



# **GCE MARKING SCHEME**

## **RELIGIOUS STUDIES AS/Advanced**

**JANUARY 2013**

## INTRODUCTION

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

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

## RELIGIOUS STUDIES

### RS1/2 CS - RELIGION IN CONTEMPORARY SOCIETY (AS)

#### MARK SCHEME - JANUARY 2013

**Q.1 (a) Explain religious arguments against euthanasia. [30 AO1]**

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

- Sanctity of life.
- Life is a gift from God (Genesis. 1: 26).
- Stewardship and need to honour father and mother (exodus 20:12).
- Do not murder (Exodus 20:13).
- Suffering is part of God's plan.
- Need to provide better care, hospices.
- Ahimsa: principle of non-violence.

**(b) Assess the view that voluntary euthanasia should be made legal. [15 AO2]**

**In favour**

- Euthanasia can mean death with dignity.
- Ends suffering and is the loving thing to do.
- Eases burden on relatives and on NHS.

**Against**

- Thin end of wedge/
- Pressure on sick and elderly.
- Easy way out.
- Kill, not cure.

**Q.2 (a) Explain ways in which religious themes are portrayed in two soaps operas. [30 AO1]**

**Note: Soaps mentioned in this mark scheme are used as examples. Candidates may refer to other soaps.**

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

- Religious themes have been the subject of a huge number of soap operas.
- Some under-representation of other faith communities (Coronation Street).
- Lots of weddings and relationship issues tackled.
- Moral issues – murder, domestic abuse, pregnancy and adultery.
- Rape, murder, child abuse, abortion, euthanasia, HIV, drug addiction (EastEnders).
- Tend to be simplistic and sensationalist/no time for proper in-depth treatment of issue.
- Use of religious and moral stereotypes.

- (b) **‘The best place to teach religious principles is in places of worship, not on television.’**  
**Assess this view.** [15 AO2]

**In favour**

- Stereotype religious characters – Dot Cotton, Vicar Ashley in Emmerdale.
- Using outdated religious doctrines.
- Complaints from faith communities for misrepresentation.
- Places of worship offer feeling of holiness and spirituality.
- Places of worship offer community support.
- Genuine participation in worship.

**Against**

- More people able to watch and understand.
- Everyday realism and contemporary problems.
- Charities say that soaps have helped people to understand complex moral issues.

**Q.3 Either Fundamentalism**

- (a) **Explain the main causes of fundamentalism.** [30 AO1]

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

- Response to threat against religious belief.
- Traditional faith under attack, criticism of sacred texts.
- Increasing liberalism, acceptance of scientific explanations of life, Darwinism.
- Increasing influence of secular authority.
- Conflict and division within faiths.
- Increase in anti-religion political ideologies.

- (b) **‘Fundamentalism has more weaknesses than strengths.’** [15 AO2]  
**Assess this view.**

**In favour**

- Religious intolerance.
- Arrogance against those who disagree.
- Judgemental, lack of compassion, can lead to violence.
- Unwillingness to listen and adapt, often with male leadership.
- Oppression of women.
- Claim only they have the truth, take texts out of context.

**Against**

- Strong convictions and unshakable faith.
- Sincere and confident in beliefs.
- Strong sense of community and moral values.
- Increasing influence in UK as a protest movement against selfish values.

**Or: New Religious Movements**

- (a) **Explain the main causes of New Religious Movements** [30 AO1]

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

- Disillusion with established religion.
- Sense of community disadvantage.
- Reaction to increasingly secular society and values.
- Emergence of charismatic leadership.

- (b) **‘New Religious Movements are the future of religion in Britain.’** [15 AO2]  
**Assess this view.**

**In favour**

- Future depends on how traditional faiths respond.
- Fast recruiting of new members, especially from poor and socially deprived.
- Traditional churches in decline.
- NRMs make more use of technology, e.g. Internet.
- NRMs have more appeal to young people.

**Against**

- They are essentially protest groups and depend on having something to protest about.
- History suggests many will fade away.
- Not a threat yet to middle class or mainstream believers.

**Q.4 (a) Explain Jung's view that religious beliefs is the product of the 'collective unconscious.'** [30 AO1]

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

- Personal unconscious is common in all people – the 'collective unconscious'.
- Contains primordial images and 'archetypes' which are 'aspects of self' and affect the way we relate to world.
- Good psychological health requires balance of these.
- Archetypes can be known through myth, symbol and dreams.
- These are actualized in our relationships – persona, shadow, anima.
- Religious male/female and Good archetype hidden in everyone.
- God is not an external object, but a psychic truth.

