



GCE MARKING SCHEME

RELIGIOUS STUDIES AS/Advanced

SUMMER 2013

INTRODUCTION

The marking schemes which follow were those used by WJEC for the Summer 2013 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

GCE RELIGIOUS STUDIES

MARK SCHEME - SUMMER 2013

RS1/2 CS AN INTRODUCTION TO RELIGION AND CONTEMPORARY SOCIETY

Q.1 (a) Outline religious and moral arguments, concerning the hunting and culling of animals.

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

- Aristotle - animals exist to fulfil human needs and desires
- Animals have no moral status.
- Scientific evidence suggests that animals are genetically close to humans and have feelings.
- Hunting and culling gets rid of nuisance creatures and helps farmers.
- Hunting is traditional and provides employment.
- Culling prevents damage to valuable livestock.
- Less infections, removes threat to human life.
- Bible gives human control of the earth.

[A01 30]

**(b) 'A religious believer should never kill an animal.'
Assess this view**

In favour

- Christian stewardship
- Treat animals with respect - God's creation.
- Hunting for food is morally different from hunting for pleasure.
- Animals have intrinsic value.
- Hindus and Buddhists support vegetarianism.

Against

- Bible allows humans to kill and eat animals.
- Animals killed in medical experiments may save human lives.
- Jewish Kosher rites for killing of animals.
- Islamic Halal teachings on killing animals.

[A02 15]

- Q.2 (a) Explain how religion-specific broadcasting attempts to spread religious values.**

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

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

- Religious values have been the subject of specialist programmes such as `Songs of Praise` and `The Heaven and Earth Show`.
- Often using celebrities to deal with religious and ethical issues.
- Use of documentaries and specific channels e.g. Muslim TV.
- TV evangelism and preaching - trying to promote understanding, and offering cultural, religious and spiritual themes.
- Informative Broadcasting Code offers guidelines on need for responsibility, openness, honesty and needs to be non-exploitive.

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

[A01 30]

- (b) `Television is the most effective way to teach religious concepts to a wide audience'. Assess this view.**

In favour

- TV has bigger audience.
- More realism and variety - global events, guests of other faiths, informed discussion, can show actual scenes.
- TV can include material for children e.g. `Teletubbies` and `Tweenies`.

Against

- TV is passive - audience does not participate.
- Worship services provide greater involvement, personal touch, greater feeling, chance to ask questions and greater depth.

[A02 15]

Q.3 (a) Explain how the concept of `secularisation` may be challenged.

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

- Secularisation is about decline in importance and influence of religion in society.
- Religious belief may not be in decline, but simply changing.
- Church still influential in politics.
- Growth in numbers of school pupils studying religion and applying to faith schools.
- Increase in NRMs.
- Increase in fundamental groups.

[A01 30]

(b) `Religion has no influence in contemporary society`. Assess this view.

In favour

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

Against

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

[A02 15]

Q.4 (a) Explain Freud's view that religious belief is both an illusion and a neurosis.

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

- Freud claimed that religious activities resemble the actions of a neurotic person - rituals, repeated unnecessary actions.
- Ritualistic actions have no basis in fact.
- Unconscious mind seeks to come to terms with pressures and repressed memories need to be faced. Often done through religion.
- Religion is wish-fulfilment.
- Religion is illusion because God is simply the projected contents of the unconscious mind - fear, guilt, desire.

Maximum of Level 5 if either `illusion` or `neurosis` is not explained.

[A01 30]

**(b) `Freud's views on individual religious belief are unconvincing.`
Assess this view.**

In favour

- Religious believers tend to be less, not more neurotic than non-believers.
- Religion is more than ritual.
- The Oedipus Complex is non-verifiable.
- Religious believers claim religion not about wishes and comfort but harsh reality.
- No verifiable evidence that religion is illusion.

Against

- Freud is strongly arguing from psychoanalysis.
- Freud's is a scientific argument that has been widely accepted.
- Supported by scientific evidence.
- General scientific support for views on subconscious and group behaviour.

[A02 15]

GCE RELIGIOUS STUDIES

MARK SCHEME - SUMMER 2013

RS1/2 ETH AN INTRODUCTION TO RELIGION AND ETHICS

Q.1 (a) Explain the different types of 'laws', 'precepts' and 'virtues' that are found within Aquinas' Natural Law theory.

Types of Law - Aquinas identifies four types of interrelated law: Eternal law, Divine law, Natural law and Human law.

Aquinas believed the primary precepts (to worship God, to live in an ordered society, to reproduce, to learn and to defend the innocent and self-preservation), help humans to identify using their ability to reason what is our God-give purpose in life. Aquinas deduces the secondary precepts from the primary ones. They are rules that help people to know what they should or should not do because they uphold, or fail to uphold the primary precepts.

Aquinas said the virtues are important to help humans to live a virtuous and moral life and to achieve the 'final cause' or the overall purpose of life - life in heaven with God. He set out four human qualities which reflect the moral life: prudence, justice, fortitude and temperance. They are known as the cardinal virtues because the Latin term 'cardo' means 'hinge'. They are believed to form the fundamental basis of a moral life. The three virtues of faith, hope and charity are known as the revealed/theological virtues as they were disclosed through Scripture (St. Paul in 1 Corinthians 13). Christian theology teaches that these virtues differ from the cardinal virtues in that they cannot be obtained by human effort. A person can only receive them by their being infused through divine grace into the person. [AO1 30]

(b) 'Natural Law is incompatible with religious belief.' Assess this view.

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

Agree:

- It conflicts with special religious moral injunctions e.g. Jesus said in Matthew Chapter 5v39, 'if someone strikes you on the right cheek, turn to him the other also' which contradicts Natural Law's view that you have right to protect yourself.
- It is based on reason and not love/compassion, yet love/compassion feature strongly in many world religions.
- Many religions or denominations within a religion oppose an absolutist approach to morality, e.g. Buddhism or the Quakers. They would consider the situation the person finds themselves in.
- In the New Testament, Jesus appears to oppose legalistic (law-based) morality. He appears to have adopted a form of 'personalism'. He says that people are more important than rules, e.g. the healing on the Sabbath (Matthew Chapter 12v9-13).
- It appears to override 'free will' which is important feature of many of the major world religions. Natural Law prescribes how you should act and leaves little room for autonomy.

Disagree:

- It is based on the conviction that God created a purposeful world - a view held by the majority of the world religions.
- It is compatible with religious absolute morality - the 'divine' laws found within most major world religions.
- By fulfilling natural law you are fulfilling God's will according to many sacred texts, e.g. purpose of sex is procreation as stated in the Bible and Qu'ran.
- It gives due place to God-given conscience and reason in ethical decision making. [AO2 15]

Q.2 (a) Explain the religious arguments in favour of using Situation Ethics to make moral decisions.

Religious arguments in favour of the use of Situation Ethics:

- **Personalism** - Jesus' desire to put people before laws. For example Jesus put people first, he broke Sabbath laws to heal on the Sabbath. Also this principle ties in with the actions of Jesus as recorded in the bible - John 15v13, states - "Greater love has no man than this, that a man lay down his life for his friends."
- **Relativism** - Jesus for example, attacked the Pharisees' insistence on following the Torah or Jewish Law. Matthew 23v23.
- One of the six fundamental principles of Situation Ethics is '**Only the principle of love provides a reasonable base by which to make judgements of right and wrong.**' Jesus and Paul taught love as the highest principle above the law.
- Another of the six fundamental principles is '**Love's decisions are made situationally, not prescriptively**' reflects the Christian belief in 'free will'/autonomy.
- **The ruling norm of any Christian decision is love, nothing else** - St. Paul taught love as the highest principle above the Law - 1 Corinthians 13. He also stated in Galatians 5v14. "For the whole law is fulfilled in one word, 'You shall love your neighbour as yourself.' [AO1 30]

(b) 'Situation Ethics does not work in today's society.' Assess this view.

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

Agree

- People cannot accurately predict the consequences of their actions.
- Some people prefer to have greater guidance/a set of rules to live by.
- Many religious believers would claim that the moral standards within society have declined since people have rejected religious principles in favour of Situation Ethics.
- Some people would argue that certain actions are 'right' or 'wrong' in themselves and you cannot use relativism or consequentialism to argue against this. Christians would, for example, say that the Ten Commandments teach people that 'murder is always wrong'.
- Relativism gives too much freedom to the individual to decide what action to take. Humans are prone to make mistakes or being influenced by personal gain rather than love.
- Religious believers would argue that all should follow divine law as God is the ultimate source of moral authority.

Disagree

- People consider the likely consequences of their actions before they take them and it is only the consequences that have a real effect on human wellbeing.
- Situation Ethics allows people the individual freedom to make decisions for themselves which many people nowadays prefer to the prescriptive/legalistic approach.
- Situation Ethics is flexible and practical as it takes into account the complexities of human life (the situation) and can take tough decisions where, from a legalistic perspective, all actions seem wrong.
- • As a teleological theory, Situation Ethics allows one to perform certain actions which others regard as being wrong for the better outcome, for example lying to save a person's life. [AO2 15]

Q.3 (a) Explain how ethical decisions can be made using Act Utilitarianism

Act Utilitarianism: developed by Jeremy Bentham is based on the Principle of Utility (GHP) - "Greatest happiness for greatest number" (maximum pleasure, minimum pain for greatest number). The hedonic calculus is used to measure the "quantity of happiness". The hedonic calculus contains seven criteria - intensity, duration, certainty, extent, remoteness, richness and purity. It puts the happiness/pleasure of others (as consequence of action) at the centre of decision making. Actions are not 'good' or 'bad' in themselves but should be judged according to outcomes or consequences. The theory is also relativistic and teleological. Expect exemplification as outlined in the level descriptors for higher level responses. **[AO1 30]**

(b) Assess the strengths and weaknesses of Utilitarianism

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

Strengths

- Some argue that it is the basis for democracy, e.g. political system, healthcare, etc.
- Each act is considered individual so it is not prescriptive or restrictive.
- It is pragmatic and concentrates on the effects of an action.
- The theory treats everyone the same - no one gets special treatment for their emotional or social attachments.
- For many people 'happiness' is an important aspect of decision -making.
- It allows people the autonomy to make decisions for themselves.

Weaknesses

- The consequences of an action cannot be accurately predicted, therefore, Utilitarianism is not practical.
- Happiness is subjective - people have different ideas about what constitutes pleasure, so the theory cannot be applied consistently.
- It is a secular theory so useless for religious believers.
- It is unjust as it allows minority to suffer so that the majority can be happy.
- Some people consider certain actions to be intrinsically wrong, regardless of the situation it is performed in.
- It is impossible to accurately measure 'happiness', even with the hedonic calculus.
- Many would disagree with 'happiness' being the sole criteria for morality. What about love or justice? **[AO2 15]**

Q.4 (a) Explain attitudes within one major world religion towards gay and lesbian marriage and civil partnerships.

Only material from one religion to be credited. Candidates are likely to refer to issues such as the traditional religious attitudes to civil-partnerships, or same-sex marriage based on religious teaching, various form of religious authority, religious concepts, as well as from the use of reason and conscience, etc.

Maximum Level 5 if **only** marriage **or** civil partnerships referred to.

Generally most of the world religions denounce civil partnerships and same-sex marriage as such partnerships are likely to involve gay or lesbian sex, which is condemned by these religions. Also marriage has been seen as a heterosexual sacrament ordained by God. However, diversity does exist within most religions.

For example within **Christianity** great diversity exists, even within denominations there is a wide range of opinions.

Catholic Views:

- Catholics only allow marriage for those involved in a heterosexual relationship because homosexual relationships do not express full human complementarity and because they are inherently non-procreative.
- The Catholic Church take a very high view of marriage and human sexuality. As the account of Genesis shows, marriage and sexuality were created by God and given to mankind as gifts for our benefit.
- Scripture records God's statement that "It is not good that the man should be alone; I will make him a helper fit for him" (Gen. 2:18). As a result, "a man leaves his father and his mother and cleaves to his wife, and they become one flesh" (Gen. 2:24).
- The Catholic Church understands marriage between a baptised man and woman to be a sacrament, a visible sign of the grace that God gives them to help them live their lives here and now so as to be able to join him in eternity.

Quaker Views

- The views of Quakers toward homosexuality encompass a range from complete acceptance and celebration of same-sex marriage, to the view that homosexuality is abhorrent and sinful.
- A number of British meetings have celebrated same-sex relationships through an official meeting commitment. However, the Britain Yearly Meeting does not currently use the term marriage.
- British Quakers supported the introduction of the legal status of 'civil partnerships' in the UK, and there is currently debate whether they should press for the legal right to put spiritual and legal union together as is the case for marriage.

[AO1 30]

- (b) **'The move away from traditional heterosexual marriage has been beneficial for society.'**
Assess this view.

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

Agree

- It allows gay/lesbian couples to make a legally recognised life-long commitment to each other.
- It allows the individuals the freedom to decide whether they want to make such a commitment rather than being denied this right.
- It promotes fairness and justice for gay/lesbian couples.
- Many people are atheists and therefore, feel no compulsion to comply with religious teachings about marriage.
- A Utilitarian might argue that this allows the greatest happiness for the greatest number.
- Allowing a civil partnership and gay/lesbian marriages may give a financial boost to the economy.

Disagree

- For religious believers same sex marriage/partnerships are immoral.
- Same sex marriage or civil partnerships do not lead to the creation of new life and therefore could result in a lower population which could be harmful to society.
- Such unions could lead to social disorder due to a decline in the number of traditional family units.
- Legalising same sex marriage or civil partnerships might cause conflict between the state and religious groups.

[AO2 15]

GCE RELIGIOUS STUDIES

MARK SCHEME - SUMMER 2013

RS1/2 PHIL AN INTRODUCTION TO PHILOSOPHY OF RELIGION

- Q.1 (a) Explain the cosmological argument with reference to Aquinas, Craig, Miller and Leibniz.**

First three of **Aquinas**' 'Five Ways':

1. Motion/change - unmoved mover, including concept of 'efficient cause'.
2. Cause - first/uncaused cause.
2. Contingency - uncreated/non-contingent/Necessary being; **Craig** - Impossibility of infinite universe (Zeno's paradox of Achilles and the Tortoise) necessity of first cause, etc. **Miller** - impossibility of infinite number of days, personal creator, etc. **Leibniz's** Principle of Sufficient Reason (including example of the book of the elements of geometry) etc. Maximum Level 5 if all are not included.

[A01 30]

- Q.1 (b) 'In trying to prove God's existence the cosmological argument fails'. Access this view.**

Fails

- 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 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.

Does not fail

- 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) i.e. God is cause of universe.
- Part of cumulative case, etc.

[A02 15]

- Q.2 (a) Examine the teleological argument with reference to Aquinas, Paley and the anthropic and aesthetic principles.**

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

[A01 30]

Q.2 (b) 'Modern science proves that Paley's teleological argument is wrong.'
Assess this view.

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

Ineffective

- 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, inductive arguments do not point to certainties, etc.

Effective

- Based on observation of apparent design, order and purpose in the universe (a posteriori).
- Mitchell and Swinburne use the teleological argument as part of cumulative proof.
- Swinburne's probability argument (universe so complex design more probable than random), etc.

[A02 15]

Q.3 (a) Explain the nature of evil and why it challenges belief in a Creator God.

Nature of Evil: Natural/Moral. Expect examples to be given, ie *Natural:* Evil which occurs outside of the direct control of humans, eg earthquakes, tsunami, flooding, volcanic eruption, etc. *Moral:* Evil which is a direct result of human action: e.g. murder, theft, rape, child abuse, etc. Credit may also be given to candidates who make reference to the concept of metaphysical evil (as outlined by Aristotle/Aquinas).

Reference **must** also be made to how the nature of evil presents a challenge to the concept of a Creator God, ie If God created *ex nihilo* then he must be responsible for the existence of evil, both natural and moral. Candidates may address this as per the consistent 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 if a Creator God but does to a good creator God), etc.

Maximum Level 5 for candidates who only make reference to one part of the question.
[A01 30]

Q.3 (b) 'Animal, innocent and immense sufferings are strong proofs against the existence of the God of Classical Theism.' Access this view.

For the view

- Omnibenevolent/Omnipotent characteristics of God would prohibit animal, innocent and immense suffering.
- Animal suffering has no theological or philosophical basis; Innocent suffering denies concept of a 'just' God.
- Immense suffering counters theological proofs of designing/creating God of classical theism, etc.

Against the view

- Animal, innocent and immense suffering questions God's characteristics not his existence.
- Augustinian theodicy explains animal and 'innocent' suffering in terms of disruption of natural order to Fall and deserved punishment through Adam.
- Irenean theodicy regards all suffering as necessary for moral and spiritual development.
- Animal, innocent and immense suffering explained by Free will conflicts; Proof of God's existence rooted in faith as well as natural theology - evil and suffering often interpreted as tests of faith, etc.

All aspects should be addressed for marks above Level 5, though not necessarily discretely or equally.

