' - concepts of individuation and archetypes; meeting human needs of psychic health and stability, of mystery and symbolism; prophetic meaning of dreams/visions; etc.
Max level 5 if only one of Freud or Jung covered. **[AO1 30]**

- (b) **Agree:** where is the evidence for Jung's 'collective unconscious'? Jung's failure to recognise experience as being external to the individual; question of God's existence ultimately unanswerable according to Jung - unacceptable ultimatum for many religious believers, Jung's methodology is questionable - i.e. in relation to archetypes; definition of individuation as a religious process maybe questioned; etc.

Disagree:

Jung's theories help demonstrate the depth and complexities of God's creations for religious believers; innate ability to generate images of the divine gives comfort to religious believers who consider this as evidence for God's creation of humankind; etc.

[AO2 15]

RS1/2 ETH – An Introduction to Religion and Ethics

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)** Natural law has a number of absolutist principles. These are universal moral norms which apply in all situations and at all times to all people; the view that certain actions are always good or evil, regardless of the context or situation in which the act is performed. Aquinas' believed in four levels of law – eternal, divine, natural and human. In order to achieve eternal life in heaven with God we need to use our ability to reason; this would tell us that God wants us to fulfil the five primary precepts (reproduce, preservation of self/innocent, learn, ordered society, worship God).

Maximum Level 5 if both aspects are not explained.

AO1 [30]

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

Agree

It fails to consider the personal situation a person finds themselves. It does not consider the consequences of an action which could cause pain for others. It does not recognise that some acts, e.g. sex, can have more than one purpose and, as a result, discriminates against those who perform an act without fulfilling its purpose, e.g. homosexuals. It is too prescriptive and leaves no room for personal autonomy. It fails to move with the times and promotes old-fashioned and out-of-date ideals, e.g. that divorce is wrong.

Disagree

It promotes justice by providing humans with a set of rules which they all should live by and promotes a sense of community. It promotes universal and eternal laws so humans know that whatever century they live in or no matter where they live, what is acceptable and what is not. It promotes justice by advocating basic human rights such as the right to life, the right to education and the right to live in an ordered society. It promotes justice as it recognises that God punishes those who do wrong.

AO2 [15]

- Q.2 (a)** Situation ethics is based on a single principle of agape, self-sacrificial love; loving actions are determined by individual circumstances; it does away with legalistic rules, but rejects antinomianism; it consists of four working principles – pragmatism, relativism, positivism, personalism and six fundamental principles – love alone is good, love is the only norm, love and justice are the same, love wills the good of others regardless of feeling, loving end justifies the means and decide situationally.

AO1 [3]

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

Agree

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

Disagree

It considers the consequences of the action before it happens. It is subjective and gives people the freedom to decide what the most loving thing is. It considers the situation that the person is in and does not say that any act is forbidden. It is based on the application of reason to emotion – 'agape'. It is compatible with the altruistic approach of many world religions. Being a relativistic theory, it is less likely to be views as old-fashioned and keeps apace with technological advancements.

AO2 [15]

Q.3 (a)

Act Utilitarianism	Rule Utilitarianism
<p>Each individual act is considered, but there are no rules to follow. Any act is right if its consequences fulfil the principle of utility – the greatest happiness for the greatest number. The hedonic calculus measures the pleasure produced by the act using seven criteria – intensity, duration, purity, extent, richness, certainty and remoteness.</p>	<p>Rule utilitarianism was developed because Mill felt that Bentham's act utilitarianism would allow some deplorable acts in order the fulfil the GHP.</p> <p>An Act is only right if it accords with a set of rules which, as a consequence of being followed, maximise pleasure/happiness and fulfil 'the greatest happiness for the greatest number' (GHP).</p> <p>e.g. stealing is wrong as it generally breaks the GHP.</p> <p>For a strong rule utilitarianism an act is only right if these rules are followed. However, a weak rule utilitarian will break the rules if doing so, will lead to the greatest happiness for the greatest number.</p>

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

Agree

Religious believers would not accept that under Act Utilitarianism a minority might suffer for the happiness of the majority; it rejects moral absolutes such as 'Do not kill' – rules given by God, but prefers to consider the consequences of an action. It does not consider the fact that people should make themselves and God happy by following God's will/teachings; it rejects God as the ultimate source of authority; some religious believers would say that through experiencing 'pain' and suffering (which Utilitarians aim to avoid) people become better human beings; people can also identify with the pain and suffering of others, e.g. Jesus.

Disagree

Mill believed that his utilitarian ethic had caught the very spirit of the Christian Golden Rule (to treat others as we would want them to treat us) which is also prevalent in other religions. Religious believers keep rules such as 'do not steal' and strong rule Utilitarians would also keep this rule because it would fulfil the principle of utility. A Utilitarian would claim the ultimate goal is happiness; some may claim that religion is based upon making people happy, e.g. the concept of enlightenment in Buddhism.

AO2 [15]

Q.4 (a) Credit material given from the viewpoint of ONE world religion.

Answers will depend on the religion chosen. Credit any **one** major world religion.

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

Christianity

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

Islam

Muslim marriage brings rights and obligations to both parties, and can only be successful when these are mutually respected and cherished. Marriage also begins the relationship between two extended families. It is regarded as the natural status for humans, every Muslim is encouraged to marry and have a family. *'Whoever gets married has completed half of his faith; therefore, let him be conscious of Allah in the other half of his faith.'* (Hadith). Marriage provides the right environment for sexual activity in order to create children, mutual support and the creation of a stable family unit. **AO1 [30]**

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

Agree

Many religions would state that marriage publically affirms the importance of love and provides the best option for couples to grow together in mutual support. The decreasing popularity of marriage demonstrates a lack of lifetime commitment by partners. Some claim it demonstrates that people are unable to have close relationships. The Centre for Policy Studies claims that there are strong links between marriage and family stability (2010) and that, although cohabitation is increasingly common, it is often short-lived. This leads to more family break ups, which is bad for children and society.