**(b) 'Jung's views do not provide an adequate explanation of individual religious belief.'**  
**Assess this view.** [15 AO2]

**In favour**

- No empirical evidence.
- Range of different interpretations possible.
- Obscure and unscientific.
- Definition of God neither meaningful nor verifiable.
- Contrast with views of Freud.

**Against**

- Goal of religion is salvation, for Jung goal of life was balance – the two are compatible.
- God is mysterious but there are many ways of find him.



## RS1/2 ETH - INTRODUCTION TO RELIGION AND ETHICS

- Q.1 (a) Explain how, according to Aquinas, the ability to reason helps humans to achieve 'the highest good.' [30 AO1]

**Credit any valid information, which may include:**

- Reason helps humans to deduce the primary precepts, it also helps people to derive the secondary precepts from the primary precepts. For example, the principle 'defend the innocent' leads to rules such as 'do not abort'. However, in extreme circumstances these secondary precepts are flexible, e.g. not to return a stolen gun to a person who intends to kill others with it.
- Aquinas believed that people should use their ability to reason to distinguish between what he called real and apparent goods. A real good is something that helps people to become closer to the ideal human nature that God had planned for us, e.g. being a sociable person.
- An apparent good is a vice that takes people further away from the ideal human nature that God had planned, e.g. taking drugs or alcohol in an attempt to become more sociable.
- Aquinas believed the God-given ability to reason helps people to work out what God wants them to achieve in life – fulfil our ideal human nature and achieve eternal life with God.

**(b) Assess the strengths and Weaknesses of natural Law. [15 AO2]**

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

**Strengths of Natural Law-**

- It is compatible with absolutist religious morality.
- It provides clear cut rules for people to follow, which are objective and universal.
- It creates a link between the creator, our creation and our purpose.
- It can deduced by reason alone and does not rely on unpredictable consequences.
- It is universally applicable.
- Following it appears to fulfil God's will.
- It is unchanging so it can be used at all places and at all times.

**Weaknesses of Natural Law may include-**

- It is wrongly based on the assumption that what is natural is always moral.
- It is too perceptive, it does not consider the consequences of the action or the situation people find themselves in.
- It fails to work as not everybody has the ability to reason.
- It fails to allow humans to base their decisions on emotions which often guide their decisions.
- It is difficult to determine what is natural. For example, a homosexual may argue that is their natural state.
- It is an inflexible absolutist theory – it does not allow individuals to make a moral choice for themselves.
- It does not take the situation or the consequences into consideration.

**Q.2 (a) Explain why Fletcher rejects ‘antinomianism’ and ‘legalism’ in favour of ‘agape’ love. [30 AO1]**

Antinomianism is the idea there are no rules, laws or principles which must be followed: the situation itself will provide the solution, which can be found through intuition. Fletcher rejected this because he said this would lead to moral chaos, anyone could do anything they liked.

Legalism is a different type of ethical approach, which is based on following prescribed rules by which people can make every moral decision. Fletcher also rejected this because he said this type of system does not allow people the freedom to make moral choices and does not consider the situation they find themselves in.

Fletcher said that we should base all our moral decision-making on the application of agape (selfless love) to each unique situation. One needs to act in a loving way even if that means breaking established moral rules/codes of practice. He aimed to achieve the ‘Middle Way’ between the two extremes of antinomianism and legalism. He identified the principles to help people achieve this.

**(b) ‘Situation Ethics is not compatible with a religious approach to moral decision-making.’ Assess this view. [15 AO2]**

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

**Agree**

- It rejects absolute moral laws like the Ten Commandments, but St. Paul said that love is the fulfilling of the Law – Romans 13v10.
- It allows people to make their own decisions, but rejects God as the ultimate source of authority.
- It does not consider religious tradition or the teachings of Church leaders, for example, the Pope has stated that abortion is always wrong. Cardinal Ratzinger (now Pope Benedict) in April 2005 rejected the relativistic approach taken by Situation Ethics.
- St. Paul stated that love is not the only desirable quality “...the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law.” Galatians 5v22-23.

**Disagree**

- It is modelled on the teachings of Jesus – “Love thy neighbour”. (Luke 10)
- It moves away from the Pharisaic legalistic approach to ethics which Jesus rejected.
- It is pure motivation – it is based on the Christian idea of love. (1 Corinthians 13)
- Some denominations like the Quakers and some within the Anglican and Methodist churches use this theory to make ethical decisions on issues such as such pre-marital sex.
- The idea of putting people first ‘personalism’ is in keeping with the miracles performed by Jesus as recorded in the New Testament.