[A02 15]

Q.4 (a) Examine the features of different types of mystical experience.

Credit appropriately any accurate/relevant explanations which may include 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). Also credit appropriate reference to James range of mystical experience types: Déjà vu; Mystical consciousness; etc. Other reference to types may come from the work of N. Smart; W.T.Stace, C.Franks-Davies, etc. credit as appropriate. Examples should reflect definitions and may come from a wide variety of sources - credit appropriately.

[A01 30]

Q.4 (b) 'The empirical world today has no place for mysticism.' Assess this view.

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

No place in world today:

- Live in world based on reason/logic/scientific enquiry; mysticism is sometimes seen as 'naval 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.

Has place in world today

- Many religious traditions are founded on mystical experiences (e.g. angelic visions; prophetic dreams, etc.).
- Can help to strengthen religious belief for both individuals and communities.
- Seeking contact with the divine/transcendent is encouraged in several religious traditions.
- Also increases individual and, sometimes, corporate spiritual understanding; reveals truths undiscoverable through other means; challenges superficial material understanding of the world; provides comfort to many; deepens faith; inspirational lifestyle; promotes understanding of peace and unity, etc.

[A02 15]

GCE RELIGIOUS STUDIES

MARK SCHEME - SUMMER 2013

RS1/2 BS AN INTRODUCTION TO BIBLICAL STUDIES

SECTION A: INTRODUCTION TO THE OLD TESTAMENT (AS)

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

Q.1 (a) Describe the Old Testament apocalyptic literature that you have studied.

Candidates are likely to include some or all of the following, but other relevant points will be credited. Expect reference to the set texts: Isaiah 24:21-23, Amos 5: 18-24, Ezekiel 38:18-23; Daniel 7. Apocalyptic literature was produced during a time of crisis to encourage the faithful by the promise of rewards in the world to come; it uses symbolic language, imagery and visions. The object was to reconcile the righteousness of God and the sufferings of his servants on earth. Apocalyptic writers outlined the history of the world, the origin of evil, and the final consummation of all things. The developed apocalyptic visions in Daniel 7 have their roots in the pre-exilic proto-apocalyptic visions of First Isaiah and Amos. Key features include pseudonymous authorship, a dualistic theology, determinism, numerology, revelations from heavenly messengers, coded language, chronologies of events yet to happen, surreal imagery. The present is bleak, but the future will see a divine victory.

[30]

(b) 'Old Testament apocalyptic literature has no meaning in the modern world.' Assess this view

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* Apocalyptic imagery may have been intelligible to those at whom it was originally directed, but it is not intelligible to us without exposition. It may throw some light on the concerns and hopes of people in Old Testament times, but it cannot be used to understand the present. *Against:* While the precise meaning of apocalyptic imagery is often unintelligible, the underlying meaning is understandable in every age. Images such as 'the beast' strike a note of warning to heed God. Apocalyptic literature exhorts people to live, whatever the difficulties, the sure knowledge that God is in charge of all history. It gives an encouraging message to persecuted saints. Since we are living in the last days, it is highly meaningful

[15]

Q.2 (a) Describe the causes of the Exile. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. The causes were religious and political. Historians would emphasize global imperial aspirations; the biblical accounts emphasise apostasy. Judah had escaped the fate of Israel, which had been destroyed by the Assyrians in 721 BCE. Temple and dynasty remained intact, but syncretism and idolatry was practised extensively. Josiah's religious reform had little real effect, and prophets, Jeremiah in particular, warned in vain. Only a national punishment could purify the people. By 605 BCE the Assyrians and Egyptians had been replaced as the dominant empire by the Babylonians, and King Jehoiakim had become a Babylonian vassal. The people, however, believed God's election of Jerusalem and the Temple as his dwelling placed meant that they were safe. In vain did Jeremiah warn them that unless they turned from their evil ways, God would destroy them. Jehoiakim rebelled. Judah was able to ward off for four or five years her inevitable fall to Nebuchadnezzar, who laid siege to the city in 597 BCE and took its leaders to Babylon. After nine years, there was another revolt, fed by a false hope of help from Egypt, and after a siege that lasted a year, Jerusalem was taken and its people deported to Babylon.

**(b) 'The Exile made the Jews more outward-looking.'
Assess this statement [15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* Ezekiel taught that Yahweh's glory dwelt not in Jerusalem but with those who worshipped him wherever they were. Yahweh was, therefore, present in Babylon. He had chosen his people, Israel, to be 'a light to lighten the gentiles', a phrase used also in Second Isaiah. The future restoration of the nation will lead to the redemption of all mankind. *Against:* In some ways, the experience of exile made the Jews more inward-looking. They put a new emphasis on their religious customs and traditions, e.g. circumcision, the Sabbath, the keeping of the Law. The Torah was redacted during this time and the scribes emerged as Jewish leaders.

Q.3 (a) Outline the form and sign of each of the four Old Testament covenants. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. The covenant *with Noah* (Genesis 9:1-17): God promises never again to destroy the earth by a flood; its sign is the rainbow; *with Abraham* (Genesis 15): God promises Abraham land and progeny; its sign is circumcision; with *Moses* (Exodus 24:1-11): God promises to be a faithful God to his people and to make them a holy nation if they keep his Law; its sign is the Decalogue; *with David* (2 Samuel 7: 1-17): God promises that David's descendants will rule in Jerusalem for ever; its sign is the monarchy. All but the Mosaic covenant are unconditional covenants. Form and sign of all four necessary for marks over L5, but not necessarily equally balanced.

(b) 'The Old Testament covenants have no significance today.' Assess this statement. [15]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For*: The covenant with Noah seems to be a primitive attempt to explain what a rainbow is. The other three covenants are designed to set Israel apart as a nation and to give it an importance far beyond its actual historical influence. They promise land and descendants for Abraham, the father of Israel; a bright future for those Israelites who follow the Mosaic Law, and, in the case of the Davidic covenant, the election of the king of Judah as God's anointed (messiah). There is an emphasis on Israel as God's chosen, holy people. *Against*: The covenant with Noah still has sacramental significance (an outward sign of inner grace); the idea of the 'promised land' still has a profound influence on life in biblical lands; the ethics of the Decalogue have universally influenced modern law; the messianic idea was adopted by Christianity and remains significant.

Q.4 (a) Examine the main events of the reign of David. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. After Saul's death, David who was 30 years old, was anointed king. He succeeded in making Israel an independent state, respected by the surrounding nations from the Euphrates to the Nile. He conquered the Jebusite city of Jerusalem, made it his capital city and administrative centre and brought there the Ark of the Covenant. He was a successful diplomat (cf. treaty with Hiram, king of Tyre). He gives Israel a capital, a royal court and dynasty, a standing army, a central administration, and was a military leader of renown. He was also a prophet, poet and musician, and is credited with the organization of religious worship. He reigned for 33 years and is presented in the Old Testament as a model king of Israel.

(b) 'David was not a worthy model for a king.' Assess this view. [15]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* During the Ammonite war David committed the sins of adultery and murder (Bathsheba and Uriah). He showed the sin of pride in taking a census of the people. In later life, he faced trouble within his own family, e.g. Amnon's incest, Absalom's rebellion, Adonijah's ambition. The account of his reign has been written by court historians who were favourable to the monarchy. *Against:* The Old Testament records David's sins within excuse, but also records his repentance, his virtue, his faith and his piety. In reward for his piety, God promised him that he would establish his kingdom forever. He is a model penitent; his repentance was so sincere that God pardoned him. He is described as a king to God's own heart.

SECTION B: INTRODUCTION TO THE NEW TESTAMENT (AS)

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

Q.1 (a) Examine the supernatural elements in the Birth Narratives of Jesus. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. In Matthew, an angel appears to Joseph on three occasions; an angel appears also to the Wise Men, as does a star that guides them to Jesus. In Luke, the angel Gabriel appears to Mary; Elizabeth's baby leaps in her womb as he recognises the unborn Jesus; a choir of angels appears to the shepherds; Jesus is mysteriously recognised by Simeon and Anna in the Temple.. Both accounts claim that Jesus was conceived of the Holy Spirit and born of a virgin.

(b) 'The Virgin birth is a myth'. Assess this view [15]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* The idea defies belief. Jesus was in fact the son of Joseph and Mary. It was his admiring followers who proclaimed he was divine. The story of his Virgin Birth is in keeping with ancient pagan religious myths. Matthew's *parthenos* is a mistranslation of the Hebrew '*almah*'. *Against:* The idea is an important theological concept to convey (i) how God works through ordinary people; (ii) that Jesus is both human and divine, but has inherited no human sin.

Q.2 (a) Examine the types of parables that Jesus used. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited Types include: *short saying*: the purest form of parable; *straight simile*: a single point of comparison between something ordinary and a spiritual truth; *simple story* short narratives used to illustrate a spiritual lesson; *allegory*: a more complex story, where each element stands for something. Expect relevant examples.

(b) 'The parables are no more than the ethical teaching of a good man.' Assess this statement. [15]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* Some of Jesus' parables can be interpreted as ethical teaching, e.g. the Prodigal Son teaches forgiveness, the Good Samaritan mercy, the Great Banquet preparedness. We can follow this teaching without believing that Jesus was divine. *Against:* Jesus' parables have a divine dimension. Their themes include the Kingdom of God, God's grace and the value and cost of discipleship. To believe that they are the teaching of the Son of God gives them added authority.

Q.3 (a) Examine the key features of the miracles of Jesus. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Key features include: (i) they can be performed by touch, by command and from a distance; (ii) they can usually be performed only where there is faith, but the faith need not be that of the miracle's recipient; (iii) they are performed to bring glory not to Jesus but to God; (iv) they demonstrate Jesus' pity for suffering humanity; (v) they are meant to be evidence that Jesus is the Son of God, but they are not evidence that everyone can accept. Expect relevant examples.

(b) 'The miracles prove that Jesus was the Messiah.' Assess this statement. [15]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* Nature and exorcism miracles show that he has authority over natural phenomena and over Satan, things that only God can overcome. *Against:* This is precisely what the New Testament writers want us to believe. They made up the miracle stories to support their propaganda that Jesus was the Son of God. They succeeded in persuading gullible people in ancient times, but we, in this scientific age, know better.

Q.4 (a) Examine John's account of the crucifixion of Jesus [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Jesus is led to Golgotha (the Place of the Skull) and nailed to the cross; John mentions the other two victims crucified with him, but does not mention Simon of Cyrene. Mary, the mother of Jesus, Mary's sister, Mary the wife of Clopas and Mary Magdalene stand at the foot of the cross. Pilate and the Jewish leaders argue over the title placed above the cross. While his enemies squabble and divide his clothes, Jesus directs his mother to John's care; he says he is thirsty, and is given vinegar to drink. He dies with the words 'It is finished'. John's account focuses not on Jesus' agony but on the activity around the cross.

(b) 'It would be better if the story of Jesus ended with his crucifixion.' Assess this view. [15]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* Unlike the resurrection, the crucifixion is something that one can readily believe. It is possible to see it as the ultimate abuse of a good man at the hands of his enemies. If we believe the New Testament assertion that Jesus is the Messiah, it is the sacrifice (expiation and propitiation) of the Son of God for sinful humanity. Jesus' greatest achievement was to bring humanity into a right relationship with God. As he himself said, 'It is finished'. *Against:* If Jesus is the Son of God, his story cannot end with his crucifixion, for that would mean that the forces of evil had defeated God. The Resurrection is the guarantee that Jesus' sacrifice was acceptable to God and efficacious for humanity.

GCE RELIGIOUS STUDIES

MARK SCHEME - SUMMER 2013

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) Explain what the Atonement means to Christians. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. There are different theories: (i) the *Ransom Theory*, that the price that Jesus made on the cross was made to Satan; (ii) the *Moral Example theory*, that Jesus' death was an example of how much God loved us; (iii) the *Vicarious Atonement theory*, that Christ was a substitute for us in that he was made sin on our behalf and suffered the punishment for sin, which is death. His death was also a legal act whereby he fulfilled the law of God. He made propitiation and expiation for ours sins. The word 'propitiation' means 'removing anger by offering a gift' and 'expiation' means 'compensating for wrong'. Allow also more personalised meanings: the forgiveness of sins, a sense of indebtedness, awe and wonder, etc.

(b) 'Belief in the Atonement makes Christianity an optimistic religion.' Assess this view [15]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For*: Christians, the Atonement means that humankind has been freed from the bonds of sin and death through Jesus' sacrifice in the cross; in the Resurrection, God signalled that the sacrifice was acceptable and his satisfaction was sealed by the gift of the Holy Spirit on the first Christian Pentecost. *Against*: Christian teaching on sin, the Fall and eternal damnation is pessimistic in that it assumes that humans are essentially evil; some Christians, e.g. Calvinists, teach that the Atonement affects only the elect.

Q.2. (a) Describe the ways in which Luther disagreed with the Catholic Church. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Luther disagreed with the Roman Catholic Church on (i) *authority*: the Church taught that authority lay with the Pope; Luther taught that it lay with Scripture alone; (ii) *the means of salvation*: the Church taught that salvation was attainable through good works and partaking of the church sacraments; Luther taught that salvation was attainable only through faith; (iii) *the eucharist*: the Church taught transubstantiation, i.e. that the bread and wine literally became the body and blood of Christ when consecrated by a priest; Luther taught that there was no change in the elements, but that Christ was nevertheless present in them.

(b) 'Luther's supporters were motivated by politics, no theology'. Assess this statement.

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For*: Lutheranism was supported by German princes, the lower clergy, the commercial classes, and many of the peasantry, who saw it as an opportunity for greater independence from Rome in both the religious and economic spheres. The leaders of the Peasants War (1524-1526) used Luther's arguments to justify their revolt. *Against*: Luther himself had no political aspirations; his writings unleashed a torrent of theological innovation from followers who considers that he had not gone far enough, e.g. Zwingli, Calvin, the Anabaptists.

Q.3 (a) Examine contemporary trends in Christian worship. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Contemporary trends include influences from (i) *the Liturgical Movement*, which aims at renewing worship and using it to reconcile Catholics and Protestants; (ii) *the Iona Community*, an ecumenical community that works for peace and social justice and worship renewal; (iii) *Spring Harvest*, an inter-denominational Christian organization which provides a range of events, conferences, courses and resources, its main event takes place annually at various Butlins resorts; since 2003, it has owned a holiday park called Le Pas Option in western France; (iv) *Fresh Expressions of Church*, which plants new congregations, different in ethos and styles and designed to reach different groups of people, in a wide variety of sometimes unfamiliar locations.

**(b) 'Contemporary trends in Christian worship will not last.'
Assess this statement. [15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For*: It is bad for the Church to jump from one bandwagon to another; every trend has a life cycle of acceptance, growth and abandonment; trends put popularity and attendance figures above theological merit, depict all tradition as stagnant and reactionary and trade the gospel for gimmicks. *Against*: Many new trends are theologically accurate; the fact that they are new does not automatically make them bad; they made Christianity relevant to many who would not otherwise be Christians; history shows that they can last for centuries; established modern denominations were once trends.

Q.4 (a) Outline the theological links between Christmas, Good Friday and Easter. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. The drama of salvation. *Christmas* celebrates the Incarnation, God becoming human in the Person of Jesus Christ in order to save humankind from sin and death. *Good Friday* marks the next stage in the drama, the Atonement - by dying on the cross, Jesus takes upon himself the punishment due to mankind. *Easter* celebrates the Resurrection, when God shows his satisfaction with what Jesus has done by raising him from the dead, thus making eternal life attainable to all who believe in him.

**(b) 'The secular world has taken over all Christian festivals.'
Assess this view. [15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For*: Christmas is a consumerist spree and now includes as many secular as religious customs; Good Friday is a Bank Holiday, but most people think it is a celebration of the coming of spring; Easter is celebrated with images of chicks and bunnies as a festival heralding the rebirth of nature. *Against*: Most people know the Christian meaning of Christmas and Christmas services, e.g. Christingle and Midnight Mass, are still popular; Christians still observe the solemnity of Good Friday; Easter is still the Church's most important festival; these festivals are still seen as opportunities for evangelism.

GCE RELIGIOUS STUDIES

MARK SCHEME - SUMMER 2013

RS1/2 ER AN INTRODUCTION TO EASTERN RELIGIONS

SECTION A

Q.1 (a) Examine the religious beliefs and practices of Northern India that the Buddha accepted and the ones he rejected.

Expect candidates to explain the influence of the main social and religious beliefs of his age on the Buddha:

- He merely adapted some beliefs - teaching of the Buddha includes key beliefs of Brahminism - karma and rebecoming.
- existence of gods.
- yogic practices; values of spiritual insight.
- He rejected other ideas of his age on self; caste; inequality.
- racial purity; sacrifices; extreme austerities etc.

Credit explanation of how he adapted or rejected beliefs and practices of Northern India. **[30 AO1]**

(b) Assess the view that it makes no difference to Buddhism if the Buddha's story is myth or history.