Disagree

Many prefer the greater freedom that cohabitation gives them or to live a single lifestyle. They are no longer forced to comply with the traditional 'norm' within society of heterosexual marriage. The move away from traditional religious attitudes towards marriage has also allowed for the introduction of civil partnerships for gay and lesbian couples. many of the population now feel that there is little difference or benefit socially or financially between living together and being married. Some may argue that there is little evidence to suggest that cohabitation or a single lifestyle is damaging to society. **AO2 [15]**

RS1/2 PHIL - An Introduction to Philosophy of Religion

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)** Examination of the ideas of first cause, motion, contingency and sufficient reason. Candidates should make appropriate reference to the contributions of relevant thinkers such as Aquinas, miller, Craig, Leibniz, etc. First cause arguments are likely to combine contributions from classical and modern thinkers, and it is expected that candidates will recognise how these ideas have developed. motion is likely to refer to Aquinas's concept of motion/change — unmoved mover, including concept of 'efficient cause', etc. Contingency — uncreated/non-contingent/necessary being — reference may also be made to Coplestone's development of this argument. Expect all aspects to be covered for Levels 6 or 7. **AO1 [30]**

(b) Strengths

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

Weaknesses

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. **AO2 [15]**

- Q.2 (a)** Candidates should trace developments of the argument and may make reference to the following: Plato (order and structure of universe) and Aristotle (purpose and design) classical Aquinas' Fifth way 'From the governance of the world'; Paley's Watch analogy; Observation of natural phenomena —structure of human eye (Paley) detail of a thumbprint (Newton) etc. Anthropic principle (cosmos developed for intelligent life) and Aesthetic argument (appreciation of beauty not necessary for survival, therefore, natural selection not only process governing behaviour/survival). modern arguments arising from 'intelligent design' including irreducible complexity, etc. **AO1 [30]**

(b) Supports

Based on observation of apparent design, order and purpose in the universe (a posteriori — therefore uses a scientific method). Scientific theories are often in need of updating/proved false — therefore, scientific evidence against the teleological argument not devastating critique, contemporary scientists (e.g. Polkinghorne, P. Davies, et al) support design concept, etc.

Does not support

Arguments against design from science — including reference to Darwin and Dawkins; alternative explanation of evolutionary natural selection; design only apparent — order and result not evidence of intention; 'god of gaps' rather than empirical evidential claims. Natural selection explains problem of evil (i.e. random suffering, animal suffering, etc) therefore, more acceptable alternative to divine 'intelligent' design theories, etc. **AO2 15**

Q.3 (a) Reference must be made to what the *problem of evil* is as per the inconsistent triad (also permit inconsistent quadrilateral – with added quality of omniscience) inconsistency of omnibenevolence, omnipotence and existence of evil and how removing any of these criteria can offer a solution to the Problem of Evil but in doing so, creates further problems, e.g. denies *either* the concept of the God of classical theism *or* the existence of evil – neither of which is a satisfactory explanation. (Some candidates may also interrogate the notion that evil does not pose a challenge to belief in the existence of God but does to a good God). Reference may also be made to the types of evil and their relevance to the debate, i.e. Natural. Evil which occurs outside of the direct control of humans, e.g. earthquakes, tsunami, flooding, volcanic eruption, etc. *Moral*: Evil which is a direct result of human action, e.g. murder, theft, rape, child abuse, etc. Candidates may also make reference to problems of animal suffering – incompatible with majority of theodicies. Therefore, no explanation as to why they suffer questions God's benevolence. Immensity of suffering questions all of God's characteristics, etc. **AO1 [30]**

Q.3 (b) Fail to convince
Criticisms of Augustinian theodicy 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. Also criticism of Irenaean theodicy; 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. Also credit any relevant criticisms of other religious responses.

Convince

The Augustinian theodicy is consistent with biblical tradition of wholly good creator God; consistent with accounts in bible of Fall and Atonement; consistent with human experience of cause/effect; responsibility for suffering becomes humanity's rather than God's, etc. The Irenaean theodicy 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. Also credit any other relevant religious response, e.g. Process theodicy, Religious free will responses, etc. **AO2 [15]**

Q.4 (a) Credit appropriately any accurate/relevant explanations but expect, most commonly, reference to William James' concepts: *Ineffability* (the concept that mystical events cannot be adequately verbalised). *Noetic quality* (The gaining of knowledge otherwise inaccessible to an individual – usually about the divine); *Transiency* (Whilst the experience may be brief, its significance and effect usually last for a much longer time) and *Passivity* (The individual does not initiate the deeper experience but 'loses control' to an aspect of the spiritual/divine realm). Examples should reflect definitions and may come from a wide variety of sources – credit appropriately. **AO1 [30]**

(b) Not positive effect

Religious belief can be a result of rational enquiry (i.e. natural theology, etc.) therefore, not appropriate/suitable to combine this with a subjective 'mystical' experience. Religious practices are open to all, whereas mysticism can be seen to be exclusive to only a few – therefore opens cohesive/divisive debate; mystical experiences can be open to different interpretations and, therefore, not solely adequate for grounds of 'belief', etc.

Positive effect

Many religious traditions are founded on mystical experiences (e.g. Angelic visions; prophetic dreams, etc). Individual experiences of prayer, worship, etc can lead to mystical experiences and help to strengthen religious belief for both individuals and communities; seeking contact with the divine/transcendent is encouraged in several religious traditions; mystics often accorded higher status with religious traditions, etc. **AO2 [15]**

RS 1/2 BS: An Introduction to Biblical Studies

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.