**Q.3 (a) Examine the ways in which Act and Rule Utilitarianism are incompatible with the traditional ethical teaching of one major world religion. [30 AO1]**

If any candidate only refers to Act OR Rule Utilitarianism then award a maximum of Level 5.

**Reasons why religious believers reject Act and Rule Utilitarianism:**

Many religious believers adhere to moral absolutes like the 10 Commandments (e.g. do not murder) and many adopt a deontological approach to ethics, whereas Act Utilitarians do not. Act Utilitarians look at the consequences and each act the hedonic calculus to determine whether the act is good or bad and their approach is theological. Most religious believers base their moral system on a belief in God, that God is the ultimate source of moral authority, but Utilitarianism is a secular ethical theory – God plays no part in this theory. Religious believers would not accept the fact that under Utilitarianism a minority might suffer for the majority. Although Rule Utilitarianism uses rules, they are derived from the fact that they fulfil “the greatest happiness for the greatest number” and are not based on any divine command.

**(b) “Only happiness provides a good basis for making moral decisions.”  
Assess this view. [15 AO2]**

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

**Agree**

- Setting personal happiness in context of happiness of greatest number discourages selfishness.
- It is desirable to minimise unhappiness.
- To pursue happiness is reasonable, realistic and widely accepted and practiced basis of morality.
- It permits a flexible approach to ethical decision-making, etc.

**Disagree**

- People have different concepts of what constitutes happiness.
- Difficulty of quantifying happiness (despite hedonic calculus and higher/lower pleasures).
- Difficulty of determining all consequences.
- Unequal distribution of happiness/injustice to minority.
- Selfless actions are encouraged by religious teachings.
- Unhappiness sometimes has beneficial consequences on human development.
- Other criteria, e.g. will of God; love; justice are ignored.

- Q.4 (a) Explain the ethical attitudes within one major world religion about gay/lesbian relationships. [30 AO1]**

**Credit the ethical teaching of only one major world religion.**

‘Teaching’ may be interpreted broadly to include general moral principles (such as responsibility to others, not harming others) specific scriptural statements, from religious leaders, etc. Look for understanding of the underlying religious principles and how they are interpreted.

**Credit material from any other major world religion.**

In **Christianity**, for example, expect awareness of traditional attitude opposing homosexual sexual expression based on sacred writings, with examples; different points of view of religious leaders, religious tradition (e.g. creation or against natural law), religious concepts (e.g. agape – Quaker view); religious beliefs (e.g. purpose of sex) and the nature/nurture debate. Candidates may also refer to the fact that for Catholics homosexual orientation is not considered a sin but sexual expression is.

In **Islam**, expect the view that homosexual attraction is not regarded as a sin, but homosexual practice is regarded as depraved. Use of examples – Surah 4:16-18 states that, if two men are found guilty of lewdness they should be punished, but Allah will accept their repentance of those who do evil out of ignorance and repent soon afterwards. The Prophet declared that neither sex should imitate the other in their way of speaking, walking, dressing or moving. In the Hadith, it states that ‘the woman who imitates men’ will not enter Paradise.

- (b) ‘A relativistic approach to gay and lesbian relationships is more relevant in today’s society than one based on traditional religious values.’ Assess this view. [15 AO2]**

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

**Agree with relativistic approach in today’s society:**

- It would allow each person to consider their own situation.
- It will allow the individual to make a free choice about their sexual orientation and its expression.
- It will allow a person to express their love for someone of the same sex.
- It would be able to reflect the view of society at the present time. For example, today’s society is more accepting of gay/lesbian relationships and religious views are increasingly seen as out-of-date. For example, they fail to reflect recent scientific views, e.g. homosexuality may be genetic.
- It does not make decisions based on previous experiences.
- It is not prescriptive and tell a person what to do.
- It does not rely on a religious belief.

**Disagree with relativistic approach in today's society:**

- It does not provide clear cut moral guidance on these issues.
- It opposed teachings found within sacred texts on these issues.
- There are still many religious believers in the world today who claim that religious views on this subject are still valid and relevant even if they are not fashionable, e.g. Natural Law.
- Religious believers may argue that the moral chaos prevalent in society is caused by people abandoning traditional religious views and adopting a relativistic approach.
- It is very difficult to adopt a relativistic approach. People would argue over whether such an approach should be based on love, happiness, justice, etc.
- Religious believers would argue that it is God (our Creator) that who should be the ultimate source of moral authority on such issues and not humankind as their views are flawed by their sinful nature.