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

For

- The Buddha's life is an inspiration to Buddhists – history or myth.
- His teaching is a guide to enlightenment – it does not matter if he existed or not; **he shows that enlightenment is within reach of every person.**

Against:

- If he was a historical figure Buddhists can relate to him because he shows that enlightenment is within reach of every person.
- Historicity of the story gives the Buddha more authority.
- It makes no difference to the Buddha's status if he was an historical figure or not.
- Buddhist rituals and festivals are not based on the historical Buddha.
- Mahayana traditions do not focus on historical Buddha. **[15 AO2]**

Q.2 (a) Examine the meaning to Buddhists of karma and the wheel of life.

Question can be interpreted in two ways - karma and wheel of life as being separate concepts or intertwined.

Expect candidates to refer to:

- Karma as the law of continuous cause and effect; what you are in the next life will be a direct consequence of what you are doing in this one.
- The Buddha's rejection of the Hindu idea of eternal soul changing bodies like discarding worn out clothes for new; a person is a series of events, one arising from the one before, conditioned by it; examples could include baby and adult, one candle used to light another, milk and yoghurt.
- The wheel in general being a symbol of pratitya samutpada.
- The wheel being held by Yama, god of death, who eats the wheel showing that everything ultimately is going to die.
- The twelve links, what they are, and that ignorance of cause and effect leads to suffering.
- The six realms – realms after death or physical realms?
- Rising and falling bodies – representing Karma
- The three poisons of ignorance, craving and aggression at the hub of the wheel represented by the pig, cock and snake.

Maximum Level 5 if only **one** addressed.

[30 AO1]

(b) 'Belief in life after death is not important in Buddhism.'
Assess this view.

Expect candidates to give more than one point of view:

For

- There is no atman to be reborn into another life.
- Buddha did not encourage speculation about nature of life after death.
- Buddha did not explain clearly whether a Buddha would exist after death.

Against

- Buddha himself refers to previous lives.
- Wheel of life depicts different realms.
- Many Buddhists believe in rebirth.
- Teaching on skandas and analogy of flame suggest a belief in life after death.;

[15 AO1]

Q.3 (a) Examine the nature of the lay and monastic precepts and their influence on Buddhist lifestyle.

Expect candidates to:

- Refer to the five lay precepts and five monastic precepts and explain their purpose and how they influence a Buddhist's lifestyle eg:
- Different interpretations of not doing any harm – influence on diet and vocation;
- Not taking anything which is not given – generosity;
- Misuse of the senses;
- Misuse of words – influence on behaviour;
- Not taking anything that clouds the mind – attitude towards drugs, alcohol, etc;
- Reference to the monastic precepts and their influence on the quest for enlightenment.

[30 AO1]

(b) Assess the view that the monastic Sangha takes advantage of lay Buddhists.

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

For

- Monastic sangha expects lay Buddhists to –
- Do maintenance work around the vihara
- Handle money for monks and nuns;
- Perform any meritorious actions in the monastery
- Offering food on the alms round/ donations of toiletries, medicines/ transport and administration tasks
- Offering of robes of the monks
- Showing hospitality
- Generally expressing dana

Against:

- On the other hand the sangha gives lay Buddhists –
- Classes on meditation
- Offering advice
- A chance to earn kamma
- Opportunity to offer dana
- An example in the quest for enlightenment
- Education on social action
- Instruction in the scriptures.

[15 AO1]

Q.4 (a) Explain the main features of meditation and puja in Buddhism.

Expect candidates to refer to:

Meditation

- 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

Puja

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 darkness of ignorance.
- Offering of food on puja days.

[30 AO1]

(b) ‘Puja is a better way to enlightenment than meditation.’ Assess this view.

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

Candidates could interpret ‘better’ in a number of different ways such as easier, more accessible or more effective.

For

- 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.
- Puja helps Buddhists to focus on the Three Jewels.

Against

- 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.

[15 AO2]

SECTION B: INTRODUCTION TO HINDUISM

Q.1 (a) Examine beliefs and practices associated with devotion to Shiva.

Expect candidates to refer to:

- The belief that Shiva is the supreme God of the Trimurti.
- Shiva worshipped in two forms – as a linga and in human form.
- Shiva's consort Parvati and his sons Ganapathi and Murugan also worshipped.
- Many temples dedicated to Shiva but worship can take place in the home.
- Natural linga shaped stones, flower and food used during worship.
- Much emphasis placed on the parts of the Vedas which praise Shiva.
- Use of sacred ash in worship as well as sacred syllable 'Om'.
- Holiest of shrines is Nataraja temple in Tamilnadu. [30 AO1]

(b) Asses the view that Shaivites worship only Shiva.

Expect candidates to give more than one point of view:

For

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

Against

- All followers of Shiva are Hindus.
- Hindus believe in one supreme god – Brahman.
- Shiva is a manifestation of Brahman.
- Shaivism is one path to Brahman.
- Brahman is worshipped through Shiva. [15 AO2]

Q.2 (a) Examine the Hindu teaching about karma and reincarnation.

Expect candidates to refer to;

- Karma as the principle of cause and effect that operates on a moral basis.
- Situation in this life fruit of karma in past life.
- Karma accumulated through reincarnated lives.
- Explains the problem of evil.
- Concept of immortal soul or atman which, according to Hinduism, is the spark of life in every sentient being.
- This atman is trapped in the cycle of birth, death and rebirth (samsara) driven by karma until it attains moksha or liberation.
- Soul transmigrates between lives and may be reborn countless times into various physical (or other) existences, depending upon its karma.

[30 AO1]

(b) 'The teaching about karma is the most important teaching in Hinduism.'
Assess this view.

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

For

- Liberation from samsara is the aim of every Hindu.
- Belief in karma and reincarnation forms the basis of Hindu life and practice – varnashramadharma, funeral rites etc.
- It is the basis of moral behaviour.

Against

- Other Hindu doctrines can be regarded just as important – Brahman and atman; avatar; bhakti.

[15 AO1]

Q.3 (a) Explain the significance of Parvati and Lakshmi in Hinduism

Expect candidate to refer to:

- **Lakshmi** is the Goddess of wealth and prosperity both material and spiritual.
- Consort the God Vishnu.
- Model Hindu wife.
- In many incarnation appears as wife of the Vishnu avatars eg Sita.
- Sprang up from the foam of the ocean when it was churned for the recovery of the Amrta (drink of immortality).
- Embodiment of beauty, grace and charm.
- Household goddess of most Hindu families.
- Represents beauty, purity and fertility.
- Brings wealth to those who worship her.
- Four hands represent the four ends of human life.
- Lakshmi Ganesh puja during Diwali festival.

- **Parvati** – ‘daughter of the mountain’.
- Second consort of Shiva.
- Gentler aspect or representation of Durga.
- Symbolises power.
- Some believe that she is the source of all power in the universe and that Shiva gets all his power from her.
- Balances Shiva’s passive and reclusive nature.
- Perfect wife and mother.
- Not worshiped as an independent goddess.

[30 AO1]

(b) Assess the view that goddesses in Hinduism are not really important.

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

For:

- Tirmurti is depicted as all male.
- Goddesses are only ‘consorts’.
- Goddesses often shown in subservient role to Gods.

Against:

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

[15 AO2]

Q.4 (a) Examine the ways in which Ganesh is worshipped by Hindus.

Expect candidates to refer to some of the following ways:

- Ganesh is very often included on the home shrine and is a focus of daily puja.
- Prayers are offered to him on all auspicious occasions.
- Important part of life-cycle rituals or at the beginning of a journey.
- Birthday celebrated at Ganesh – Chaturthi – a ten day festival.
- Prayed to when people are beginning a new enterprise or starting a new business.
- Special Aarti held.
- Images made of Ganesh.

[30 AO1]

**(b) ‘Hindu festivals are social events rather than religious ones.’
Assess this view.**

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

For

- Festivals can be more social occasions than religious ones- an excuse to eat and drink, sometimes to excess.
- Festivals do not show any commitment to a religion.
- Strong religious beliefs are not necessary to take part in festivals – people like to sing, dance and act but the words and actions are not important.
- They are times when people are caught up in the community spirit and simply follow their neighbours.

Against

- Celebrating festivals can be a way of affirming religious beliefs; of showing belonging to a religious community; of expressing one’s religious identity. Preparing for religious festivals takes a lot of time and effort.
- Festivals can be very moving religious experiences.

[15 AO2]

SECTION C: INTRODUCTION TO SIKHISM

Q.1 (a) Examine the social and religious background to Sikhism.

Expect candidates to refer to:

- The religious situation at the time of Guru Nanak - the influence and rivalry of Hinduism and Islam; the social disunity and religious segregation.
- The concept of ritual pollution.
- Mysticism.
- Invasion of Mughal army under Babur.
- Mughal persecution.
- Candidates may give thorough account of Guru Nanak's period or a broader account that includes some aspects of the context of the development of Sikhism under gurus.

Level 6 and Level 7 answers must include **both** social and religious background

[30 AO1]

(b) 'Sikhism was shaped as much by Hindu and Muslim influences as by anything that the Ten Gurus taught.' Assess this view.

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

For

- Influenced by Hindu and Muslim cultures of the time.
- Teaching influenced by political structures eg Mughal empire.
- Influence of caste system.
- Openness to people from a wide variety of backgrounds due to influence of background.

Against

- Gurus original teaching on moksha, human destiny and human nature.
- Gurus distinctive views on God.
- Influence of rituals and the caste system.

[15 AO2]

Q.2 (a) Explain the importance of equality in Sikh belief and practice.

Expect candidates to refer to:

- Sikhism teaches that God does not privilege any section of society.
- No notion of ritual purity as a result of birth or gender.
- Critical of practices that promote inequality.
- Expressed in different practices of Sikhism such as langar and sewa.
- Expressed in Sikh worship – requirements equal for and women.

[30 AO1]

(b) ‘The Sikh goal of equality is completely unrealistic’. Assess this view.

Candidates should give more than one point of view:

For

- Cultural differences remain.
- Women expected to fulfil traditional roles.
- Sikh teaching on equality is theoretical rather than practical.
- Women sit separately from men.

Against

- It is one of the main characteristics of Sikhism and a goal which they strive to achieve.
- Many important Sikh practices create equality such as the langar.
- Men and women treated as equal.
- Different roles does not mean difference in status.
- Women are honoured as men e.g. Kaur.
- Women are becoming more and more involved and also instrumental in the future course of Sikhism and important decisions.
- No caste prejudice.
- No difference made between cultures and generation.

[15 AO2]

Q.3 (a) Examine the nature and significance of the amrit samskar and the five 'k's in Sikhism.

Expect candidates to refer to:

The Amrit Sanskar

- Purpose of ceremony.
- Recitation of duties.
- Drinking of amrit.
- Taking of vows.

The 5 'k's

- 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.
- Kanghs – cleanliness, neatness and discipline.
- Kara – unity of the community and God.
- Kirpan – the struggle against evil.
- Kaccha – purity.
- To many Sikhs the 5Ks are a symbol of acceptance into the Khalsa.

[30 AO1]

(b) Assess the view that only symbols can truly express Sikh identity.

Candidates should give more than one point of view which could include;

For

- Symbols are very important – they affirm religious identity.
- 5ks worn so no-one can deny they are a Sikh.
- Very effective statement of religious identity.

Against

- However, other ways of expressing identity.
- Only through actions does one become pure or impure.
- Strong tradition within Sikhism of good actions within the community and of defending the weak.
- Worshipping in the Gurdwara.
- Fulfilment of sewa.
- Other ways more important than symbols – nam japna, kirat karma, vand chhakna, sewa, family responsibilities, etc.

[15AO2]

Q.4 (a) Examine the nature and role of festivals in Sikhism.

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

Nature

- Should distinguish between gupurbs and major festivals of Diwali and Vaisakhi.

Role

Festivals are a way of:

- Remembering important events within the tradition eg Baisakhi. Creating a special atmosphere where people can forget their problems and concentrate on spiritual matters.
- Raising people's spirits.
- Strengthening and confirming a person's faith.
- Reminding people of their duties and aims in life.
- Bringing the community together and giving a sense of identity through celebration.

Maximum Level 5 if only **one** addressed.

[30 AO1]

(b) 'Taking part in a Sikh festival shows commitment to Sikh beliefs.' Assess this view.

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

For

- Celebrating festivals can be a way of affirming religious beliefs; of showing belonging to a religious community.
- Of expressing one's religious identity.
- Preparing for religious festivals takes a lot of time and effort.
- Festivals can be very moving religious experiences.

Against

- Festivals can be more social occasions than religious ones – an excuse to eat and drink, sometimes to excess.
- Festivals do not show any commitment to a religion.
- Strong religious beliefs are not necessary to take part in festivals – people like to sing, dance and act but the words and actions are not important.
- They are times when people are caught up in the community spirit and simply follow their neighbours.

[15 AO2]

GCE RELIGIOUS STUDIES
MARK SCHEME - SUMMER 2013
RS1/2 WR - WESTERN RELIGIONS

SECTION A: INTRODUCTION TO ISLAM

Q.1 (a) Examine the Muslim concept of Allah (tawhid) [30 AO1]

Candidates should demonstrate knowledge and understanding of the Muslim concept of Allah.

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

- Only one God - Allah - no gender - no partner.
- Has no equals - cannot be divided - supreme.
- Allah is first and before everything - creator of all things (2v117).
- Surah 112 explains the whole of Allah's nature.
- Transcendent, eternal, infinite (6v103).
- Present everywhere - beyond human reasoning.
- Merciful, compassionate, forgiving.
- Judge who is true and just - power and majesty.
- First and last words of life.
- Shirk - associating other things with Allah.
- Allah controls everything and has a plan for all.

(b) 'Muslim ideas about Allah are beyond human understanding.' [15 AO2]

- Candidates should debate Muslim ideas about Allah.
- Allah by very definition is beyond human knowledge.
- Allah is absolute – one alone – before creation and infinite.
- Nothing remotely like Allah – he knows everything, sees everything and can do anything - this concept is beyond human comprehension.
- Allah is beyond physical understanding.
- Humans must be prepared to submit to the Oneness of Allah.

On the other hand

- Allah has human traits – caring about humanity – knowing human frailties – showing mercy – supreme compassion.
- Knowledge of Allah from the Qur'an and Muhammad.

Q.2 (a) Examine the significance of the sunna and hadith of Muhammad. [30 AO1]

Candidates should demonstrate knowledge and understanding of the sunna and hadith. Candidates are likely to include some or all of the following but other relevant points will be credited.

Sunna

- Life and example of Muhammad – known from study of hadith.
- Vitally important for the study of Islamic law.
- Supplements the Qur'an.
- Muhammad as a role model – what he said and did.
- Muhammad – the messenger – transmitting the will of Allah.
- Muhammad puts the Qur'an into practice.
- Muslims would not normally go against the example of Muhammad.

Hadith

- Sayings and teachings of Muhammad – traditions.
- Vitally important for a full understanding of Islam.
- Collections of reports set down by scholars.
- Prophetic hadith and sacred hadith.
- Sayings transmitted through chains of reliable people.
- Insights into various aspects of belief and worship.
- Guidance on practical aspects of every day living.
- Hadith secondary to Qur'an.

Maximum Level 5 for answer that deals only with sunna or hadith.

(b) 'Information about the life of Muhammad is not reliable.' [15 AO2]

Candidates should debate the reliability of sources about the life of Muhammad.

- Weak traditions – suspect hadith – incomplete collections.
- Problems with oral transmission – not the words of Allah.
- Manipulation of hadith to suit political ends.
- Modern biographers doubt the historical value of hadith.
- Male dominated society.
- Issue of 7th Century applied today – different age – sources more religious than historical.
- Muhammad only the messenger.

On the other hand

- Role of Muhammad as an exemplary figure – servant of Allah.
- Importance of oral tradition – second only to Qur'an.
- Muhammad as the driving force of Islam – strong leader.
- Reliable sources of events in his life – not doubted by Muslims.

Q.3 (a) Examine Muslim understanding of Jihad

[30 AO1]

Candidates should demonstrate knowledge and understanding of jihad. Candidates are likely to include some or all of the following but other relevant points will be credited. Candidates should cover both aspects of jihad i.e. spiritual (greater) military (lesser).

Greater

- Jihad as 'striving'.
- To live a perfect Muslim life is a struggle e.g. performing pillars, following Shari'a law etc.
- Personal jihad is concerned with establishing right and removing evil from oneself.
- Practice of Islam v theory of Islam.
- Striving to be pure and resisting evil.

Lesser

- Fighting against tyranny and oppression.
- Limitations of military jihad.
- To bring freedom and justice.
- Islam should not be the aggressor.
- Fighting must be for the cause of Allah – to bring or restore peace.
- Should be led by spiritual leader.
- Nature should not be damaged.

Maximum Level 5 unless both aspects of jihad are covered.

(b) 'Jihad is now the most important practice in Islam.'

[15 AO2]

Candidates should debate the centrality of Jihad today.