SECTION A: AN INTRODUCTION TO THE OLD TESTAMENT

- Q.1** (a) Apocalyptic writers outline the history of the world, the origin of evil and the final consummation of all things. Characteristics include: *dualistic theology*, Satan, the ruler of the age, versus God, the ultimate ruler of all; there is a clear distinction between light and dark, good and evil; *pseudonymous authorship*, the writer often attributes the work to some well-known character in Hebrew history in order to give it some authenticity; *conception of history*, past events are represented as still in the future; *coded language*, used to disguise the true meaning, often includes surreal or fantastic visions and references to mythological creatures and events. **[AO1 30]**
- (b) *For:* Both apocalyptic literature and prophecy have to do with future events; they speak of revelation through visions and dreams which often combine reality and fantasy. A heavenly being often interprets what the writer has seen.
Against: Apocalyptic writing takes a wider view of history than prophecy. Prophecy deals with immediate events, apocalyptic with the time when Israel governs the world or the final judgement has arrived. Prophets write for their contemporaries and speak of a future arising out of present circumstances. Apocalyptic writers direct their writings at future generations and speak of a future world that is in opposition to the present. **[AO2 15]**
- Q.2** (a) The main events include: the Ten Plagues; the Passover - the angel of the Lord 'passes over' Egypt, killing all Egyptian firstborn but sparing the Hebrews; the departure from Rameses to Succoth, 600,000 men on foot; the pillar of cloud by day and fire by night; the ultimate deliverance at the Red Sea; the people's complaints; the manna; the covenant at Sinai; the Decalogue; the key part played by Moses. **[AO1 30]**
- (b) *For:* The Hebrews are said to have worked building the city of Rameses, which was rebuilt during the reign of Rameses II (1305-1290 BCE). Exodus 12:40 says that they spent 430 years in Egypt. If they came there during the Semitic Hyksos dynasty (c.1700 BCE), then that gives a date for the exodus before 1290.
Against: There is no documentary or archaeological evidence that Rameses II had to deal with the mass escape of Hebrew slaves. I Kings 6:1 gives a period of 480 years between the exodus and the fourth year of Solomon's reign; Solomon ascended the throne around 961 BC. Working backward from this date we arrive at a date around 1440 BC for the exodus. However, if 480 stands for 12 generations (12 x 40), and if a generation is nearer 25 years than 40 years (12 x 300), then 300 years from 957 BCE takes us to 1257 BCE. **[AO2 15]**

Q.3 (a) The covenant has three main features: (i) *the promises of land*: God calls Abraham from Ur of the Chaldees to a land that God will give him, (ii) *the promises of descendants*: God promises Abraham, who was 75 years old and childless, that he will make a great nation out of him; Israel becomes God's elect people; (iii) *the promise of blessing and redemption*: God promises to bless Abraham and the families of the earth through him. The covenant is eternal and, unlike the later one with Moses, is unconditional in that it is God, not Abraham, who binds himself; it is a promise made by God alone and is symbolised by God's flaming torch moving between two halves of an animal's carcass. Its sign is circumcision. **[AO1 30]**

(b) *For*: It appeared as if at least two features of the covenant had been invalidated - the land of Israel no longer belonged to Abraham's descendants and there seemed little hope that they would ever again be a 'great nation'. In fact, Israel had ceased to exist and it looked as if God had turned his back on his elect people. *Against*: The promise of blessing and redemption still stood; exilic prophets preached that God would remember his covenant if the Jews returned to him; the Jews grasped the opportunity to fulfil their mission of bringing God's blessing to other nations. **[AO2 15]**

Q.4 (a) *Saul*: Samuel, the last of the judges, yields to the people's clamour for a king; Saul, while seeking his father's assent, is privately anointed king by Samuel; Samuel gathers the people at Mizpah to elect a king; the lot falls on Saul; Saul defeats the Ammonites and fights against the Philistines; his disobedience; Samuel announces his Yahweh tells Samuel to go to Bethlehem to find a replacement for Saul and instructs him to anoint David, the youngest son of Jesse. Saul feels that with Samuel's rejection, the Spirit of God has abandoned him. He descends into a world of depression and witchcraft. **[AO1 30]**

(b) *For*: The early kings all had weaknesses: *Saul* seems to have been a manic depressive; he deferred to Samuel and became depressed when he thought God had abandoned him. *David* murdered Uriah and had an adulterous affair with his wife, Bathsheba; he dithered over the succession and failed to control his own household. *Solomon* was vain; his foreign wives led him astray; his taxes were unpopular. *Against*: They all had strengths as well: *Saul* was a successful and popular military leader; *David* laid the military and administrative foundations of an empire and is regarded as the ideal Israelite King; *Solomon* consolidated David's work, established a temple and its cult that lasted for several centuries and remains a byword for wisdom. **[AO2 15]**

RS 1/2 BS: An Introduction to Biblical Studies

To be read in conjunction with the generic level descriptors 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.

SECTION B: AN INTRODUCTION TO THE NEW TESTAMENT

- Q.1** (a) The 'Word' of God. The concept was familiar to C1st philosophers. To the Greeks, it denoted the idea of reason in the universe, the principle of order in the cosmos; to the Jews, the idea of God in action in the world as Creator and Deliverer, e.g. in Genesis, creation comes into being at God's Word ('and God said'). Closely associated in Jewish thought was the idea of God's Wisdom, often personified as a woman. John's use of the term shows his belief in the divinity of Jesus and forms a bridge for people who were familiar with Greek philosophy to cross over to Christianity. **[AO1 30]**
- (b) *For:* Matthew and Luke are less acceptable because of their mythical quality, their dubious historicity and the differences between them. John avoids all this by basing his conviction that Jesus is God on theological argument. *Against:* John is less acceptable because his account lacks dialogue and drama; he focuses almost entirely on Jesus' divinity and all but ignores his humanity. **[AO2 15]**
- Q.2** (a) A man arranges a feast (in Matthew, a king arranges a wedding feast) for his son. When everything is ready he sends a messenger (in Matthew, messengers) to summon the guests, but the guests refuse to come (in Luke, they make excuses; in Matthew, they kill the messengers). The first invitation is then withdrawn, and the messengers are instructed to summon people from the streets of the city (and, in Luke from the hedges and highways of the countryside). The man (king) is God; the initial guests are the people of Israel; the messengers are the prophets and Jesus himself; the final guests are the Gentiles. A parable of judgement. Maximum L4 for narration without explanation. **[AO1 30]**
- (b) *For:* Jesus' saying that he teaches in parables so that people 'may see but not perceive, hear but not understand'. It is obvious that the disciples did not understand some of the parables because they ask Jesus for an explanation. *Against:* There would have been no point teaching in a way that nobody could understand. The use of parables may have allowed Jesus to explain their meaning to his followers, while obscuring it from those who were indifferent or hostile to him, thus discovering who his true followers were. The meaning was revealed only to his disciples. **[AO2 15]**