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

### Q.1 (a) Examine the cosmological argument for the existence of God. [30 AO1]

First three of Aquinas' 'Five Ways': Motion/change unmoved mover, including concept of 'efficient cause'.

Cause – first/uncaused cause. Contingency – uncreated/non-contingent/Necessary being; Leibniz's Principle of Sufficient Reason; Kalam version (First cause, concepts of infinity, personal creator; Craig and Miller, et al); etc.

### (b) 'The Cosmological argument has more strengths than weaknesses.' Assess this view.

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

#### **Strengths:**

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

#### **Weaknesses:**

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

- Q.2 (a) Explain how the teleological argument attempts to prove that God is the designer of the universe. [30 AO1]**

Candidates should focus their answer specifically on how the argument relates to 'design' and may make reference to the following: Aquinas' Fifth way 'from the governance of the world' including reference to appropriate analogies (archer/arrow/target, etc.); Paley's Watch analogy; Observation of natural phenomena – structure of human eye (Paley); detail of a thumbprint (Newton), etc. Anthropic principle (cosmos designed to develop specifically for intelligent life) and Aesthetic argument (appreciation of beauty not necessary for survival, therefore natural selection not only process governing behaviour/survival but designed for appreciation, etc.), Modern arguments arising from 'intelligent design' including irreducible complexity, etc. may be referred to but are not essential for maximum level.

- (b) 'The teleological argument for God's existence is completely convincing.' [15 AO2]  
Assess this view.**

**Completely convincing:**

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

**Not completely convincing:**

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



**Q.3 (a) Explain how one theodicy attempts to solve the problem of evil.[30 AO1]**

Candidates should restrict their response to **one** of the following:

**Either:**

Augustine: God not responsible for creation of evil (deprivation); Free will of man and angels caused suffering; consequences of Fall; satanic cause; all humans 'seminally present' in Adam, 'soul deciding'; 'possible worlds'; just punishment; provision of way of redemption through Christ, etc.

**Or:**

Irenaeus: Immature creation; image/likeness; 'vale of soul making'; epistemic distance; free will; universal salvation; eschatological verification, etc.

**(b) 'The existence of suffering in the world today cannot be adequately explained by any theodicy.'**

**Assess this view.**

**[15 AO2]**

Candidates may refer to either one or both theodicies referred to in the specification.

**Cannot be adequately explained:**

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

**Can be adequately explained:**

The Augustinian theodicy is consistent with biblical tradition of wholly good creator God; consistent with accounts in Bible of Fall and Atonement; consistent with human experience of cause/effect; responsibility for suffering becomes humanity's rather than God's, etc. The Irenaean theodicy provides purpose for suffering; compatible with scientific view of evolution; involves genuine human responsibility respecting human free will; promotes human growth/development in achieving moral virtue; maintains belief in life after death; in accord with Buddhist attitude of acceptance of suffering, etc.

- Q.4 (a) Explain how one mystic you have studied has practised mysticism. [30 AO1]**

Expect suitable reference to be made to a religious mystic and their main works/teachings. Examples may include, *as per specification*; St. Teresa of Avila; Meister Eckhart, Isaac Luria, Rumi or Shankara. Candidates are permitted to make reference to a mystic outside of this list.

- (b) 'Mysticism has no value in the modern world.' [15 AO2]  
Asses this view.**

**No value**

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

**Value**

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

## RS1/2 BS - 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) Examine the themes of the passages of Old Testament prophecy that you have studied. [30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. The set texts are Isaiah 6; Jeremiah 31:23-40; Isaiah 45: 1-13. Each has a specific focus that is typical of the prophet. In first Isaiah, it is the sanctity of God; in Jeremiah, the new covenant; in Second Isaiah, monotheism and universalism: the God of Israel is the God of the whole earth. They reflect common prophetic themes: judgement in Isaiah 6, judgement and hope in Jeremiah 31, hope in Isaiah 45. The themes in turn reflect historical circumstances: First Isaiah was writing before the Assyrian exile, Jeremiah at the time of the Babylonian exile and Second Isaiah just before the return from Babylon to Jerusalem. All three prophets are concerned with the setting of justice, righteousness and peace.

**(b) 'The prophets of Israel were concerned only with future events.' Assess this view. [15]**

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

**For**

There is no doubt that the Old Testament prophets were concerned with the future. Their function, in part, was to reveal what God would do in times to come. First Isaiah prophesizes the Assyrian exile, Jeremiah the Babylonian exile, Second Isaiah the return to Jerusalem. There is also Messianic and apocalyptic prophecy.