- Rise of Islam in the modern world.
- Media coverage of Islam.
- Often regarded as the sixth pillar.
- Importance of 'fighting' for Allah – to overcome evil.
- Status of dying for Islam.
- Fighting for good causes – to establish Islam.

On the other hand

- Negative western perception of jihad.
- Linked to the pillars but does not have the status.
- Islam is about submission to the will of Allah – this is central to all Muslims.
- Importance of the main tenets of faith other than jihad, observance of pillars etc.

Q.4 (a) Examine the beliefs and practices of family life in Islam. [30 AO1]

Candidates should demonstrate knowledge and understanding of family life in Islam. Candidates are likely to include some or all of the following but other relevant points will be credited.

Beliefs

- Family as basis of economic and social life in Islam.
- Importance of the family unit.
- Base for physical and emotional stability.
- Marriage is a central belief in Islam – often arranged.
- Family to provide care and promote the acceptance of Islam.
- Bonding of individuals through home life and beliefs.
- Strength of blood ties – joining of families.

Practices

- Roles within family units.
- Men support, protect and deal with outside world.
- Women's main role as wife and mother, managing the household, raising children – religious and moral values.
- Extended family – attitudes to elderly etc.
- Rites of passage within the family.
- Festivals within the family.
- Issues of divorce etc.

Maximum Level 5 if only beliefs or practices covered.

(b) 'It is the traditions of Muslim family that ensure Islam survives in modern Britain.' [15 AO2]

Candidates should debate the importance of family life in Islam today.

- Importance of family unit.
- Withstanding the tension of religious pressure.
- Withstanding the tension of cultural pressure.
- Strength of family bonds – secure environment.
- Standing against religious and cultural misconceptions.
- Withholding traditions of festivals and rites of passage.
- Traditions give the religion corporate strength.
- Strength from religious leaders and mosque and ummah.

On the other hand

- Family can break.
- Pressure from secular life and peer groups.
- Impact of jihad.
- Impact of negative media stories.
- Importance of Qur'an, five pillars etc to strengthen faith.

SECTION B: INTRODUCTION TO JUDAISM

- Q.1 (a) Examine the character and authority of the Talmud in Judaism. [30 AO1]**

Candidates should demonstrate knowledge and understanding of the Talmud. Candidates are likely to include some or all of the following but other relevant points will be credited.

Character

- Talmud composed of Mishnah and Gemara.
- Babylonian and Palestinian Talmuds.
- Massive collection of legal interpretation, case law, legal precedents, history, ethical teaching, Jewish thought etc.
- Basic and central document of post biblical Jewish law.
- Talmud represents the climax of interpreting Jewish law – containing the discussions and debate of men.
- Emphasis on practicalities – guide to living.
- Practical application of laws.

Authority

- Enormous authority within Judaism.
- Book of study – main focus of Jewish traditional education – Yeshivah.
- Law code – emphasising holiness.
- Argument and discussion as important as decisions.

Maximum Level 5 if only one area covered.

- (b) ‘Judaism concerns itself too much with interpretation rather than practice of the Torah.’ [15 AO2]**

Candidates should debate the relevant importance of theory and practice of Jewish law.

- Importance of rules and laws – correct beliefs.
- Codes of conduct.
- Many laws need interpretation and explanation.
- Study essential to give meaning for practices.
- Many laws need updating for time and place.

On the other hand

- Practices based on rules.
- Emphasis on practice – rules for living.
- Good Jews are those who practise the Torah.
- Torah is about conduct – performing the will of God – rather than defining it!

Q.2 (a) Examine the importance of the home as a place of worship in Judaism. [30 AO1]

Candidates should demonstrate knowledge and understanding of the home as a place of worship in Judaism. Candidates are likely to include some or all of the following but other relevant points will be credited.

- Home as a miniature sanctuary – central to worship.
- Dedication of the home – mezuzah – attentiveness to Torah.
- Importance of Kosher in the home – especially the kitchen.
- Worship through eating meals as a family – emphasis on blessing.
- Prayer and daily purification – religious teaching.
- Importance of clothing in the home.
- Worship at home during Pesach.
- Worship during festivals.
- Importance of rites of passage ceremonies.
- Importance of Shabbat.
- Observance of mitzvot.

(b) ‘Synagogue worship remains the main strength of Judaism.’ [15 AO2]

Candidates should debate the relative importance of synagogue worship in Judaism.

- Importance of synagogue worship after the destruction of the Temple.
- Centrality of synagogue worship to Judaism.
- Retaining religious, racial and cultural identity.
- Importance of Shabbat worship.
- Community base – school – Bet din.

On the other hand

- Importance of home as place of worship.
- Judaism maintains strength through traditions.
- Importance of rites of passage ceremonies in home.
- Importance of observing mitzvot.
- Importance of festival observance in home.

Q.3 (a) Examine the significance of Shabbat to Judaism.

[30 AO1]

Candidates should demonstrate knowledge and understanding of Shabbat to Judaism. Candidates are likely to include some or all of the following but other relevant points will be credited.

- God rested on seventh day – humans imitate God - resting - creation - Freedom from slavery.
- No work allowed in Shabbat.
- Shabbat as a weekly reminder of creation.
- Positive prohibitions – life sustaining alternatives.
- Central family occasion – togetherness.
- Time to worship and study.
- God's gift to Israel – sign of covenant.
- Vital role in sustaining Judaism – identification.
- Shabbat observance is a mitzvah – becomes a way of life.
- Shabbat as a foretaste of the messianic era.
- Significance of Shabbat rituals – candle – greetings – services – readings – food etc.
- Shabbat observance has preserved Judaism.'

(b) 'Strict observance of Shabbat is too difficult for Jews living in the 21st Century.'

[15 AO2]

Candidates should debate the difficulties of Shabbat observance today.

- Modern issues which now impinge on Shabbat observance, electricity, cars etc.
- Problems living in a secular society – sport in Shabbat!
- Issues to do with work etc.
- Materialistic age.
- Orthodox v Reform observances.
- Concept of 'work' and 'eruv'.

On the other hand

- Many Jews would stress the importance of strict observance.
- The more difficult – the more important.
- Maintaining identity.
- Central and distinguishing aspect of Judaism.
- Importance of tradition in Judaism.

Q.4 (a) Examine beliefs and practices in relation to marriage in Judaism. [30AO1]

Candidates should demonstrate knowledge and understanding of the beliefs and practices of marriage in Judaism. Candidates are likely to include some or all of the following but other relevant points will be credited.

Beliefs

- Judaism built on the institution of marriage.
- Jews expected to marry (Gen.2v18).
- Importance of procreation.
- Emotional, spiritual and physical fulfilment.

Practices

- Arranged marriages – usually within Judaism.
- Joining of families – importance of being a mother.
- ‘Marrying out’.
- Good marriage is a blessed ideal in Judaism.
- Betrothal – ketubah – chuppah – seven blessings – breaking of the glass.
- Public declaration before witnesses.

Maximum Level5 if only one area covered.

(b) ‘It is the mother’s faith that shapes the future of Judaism.’ [15 AO2]

Candidates should debate the role of the mother in the development of Judaism.

- Judaism through the mother. Important role of women in the family.
- Role of mother and wife – influence in home.
- Faith v practice v example.
- Influence of mother v other agencies.
- Mother as teacher in the home.
- Mother passing on religious customs/traditions.
- Festivals – rites of passage etc.

On the other hand

- The dilemma exists that often women have no say in the religious life of the community.
- Synagogue worship.
- Judaism shaped by Rabbinical decisions.
- Women as rabbis?
- Centrality of the Torah.
- Centrality of the synagogue.
- Centrality of Jewish tradition.
- Father’s faith.

A2 RELIGIOUS STUDIES

MARKING INSTRUCTIONS

ASSESSMENT

1. Each question is to be marked according to the stated level descriptors. In such marking, it is essential that the whole response to a part-question is read and then allocated to the level it best fits. Examiners may wish to underline significant features or make a brief comment to justify the level allocated.
2. Where a band of marks is allocated to a level, discrimination will be made with reference to the development of the response.
3. Quality of written communication is assessed as an integral part of the level descriptors; no additional weighting should be given to this factor when determining the level of response of a candidate's piece of work.
4. Aim to use the full mark range. Do not hesitate to award maximum marks to responses which meet the criteria of the relevant level descriptor. Equally, responses which are completely irrelevant should be awarded no marks.

It is a feature of levels of response marking that examiners are prepared to reward fully responses which are valid and of high ability but do not conform exactly to the requirements of a particular level. This should only be necessary **occasionally** and where this occurs examiners must indicate by a brief written explanation why their assessment does not conform to the levels of response descriptors laid down in the mark scheme.

5. Apply the principle of salvage between the two parts of a question so that due credit is given for relevant knowledge, understanding and evaluation, even if the material is misplaced.

METHODS OF MARKING

8. The assessed level of response to each part of each question should be indicated in the left-hand margin (L1, L2 etc), leaving the right-hand margin for the numerical award.
9. No half marks or bonus marks are to be awarded under any circumstances.
10. A ringed total, indicating the total marks gained in responses to all parts of a question, should be shown at the end of each complete answer.

11. Any written comments on scripts should be factual, using only the terminology found in the level descriptors. No reference should be made to the possible grade achieved and no derogatory comments should be made.
12. Every page containing a candidate's writing should have an appropriate mark in red to indicate that it has been read and assessed.
13. It is permitted for Welsh candidates to write specialist terms, key concepts and scholarly quotations in English.
14. The key to fair marking is consistency. Do not change your marking pattern once scripts have been despatched to the WJEC.

SAMPLE SCRIPTS

15. Send ten scripts to the Principal Examiner (with **a stamped self-addressed envelope** for their return to you) by first-class letter post within 60 hours of the standardisation meeting of examiners. All **three** parts of the Initial Sample record sheet should be sent to the Principal Examiner with the scripts. **Keep a record of your original marks.**
16. Write a large **S** on the front cover of each of the ten scripts you send **and** check the 'S' box on the electronic marking form by the mark awarded to each of these scripts (regardless of whether or not the mark was changed by the Principal Examiner).
17. Do not send any marked scripts to the WJEC until the Principal Examiner contacts you by phone, letter or e-mail.

EXAMINER'S REPORT

18. A written question-by-question report on the performance of candidates, as evidenced in the scripts you have marked, should be sent to the Principal Examiner **within five days** of the stated date for completion of marking. Your report is most helpful if it contains comments on frequent misunderstandings, weaknesses, common errors and questions which caused difficulties, as well as positive qualities, good practice and encouraging features. A comment that a particular question as answered well or badly is of no value unless accompanied by some specific explanation.

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

GCE RELIGIOUS STUDIES

MARK SCHEME - SUMMER 2013

RS3 CS - RELIGION IN CONTEMPORARY SOCIETY

- Q.1 (a) Examine the relationship between religion and the State in the UK. [30 AO1]**

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

- Consider the political role of religion, especially Church of England.
- Explain political power and influence of church and the position of the Queen as Defender of the Faith.
- Examine religious influence on secular legislation - Lords Spiritual, House of Lords.
- Consider the nature of religious pressure groups.

- (b) Assess the view that the involvement of religion in government only brings problems. [20 A02]**

In favour

- State/religion relationship is undemocratic.
- Christianity has undue influence.
- This is unfair in a multi-faith society.
- Religion should have spiritual, not political, influence.
- Christians should obey the lawful government (Romans 13:1).

Against

- Good works have resulted from Christian influence in government, e.g. abolition of slavery.
- Religion encourages governments to act with charity and compassion.
- Religion encourages governments to uphold human rights.

- Q.2 (a) Examine, with reference to at least one film, the ways in which film can be used to teach about religion. [30 AO1]**

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

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

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

- (b) 'Important religious events should never be portrayed in film'. Assess this view. [20 AO2]**

In favour

- Where films use religious events inaccurately, they may give a false message to the audience.
- Films fail to convey events effectively because of the need to be commercially successful, or to produce more exciting storylines.
- Films may illustrate simple religious ideas and concepts such as love or bravery, but not more complex religious events such as the Exodus.
- Films may use ideas which are sensationalist rather than accurate, such as *'The Passion of the Christ'*.

Against

- Many films have successfully used religious imagery, symbolism or narrative to enhance the story of the event and give it inner depth and meaning for its audience.
- Films are able to offer pictures and images that other forms of media cannot do.
- Films are very popular and are now, arguably, the best medium to bring to live religious events and makes the viewers think more deeply.
- Many such films have had a profound effect on viewers.

Q.3 (a) Examine Weber's view on the relationship between religion and capitalism. [30 AO1]

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

- Weber argued that religion was seen as the answer to the question of suffering.
- Religion explains why there are rich and poor.
- Religion is about salvation and this is humanity's greatest motivation.
- Capitalism began through Christianity - Protestant Work Ethic.
- Religious believers should work hard to make money to help the poor.
- Capitalism lost this and became the pursuit of greed.
- Weber believed that capitalism became a religion of its own.
- 'Spirit of Capitalism' - greed, speculation and oppression.

(b) 'Functionalist explanations of religion are inadequate.' Assess this view. [20 AO2]

In favour

- Other faiths, e.g. Hinduism, did not result in capitalism.
- If religion is only about economics, why didn't capitalism develop earlier?
- Religion and God are about helping the poor, not making money.

Against

- Many Christian churches support capitalism.
- Functionalism explains human motivation.
- It highlights religious double-standards.

Q.4 (a) Explain the views of Fowler on the nature of religious faith. [30 AO1]

Candidates should seek to address the views of Fowler on religious faith and may include some, or all, of the following points:

- Fowler argued that there are six stages of faith development.
- Highlighted the importance of 'Primal faith'– infants get feeling of love, warmth, security or abuse/neglect.
- Stage 1 – intuitive-projective: children follow beliefs of parents.
- Stage 2 – mythical-literal: response in literal way.
- Stage 3 – synthetic-conventional: conformity of belief.
- Stage 4 – individual-reflective: taking personal responsibility for faith.
- Stage 5 - conjunctive: openness and tolerance.
- Stage 6 – universalising: acceptance of universal principles.

(b) 'Developmental theories of religion are inadequate.' Assess this view. [20 AO2]

In favour

- Developmental theories do not offer a full explanation.
- Such theories do not take into account issues such as religious experiences.
- Developmental theories imply that religion is little more than instinct.
- Such theories are unverifiable.
- Can lead to stereotyping.

Against

- These theories have the support of scholars.
- Religious actions can be subject to a range of interpretations.
- Theories do seem to support the way humans behave.

Higher level answers may challenge developmental methodology, reasoning and conclusion, and compare Fowler's views with the views of other scholars such as Goldman.

GCE RELIGIOUS STUDIES

MARK SCHEME - SUMMER 2013

RS3 -ETH - RELIGION AND ETHICS

- Q.1 (a) Examine ways in which Virtue Ethics may be both compatible and incompatible with a religious perspective.**

Credit any valid information, which may include:-

Compatible - Religious teachings do appear to be concerned with personal development e.g. St Paul referred to both 'virtues' and 'vices' in his letters. Religious leaders also appear to show a similar concern e.g. the beatitudes (Matthew 5-7) appear to show concern for the 'internal' qualities of human action. Jesus Christ is regarded by Christians as the perfect example of a virtuous person. Aquinas developed Aristotle's ideas and came up with the traditional Catholic virtues, four 'cardinal' virtues (prudence, temperance, and fortitude), and three 'theological' virtues (faith, hope and charity). Buddhist teachings such as the Eightfold path and the four Noble truths refer to humans controlling their emotions and acting in a virtuous way. The Buddhist goal of enlightenment appears to be similar to Aristotle's concept of eudaimonia.

Incompatible - Virtue Ethics is not interested in keeping God's commands, eternal laws or following the guidance of any sacred text. It does not contain any reference to God or wanting to do God's will as Aristotle's theory is a secular one. Religions appear to cultivate 'altruism' whereas Virtue Ethics appears to cultivate self-centredness. Religions are more about self-sacrifice than self-realisation. Some religious traditions have a closer link to acting out of a sense of duty than developing virtues. Many religions believe you get closer to or reach your ultimate goal beyond this earthly life whereas Aristotelian ethics does not entertain the idea of continuing growth after death or of a telos beyond this world.

**Maximum Level 6 if only compatible or not compatible is addressed
[30 AO1]**

Maximum level 4 if only Virtue Ethics referred to.

- Q.1 (b) Aristotle's Virtue Ethics is useless as a means of making ethical decisions.
Access the view.**

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

Agree - The virtues valued by Aristotle are almost 2500 years old and are from an age of 'master and servant'. They are also mainly masculine based virtues associated with the battlefield, such as courage. Virtue Ethics does not provide answers to specific problems such as euthanasia, nor does it give a list of good or bad actions or consider situations and outcomes. Also it is not clear what we should do when virtues conflict and other theories provide clearer guidance e.g. Natural Law with its use of the primary precepts.