Q.3 (a) A healing miracle; it appears in three of the four gospels. A centurion in the Roman army asks Jesus to heal his servant, but protests that he is not worthy for Jesus to enter his house. He wants him only to 'say the word', and his servant will be healed. Jesus is astonished that a Gentile has such faith. He tells the centurion that his servant is healed. The centurion returns home and finds that it is so. Expect some reference to common features, e.g. the hopelessness of the situation, the centurion's faith, the pity for suffering humanity, the miracle is performed through words and from a distance and is designed to bring glory to God. **[AO1 30]**

(b) *For:* They are the least believable and may deter some people from becoming Christians. They may have been made up by the early church to demonstrate that Jesus is God. The call for demythologisation. Jesus' life and teaching are far more important

Against: To believers, they are very important because they prove Jesus' divinity and demonstrate God's pity. The greatest miracle of all was the resurrection and, if that is not true, Christianity is based on a falsehood. If Jesus was not God, what authority does his teaching have? **[AO2 15]**

Q.4 (a) Simon of Cyrene is compelled to carry Jesus' cross; Jesus is crucified on Golgotha; he is given wine mixed with gall to drink, but refuses it; they cast lots for his clothes; the sign above the cross - 'This is Jesus, king of the Jews'; two robbers are crucified with him; the comments of those who pass by; darkness falls, signifying Jesus being identified with our sins and separated accordingly from God; this is why he cries 'Eli, Eli, lama sabachthani?'; his death; the curtain of the Temple is torn in two, signifying that the way to God's presence is open to all; the earthquake; many saints are raised from the dead - an indication of the coming resurrection of all believers. **[AO1 30]**

(b) *For:* Jesus died for our sins and it is through his death that we are reconciled to God. His death can be seen as a sacrifice on our behalf; a victory over the Devil; satisfaction for sin; a moral example; penal substitution.
Against: While something can be said for (and against) all these theories, they make no sense without the resurrection. It is the resurrection that represents the final triumph of good over evil and demonstrates the Father's endorsement of Jesus' work. **[AO2 15]**

RS1/2 CHR - An Introduction to Christianity

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

- Q.1 (a)** The Bible teaches that Adam and Eve had sinned and exposed humanity to divine punishment (the Fall, the origin of the doctrine of Original Sin). But if the punishment was inflicted upon human beings, they would be subject to eternal torment. The son of God offers to take the punishment upon himself. Thus, justice can be satisfied, the law sustained, and humanity saved. To do this, it is necessary that the Son should come into this world, suffer indignity and, finally, be crucified. Human beings can now be saved by accepting Christ's sacrifice. Necessitated because of human sin, God becomes flesh in order to redeem his people.
- (b)** *For:* It demonstrates God's anger. He punishes Adam with hard labour and Eve with pain in childbirth, and banishes them from his garden. He seems to be a tyrannical lawgiver intent on punishment. What justice is there in inflicting this punishment on his only Son - punishing the innocent and letting the guilty go free?
Against: God's anger is designed to lead sinners to repentance. It is directed against evil because evil seeks to destroy goodness. It is, therefore, the counter part of love. The Incarnation sets forth this love; it brings hope for the entire world. If Jesus was actually God, then God came to accept the punishment upon himself. There is no greater love than this.

AO2 [15]

- Q.2 (a)** Martin Luther (1483-1546), A German priest and professor. Credit references to his scholarship and devotion, his opposition to the sale of indulgences, his 95 theses, his substitution of scriptural authority for papal authority, of consubstantiation for transubstantiation, of justification by faith for justification by works, his rejection of compulsory confession and monastic vows, his doctrine of the priesthood of all believers, his appearance before the Diet of Worms, his translation of the Bible into German, his hymn-writing. He inspired a generation of Christians to break away from the Roman Catholic Church.

AO1 [30]

- (b)** *For:* Luther's message held great appeal for various groups. Many Western European rulers resented the political power held by the Pope and many northern merchants did not like paying heavy taxes to the Catholic Church. The Augsburg Confession of 1530 established secular government in Germany.
Against: Luther inspired several other theologians who took advantage of the spirit of the Renaissance to challenge the religious teachings of Rome. The Reformation may have been hijacked for political purposes, but it was at root a matter of theology, of rediscovering the scriptures and God's grace. The reformers were evangelicals.

AO2 [15]

Q.3 (a) The eucharist ('thanksgiving'), known also as the 'sacrament of sacraments' or the 'sacraments of the church' is the centre of worship in the Orthodox Church. It is celebrated every Sunday and on feast days. Orthodox Christians believe that during the eucharist they partake mystically of Christ's body and blood and through it receive his life and strength. The Divine Liturgy consists of three parts: the *Liturgy of Preparation*, which is private, said only by the priest and deacon, and includes the entry and vesting prayers and the preparation of the bread and wine; the *Liturgy of the Catechumens*, which is public and includes several Litanies, hymns appropriate to the liturgical calendar, a reading from the epistles and the gospels and a homily; the *Liturgy of the Faithful*, which is restricted to baptized persons and includes the eucharistic prayer (the *anaphora*), the *epiklesis* (calling down the Holy Spirit on the elements), the Lord's Prayer and the taking of communion.

AO1 [30]

(b) *For:* They are similar in that they both celebrate the eucharist with the greatest possible pomp and ceremony - ornate vessels, colourful vestments, dignified music and liturgy, processions, incense. They both believe in an objective Real Presence.