**Against**

Their prophecies also dealt with current affairs, God's will for his people at that time, matters of doctrine, issues of justice and peace. Moreover, God sometimes revealed to them some past truths, e.g. he revealed David's sin to Nathan.

**Q.2 (a) Examine the effects of the Exodus on Hebrew religion. [30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. The story of the Exodus event records the saving actions of Yahweh that give identity to Israel: the deliverance from slavery, the wilderness wandering, the revelation at Sinai, and the hope of a promised land. God is portrayed not only as Creator of the whole world but also as a Deliverer of his people from impossible circumstances. He is portrayed also as a Lawgiver: Yahweh converses with Moses in a theophany and gives him the Ten Commandments of the divine law. At the heart of the Exodus is the Sinaitic covenant and the theme of the election of Israel. God's command that Passover be observed as a memorial forever is still observed in Judaism. The portrait of the faithful, saving and holy God of the Exodus reverberates through the Old Testament and forms the basis of its religious and ethical teaching.

**(b) 'The Exodus was not as significant an event as the Bible claims.' Assess this statement. [15]**

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

**For**

The Exodus in the Old Testament is simply a story of the escape from Egypt of a few Hebrew slaves; it has been exaggerated into an incredible tale of mythological and miraculous events that have no meaning in a rational, scientific age.

**Against**

For the Jews, the exodus is the supreme occasion when God acted to deliver his people and bound them to himself in a covenant relationship. It is still remembered today in the Jewish celebration of the Passover. For Christians too the exodus is a paradigm of God's deliverance of his people, and their covenant relationship with him. So, for believers the event teaches that God is in control of history and that those who keep the covenant with him will be blessed.

**Q.3 (a) Describe the main features of the covenant with David. [30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. In 2 Samuel 7:8-16 God promises

- (i) to make David's name great;
- (ii) that Israel will have peace with her neighbours;
- (iii) that David's descendants will rule after him forever;
- (iv) David's house, kingdom, and throne will be established forever.

The covenant is unconditional. Although God will discipline unfaithful kings, one from the lineage of David will always reign. The covenant contains all five crucial elements of Old Testament covenants in general (Noah, Abraham, Moses and David): a promise a commitment, a declaration of God's favour, the setting up of an intimate relationship with God; the setting apart of Israel as a 'holy nation.'

**(b) 'The covenant model is a convincing model for Israel's relationship with God.**

**Assess this statement. [15]**

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

**For**

A covenant is a legal agreement between two parties. There are several covenants in the Bible, and they all show at least some of the elements found in the Hittite treaties (a preamble, historical prologue, stipulations, depositions, witnesses, blessings and curses). Biblical covenants convincingly set out the mutual obligations of Israel and God.

**Against**

Ancient Near Eastern covenants were usually forced on weaker vassals by a stronger ruler. Is that a convincing model for god's loving relationship with Israel? At least two of the biblical covenants (those with Noah and David) set no stipulations or obligations whatsoever.

**Q.4 (a) Describe the reign of Solomon [30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. David chose Bathsheba's son, Solomon, to succeed him, although Adonijah had a stronger claim to the throne. Solomon's reign was a fortunate one. God granted him great wisdom. He inherited a large and stable kingdom; his enemies were weak; he concentrated on establishing his position by increasing the size of the army and establishing a number of chariot bases throughout the land; increasing foreign trade, particularly with Phoenicia and Syria; making political alliances with Egypt and Tyre that gave him access to ports and the chance to develop overseas trade; increasing the wealth of Israel, and embarking on a vast building programme, including the Temple in Jerusalem, but also palaces for himself and his wives.

**(b) 'Solomon was not a wise king.' Assess this view. [15]**

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

**For**

He was the first king of Israel to inherit the throne, had always lived in luxury and found it difficult to relate to ordinary people; he failed to understand the importance of the old tribal loyalties; he allowed the worship of foreign gods – even the Temple in Jerusalem had Canaanite features; the people resented the high taxes and forced labour; the northern tribes in particular opposed the splendour of his royal court and wanted each king to be chosen by God; in the final years of his reign; there was a plot against his life and rebellions among the northern tribes.

**Against**

He was a very successful king; under him, Israel was militarily strong; he set up strong alliances and trading routes; he has great wealth an effective centre administration, and was famous for his wisdom.

## SECTION B: Introduction to the New 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 describes in the generic level descriptors.

**Q.1 (a) Examine the differences between Matthew's account and Luke's account of Jesus' birth. [30]**

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

*Matthew's* account includes: the appearance of an un-named angel to Joseph; Joseph marries Mary; the Virgin Birth; the Wise Men; the star; the slaughter of the infants; the flight to Egypt; the return to Nazareth. There are several references to Old Testament passages.