Disagree - If you act virtuously you will do what is right also taking into account your needs and desires as well as those of society. In recent years there have been a number of people who appeared to have adopted a virtuous lifestyle such as Ghandi. Virtue ethics promotes a more 'spiritual' approach to ethics in that it asks you to stop and consider your motives, dispositions, feeling, etc. and to control your emotions. Virtue ethics is still taught and used within parts of the medical profession and the military as a means of making moral decisions. MacIntyre, Foot, Anscombe and Williams have all suggested that while Aristotle's virtues might be outdated they could be updated and be relative within different cultures, e.g. in some cultures, the man is head of the family and the female obedience to men would be a virtue.

[20 A02]

Q.2 (a) Explain how Kant's Moral Law theory was developed by W.D.Ross.

Answers may include references to the following key principles: the goal of the highest good or summum bonum; the role of duty; it is a deontological theory, centrality of human reason; the categorical imperative, in its three forms of The Formula of Law of Nature, Formula of the End in itself and The Formula of the Kingdom of Ends

Ross recognised that one of the major weaknesses of Kant's theory is that Kant did not address the issue of what to do when two duties conflict. He proposed that alongside the categorical imperatives of duty, which are universally applicable there are duties he calls 'prima facie' duties. A prima facie duty is a non-absolute or conditional duty, a duty which can always be overridden by a more compelling duty. Kantian duties, Ross argues, should not be taken as absolute duties, but as duties which allow exceptions. A prima duty is an actual duty if no other prima facie duty conflicts with it; when it does, we have to weigh one prima facie duty against another. Ross's lists seven prima facie duties:-

***Fidelity** in which I act in accordance with a former promise.*

***Reparation** in which I act to make amends for a previous wrong act.*

***Gratitude** in which I act to repay a debt to others*

***Justice** in which I act to ensure an equal distribution of pleasure and happiness*

***Beneficence** in which I act hoping to be able to contribute to the greater virtue, intelligence or pleasure of other people in the world.*

***Self-improvement** in which I act to improve my own virtue or intelligence.*

***Non-maleficence** which is the obligation not to injure others.*

Maximum Level 4 if only Kant's Moral Law is explained

[30 A01]

Q.2 (b) 'The ultimate aim of human existence is to achieve the highest good' Evaluate this contention.

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

Agree - Kant would say that the sum mum bonum or highest good is the ultimate end of human existence and therefore the driving force behind any moral action. He would say that this is only achievable through good will, which is the only intrinsic good. He also stated that this could not be achieved in this lifetime and therefore the soul must be immortal. This means if the soul is immortal there must be a God in order for an afterlife to exist. Aquinas' Natural law theory would agree with Kant to some extent in that it states our aim is to achieve a highest good, but it states our highest good is to achieve the ideal human nature and also eternal life with God.

Disagree - A utilitarian would disagree with Kant and state that there is no reward beyond this life and that our ultimate aim and the basis for morality is to achieve the greatest happiness for the greatest number. An atheist would also deny the existence of a highest good which exist in the afterlife. A follower of Situation Ethics would argue that the only intrinsic good is love and not good will. Many religious believers would disagree with Kant and argue that our morality should be based on divine authority

[20 A02]

Q.3 (a) Examine how the Just War principles may be used to justify pre-emptive military action.

Expect a brief explanation of the ten main principles of the modern Just War theory:-

Jus ad Bellum - the reasons for war based on legitimate authority; just cause; right intention; proportionality; last resort and probability of success.

Jus in Bello-the principles of conduct in war proportionality; the use of minimal force and discrimination in relation to civilian targets.

Together with a brief explanation of a pre-emptive strike - armed action by a state (or states) against another state (or states) aimed at preventing a perceived and catastrophic threat. e.g. the six Day War in 1967, where Israel launched a pre-emptive strike against Egypt.

It could be claimed that a pre-emptive strike fulfils the Just War principles in a number of ways such as:-

- Based on legitimate authority - the strike is authorised by a national leader/government
- Just cause - right to defend the state against a perceived threat towards its territory, assets or population. A pre-emptive strike is an extension of the right to self-defence as there is an imminent threat of unprovoked aggression.
- Right intention - the motive for a pre-emptive strike is good as it is for the advancement of good (protecting the state and can also be justified on humanitarian grounds) and the avoidance of evil (a full scale war)
- Minimal force - in a pre-emptive strike less force may be used to remove the threat than the greater force that would be needed in a full scale war.
- Probability of success - this is high as a pre-emptive attack may be unexpected.

Maximum Level 4 if only the just war principles are given here.

[30 AO1]

Q.3 (b) 'War is never justifiable from a religious point of view'. Evaluate this contention.

Candidates may agree, disagree or argue that it depends on the circumstances.

Depending on religion chosen, reference should be made to specific religious beliefs and concepts based on sacred writings, religious traditions and/or religious authorities. Consideration of the application of God-given reason and the conscience to the issue should also be credited.

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

Agree - Jesus' teaching about loving enemies/praying for persecutors; Jesus' example/words of rebuke to Peter when arrested; Jesus=Prince of peace; Quaker pacifist statements or pacifist stance taken by Martin Luther King/Ghandi, Pope John Paul II ("War is totally unacceptable"); destruction/waste of God-given natural/human resources, etc. Sanctity of life argument can also be used here.

Disagree - Jesus' teaching on sacrificial love (John 15:13); Jesus' example that violence is sometimes necessary (John 2:15); C. of E. Synods' pronouncements supporting government's call to resort to arms; obedience to state (Romans 13:1); application of principle of justice; forbidding revenge and 'turn the other cheek' = personal morality not national foreign policy; Commandment thou shalt not murder, not killing in war. Many religions support the idea of a 'holy' or 'just' war.

[20 AO2]

Q.4 (a) Examine ethical and religious arguments against Euthanasia

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

General arguments - One can never be sure what the true motive for euthanasia e.g. is it an act committed out of selfless love or financial gain? You cannot rectify any mistakes that might have been made once the act has been committed - even patients in a persistent vegetative state have been known to recover. The 'slippery slope' argument maintains that euthanasia is the thin end of the wedge - that once one accepts this principle, the door is open for all sorts of other procedures and abuses including infanticide. The development of effective palliative care means that it is certainly not the case that all terminal patients will face a painful, undignified death.

Religious arguments - Christianity - The principle of the sanctity of life argument is often used by religious believers. It is based on teachings such as Genesis 2:7 if life is sacred (set apart for God's purposes) and created by Him, then by definition He must be the one who has control over its end as well as its beginning. God also gave us dominion over all creation, so we have a responsibility to use God's gifts to the full including the gift of life. Some Christians see suffering as an opportunity for spiritual growth and to respond as Jesus did to it in apposite way. Euthanasia also goes against one of the primary precepts of Natural Law - 'to live'. **Islam** also rejects the idea of euthanasia - every soul is perfect even if the body is not. "And no person can ever die except by Allah's leave and at an appointed term". (Surah 3:145) Life is a gift from Allah and Muslims have a duty to respect it and submit to his will. "Destroy not yourselves. Surely Allah is ever merciful to you".

(Surah 4:29) The reason for any suffering will be known to Allah. Allah is not cruel there must be a reason for the pain. Muslims also have a duty to care for elderly and sick people, particularly family members - "Treat with kindness your parents and kindred, and orphans and those in need." (Surah 2:83) The Islamic European Council for Fatwa and Research (ECFR) ruled in July 2003, that "active" and "passive" euthanasia or mercy killing and suicide are all forbidden in Islam.

[30 AO1]

Q.4 (b) 'All human life is sacred and should be preserved in all situations.'
Assess this view.

Candidates may refer to one of the following topics in relation to this question - abortion, the treatment of pre-mature babies, persons with a terminal illness or just war.

Agree - the sanctity of life argument, life is sacred and God given and only God can take this life away. Some religious believers would argue this is from the moment of conception. Hinduism and Buddhism both believe in -ahimsa- the principle of not causing harm to any living creature abortion, etc. could be considered to be acts of violence. Even a premature baby has the right to life- it is one of the basic human rights identified in the United Nations Declaration of Human Rights. Even those who have a terminal illness can be given good palliative care.

Disagree - the quality of life argument - it should be the person's choice based on their quality of life whether they choose to live or die. Some would argue that a foetus is not human life only a potential human life and so abortion is acceptable. Others such as Jarvis Thompson argue the right of the mother takes priority over any rights the foetus may have. Someone who is 'brain-dead' might no longer be regarded as a 'person' and therefore keeping them alive is no longer an issue. Some religious believers would support this idea. For example the Islamic European Council for Fatwa and Research (ECFR) ruled in 2003 that the removal of life-support machines for the clinically dead is permissible. Premature babies may have a limited chance of survival and therefore some would argue the financial resources used to keep them alive could be put to better use helping other patients with greater chances of survival. Killing might be justified in a 'just war' if it fulfils the principles outlined by Jus in Bello or Jus ad Bellum.

[20 A02]

GCE RELIGIOUS STUDIES

MARK SCHEME - SUMMER 2013

RS3 PHIL - STUDIES IN PHILOSOPHY OF RELIGION

- Q.1 (a) Explain how the ontological argument tries to prove the existence of God. [30 AO1]

Candidates may refer to the following but credit other ontological arguments:

- **Anselm:** “a being than which nothing greater can be conceived” must exist in reality and not only in mind or this being would lack ... and hence, not be “a being than ...” His second form - necessary existence, etc.
- **Descartes’** “supremely perfect being.” Existence as a perfection/attribute/characteristic. Triangle and valley/mt. examples.
- **Plantinga’s** ‘possible worlds.’ ‘maximal greatness’ and ‘maximal excellence.’
- **Malcolm’s** analysis, especially of Proslogion 3, ‘impossible or necessary.’

- (b) ‘Faith is more valid if it is based on reasoned argument rather than on revelation.’ Assess this view. [20 AO1]

Arguments may include the following but credit any valid arguments:

More valid

- Disadvantages of Revelation in general and/or propositional and non-propositional in particular.
- Religious faith as intellectual acceptance.
- ‘Belief that’ and use of ‘head.’
- Reason is accessible to all.
- Interpretation of Revelation can be subjective and/or not open to verification, etc.

Not more valid

- Hick, Kant (his synthesis of rationalism and empiricism) etc.
- Aquinas’ reference to two sources of knowledge (revelation and reason).
- Augustine and Anselm ‘Faith seeking understanding.’
- General disadvantages of using reason; for example, too intellectual and possibly arid.
- Religious faith as special religious experience.
- Acceptance of external authority.
- ‘Belief in’ and use of ‘heart.’
- Barth, Kierkegaard, etc.

Also, candidates may refer to arguments that say **both are useful**, e.g. Baillie, James **and/or** the statement may need the **concept of faith analysed** which will bring out different concepts and, thus, answers.

Q.2 (a) Explain the concepts of religious language as:

(i) analogy

and

(ii) symbol

[30 AO1]

Candidates may refer to the following but credit other explanations:

- **Analogy:** comparison of two things; Aquinas' attribution and proportion; Hick's additions ('upwards and downwards') Ramsey's models and qualifiers, etc.
- **Symbol:** language that communicates and 'opens up new levels of reality'; Tillich's participation, etc.

Maximum of Level 5 if only one concept dealt with.

**(b) Religious language can only be understood by believers.'
Assess this view.**

[20 AO2]

Arguments may include the following but credit any valid arguments:

Agree

- Advantages of Wittgenstein's language games.
- Religious language inherently has a faith perspective.
- Technical vocabulary needs understanding from a faith perspective.
- Symbols, etc. are best understood from within a faith.
- To understand the language, one needs to know sacred writings already, etc.

Disagree

- Disadvantages of language games.
- Many can understand religion even if they are not believers.
- Many humans have the capacity to understand myth and symbol used in other areas of life.
- Religious language is used successfully to convert, etc.

Q.3 (a) Examine what philosophers understand by the term 'miracle'. [30 AO1]

More than one definition is expected. Any philosopher can be credited.

Below are the ones often read in scripts:

- Aquinas' three types.
- Holland – 'a coincidence taken religiously as a sign'.
- Hume – 'a violation ... invisible agent'.
- Swinburne – look for references to 'timescale' and 'religious significance'.
- Hick – 'evoking and mediating awareness ...'
- Mackie – 'a violation ... supernatural'.

(b) 'No definition of miracle is adequate'.

[20 AO2]

This will involve working with the definitions of miracle and assessing their adequacy. Arguments may include the following but credit any valid arguments:

- Some definitions are too restrictive/too broad.
- A coincidence is not a miracle.
- A definition must/not involve God/gods.
- Laws of nature can/not be broken.
- A miracle is what the individual defines it as, etc.

Q.4 (a) Explain why religious believers may accept the concept of free will. [30 AO1]

Candidates may include the following but credit any valid points:

- Refer to a number of texts in sacred writings that refer to free will.
- Explain how and why these may form an integral belief to many within religious traditions.
- Discuss the need for moral responsibility within a religious context.
- Refer to aspects of Libertarianism acceptable to religious believers.
- Discuss the concept of sin.
- Make mention of the views of Pelagius, Arminius or authorities from other religious traditions, etc.

(b) 'It is only belief in free will that influences moral behaviour'. Assess this view. [20 AO2]

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

Agree

- Having free will profoundly affects our decision-making, our moral stance on various issues, criminal justice system, etc.
- Suggestion that a belief in complete free will may lead to an 'anything goes' attitude.
- Other things, e.g. genes, environment only have the illusion of affecting behaviour.
- But, it may lead to increased social responsibility, etc.

Disagree

- Belief in free will does not affect behaviour consciously.
- Other things affect behaviour, such as environment, genes, etc.
- Free will is curtailed by determinism.
- Belief in free will cannot affect behaviour completely due to legal restrictions on our free will, etc.

GCE RELIGIOUS STUDIES

MARK SCHEME - SUMMER 2013

RS3 - STUDIES IN BIBLICAL STUDIES

SECTION A: STUDIES IN THE OLD TESTAMENT (A2)

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

Q.1 (a) Describe how a reader can engage with the content of an Old Testament text. [30]

Candidates are likely to include some of the following, but other relevant points will be credited. Engagement with the content of the text might include Bible study, devotional approaches, expository preaching, group reading etc. Textual criticism, historical-grammatical exegesis and redaction criticism might be used. Responses may focus on Narrative Criticism, which studies the final version of a text with no concern about traditional critical methods. It studies the text as a whole and does not dissect it into individual passages. It presupposes that the text consists of an implied author, the narrative, and an implied reader. The sole concern is to enter into the mind of the implied reader. It considers what facts the author wants to communicate and what literary devices are used (symbolism, irony, repetition, contrast, comparison, climax, etc.). The narrative is studied from the point of view of (i) events ('kernels' and 'satellites') and their order; (ii) characters (do they arouse sympathy or antipathy?) and (iii) settings (spatial, temporal and social). Credit all relevant approaches.

(b) 'Engagement with the text is all that matters in Old Testament study.' Evaluate this view. [20]

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

For:

Engagement focuses on scripture and not on unnecessary details; it allows the reader to appreciate stories that have no explainable or historical background; it looks at the entire text and its entire message; it offers a fresh view of the Bible; it reflects what believers feel the true message of the narrative is; it allows the reader to determine the meaning.

Against:

It treats as one coherent narrative stories that are obvious compilations; it interprets stories as fiction, not fact; it disregards objective analytical criteria and focuses solely on the final text; it ignores historical data in the analysis of the text; it ignores what the meaning of the text may have been in its original context.

Q.2 (a) Examine the concept of monotheism in the Old Testament. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Old Testament doctrine (cf. the Shema) assumes that there is only one true God; Abraham is credited as being the discoverer of monotheism; this one God monopolized the patriarchs' allegiance. Moses' definition of the nature of God is henotheistic, cf. the first of the Ten Commandments, 'You shall have no other gods *before me*'. Elijah on Mount Carmel likewise demanded that the people choose either Yahweh or another god. The canonical prophets of the Eighth Century BCE and afterwards strengthened monotheistic doctrine by reminding Israel of the gulf that separated Yahweh from pagan gods. The excessive polytheism of Babylon helped to make the Jews a truly monotheistic people. Biblical monotheism is usually called 'ethical monotheism' because it associates righteous acts with the belief in one God.

**(b) 'Ancient Israelites were not monotheists.'
Evaluate this statement. [20]**

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

For:

It seems that polytheism characterised Abraham's ancestors, kinsmen and descendants; nowhere does Genesis deny the existence of other gods; passages such as the command in the Decalogue that there should be no other gods 'before' Yahweh and the Israelites' song as they cross the Red Sea that 'there is no god like Yahweh' suggest that Israel knew of other gods; the question was not whether there was only one god, but whether there was any god like Yahweh.

Against:

If not true monotheists, Israelites were monolatrists from patriarchal times and monolatry was strengthened by the Sinaitic covenant; monotheism emerged in the Sixth and Seventh Century in Deuteronomy, the Deuteronomistic History and the prophecy of Jeremiah, which were a response to the religious issues of the time. After Jerusalem was destroyed in 586 BC the people of Judah finally forsook other gods.