Against: The Orthodox teach that the bread and wine become grace-filled by *epiklesis*; Roman Catholics believe that they are effective because of the priest who acts 'in the person of Christ'. Roman Catholics interpret the eucharist in a legal and philosophical way: pronouncing the correct formula over the bread and wine changes them into the body and blood of Christ (transubstantiation). What Orthodox Christians consume is 'mysteriously' the body and blood of Christ, not 'real' human flesh and blood.

AO2 [15]

Q.4 (a) Expect some definition of the Atonement: Christ died for our sins, thus reconciling us to God. Good Friday commemorates the event. In the Orthodox and Catholic traditions, this is a day of fasting. The only sacraments celebrated are Baptism (for those in danger of death), Penance and Anointing the Sick. Crosses, candlesticks, and altar cloths are removed from the altar. No bells are rung until Easter Eve. The vestments used are purple or black). Roman Catholic churches may celebrate a Veneration of the Cross or Stations of the Cross, and, in some countries, processions with statues are held. Anglican churches may hold a three hour service, ending at 3.00pm, with appropriate hymns, prayers and biblical readings.

AO1 [30]

(b) *For:* It is the saddest occasion in the Christian calendar because it commemorates the death of Jesus. Why should Christians celebrate the suffering and death of the founder of their religion? Good Friday services are sombre and depressing. It would be more sensible to wait until Easter, and rejoice in the resurrection of Jesus.

Against: Christians believe that through his death Jesus opened up heaven for them; this in itself is a cause for celebration. In the resurrection God shows that Jesus' sacrifice for us is acceptable to him, but the resurrection is inextricably bound with the crucifixion. Christians feel the need to show their gratitude for Jesus' Passion.

AO2 [15]

RS1/2 ER - Introduction to Eastern Religions

To be read in conjunction with the generic level descriptors 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.

SECTION A : INTRODUCTION TO BUDDHISM

Q.1 (a) Expect candidates to do more than merely describe the events. They must explain their significance to the Buddha.

Expect candidates to refer to the following:

- They inspired the Buddha's quest for enlightenment.
- The sight of the old man gave him the concept of annica – nothing stays unchanged.
- The sick man gave him the impression that all life is dukkha – suffering.
- The sight of the corpse made him question the purpose of life if death was indeed the end and to consider the issue of life after death.
- The fourth sight of the wandering holy man led him to leaving the palace and ultimately to finding the middle way. **AO1 [30]**

- (b)** Expect candidates to give more than one point of view which could include:
- Negative to 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 'dukka' as suffering.
 - Buddhism is realistic in its diagnosis of the human condition.
 - Buddhism is highly positive because it teaches a way out of suffering. **AO2 [15]**

- Q.2 (a)** Expect candidates to refer to:
- Karma as meaning 'action' or 'doing' and in Buddhist theory means 'intentional action'.
 - The law of karma as being the moral law of cause and effect.
 - Actions, good or bad, depending on intention and result.
 - Karmic results have mental or physical effects or both.
 - Time that elapses between an action and its karmic effects can vary considerably.
 - Results of karma not described as reward and punishment.
 - Not a law of fate.
 - The role of karma in relation to re-birth.
 - The five skhandas and analogy of flame.
 - The realms of re-birth.

- (b) Expect candidates to give more than one point of view which could include:
- Good actions produce happiness and bad actions produce suffering — Buddhists are aware of this karmic law.
 - Karmic results may take place at any time in the future and even in future lives — you cannot escape the consequences of your actions.
 - Law of karma means that each human being is responsible for his or her own situation — karma is a natural law.
 - Buddhists do not give great prominence to beliefs about re-birth.
 - Buddhist guided and motivated by other beliefs such as the Four Noble Truths.
 - It may result in better behaviour but not necessarily so — people very often act without regarding the consequences.
 - Sometimes it is better to act without regarding the consequences.
 - Buddhists follow the Noble Eightfold Path in their quest for enlightenment and not for a better re-birth.
 - Focusing on re-birth strengthens the idea of 'self'.

- Q.3** (a) Expect candidates to identify and explain the Four Noble Truths. Many candidates will explain them in terms of a doctor's diagnosis of the human condition — what is wrong with life, why it is wrong, the good news that something can be done and the prescription.

Expect candidates to exemplify each truth:

- (i) all life is suffering
- (ii) suffering is caused by tanha (craving)
- (iii) it is possible to overcome tanha
- (iv) the way to overcome tanha is through following the Noble Eightfold path.

AO1 [30]

- (b) Expect candidates to give more than one point of view which could include:
- It is a teaching that deals with life as a whole — a diagnosis of what is wrong with life and what needs to be done.
 - The Noble eightfold path is a path to enlightenment — what else do Buddhists need?
 - The Four Noble Truths give Buddhists hope and inspiration in dealing with life.
 - The Noble Eightfold Path is a guide on how to live in the world — nothing else is needed.
 - There are many important teachings and practices in Buddhism which are needed to support the Four Noble Truths:
 - the three marks of existence
 - the three jewels
 - teaching on karma and re-birth
 - meditation
 - puja.

- Q.4 (a)** Expect candidates to refer to the centrality of meditation in most forms of Buddhism; reference could be made to different attitudes to meditation within different Buddhist traditions; meditation as a way to see the true nature of all things; different types of meditation – samatha – meditation for peace of mind; vipassana – deep meditation – both from Theravada tradition; zazen – sitting meditation from zen Buddhism – a form of Mahayana Buddhism.

Expect candidates to refer to puja not as worship but as a way of showing respect. Features could include – prostration; three times repetition of going for refuge in the three jewels; temple and home shrines – Buddha statues; symbolism of hand movements; use of incense to symbolise the dharma disseminating to all corners of the world; use of flowers symbolising the fragility of life and candles symbolising the overcoming of the darkness of ignorance; offering of food on poya days. **AO1 [30]**

- (b)** Expect candidates to give more than one point of view which could include:
- the Buddha was enlightened through meditation.
 - It is through meditation that a Buddhist sees the true nature of reality.
 - Meditation is a very important part of the Eightfold Path.
 - It is through meditation that a Buddhist overcomes dukkha.
 - Puja is the way a Buddhist shows his respect for the Buddha.
 - Puja reminds the Buddhist of the Buddha's teaching and of his quest in life.
 - Puja gives a Buddhist a clear focus on the path to enlightenment.