*Luke's* account includes: the appearance of the angel Gabriel to Mary; Mary visits Elizabeth; the Magnificat; the birth of John the Baptist; the Benedictus; the census; the shepherds; the presentation of Christ in the Temple; the Nunc Dimittis; the return to Nazareth from Jerusalem.

**(b) 'Both accounts of Jesus' birth are unbelievable.' Assess this view. [15]**

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

**For**

They both include miraculous, supernatural elements, e.g. the Virgin Birth, the star, which tax our credulity; they often seem to be more mythological than historical; Matthew's constant reference to the Old Testament shows that he is trying to prove a point; Luke's chronology appears to be inaccurate.

**Against**

The aim of both accounts is to show that God has entered into his creation (the Incarnation); one would, therefore, expect some supernatural content; there are slight differences between the accounts, but they both agree on the essentials.

**Q.2 (a) Describe the characteristics of Jesus' parables. [30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. They are clear, concise and simple in detail, but can yet be confusing; they are based on every day experience; they use images from Jesus' time; they show what God is like and/or point to his Kingdom; their ending is often surprising; they usually have a single main point that Jesus wants to drive home; they were intended to cause a reaction; they are secular and human, yet religious and divine; they show that religion is not something that is apart from life; they allowed Jesus to explain his teaching to his followers while obscuring it from his enemies.

**(b) 'The parables reflect who Jesus was.'  
Asses this statement. [15]**

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

**For**

The parables are 'earthly stories with a heavenly meaning'. They therefore reflect who the earthly Jesus was: a human being who was also God. Their earthly images reflect his human nature, their divine truths reflect his divine nature.

**Against**

The parables are simply ethical teachings; they can be appreciated as such without believing that Jesus is God. Some people believe that Jesus has little to do with them, that they were made up by the early Church for teaching purposes.



**Q.3 (a) Examine the miracle of the healing of the Gadarene Demoniacs in Matthew and the Gerasene Demoniac in Mark. [30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. An exorcism miracle. Gerasa was a city on the eastern bank of the Sea of Galilee. Gadara, a city on the south bank, gave its name to the whole district. In Mark and Luke, there is only one possessed man, in Matthew there are two. However, the basic structure of the story is the same in both versions: Jesus meets the demon-possessed at the shore of the lake; the demons worry that Jesus has come to judge them and ask to be sent into the pigs; Jesus agrees to their request; the pigs run into the lake and drown; the people of the nearby town reject Jesus. The miracle transforms the demon-possessed people into healthy individuals again. The Son of God is portrayed as one who saves people from Satan and makes them whole, physically and spiritually.

**(b) 'Exorcism miracles are not historically authentic.' Assess this statement. [15]**

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

**For**

They presuppose not only the existence of evil spirits but also that such spirits can be miraculously exorcised; both presuppositions are suspect in a scientific age; such stories seem to be aimed at a credulous First Century audience and are designed specifically to present Jesus as God.

**Against**

If we substitute 'mental illness' for 'evil spirits', there is no reason why Jesus could not have cured these people. Moreover, if he really was the Son of God, he would have wanted to show his power over what the onlookers would have seen as the work of Satan. Their response to him seems authentic.

**Q.4 (a) Explain the theological importance of the Resurrection of Jesus. [30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. The Resurrection of Jesus is the cornerstone of Christian doctrine. If the story of Jesus ends with the crucifixion, evil has triumphed. Christians believe that they will be resurrected with Jesus. Paul wrote that if Christ was not raised, all Christian preaching and faith is in vain. The Resurrection is the ultimate demonstration that Jesus is the Son of God, that he has power over life and death, and that he can thus give people eternal life. Paul asserts that God raised Jesus from the dead, that he ascended into heaven and that he will return again at the Last Judgement when the dead will be resurrected. Because of Adam, all people die; because of Christ, all will be made alive.

**(b) 'The New Testament teaches that everyone will be resurrected.' Assess this view. [15]**

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

**For**

There is no doubt that the New Testament teaches that because Jesus has overcome death, his resurrection is available to all. Some, however, believe that some people will be resurrected before others; others that everyone will be resurrected at the same time.

**Against**

Paul does not say how resurrection will be brought about or whether it will happen to all or only to Christian believers. The usual interpretation of New Testament teaching is that while everyone will receive a resurrection body and live forever, not all will receive the resurrection *of life*. Some will receive the resurrection *of condemnation* and live forever in a resurrected body in hell. In this sense, the resurrection of life is reserved for believers.