Q.3 (a) Describe the various types of prophets in the Old Testament. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. There were three Hebrew words for 'prophet' - *nabhi*, *roeh* and *hozeh*. The first is translated as 'prophet', the other two are derived from the Hebrew verb 'to see' and are translated as 'seers' (prophets who had psychic powers and a close personal contact with God). There were several types: *Ecstatic Prophets*, who seemed to lose all self-control as a result of the work of the Spirit of God within them; ecstatic prophecy may originally have come from the Canaanite religion. *Cultic Prophets*, who lived in holy sanctuaries, such as Bethel and Jerusalem. *Court Prophets*, associated with the royal household, who often incited the Israelites to make 'holy war'. *False Prophets*, who were not really speaking on behalf of God; whereas a true prophet would call the people to holiness and righteousness, a false prophet would preach peace without regard to moral and social conditions.

**(b) 'The prophet's message was political, not religious.'
Assess this view with regard to either Amos or Hosea. [20]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. Responses, whether on Amos or Hosea, may be on the following lines.

For:

The prophet addressed the oppression and exploitation of the poor and preached that God would use Assyria to punish Israel. At first glance, his message is a political manifesto calling for justice and warning of a foreign threat.

Against:

What really hurt the prophet was the people's moral and social decay and the religion was perverted with godlessness, immorality, empty rituals and idolatry. At heart, his message is a call to repentance and a return to the ways of God.

Q.4 (a) Examine the historical background of either Jeremiah or Ezekiel. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *Jeremiah*: prophesied in Judah in the reign of Josiah (640-609 BCE), Jehoahaz (609), Jehoiakim (609-598), Jehoiachin (598-597) and Zedekiah (597-586). The last of the great Assyrian kings, Ashurbanipal, died in 627 and Assyria fell to the new Babylonian empire under Nabopolassar. Josiah was killed trying to stop Egypt's advance to help Assyria. Josiah's son Jehoahaz was captured by the Egyptians, who made his brother Jehoiakim king in his place. In 605 the Egyptians were defeated by Nebuchadnezzar who, in 605, laid siege to Jerusalem. In 597, he attacked Jerusalem again and deported many of its leaders. Jehoiakim was succeeded by Jehoiachin, his son, who ruled for only three months before Nebuchadnezzar placed Zedekiah on the throne. A rebellion in Judah led to the fall of Jerusalem in 587 BCE and a second deportation. Nebuchadnezzar made Gedaliah governor of Judah, but when Gedaliah was murdered by rebels, Jeremiah, who was warned of these things, fled to Egypt. *Ezekiel*: Ezekiel was part of the first deportation to Babylon in 597 BCE. The deported Israelites believed that their captivity would be short, but Ezekiel preached otherwise. The first 24 chapters of his book address the sins of Judah and the coming judgement on Jerusalem. After Nebuchadnezzar had finally conquered Jerusalem in 587, Ezekiel's message changed. In chapters 33-48 he speaks of hope and restoration. Jerusalem will be restored, the temple rebuilt and the land re-settled. A time of great blessing awaits God's people.

**(b) 'The prophet's message is meaningless today.'
Assess this view with regard to either Jeremiah or Ezekiel. [20]**

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

For:

The prophet addressed his immediate historical context and would not purport to have a message for people two and a half thousand years later. His message is aimed at restoring Israel's national pride.

Against:

The prophet preached at a time of despair when it seemed that God had turned his back on his people. His confidence that there is, nevertheless, a future, and the focus of some of his particular messages (e.g. Jeremiah's call to trust in God and Ezekiel's insistence on personal responsibility) are relevant to believers in every age.

SECTION B: STUDIES IN THE NEW TESTAMENT (A2)

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

- Q.1 (a) Examine the communal life of the early Christian community in Jerusalem. [30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. Key features include a commitment to (i) *the apostles' teaching*, which can be summarised as follows: that Jesus is the Messiah promised in the Scriptures for the salvation of the world; he was rejected, crucified, died and was buried, but God raised him from the dead and he will return in glory; in response, people must repent, be baptised, receive the Holy Spirit and join the community of believers' (ii) *fellowship*: caring for the poor and holding all things 'in common': not an early form of communism, but a sharing in Christian love; two examples are given, one positive (Barnabas), one negative (Ananias and Sapphira); (iii) *the breaking of bread*: probably an agape meal to commemorate Jesus' Last Supper; (iv) *the prayers*: public worship in the Temple.

- (b) 'The early Christian attempt at communal life was a complete failure.' Assess this view. [20]**

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

For:

The early organic community was dispersed by persecution; there are later references to believers retaining ownership of property; rich Christians were not mandated to give all they had away, but to be willing to share in obedience to God; the New Testament supports capitalism; a man is required to provide for his family and laziness is punished by poverty.

Against:

The success of early Christian communal life, while it lasted, became the model for the monastic movement; it is often cited in support of modern socialism; it illustrates the ideal when the Holy Spirit is at work among believers.

Q.2 (a) Examine Paul's teaching on the Resurrection in 1 and 2 Corinthians. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. In 1 Corinthians 15 Paul states the basic kerygma about Jesus' resurrection, asserts the logical inconsistencies in denying the resurrection and discusses the properties of the resurrected body. He asserts that Jesus was raised from the dead for the salvation of humankind, that there were more than 500 witnesses of the resurrection; that Jesus will raise from the dead 'those who belong to Jesus'; if this is not the case, then Jesus was not raised either; Jesus is the first fruits of the resurrection; subsequently this resurrection is made available for all. In opposition to Gnostic teaching that only the soul will survive, Paul affirms the corporeity of the resurrection: believers will have a new body. The seed analogy. The Second Adam.

(b) 'Paul's teaching on resurrection is meant to prove that Jesus is God'. Assess this view. [20]

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

For:

The resurrection of humankind is possible only because Jesus has been resurrected; Jesus was crucified in human weakness but has risen with full divine power; his resurrection clearly designates him the Son of God; the risen Christ is equated with the Holy Spirit ('the Second Adam has become a life-giving Spirit').

Against:

The emphasis is not so much on Jesus as God, but on Jesus as a changed man, 'the first fruits', the Second Adam, who has received his glory not for himself but for all humankind; the accent is not on his deity but on his humanity. Jesus himself was passive in his resurrection; he was raised by God.

Q.3 (a) Explain the significance of spiritual gifts in the New Testament passages that you have studied. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Responses may focus on some or all of the following. The *charismata*, or *pneumatika*, described in I Corinthians 12, are gifts of the Holy Spirit to enable Christians to fulfil the mission of the church. They include natural and miraculous abilities. Among them are: *apostles*, those who lead; *prophets*, who speak on behalf of God; *evangelists*, who preach the gospel; *pastors*, who guide and set an example; *teachers*; those who *serve*; those who *exhort* Christians to good works; those who *give* generously; those who *show mercy* to the sick and poor; those who *speak wisdom*; those who *speak knowledge*; those who have a strong or special *faith*, i.e. to distinguish whether a particular spiritual manifestation is from God or from an evil spirit; those who can *speak in tongues*; those who can *interpret tongues*.

(b) 'New Testament women had no spiritual gifts.' Evaluate this statement. [20]

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

For:

Some spiritual gifts seem to be given only to males. All the apostles were male; elders and deacons are to be men ('the husband of one wife'); Paul wrote that women may not be teachers or hold authority over a man.

Against:

Women exercised a wide variety of ministries involving spiritual gifts; expect examples (e.g. Dorcas, Lydia, Phoebe, Priscilla, Chloe, Tryphena, Tryphosa and Junia; Philip had four daughters who prophesied); women were victims of patriarchal redaction.

Q.4 (a) Examine Jesus' teaching on the Law. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Jesus explains his view of the Law thus: 'Do not think that I came to destroy the Law ... I did not come to destroy but to fulfill'. His spiritual application of the Law makes it even more difficult to keep, but he himself kept it perfectly. He asserts that not one jot or title of the Law will pass away until God's plan is completed. Those who follow him must uphold the Law: 'Whoever breaks one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven ...' The righteousness of his followers must exceed that of the Scribes and Pharisees, e.g. the intention of the Sixth Commandment was not just to prohibit the literal act of murder, but every attitude that led to murder. God's law must be obeyed not only outwardly but also in the spirit.

(b) 'Jesus' teaching on the Law replaced the teaching of the Old Testament.' Assess this view. [20]

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

For:

Jesus fulfilled what was lacking in the Law; he cancelled bits of it, added bits to it and insisted that his interpretation was correct; he brought a change in the requirements for salvation and the Law is thus obsolete.

Against:

Jesus' disagreement was with the Jewish religious leaders of his time, not with Old Testament Scriptures. Far from replacing the Mosaic Law, Jesus restored its original purity.

GCE RELIGIOUS STUDIES
MARK SCHEME - SUMMER 2013
RS3 - 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) Explain what is meant by ‘Christian ministry.’ [30]

Candidates are likely to include some, or all of the following, but other relevant points will be credited. In the Orthodox, Roman Catholic and Anglican Churches, holy orders are conferred in three ranks of clergy: bishops, priests and deacons. Bishops (*episcopa*) have the care of several congregations and appoint and ordain priests and deacons. Priests (*presbuteroi*) are also known as ‘presbyters’ or ‘elders’. They are responsible for teaching, governing and providing the sacraments in a given congregation. Deacons (*diakono*) are the assistants of the bishops and are responsible for teaching and administering certain Church tasks. In the apostolic age, the terms for these offices were still fluid, and some post-Reformation Christian traditions have dispensed with bishops. The priesthood of all believers is a foundational doctrine of Protestantism, there are offices in the Church that are filled by lay persons, some elected (wardens, secretary, treasurer) some appointed (committee members) some are for volunteers, some for paid staff. Liturgical assistants may need a licence from the bishop. Candidates may justifiably focus more on the concept of Christian ministry as service following Christ’s model and teaching, e.g. assisting the sick, the hungry, the imprisoned, etc. Much Christian ministry is exercised outside the Church.

(b) ‘Women should not be ordained ministers of the Church’. Evaluate this statement. [20]

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

For

- The twelve apostles were men.
- Paul restricts women to minor tasks within the Church.
- The priestly function has always been performed by men.
- The priest is an icon of Christ and must, therefore, be male.
- Ordaining women splits the Church.

Against

- The twelve apostles were also bearded Palestinians, but the Church ordains clean-shaven men of all nations and languages.
- In other places Paul acknowledges female apostles and ministers.
- Because God has female properties (creator, healer, etc) as well as male properties (lawgiver, judge, etc).
- God can be represented by either a man or a woman.
- Every major ethical debate (e.g. slavery in the nineteenth century, racial integration in the 1950s) has created major tensions within the Church.

Q.2 (a) Explain why the Christ of faith is important for Christians. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. It is important for Christians to know who Jesus Christ is. Some commentators would want to remove all that was supernatural about Jesus, discount New Testament passages written by believers and argue that the Christian faith depends, not on history, but on the *kerygma*. The New Testament asserts that Jesus is the Son of God who came to earth to defeat sin and reconcile humanity with God. He fulfilled Old Testament prophecy and through his death and resurrection, redeemed humankind from the bonds of sin and death. He now rules with God as Lord and will soon return as King over all. Salvation, therefore, depends simply upon one's relationship with the living Christ. This is a cosmic view that dismisses the historical Jesus. Only the crucifixion and resurrection are of eternal value. The Christ of faith can return in glory; the Jesus of history cannot.

(b) 'Christians can dismiss the historical Jesus.' [20]

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

For

- When we strip away all the mythology and kerygma in the gospels we know very little about the historical Jesus.
- The Second Quest tended to think of him as a first century existentialist.
- The Third Quest interprets him as either a cynic-sage or as a Jew with an erroneous eschatological vision.
- The Jesus of history is inadequate without the Christ of faith.

Against

- Even those engaged in the quest for the historical Jesus, e.g. Käsemann and Bornkamm, would argue that the Jesus who actually existed must be connected to Christianity.
- To dismiss the Jesus of history is to ignore Jesus' humanity and to focus entirely on his divinity (*Gnosticism*).
- The Jesus of history is the foundation of the Christian faith, the incarnate one, the carpenter of Nazareth, who lived and died as humans do.
- Salvation was made possible by the cross and Resurrection, but if Jesus lacked a human dimension, the cross was not real.
- The life of Jesus models how Christians should live.
- His teaching illustrates what they should believe.

Q.3 (a) Examine the person of Christ in Feminist Theology. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Feminist arguments against the maleness of Jesus touch various aspects of Christology. Some feminist theologians, (e.g. Elizabeth Johnson), see Jesus as a tool of male superiority, men as normative, women as derivative; thus, Christianity excludes women as second-class citizens in both creation and redemption. Others, (e.g. Mary Daly,) believe that the title 'Son of God' has nothing to do with maleness; the divine 'father' is equally 'Mother' and the 'Son' is equally 'daughter'. Thus, the title 'Son of God' is an inadequate metaphor for divine immanence. The gospel portrait of Jesus was written by men for men and the canon ratified by male manoeuvring that excluded women's voices. This raises soteriological concerns; if the maleness of Christ is essential, women are excluded from salvation, for female sexuality was not assumed by the Word made flesh. There has been some attempt to interpret the Incarnation in terms of the enfleshing of the traditionally female Wisdom of God. Johnson, for example, suggests that such a Christology has the potential to present a Jesus who is both male and female.

(b) 'Feminist Theology has liberated female Christians'. Discuss how far you agree with this statement. [20]

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

For

- The voice of women is now being heard in theological debate.
- More women are studying theology than ever before.
- Many churches are ordaining women as priests, and even as bishops.

Against

- The gains seem meagre against the volume of competent feminist theological writing.
- There has been a resurgence of male-dominated theology in the Orthodox, Catholic and Anglican traditions.
- The churches that ordain women are doing so very slowly.
- Feminist liberation theology is still relatively unknown.
- The structural oppression of women continues.

Q.4 (a) Examine the beliefs and practices of the Charismatic Movement. [30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. The word 'charismatic' is derived from the Greek word *charisma* ('grace' or 'gift').

The Charismatic Movement believes:

- (i) that the manifestations of the Holy Spirit to the first century Christian Church, e.g. healing, miracles and *glossolalia*, may be experienced today;
- (ii) that the Baptism of the Holy Spirit (empowerment and edification to be an effective witness for Christ) is separate from baptism by water (grafting into the body of Christ).

Much charismatic worship mimics the style of the world – loud music, dancing, clapping, raising hands; there may also be informal prayers, evangelistic testimonies, prophecies and healing. There is an emphasis on the 'word of God', that God speaks to his people today, as in biblical times, and that a right relationship with God causes sensitivity to human needs.

(b) 'There is no difference between Charismatics and Pentecostals'. Assess this view. [20]

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

For

- Pentecostalism is theologically and historically close to the Charismatic Movement, but is sixty years older.
- Pentecostalism traces its origins back to the America of the 1900s, while the Charismatic movement began in the 1960s.
- Pentecostalism significantly influenced the Charismatic Movement, and sometimes the terms 'Pentecostal' and 'Charismatic' are used interchangeably.

Against

- Pentecostals are an organised movement with specific denominations, e.g. the Assemblies of God.
- Charismatics generally belong to other denominations, e.g. there are Catholic, Anglican, Lutheran and Methodist Charismatics.

GCE RELIGIOUS STUDIES
MARK SCHEME - SUMMER 2013
RS3 ER- STUDIES IN EASTERN RELIGIONS

SECTION A - STUDIES IN BUDDHISM

Q.1 (a) Examine the teachings to be found in the Lotus Sutra. [30 AO1]

The Lotus Sutra contains some key Buddhism themes, namely the supremacy of the bodhisattva path, the ekayana (one path), the notion of upaya (skilful means) used to understand all other Buddhist teachings as provisional. The Sutra explains these teachings by using parables, such as the parable of the burning house.

(b) Assess the view that the Lotus Sutra is the most important of the Buddhist Scriptures. [20 AO2]

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

In favour of the statement candidates might argue that:

- The Lotus itself argues for its supremacy since it dismisses all other teachings as upaya.
- Nichiren influenced traditions see the Lotus as unsurpassed in Buddhism.
- The Lotus is the most well-known Mahayana Scripture.

Against the statement candidates may argue that:

- Different schools rate other scriptures more highly (e.g. Pure Land: The Sukhavati Sutras, Zen; Lankavatara Sutra).
- Theravada Buddhism and scholarship generally sees the Pali Canon as closer to the Buddha's teachings.

Q.2 (a) Explain beliefs about the arhat in Buddhism. [30 AO1]

The Arhat is the goal of the Theravada tradition. He is a perfect person, who has gained insight into the true nature of existence and has achieved nirvana. The arhat, having freed himself from the bonds of desire, will not be reborn. Arhat is the fourth and final stage of progress towards enlightenment: Stream-enterer, once-returner, non-returner and arhat. Arhats demonstrate the many 'factors' of enlightenment (e.g. the brahamaviharas).