AO2 [15]

SECTION B : INTRODUCTION TO HINDUISM

- Q.1 (a)** Expect candidates to refer to:
- Monotheism – the belief in one single universal God who has personal qualities, e.g. Vishnu in Vaishnavism and Shiva in Shaivism; monism – the belief that everything is made up of one essential essence – atman. God is impersonal, without qualities – Brahman; Henotheism – devotion to a single god while accepting the existence of other gods; polytheism – the belief in or worship of many gods or divinities.

- (b)** Candidates should give more than one point of view which could include:
- There are hundreds of different gods in Hinduism; many Hindus are devoted to different gods; Vaishnavites and Shaivites do not worship the same god; Hindus do not worship Brahman but the different gods which are his representations; many have different household gods.
 - Hindus believe in all things, all gods in Hinduism are ultimately manifestations of Brahman; worship of any god in Hinduism is really worship of Brahman.

AO2 [15]

- Q.2 (a)** Expect candidates to refer to:
- Brahmacharya ashrama – devote time to study and not to earning money and seeking pleasure, respect parents and gurus.
 - Grihastha ashrama – marry and reproduce; support the family by fair and honest means; pursue pleasure; worship the gods; be charitable and hospitable; take care of elderly relatives.
 - Vannaprashtha ashrama – relinquish running of home to children.
 - Sannyasin ashrama – attainment of moksha and preparation of death.

AO1 [30]

- (b) Expect candidates to give more than one point of view which could include:
- Hinduism has a huge number of norms and regulations surrounding the proper execution of dharma in any context.
 - Varnashramadharma refers entirely to actions relating to duty and purity, rather than theology.
 - It would be argued that, in Hinduism, what you do is more important than what you believe and varnashramadharma is an expression which supports this.
 - Candidates could argue that there are many other things which are important in Hinduism –the elaborate theologies found in the scriptures.
 - The importance of bhakti and daily puja.
- AO2 [15]**

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

Features

Elephant head, four arms, large stomach, food at his feet, one leg folded, holding an axe, rope, rice bowl and lotus.

Significance

Lord of all beings, god of obstacles, representative of scholarship and wisdom, author of sacred Vedic scriptures. Shows the spiritual path to perfection and union with God

Stories could include how he got his elephant head – more than one version; how he lost his trunk in a fight.

Candidates could also refer to Ganesh Chaturthi and Lakshmi Ganesh Puja.

AO1 [30]

- (b) Expect candidates to give more than one point of view which could include:
- Gods have special powers which humans do not have.
 - The stories and events associated with them do not really reflect real-life situations.
 - Some of the actions of the gods and goddesses are not really good examples of how to act in given situations or how to solve problems.
 - It is not the gods themselves that are important but the virtues they represent.
 - Their relationships represent human relationships.
 - It is not the actions themselves that are important but the motivation behind them, e.g. the overcoming of evil.
- AO2 [15]**

- Q.4 (a)** Expect candidates to refer to:
- Diwali as the festival of lights and as being one of the most popular festivals in Hinduism.
 - Diwali as the celebration of the victory of good over evil, light over darkness; the background to the festival – the story of Rama and Sita; or in southern India, the killing of Narakasura by Krishna or his wife.
 - It is also the time when Kali was born.
 - Lakshmi visits every home to bring success in the coming year.
 - Some of the main features of the festival, e.g. Diwali lamps and their significance; families and communities coming together; paying of bills; turning over a new leaf.
 - Holi as the spring festival.
 - Celebration of hopes for abundance in nature and happiness in family relationships and friendships.
 - Lighting of bonfires.
 - Holi as festival of colour – express delight at beauty of the created world.
 - Barriers of caste and rank forgotten to remove barriers of hatred and bitterness that cause unhappiness between people.
 - Story of Holika and Prhad.
 - Social importance of Holi is to celebrate together.
 - Religious importance of Holi is to remind Hindus of the importance of loyalty and devotion to God and the belief that goodness can overcome evil.

Maximum Level 5 if only one festival examined.

AO1 [30]

- (b)** Expect candidates to give more than one point of view which could include:
- The importance in Hinduism of gaining good karma through good actions.
 - The importance of dharma in Hinduism.
 - The importance of the actions which are an integral part of puja.
 - The importance of taking a full part in celebrating festivals.
 - Beliefs influence actions and viewpoints.
 - Intention behind actions important.
 - Hinduism has many important concepts from which actions derive.

AO2 [15]

SECTION C : INTRODUCTION TO SIKHISM

- Q.1 (a)** Expect candidates to refer to:
- Expect candidates to note that Arjan is important for compiling the Adi Granth; building of temple in Amritsar; installing the Adi Granth in the temple; completing building of the city of Amritsar; instituting almsgiving to the poor; impact of martyrdom on further development of Sikhism.
 - Expect candidates to make reference to the martyrdom of Guru Tegh Bahadur; went to Dehli on behalf of Hindus; demonstrates Sikh respect of the right of any person to worship according to his own faith. **AO1 [30]**

- (b)** Candidates should give more than one point of view which could include:
- Guru Nanak as being the most important because he is the founder of Sikhism.
 - Sikh doctrine is essentially that taught by Nanak; started congregational worship and the Langar.
 - 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.
- AO2 [15]**

- Q.2 (a)** Expect candidates to refer to:
- God is one.
 - God is imminent and all pervading.
 - God is the sustainer and creator of all things.
 - God as Word.
 - God is self-revealing and could not otherwise be known.
 - God as sovereign.
 - God as nirguna and saguna, without form and with form, or without qualities and with them.
 - God as Guru.
 - The names of God.