## RS1/2 CHR - INTRODUCTION TO CHRISTIANITY

To be ready 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) Outline the key beliefs of Christianity [30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. The key beliefs of Christianity include: *the Fall*, the idea that mankind has inherited the sin of Adam and cannot, by its own efforts, save itself; *the Incarnation*, that God became human in the person of Jesus Christ; *the Atonement*, that Jesus, by his death on the cross, ransomed and redeemed humankind; *the Resurrection*, that Jesus was raised from the dead; *the Holy Spirit*, that the spirit of God was poured out on the disciples at the first Pentecost; *the Trinity*, that God is one God, but three Persons, Father (Creator), Son (Redeemer) and Holy Spirit (Sanctifier).

**(b) 'The language of Christian teaching is meaningless today.'  
Assess this view. [15]**

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

**For**

Most people today do not know the meaning of words such as Incarnation, Atonement and Resurrection. Others dismiss them as myths. The idea of a virgin birth and the dead being raised defy logic and are irrelevant in a scientific age.

**Against**

Christian teaching provides us with answers to questions about the meaning of life that science cannot answer. It is an attempt to articulate the human experience of God's grace. In a post-Christian era, where there are many religions and cults, the Christian faith must be shown to be both coherent and intellectually fulfilling.

**Q.2 (a) Explain why Protestant Reformers disagreed on the sacrament of baptism. [30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. The Catholic Church practised infant baptism by sprinkling as a means

- (i) of removing the guilt of Original sin;
- (ii) infusing the sanctifying grace of God and
- (iii) becoming a part of the Church.

While Luther, Calvin and Zwingli agreed, Anabaptists believed that infant baptism was unscriptural because:

- (i) there is no biblical record of infants being baptized;
- (ii) the Greek word *baptizo* means 'to immerse'; therefore baptism should be by immersion;
- (iii) the Bible says that only those who believe may be baptized; baptism must therefore be for those old enough to understand. Moreover, baptism plays no part in salvation itself. This was seen as an attack on the 'salvation by works' theology taught by the Roman Catholic Church.

**(b) 'Anabaptists had no important beliefs other than on baptism.' 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 true that their main disagreement with the Church was on baptism; they were nicknamed Anabaptists ('re-baptizers'), a name that they rejected, claiming that since infant baptism was not authentic, their baptism as adults was in fact their first baptism.

**Against**

Their doctrine of baptism was based on their belief in the authority of the Scriptures. Other important beliefs included liberty of conscience; the separation of church and state; pacifism; nonconformity to the world. Voluntary church membership; the priesthood of all believers.

- Q.3 (a) Explain the different meanings of the Eucharist in the Catholic and Protestant traditions. [30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. Catholics believe in *transubstantiation*, i.e. that the bread and wine of the Eucharist, when they are consecrated by a priest, literally become the body and blood of Christ ('This is my body ... my blood'). This belief makes it necessary for the Eucharist to be celebrated with the utmost solemnity, using ornate vessels and vestments, liturgy, incense and music; the priest is seen as an icon of Christ. Protestant views differ: *consubstantiation*, the belief that the substance of the body and blood of Christ exist alongside the substance of the bread and wine (Lutherans); *virtualism*, the belief that the bread and wine of the Eucharist are efficacious only for God's elect (Calvinists); *memorialism*, the belief that the communion service is merely an act of remembrance (Zwinglians). Because the bread and the wine do not actually become the body and blood of Christ, a Protestant communion service has none of the mystery and magic of a Catholic service.

- (b) 'Protestant views of the Eucharist are more reasonable than Catholic views.' Assess this statement. [15]**

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

**For**

The doctrine of transubstantiation defies logic. It assumes that a priest has the power to 'make his Maker'; Jesus' words are not to be taken literally, but spiritually. Otherwise, one must say that at the Last Supper Christ sat at the table, and was at the same time dead, and in the disciples' mouths.

**Against**

Transubstantiation reflects Roman Catholic faith in the literalness of the words of the Bible. Jesus (God) said: "This *is* my body; this *is* my blood." Roman Catholics take him at his word; since Jesus said it and he is God, he can do it.