(b) 'The arhat is a better expression of Buddhist teachings than the bodhisattva.' Assess this contention. [20 AO2]

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

In favour of the statement candidates may argue:

- Because it is featured in the Pali texts the arhat has more legitimacy than the bodhisattva which is a later development.
- Many of the qualities of the arhat are in fact shared by the bodhisattva, so it is unnecessary to contrast the two paths.
- The Buddha himself was seen as a full-enlightened arhat.

Against the statement candidates may argue:

- The bodhisattva is a better expression of Buddhist teachings of non-attachment and unselfishness.
- The bodhisattva embodies wisdom and compassion which are core to the Buddha's teachings.
- Devotion to bodhisattvas is an important religious dimension of Buddhist practices.
- Mahayana scriptures speak at length about the bodhisattva.

Q.3 (a) Examine the practices of Tibetan Buddhism. [30 AO1]

Mudra is the use of symbolic hand-gestures designed to convey and to manifest the qualities of enlightened beings. Mandala are integrated diagrams of the path to enlightenment and Buddhahood for use in contemplation. Mantra are phrases which when chanted manifest the qualities of enlightened beings.

(b) 'Tibetan practices are more powerful than meditation as expressions of Buddhist teachings'. Assess this view. [20 AO2]

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

In favour of the statement candidates may:

- State the power of rituals which engage the body, mind and emotions.
- Explain that meditation is actually a dimension of these practices.

Against the statement candidates may argue:

- The centrality of the practice of meditation to most forms of Buddhism.
- The Buddha himself practised meditation and became enlightened through the practice.
- The Buddha never taught mudra, mandala and mantra.
- In meditation Buddhists see the truth of the three lakshanas.

Q.4 (a) Examine possible reasons for the growth of Buddhism in Britain. [30 AO1]

Expect candidates to explore the early influence of figures such as Christmas Humphreys and TW Rhys-Davids, the founding of the British Buddhist Society and the historic links between the British Empire and Buddhist countries. They should explain the features of Buddhism which may be considered attractive in Britain, such as a religion without God, a religion of personal quest based on experience, a religion which is compatible with science, and a religion which advocates meditation and peace.

(b) 'Buddhism is a foreign religion, not relevant to British society.' Assess this view. [20 AO2]

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

In favour of the statement candidates might argue that:

- Many aspects of Buddhism are cultural (e.g. different monastic practices).
- Buddhism is alien to British culture because it has no omnipotent creator god.
- Understanding Buddhism requires languages other than English or Welsh.

Against the statement they may argue Buddhism is very relevant to British society because of:

- Its critique of consumerism.
- Its emphasis on peace and living in the now.
- Its perceived compatibility with science.
- It is a spiritual path which does not require belief in God.

SECTION B - STUDIES IN HINDUISM

Q.1 (a) Examine Vedic religion and society. [30 AO1]

Expect candidates to outline the various rituals associated with the Vedic Gods, especially that of *yajna*, sacrifice, both domestic and official, used to propitiate the gods to ensure good fortune. Candidates should describe the role of priests (both *hotr*, reciter and *udgatr*, chanter priests), and the use of soma. They will also explain that Vedic Society was agricultural and highly structured in terms of caste, and they may explore theories that relate Vedic society, religion and literature to the Aryan people.

(b) 'The beliefs and practices of the Indus Valley are rightly seen as the origins of Hinduism.' Evaluate this contention. [20 AO2]

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

In favour of the statement candidates may argue that:

- Features such as the great bath, the figurines and seals and so on are open to Hindu interpretations.

Against the statement candidates may argue that:

- The religion of the Vedic Aryans had much more consonance with modern Hinduism, a pantheon of gods, sacrifices, a canon of scripture, the Sanskrit language and so on.
- They may also argue that many features of modern Hinduism, such as the importance of the Epics and the tradition of bhakti do not have precursors in either of these early phases.

- Q.2 (a) Explain, with reference to the text, what the Bhagavad Gita teaches about karma yoga. [30 AO1]**

Karma yoga as expounded in the Bhagavad Gita is the discipline of action. It is impossible to live in this world without acting in it. In fact the Gita teaches that action in accordance with one's varnashramadharma is paramount. Krishna teaches Arjuna that he must perform his varnadharma as a Kshatriya. Moksha can be achieved by acting in accordance with karma-yoga. The fruits of action must belong to God and not to the actor. In that way, action in the world is possible and the detachment from fruits leads to liberation.

- (b) Evaluate the view that the Bhagavad Gita is too complex and mysterious to be useful to modern Hindus. [20 AO2]**

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

In favour of the statement candidates may refer to:

- The many levels of meaning in the Bhagavad Gita.
- The mysterious theophany in Chapter 11.
- The difficulty of the language.
- The challenging ideas about karma that the Bhagavad Gita propounds.

Against the statement candidates may point out that the Bhagavad Gita is:

- The single most popular Hindu scripture.
- Described by Gandhi as the Hindu bible.
- It is relatively short.
- Gives clear instructions on how to live according to varnashramadharma.

Q.3 (a) Examine the contribution made to Hinduism by modern movements. [30 AO1]

Candidates are likely to mention Swaminarayan, ISKCON and possibly Hindutva. The first was 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 sahu tradition, and uses Swaminarayan's *Shikshapatri* as a guide-book to life. It considers Swaminarayan himself as the perfect manifestation of god. The second is ISKCON (International Society for Krishna Consciousness). Devotees believe the Krishna is the Supreme Personality of Godhead, and they seek a loving relationship with him. Prabhupada is an incarnation of the sixteenth century Bengali saing Caitanya. They chant the Hare Krishna Mantra, live an austere lifestyle involving a semi-vegan diet, rising early and abstaining from sex (except for married householders for procreation only). The Gita and the Bhagavata Purana are their main texts, and they promote Krishna's name all over the world. Hindutva, or Hindu Nationalism sees India as a Hindu nation (despite it being a multi-religious nation). Hindu nationalists usually see Sikhs, Buddhists and Jains as legitimate 'Hindus' (in the sense that their sacred sites lie in India), but there is debate about Christians and Muslims. Even though Sikhs, Buddhists and Jains are accepted, they do not see themselves as Hindus, and there is sometimes friction, especially over the Hindu nationalist desire to promote Sanskrit. The roots of Hindu nationalism lie in the Arya Samaj Movement of Dayananda Saraswati. The term Hindutva was coined by V.D. Savarkar.

(b) Assess the view that modern movements are more concerned with social issues than with religion. [20 AO2]

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

In favour of the statement candidates may argue that:

- There is a clear social agenda in all of these movements, though some more than others.
- Swaminarayan for instance explicitly opposes 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.
- ISKCON defends the rights of women, and re-interprets varna in a non-discriminatory way.
- Hindutva is dedicated to the moral and educational uplift of all Hindus.

Against the statement candidates may argue that:

- Swaminarayan and ISKCON are also clearly religious, like any other Hindu parampara.
- They may also mention that despite explicit statements regarding gender equality, some religious customs are stronger than the drive for social justice within these movements.
- Hindutva is highly politicised, and is about religious identity.

Q.4 (a) Explain how women's roles are changing in Hinduism. [30 AO1]

Candidates should explain that traditionally women are expected to oversee the worship in the home, to have a family, preferably sons, to take care of the running of the home, and to advise younger family members on pecuniary matters especially when they have retired. On the whole women are considered polluted when menstruating, and are rendered inauspicious by divorce or widowhood. However, the Hindu marriage act of 1955 made divorce legal, and in 1994 it became illegal to use the amniocentesis test to determine the sex of a foetus (to protect against female foeticide). There is some evidence that lower-castes are more accepting of divorce and widowhood. Modern Hindu movements ascribe many more roles and a higher status to women than had in the past been the case.

(b) 'The teachings of ritual impurity lead to discrimination against women.' Evaluate this contention with reference to Hinduism. [20 AO2]

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

In favour of the statement candidates will point out:

- That menstruation, childbirth and widowhood traditionally render a women ritually impure.
- Thus women are seen as a group as ritually less pure than men.

Against the statement candidates may argue:

- The Indian Women's movement is growing.
- India, as an emerging super-economy interfaces with the west much more than it did, leading to western social reform.
- Scriptures are being read in new ways that favour women and de-emphasise notions of ritual impurity.
- Hinduism is one of the few religions which understands the divine as female.
- Women have a very high status in the home and in the worship in the home.
- Many reform movements in Hinduism have argued that practices which discriminate against women have no roots in religious teachings, and should be wiped out.
- However, candidates are likely to conclude that teachings or ritual impurity are indeed responsible for much of the discrimination against women in Indian society.

SECTION C - STUDIES IN SIKHISM

- Q.1 (a) Examine the contents and the significance of the Dasam Granth in Sikhism. [30 AO1]**

The Dasam Granth is not a very important text in Sikhism compared to the Guru Granth Sahib. It is not used daily in worship, and it is not normally considered to have the status of guru (though it is unclear whether Guru Gobind Singh included his own writings when he conferred Guruship on the Granth). The text is usually attributed to Guru Gobind Singh, though it is likely that others, perhaps poets in his court, wrote most of it. Much of it is composed of Hindu mythology, and there is also a hymn of praise to the weapons of the Khalsa. It begins with an important hymn, the Jap, which is used regularly in worship. The Dasam Granth is an important text for the Nihangs.

- (b) 'In comparison to the Guru Granth Sahib, the Dasam Granth is insignificant as a source of Sikh belief.' Evaluate this view. [20 AO2]**

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

In favour of the statement candidates will explain that:

- That Guru Granth Sahib has status equivalent to that of the human gurus in history;
- That it is consulted on matters where a decision is required.
- That it is treated ritually as if it were a human being.
- As the word of God, functioning as Guru, Sikhs believe the text to have the ultimate authority in their lives.
- As a written text it is timeless and cannot be compromised.

Against the statement candidates will explain that:

- As a text written and compiled by Guru Gobind Singh, the Dasam Granth is a significant source for Sikhism.
- It is significant for the Nihangs.
- It is also an important text for Khalsa Sikhs.
- It provides an important pseudo-historical document of the period of the tenth Guru.

Q.2 (a) Examine the consequences of British Rule and subsequent Partition for Sikhism. [20 AO1]

Expect candidates to explain the recruitment of Sikhs into the British Army in return for land, the tragedy of the 1919 Vaisakhi massacre, leading to the call for self-rule in India, the Independence of India and the partition in 1947 of the Punjab, the loss of holy sites, the large numbers of refugees, leading to the call of some Sikhs for Khalistan.

(b) Assess the view that Sikhs accept foreign rule. [20 AO2]

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

In favour of the statement candidates may argue that:

- For the most of their history, aside from the period of Maharaja Ranjit Singh's rule, Sikhs have accepted foreign rule in the form of the Mughal Empire, the British Raj, and the Hinduising modern Indian Government.
- Sikhs in Britain and other western countries also accept foreign rule.
- For most Sikhs, so long as they are afforded freedom of religious observance, and reasonable economic prospects, foreign rule is no challenge.

Against the statement they may argue that:

- Sikhs have reacted strongly when foreign rule has included an element of persecution, such as at different periods during Mughal rule, the British Raj, and arguably in the modern period. Sikhs on the Pakistani side of the line of Partition for the most part were not able to accept the rule of the Pakistani State, because of its privileging of the Sharia Law.
- The call for Khalistan, in which Sikhs would have self-determination, remains a feature of modern Sikh life.

Q.3 (a) Explain the Sikh attitude to equality.

[30 AO1]

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 explains the Gurus' attitude to caste and gender. Religious practices such as langar and sewa promote the idea of equality; untouchables can prepare karah parshad, initiated Sikhs all share the same name. Women can lead worship. That said, the Gurus never taught that there was no such thing as caste, and in practice caste endogamy still persists, and Sikh society remains somewhat patriarchal.

(b) Evaluate the view that the Rahit Maryada is the most important source for Sikh ideas about equality.

[20 AO2]

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

In favour of the statement candidates may argue that:

- The Rahit Maryada instructs Sikhs on all aspects of Sikh life, such as studying the scriptures, daily prayer, activities in the Gurdwara in the presence of the Granth, the structure and vows of the amrit samskar, the structure of rites of passage, sewa and langar, and the process of gurmata (religious decision making) and so on.
- As such many of the ideas of equality expressed in Sikh institutions are upheld in the Rahit Maryada.

Against the statement candidates may argue:

- That there are many famous teachings against inequality and ideas of ritual impurity in the Guru Granth Sahib, and in the janam sakhis.
- They may also argue that the purpose of the Rahit Maryada is more to assert a strong Sikh identity than to uphold equality.

Q.4 (a) Examine Sikh life in the UK.

[30 AO1]

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 dimensions of Sikh life in the UK - Gurdwaras, festivals, Punjabi language, etc.

(b) Evaluate the view that practicing Sikhism in the UK is difficult.

[20 AO1]

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

In favour of the statement candidates will point out:

- That little Sikhism is taught in UK schools, and therefore much ignorance and stereotyping.
- Sikhism is also often misrepresented in the media and in education as entirely Khalsa Sikhism, and/or as a violent group within Hinduism.
- Many people hold only the 'warrior' image of Sikhs.
- Sikhs are sometimes mistaken as Muslims, and the wearing of the turban and beard can lead to a presumption that Sikhs are 'Taliban' or even 'al Qaeda'.
- Sikhs may struggle to be fully observant in a society that runs on a Christian-based calendar.
- Injunctions against the use of tobacco and alcohol may be challenging for Sikh youth.
- Problems regarding the carrying of kirpan are sometimes encountered.

Against the statement candidates may argue that:

- These days Sikhs have many freedoms in law which mean they are not discriminated against.
- They are able to wear a turban in the workplace, even in situations where there is a uniform, they are exempt from the law regarding motorbike helmets.
- High profile Sikhs e.g. Monty Panessar, Indarjit Singh and Hardeep Singh Kohli (a secular Sikh in the media) and the programmes such as Goodness Gracious Me may also have helped reduce stereotyping.
- The UK remains one of the most open countries in Europe to religious diversity and freedom of expression.

GCE RELIGIOUS STUDIES

MARK SCHEME - SUMMER 2013

RS3 WR - STUDIES IN WESTERN RELIGIONS

SECTION A: STUDIES IN ISLAM

- Q.1 (a) Explain what is known about the history of the formation of the Qur'an. [30 AO1]**

Note:

A very broad area of the Specification that can incorporate the revelation experience up until establishment of the Uthmanic Codex. Candidates may draw from areas of the following but may choose to focus on certain aspects.

- Candidates may begin with the particular manner in which the Qur'an was revealed
- The initial religious experience was in the cave
- The revelation was in Arabic, 'God's speech' according to Muslims, and was a 'sign' from Allah - at first, the Qur'an was received and recorded orally
- The revelations took place over a period of several years
- The revealed nature of the formation of the Qur'an highlights its unique status - the I'jaz ('inimitability') of the Qur'an
- The way it is 'organised' as a book or message does not correspond to any chronological, systematic nor thematic approach
- Candidates may explore the process of the revelation, considering the differences in the Surahs revealed at Makkah and those at al-Madinah.
- Candidates may focus on the manner in which the Qur'an was ultimately compiled by Muhammad's followers
- Each new revelation would be recited to Muhammad's followers who would memorise and then recite to others - the accuracy of oral tradition
- As time went by, a close following of scribes ensured that the revelations were written down as they heard them directly from the Prophet's mouth
- When Muhammad died every revelation had been written down and the entire Qur'an was in circulation but not collated or ordered physically as we know it today
- A few close to Muhammad knew the Qur'an by heart and its exact order because Muhammad had told them
- It was not until some of these men died in battle at Yamama in 11AH, that it was finally realised that there was a danger of some of the revelation being lost
- Abu Bakr the first Caliph gave the order for a written copy to be made.
- It was stored with him and twelve years later the third Caliph Uthman ordered several copies to be made (Uthmanic Codex)

- (b) **'The Qur'an is the complete and final revelation of Allah.'**
Assess this view.