- (b)** Expect candidates to give more than one point of view which could include:
- Many beliefs shared with Hinduism.
 - Belief in God without form and without qualities similar to Hindu belief about Brahman.
 - Teaching on God as all pervading similar to Hindu belief in Brahman and atman.
 - Belief in one God similar to Islam rather than Hinduism.
 - Teaching on God as Guru is unique to Sikhism.
 - Teaching on God as one not derived from Hinduism.
- AO2 [15]**

- Q.3 (a)** Expect candidates to refer to:
- They are the signs of the Khalsa given originally to the Panj Piare in 1699 by Guru Gobind Singh as a sign of their commitment.
 - Modern Sikhs wear them as a sign of their tradition and history and because of their symbolism.
 - Kesh — symbol of devotion and not to interfere with what is given by God.
 - Kangha — cleanliness, neatness and discipline.
 - Kara — unity of the community and God.
 - Kirpan — the struggle against evil.
 - Kaccha — purity.
 - To many Sikhs the five 'k's are a symbol of acceptance into the Khalsa.
- AO1 [30]**

- (b)** Expect candidates give more than one point of view which could include:
- Dress is an outward representation of Sikh identity.
 - It signifies clearly what it means to be a Sikh.
 - It shows dedication to Sikh beliefs and traditions.
 - It is a sign of pride in Sikh values and being a member of the Sikh community.
 - It stresses the uniqueness of the Sikh religion.
 - Other ways of showing identity – through actions such as sewa in the langar; loyalty and devotion to Guru Granth Sahib; attendance at Gurdwara.
- AO2 [15]**

- Q.4 (a)** Expect candidates to refer to:
- Celebrations in the home.
 - Stronger focus on street processions and events in Gurdwara.
 - Role of Panj Piare.
 - Amrit ceremony, public celebrations and competitions.
 - Celebration of origins of the Khalso.
 - Rituals – taking down the flag, washing and replacing, family gatherings and feasts.
- AO1 [30]**

- (b)** Candidates should give more than one point of view which could include:
- Festivals can be more social occasions than religious ones.
 - Festivals do not show any commitment to a religion.
 - Strong religious beliefs are not necessary to take part in festivals;
 - We live in a multi-cultural society.
 - The events which are celebrated in some of these festivals have lost their meaning or are irrelevant in today's world.
 - Celebrating festivals can be a way of affirming religious beliefs
 - showing belonging to a religious community
 - expressing one's religious identity.
- AO2 [15]**

Maximum Level 5 if no reference to Sikhism.

RS1/2 WR - Western Religions

*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.*

SECTION A: INTRODUCTION TO ISLAM

- Q.1** (a) Candidates should demonstrate knowledge and understanding of the Qur'an as the basis of shari'a law.

Shari'a as the right path.
Shari'a as a code of behaviour – law that determines the right or wrong of any particular action.
Qur'an as the word of Allah.
Qur'an as the source book of Islamic principles and values.
The revealed book for the guidance of mankind.
Focal point of Islamic faith.
Status not doubted – never corrupted.
Respected by all Muslims as the basis of shari'a law.
Basic rules of shari'a found in the Qur'an e.g. do not take human life.
Basis of shari'a is wisdom and welfare of people in the world.
Importance of Day of Judgement.
To follow a morally responsible life.
Importance of sunna and hadith

Max. L4 if no reference to shari'a law. **[30 AO1]**

- (b) Candidates should debate the relevance of Qur'anic teaching for Muslims today.

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

On the other hand

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

[15 AO2]

- Q.2** (a) Candidates should demonstrate knowledge and understanding of Muhammad's role as a prophet (after the hijrah).

Muhammad in Madinah 622C.E.

First mosque.

Uniting of tribes – Muhammad as political chief.

Muhammad as religious adviser – justice for all.

Written constitution – rights and duties of citizens.

Regular prayer times and fasts.

Help for the poor and needy.

Disputes with Jewish groups.

Disputes with Makkan army – battles of Badr and Uhud

Rules for jihad.

Muslims allowed to defend the faith – Allah's army.

Rewards for fighting for Allah.

In 630 victory over Makkah – destruction of idols.

Muhammad showed leniency and forgiveness.

Makkah became a Muslim city.

Justice instead of oppression.

Final sermon – fulfilment of his mission – prophet of Allah.

[30A01]

- (b) Candidates should debate the authorship of the Qur'an.

Some scholars see the Qur'an as a product of Muhammad's mind.

Contradictions in some of the writings.

Difficulties associated with biography of Muhammad.

Qur'an as the thoughts of Muhammad as his mind went through a religious revelation over a period of time.

Written by Muhammad as solutions to problems of his time.

Satanic verses rejected – Muhammad's vision of a monotheistic community.

On the other hand

Allah's authorship of the Qur'an and its integrity as part of Muhammad's prophecy is almost universally accepted by all Muslims.

Was Muhammad illiterate?

Qur'an as the word of Allah revealed through Jibrail to Muhammad.

Oral tradition – then written down.

Last scripture given to the final prophet.

Writings finally collected together when Uthman was caliph twenty years after Muhammad's death.

Muhammad as transmitter – Zaid as the author.

Some material postdates Muhammad by many years – created to meet sectarian needs.

[15 AO2]

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

Practice:

Time, intention, wudu, washing, clean place, clothing, direction, rakahs.

Significance:

It is a duty/pillar.

Demonstrates self sacrifice/ discipline.

Shows submission.

Constant reminder of Allah.

Unity with other Muslims.

Takes the mind away from personal/worldly issues.

Friday prayers.

Max.L5 for answers that show only description.

[30A01]

(b) Candidates should debate the difficulty of practising salah compared with the other pillars.

Problems living in a secular society.

Problems associated with living in a non-Muslim country.

Difficulty of strict observance of prayer times.

Difficulty of finding places to pray.

Observance of wudu.

Work related issues.

On the other hand

Importance of religious discipline in Islam.

Time for spiritual renewal.

Importance of intention.

Prayer place not vital.

Regular contact with Allah is central to Islam.