[20 AO]

Candidates may debate, for example, the following:

In support

- The blueprint for humanity
- Final revelation as delivered by the 'seal of the prophets'
- Is the primary source for Shari'a and the doors of ijtihad are closed
- Cannot be translated - it is the actual language of God
- Its contents are absolute - a divine mandate
- It keeps Muslims on the straight path
- It is used in all aspects of Muslim life

Against:

- Qur'an does not cover all issues that face a Muslim
- Hadith and Sunna are also vital
- Absolute guide can be seen to be too narrow - does not mean it cannot be commented on or developed by law schools etc.
- Debate about the use of ijtihad
- Further guidance is needed for 21st century life and challenges of secularisation
- Some laws that are in the Qur'an and developed by Shari'a may be outdated

Q.2 (a) Explain how key historical events have caused division between Sunni and Shi'a Muslims. [30 AO1]

- Difference originate from the issues of who would succeed the Prophet Muhammad
- Majority group of Muslims chose Abu Bakr, - he was chosen to lead prayers as Muhammad lay on his deathbed
- Abu Bakr accepted as such by much of the community
- Minority group including some senior Companions, believed that the Prophet's son-in-law and cousin, Ali, should be Caliph - on return from last pilgrimage Muhammad declared Ali the spiritual guide and master of all believers
- Other reports say that Muhammad took Ali's hand and said anyone who follows him should follow Ali
- The party supporting Ali understood that the Prophet had appointed him political and spiritual successor
- Ali at first was not supportive of Abu Bakr but then later changed for the sake of unity
- Ali eventually became fourth Caliph but was opposed by a Aisha
- 656 CE this dispute led to the Battle of the Camel in Basra - Aisha was defeated
- Mu'awiya challenged Ali for the caliphate - Battle of Siffin 657 - Mu'awiya's soldiers flagged the ends of their spears with verses from the Qur'an
- Ali and his supporters felt morally unable to fight their Muslim brothers and so both parties agreed to settle the dispute with outside arbitrators
- This led to Kharijite split - 661 the Kharijites killed Ali while he was praying in the mosque of Kufa
- After the death of Ali, Mu'awiya assumed the Caliphate of the Islamic state and was succeeded by his son Yazid
- Hussein, Ali's youngest son was invited by the people to become leader
- Hussein was killed by Yazid's forces in Karbala - he had sacrificed his life for the sake of Shi'a Islam
- The battle of Karbala as one of the most significant events in Shi'a history
- Shi'a draws upon its strong theme of martyrdom
- Central to Shi'a identity - remembered every year in the Day of Ashura.
- Millions of pilgrims visit the Imam Hussein mosque and shrine in Karbala and many Shi'a communities participate in symbolic acts of self-flagellation

- (b) **‘The similarities between Sunni and Shi’a Islam are more significant than the differences.’**
Evaluate this view. **[20 AO2]**

Candidates may discuss for example:

In support

- Both are recognised as Muslims who submit to Allah which brings unity overall
- Both follow the five pillars which are more significant than extras etc.
- Both accept Muhammad as the final prophet of God
- Both accept fundamental beliefs that unite Islam
- United by the Ummah worldwide
- Accept Qur’an as the word of Allah

Against

- The differences in belief about Ali are quite significant e.g. reference in Shahada could be seen as shirk
- Practices e.g, extra prayers, extra pilgrimage, addition to the Shahadah etc. underpins the view of a more complete Islam
- Festival of Ashura elevates Hussein which some would see as shirk
- Focus on martyrdom and suffering is crucial to Islam’s spiritual battle
- Beliefs about the infallibility of the Imam are fiercely rejected by Sunni
- Doors of ijtiḥad are open for Shi’a - once again this is fiercely rejected by traditional Sunni
- Using Ali as a source for Hadith is rejected by Sunni

Q.3 (a) Examine Muslim understandings of the importance of family life. [30 AO1]

- In Islam, family is the cornerstone of the social system
- Family is not a casual, spontaneous organization of people, but it is a divinely ordained institution
- Family is noble and sacred; based in marriage - social contract that confers mutual rights and obligations on the couple under divine authority
- It is a Muslim belief that the well-being of society is related to the strength and unity of the family
- The concept of an “extended family” is common
- Islamic family law establishes minimum basic rights to guarantee the interests of each family member
- The importance of the family in Islam comes from its allocated function in preserving the human race by procreation
- Also, it is responsible for protecting the morals of the society and individuals by providing the only legitimate avenue for the satisfaction of the sexual urge
- Moreover, the family has an important role in providing the socialisation and value orientation of children, and in providing social and economic security
- Finally, making up a family motivates individuals to work hard, sacrifice their own welfare, and become beneficent for the sake of their family.
- Each family member has specific roles
- Roles of men and women may be explored
- Maintaining a halal home
- Place of education for children
- The family is a microcosm of the wider ummah
- Following Shari’a

- (b) **'The role given to women in Muslim family life means that men and women cannot be considered equals today'. [20 AO2]**
Assess this view.

Candidates may draw upon such issues as:

In support

- The idea that man stands 'a degree above' in their relationship
- Woman as the stay at home, obedient partner
- Islam teaches that women and men are not physically equals
- Islam gives the more important roles to men and particularly ones associated with leadership

Against

- The role of a mother is the most important role in Islam
- Muhammad's famous quote about 'paradise' being at the feet of your mother and three times demanding respect for her
- Despite man being physically 'superior' or stronger, spiritually all are equals in Islam
- A woman can earn money and use it as she wishes - the man has to use any earnings to provide for his family
- In matters of Shari'a, which is mainly to do with family life, men and women are equal
- In worship, all are equal before Allah, and Muslims such as Maqsood would argue that dispensations towards women in worship are not restrictions

Q.4 (a)

Examine Western perceptions of Islam.

[30 AO1]

Notes:

The nature of this question allows candidates to draw from other aspects highlighted in the Specification topic area e.g. religion and politics, Islamic state, fundamentalist Islam and Nation of Islam; however, the focus of the answer should be related to the question about 'perceptions' and variety would be expected. Candidates may draw from the following:

Negative

- Examples from the media (news, films, internet) within Britain and throughout the world
- Focus on "Shari'a Law" in some countries with extreme examples
- Education and treatment of women - the veil and hijab
- Terrorist groups that are portrayed as 'Islamic'
- Jihad - greater and lesser - (mis) understandings of
- Historical events (e.g. Bradford riots, disturbances in Oldham) that the media relates to Muslim identity
- Further examples of stereotypes and misunderstandings perpetuated

Positive

- Work and research done in the academies
- Influential books on understanding Islam in contemporary society e.g. Tariq Ramadam, Malise Reuthven, Reza Aslan
- Muslim council of Britain
- RE in schools and inter-faith dialogue
- Open condemnation of violence and promotion of 'Islam' as the way of peace
- The positive portrayal of the Muslim ummah as a world-wide community
- Charitable acts
- Respect for family values and the idea of the ummah

- (b) **'The media's presentation of Islam in the West fuels the growth of fundamental Islam.'** [20 AO2]
Evaluate this view

Islamic perceptions of the west through the media is the converse consequence of the negativity it promotes - the stereotypes and misunderstandings work two ways.

Candidates may draw from the following:

In support

- Reaction to the negative press unites the ummah and a reminder of fundamentals of Islam
- Used by some to feed a hatred of Western values and promote strict Shari'a
- Some see the injustice of negative press but use it in a positive way to promote 'true Islam'

Against

- The term 'fundamentalist' may be challenged and discussed
- Fundamentalism does not equate to terrorism
- Fundamentalism does not equate to inequality or oppression
- Some would argue that it is not the media that fuels the growth of fundamentalist Islam but that Islam is fundamentalist anyway and should be understood as a positive
- Negative press is just as likely to cause Muslims and non-Muslim alike to challenge
- This statement highlights the misunderstanding of the relationship between Islam and Western culture

SECTION B: STUDIES IN JUDAISM

Q.1 (a) Examine the beliefs and practices of Kabbalah. [A01 30]

Beliefs

- Kabbalah refers to the whole range of Jewish mystical activity
- The most famous work of Kabbalah is the Zohar - revealed in the thirteenth century by Moses De Leon, who claimed that the book contained the mystical writings of the second-century rabbi Simeon bar Yochai
- Zohar is written in Aramaic as a commentary on the five books of the Torah interpreted symbolically
- Kabbalah contains esoteric set of teachings
- Explains the significance of Jewish religious observances
- Tries to penetrate God's essence, experience of God
- Different elements to Kabbalah - medieval focus on God as En Sof (without limit i.e ineffable and unknowable)
- Knowledge of God is revealed through contemplation and virtuous deeds

Practices

Candidate may give examples from different aspects of Kabbalah from:

- Meditational
- Devotional
- Mystical and magical practices taught only to the select few
- Visual - meditation and employs the power of the imagination
- Artistic, and its teachings can be viewed as a kind of Jewish art, which takes place in the privacy of the devotee's mind whilst practising Kabbalah
- Rabbis regarded the mystical Study of God as important but dangerous
- **Famous** talmudic story of the four rabbis/Azzai, Ben Zoma, Elisha ben Abuyah and Akiva outlines the dangers and expertise required for the practice of Kabbalah
- Poetry

Max Level 5 if answer does not cover both beliefs and practices (although equal balance is not necessary)

- (b) **'The Zohar has no place in the traditional study of the Torah.'**
Assess this view.

[A02 20]

In support

- Many Jews reject the authority and authenticity of the Zohar
- Traditional Judaism rejects the mystical and magical practices as they are not part of the traditional Jewish faith
- The whole practice and basis of the Zohar is too esoteric so as to be obscure
- Some would argue that it has too much 'Christian' influence

Against

- Mysticism and independent Jewish thinkers are part of the tradition of Torah study
- Many Jewish thinkers have thought about the Torah in terms of the meaning of actions and the nature of God - the Zohar is no different
- Torah as interpreted by the Zohar is true to the spiritual side of Judaism
- A legitimate expression of Jewish life for those who follow it today
- The flexibility of Kabbalah in terms of interpretation offered by the Zohar

Q.2 (a) Examine how Judaism is practised in the home. [A01 30]

- Personal daily prayer (Kaddish), use of the siddur and meditation
- Family prayer and meditation
- Kosher household reflecting Jewish beliefs
- Education of children within the household
- Festivals as reminders of Judaism celebrated as a family within the home
- Shabbat begins here and the home is central
- Symbolism of objects around the home e.g. mezuzah, candlesticks (menorah and chanukiah) and mizrach
- Rites of passage
- Role of the mother

(b) 'The practice of Judaism in the home is essential for the survival of Judaism.' [A02 20]
Evaluate this view.

Candidates may draw from the following:

In support

- Kosher home is central to Jewish life
- The relationship between Shabbat at home and in the synagogue illustrates the importance of the home
- Role of education
- Symbolism in the home
- Prayer and meditation
- Family celebrations of festivals

Against

- Worship at the synagogue is essential
- Mixing with other Jews at the synagogue is essential
- Greater issues at stake such as assimilation
- Diaspora and the Zionist cause
- The practice of Judaism in the home is only one aspect that will affect its future as a religion
- Jewish identity through the mother
- Faith schools

Q.3 (a) Examine different Jewish views on strict obedience to the Torah. [A01 30]

Candidates may explore a thematic approach with reference to the significance of the Torah or alternatively focus on the different views of Orthodox, Reform and Hasidic Judaism. Candidates may combine the two.

Thematic

Role of the covenant

Ideal of the mitzvot and observing (shamor) traditions together as a family

Significance of 'zachor' - to remember what God has done for His people

Significance of ritual, festivals and artefacts within Jewish worship and daily life

Traditions within Judaism

Hasidic and Orthodox strict observances of Jewish regulations with examples

Contrasting approaches within Reform Judaism

Lack of uniformity with Reform Judaism

**(b) 'It is the strict regulations about Shabbat observance that make it difficult to assimilate to secular Britain.' [AO2 20]
Assess this view.**

Candidates may draw from the following points:

In support

- Often seen as restrictive due to rules and regulations
- Encourages isolation from others
- Statement of identity and separateness
- Not in line with modern working life

Against

- Many other religious festivals and practises
- Assimilation does not mean abandoning faith and practice and Shabbat helps to maintain identity
- Britain is multi-faith society as respects the religious practices of its faiths and welcomes/embraces differences
- Focus on family it could be argued is important to British culture

Q.4 (a) Examine the key factors that led to the emergence of the Zionist movement. [A01 30]

- Some argue that the religious idea of the Promised Land is the true origins of Zionism i.e. the ancient hope for returning to the Jewish homeland (religious Zionism)
- Amos 9:14 - 15 'I will restore the fortunes of my people Israel...'
- "Zion theology" found in the Bible
- In the 18th century many Jews were thinking of their own state
- As early as the 1860's Jews were building new settlements in Palestine
- The rise of nationalism in response to anti-Semitism in the 19th century and the need for safety
- The developing idea of a 'national' identity amongst Jews i.e. political Zionism - some candidates may draw the distinction between political and religious Zionism
- The Dreyfus affair and other persecution examples
- Theodore Herzl's organisation of the international Zionist movement in response to persecution
- 1st Zionist conference in 1897 establishing its political and legal claims
- Jewish Fund that was established in 1900 to support Zionism,
- Revival of the Hebrew language in its modern spoken form
- Labour Zionism and the development of kibbutz
- The impact of the holocaust
- Some candidates may refer to recent developments in political Zionism as further evidence of its 'emergence' as a force

(b) 'One cannot belong to the Jewish faith without being a Zionist.' [AO2 20] Evaluate this view.

Candidates may evaluate points from the following:

In support

- The basis of Zionism in 'religious Zionism' and biblical ideals
- The diaspora weakens Judaism
- Zionism promotes Jewish unity, nationality and religious ideology
- Being Jewish is not just about faith but also about identity

Against

- Traditional Jews do not support it
- It is seen as mainly a secular form of Judaism by many traditional 'religious Jews' as it is supported by 'secular Judaism'
- Zionism actually weakens Judaism due to its secular and political focus
- It is the work of the Messiah that will restore the Promised Land, not the work of Zionism
- Other aspects of Judaism are more important in belonging to the Jewish faith

GCE RELIGIOUS STUDIES

MARK SCHEME - SUMMER 2013

RS4 - HE - RELIGION AND 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) Examine the nature of a variety of different types of religious authority. [45 AO1]

Knowledge and understanding of different types of religious authority for religious believers. Candidates should explain the nature of different types, such as sacred writings, e.g. Qur'an, New Testament, institutional traditions of interpretation and practice, e.g. Talmud, ashramas, creeds, synods/conferences: religious founders, e.g. Jesus, Guru Nanak: religious leaders, e.g. bishops, imams; religious community, e.g. sangha, URC church members' meetings: individual conscience, religion-endorsed ethical theories (notably Natural Law, but also credit Situation Ethics) special revelatory experiences, e.g. meditation, Holy Spirit, etc.

(b) 'No single type of religious authority commands universal respect amongst religious believers'.

Assess how far this statement could be said to be true. [30 AO2]

Evaluation of whether any one type of religious authority can be said to command universal respect. An answer which is confined to merely demonstrating the importance of a single form of religious authority must not be given more than Level 4. On the one hand, candidates may argue that, according to the religious tradition, there are examples of religious authorities that command universal respect, e.g. Religious leaders, sacred writings, etc and that those particular traditions are often defined by the universal respect given to the stated form of authority. On the other hand, candidates may argue that the very fact that there is such a plurality of religious authorities that exist within the various religious traditions gives credence to the idea that no single authority is universally held in the highest respect by all religious believers. Candidates may also argue that, whilst all forms of religious authority are generally respected by religious believers, the degree of respect given to each will vary greatly amongst traditions, communities and individuals, etc.

Q.2 (a) Examine both individual and communal forms of religious experience. [45 AO1]

Knowledge and understanding of religious experience in both individual and communal forms. Individual forms include mysticism, conversion, personal prayer, sense of awe and wonder, of inner peace and/or release. Communal forms include institutional worship, religious rites of passage, mass pilgrimage. Some forms, e.g. charismatic and paranormal phenomena, may be in either category, depending on what aspects presented.

Maximum of Level 4 for responses which are confined to one form only (either individual or communal).

(b) 'Personal religious experience is the only firm basis for religious belief and commitment'.

Assess how far this statement could be said to be true. [30 AO1]

Evaluation of how far religious experience determines religious belief and commitment. Consideration of other factors leading to religious commitment, (e.g. upbringing, corporate religious experience such as public worship, religious rituals, tradition, reasoning, sacred writing) as well as personal religious experience, is expected for higher levels. An answer which is confined to merely demonstrating the importance of a religious experience must not be given more than Level 4. On the one hand, candidates may argue that a religious experience, e.g. conversion, answered prayer, witnessing a miracle, has the greater impact on an individual than any cerebral factors, begins or deepens religious commitment in a unique way and has usually been the catalyst of new religious movements. On the other hand, they may argue that the other factors (as listed above) are of equal or greater influence as they are less subjective, more accepted by others, more common, more authoritative and longer-lasting in their effect.

Q.3 (a) Examine different religious beliefs about the nature of life after death. [45 AO1]

Knowledge and understanding of the nature of different religious ideas about life after death. Explanation, exemplification and comment of a number of religious beliefs, e.g. resurrection, reincarnation, heaven, hell, purgatory, moksha, samsara, judgement, sheol, eternal life, etc.

(b) 'Religion has no meaning unless there is belief in life after death'. Assess how far this statement could be said to be true. [30 AO1]

Evaluation of how essential belief in life after death is to religion. Consideration of other factors, e.g. ethical motivation, coping with suffering, hope of justice, reward for faith, is expected for higher levels. An answer which is confined to merely demonstrating the importance of life after death must not be given more than Level 4. Candidates should consider whether this particular belief is central or peripheral to religion, integral or trivial. On the one hand, candidates may argue that belief in life after death has greater motivating impact than other beliefs and factors because of its permanent/far-reaching consequences. On the other hand, they may argue that other beliefs and factors are of equal or greater influence as they are more tangible, basic, essential and have immediate impact, etc.



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