Developing humility and tranquillity.

Importance of the Ummah.

Difficulty of other pillars

[15 AO2]

- Q.4** (a) Candidates should demonstrate knowledge and understanding of Muslim beliefs and practices in relation to divorce.

Divorce allowed

The most hated act in Islam.

Marriage only terminated as a last resort.

Family involvement to save marriage.

Divorce is reasonably straight forward – woman to be provided for.

Children to be provided for.

Children often in custody of father.

'I divorce you'.

Three months needed to complete divorce.

Remarriage allowed.

Wives can obtain a divorce – it is not a male prerogative.

[30 AO1]

- (b) Candidates should debate whether arranged marriages ensure a low divorce rate in Islam.

Importance of arranged marriage and family background.

Care to create the right 'match' – family support.

Parents know what is best for children – perfect choice.

Marriage not taken lightly – legal contract. Marriage with consent of both partners.

'Falling in love' after marriage.

Idea of compatibility encouraged to avoid failure.

Roles of male and female in family life.

On the other hand

Not all Muslim marriages work out.

Happiness can never be guaranteed.

Some children resent parental intervention.

People change in different situations.

Divorce is sometimes the best option.

Not all Muslim marriages are arranged.

Marrying more than one wife.

[15 AO2]

SECTION B: INTRODUCTION TO JUDAISM

- Q.1** (a) Candidates should demonstrate knowledge and understanding of the role of Moses in relation to the exodus.

Moses – call – burning bush.
'Let my people go'.
Pharaoh's reluctance to free Hebrew slaves.
Plagues.
Passover.
Moses led people out of Egypt.
Crossing of Red Sea – drowning of soldiers.
Mt. Sinai – Promised Land – renewal of covenant..
Moses as great leader.
Moses as God's chosen one.
Development of faith.

Max. L5 if description only.

[30 AO1]

- (b) Candidates should debate the relevance of the stories about Moses.

Importance of living life in changing times.
Impact of Reform Judaism.
Changing role of religion in society.
Validity of ancient stories – their purpose.
Stories to explain specific situations.
Stories – myths – legends etc.

On the other hand

Moses seen as a great leader/founder.
Important law giver.
Covenant idea.
Importance of tradition in Judaism.
Reliving history through celebration of past events e.g. Pesach.
Strength of founders drives Judaism forward.

[15 AO2]

- Q.2** (a) Candidates should demonstrate knowledge and understanding of synagogue worship.

Synagogue as a place of assembly/gathering/meeting.

Daily services – practices – use of Torah.

Shabbat services.

Festival services.

Centrality of the Torah.

Chanting of prayers.

Clothing worn in synagogue – tallit, tephellin, yarmelke.

Features of the synagogue e.g. bimah.

Roles of Rabbi and chazan.

Role of synagogue during festivals, rites of passage etc.

[30 AO1]

- (b) Candidates should debate the relative importance of worship in the home as opposed to synagogue worship.

Dedication of home when family move in.

Home as a miniature sanctuary.

Importance of mezuzah.

Place where ideals and beliefs of Judaism are practised.

Central place for religious teaching.

Importance of rites of passage ceremonies in the home.

Observance of festivals in the home.

On the other hand

Importance of synagogue worship after destruction of temple.

Keeping the religion alive during Diaspora.

Retaining religious and racial identity and culture.

Community base – shul- Bet din.

Importance of Shabbat worship.

Importance of beliefs and practices.

Importance of Torah readings.

Traditions.

[15 AO2]

- Q.3** (a) Candidates should demonstrate knowledge and understanding of the practice and religious significance of Rosh Hashanah.

Rosh Hashanah – Head of the Year – birthday of the human race.
Serious, solemn time for repentance and review – leading to Yom Kippur.
Preparation for God’s judgement.
Height of spiritual life.
God deciding person’s future – rewards and punishments.
God as king – majestic and just – eating round loaves (crowns).
God will reveal himself again.
Selichot service at midnight – synagogue dressed in white.
Apples dipped in honey – shofar horn.
Tashlich ceremony – casting away of sins.
Shabbat of repentance.

Max.L5 for description of practice only.

[30 AO1]

- (b) Candidates should debate the nature of Jewish festival observance.

Importance of festivals as a means of carrying on the religion – importance of cultural life.
Centrality of festivals to family life.
Living life today more important than living in the past.
Cultures decide the nature of celebrations.
Society changes – traditions change with the times.
Holy days become holidays – only lip service to religion.

On the other hand

Most Jewish festivals are observed in a serious religious manner with prayer and reflection.
Importance of religion and religious roots.
Without religion there are no festivals.
Worship and ritual are central to all Jewish festivals.
Importance of synagogue services.
Importance of Torah reading.
Centrality of prayer, praise and seeking forgiveness.

[15 AO2]

- Q.4** (a) Candidates should demonstrate knowledge and understanding of Jewish birth customs.

Brit milah – circumcision – eighth day – takes precedence over everything except medical issues.

Entry to the Covenant.

Performed by a mohel assisted by the sandak.

Role of godparents.

Elijah's chair.

Words spoken.

Naming ceremony – female.

Redemption of first born.

[30 AO1]

- (b) Candidates should debate the relevance of life cycle rituals in strengthening the Jewish family.

Judaism based on history and tradition.

Rituals maintain and strengthen Jewish identity.

All the religious rituals are for a purpose.

Orthodox Jews try to carry out all the old rituals.

Rituals strengthen family bonds.

Rituals maintain family strength - marriage.

Roles of members of family.

On the other hand

Rituals as a thing of the past – remembering a bygone age.

No place in a modern society.

Many ritual practices either rejected or revised especially in rites of passage.

Are the rituals really necessary e.g. circumcision, tearing of clothes.

Rituals may cause family tension.

Festival observance.

Study.

[15 AO2]



WJEC
245 Western Avenue
Cardiff CF5 2YX
Tel No 029 2026 5000
Fax 029 2057 5994
E-mail: exams@wjec.co.uk
website: www.wjec.co.uk