- Q.4 (a) Explain how Christian celebrations of Christmas reflect belief in the Incarnation. [30]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. Christians celebrations aim at reflecting the accounts of Jesus' birth in Matthew and Luke. In Matthew an angel appears to Joseph to announce the birth; Jesus is born in Bethlehem and is visited by Wise Men, led by a mysterious star; the slaughter of the infants; the flight to Egypt. In Luke, Mary is informed by the angel Gabriel that she is pregnant by the Holy Spirit; her visit to Elizabeth; the census; Jesus is visited by shepherds and recognised as the Messiah by Simeon and Anna. All this is reflected in Christmas readings, carols, cribs, christingle, cards; Midnight Mass, etc.

- (b) 'Christmas has meaning only for those who believe in the Incarnation.' Assess this view. [15]**

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

**For**

Christians would say that its true meaning is to mark the Incarnation, God becoming flesh in the person of Jesus Christ. It is one of the three main Christian festivals; Christmas services are amongst the best attended in the church year.

**Against**

For some, it has no meaning at all except as a mid-winter break when there seems to be a licence to over-indulge and to over-spend. Some might see it as modern Saturnalia to mark the winter solstice and others as a festival to celebrate family or childhood. There is nothing in the bible that says it should be observed.

**SECTION A: Introduction to Buddhism**

- Q.1 (a) Explain the events surrounding the enlightenment of the Buddha. [30 AO1]**

Expect candidates to **either** give a general answer and refer to his background; the four sights; his renunciation; his life of extreme asceticism and the actual steps of enlightenment under the tree of Bodhgaya or to focus in detail on the actual enlightenment itself – the different watches of the night and what happened in each one.

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

- (b) ‘The enlightenment of the Buddha is the most important event in Buddhism.’ [15 AO2]**  
**Assess this view.**

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

**For**

Without the Buddha’s enlightenment there would be no religion.  
It is the event on which the religion is built.  
It is the goal which all Buddhists strive to reach.  
It was the climax of the Buddha’s life.

**Against**

However other events important in Buddhism – the Buddha’s birth, the Four Sights, his decision to teach.  
Candidates could refer to the relative importance of the Buddha in the Theravada and Mahayana traditions.  
Personal enlightenment more important.

**Q.2 (a) Explain the importance of the Three Jewels to Buddhists. [30 AO1]**

Expect candidates to identify the importance of the three Jewels - Buddha, Dharma and Sangha.

They support Buddhist life.

Three pillars of Buddhism.

Concept of refuge.

**Buddha** - the inspiration of his life as example to Buddhists.

**Dharma** - the inspiration of what he taught - giving guidance through life and the path to enlightenment.

**Sangha** - responsibility for looking after the dharma; to interpret it in their own way.

Responsible for keeping dharma and Buddhist way of life alive.

**(b) 'Buddhists worship the Buddha.' [15 AO2]  
Assess this view.**

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

**For**

Many aspects of Buddhist puja similar to worship.

Shrines dedicated to Buddha - statues of Buddha etc.

Followers show full commitment to Buddha and try to follow his example.

In Mahayana tradition heavenly Buddha's which can be called upon to help - Shakyammuni.

**Against**

Puja is not worship.

Buddha in Theravada tradition is a man who is revered not worshipped.

Buddha as an example - everybody must follow own path to enlightenment.



**Q.3 (a) Examine the nature of the Noble Eightfold Path and its influence on Buddhist lifestyle. [30 AO2]**

Expect candidates to:

Refer that it is the fourth noble truth.

That the path is split into three - panna, sila, Samadhi - wisdom, morality, meditation.

All steps on the path must be worked on at the same time.

Refer to the eight parts - right view, right attitude, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

That it is a guide of how to live the middle way.

To its help in the quest for enlightenment;

That it is the way to overcome dukkah.

That it enables Buddhists to develop in every aspect of their lives.

Max. L5 if both aspects not addressed.

**(b) 'The Noble Eightfold Path is an impossible path to follow.' [15 AO2]**

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

**For**

Expectations of the path are very high.

Its values demand unswerving commitment.

Many of its values rebel against human nature.

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

**Against**

Difficult to follow not impossible - many have succeeded.

Values are attainable with effort.

Guidance and help available to follow the path.

**Q.4 (a) Examine the purpose and practice of meditation in Buddhism. [30 AO1]**

Expect candidates to refer to:

**Purpose of meditation** - is aimed at calming the mind and training it to explore reality as it really is, the nature of dukkha, anicca and anatta and therefore is a tool for enlightenment.

**Practice** - expect reference to different types of meditation - samatha - meditation for peace of mind.

Vipassana - deep meditation - both from Theravada tradition.

Zazen - sitting meditation from Zen Buddhism - a form of Mahayana Buddhism.

Expect candidates to look at the main features of the different types of meditation.

Max. L5 if both aspects not addressed.

**(b) 'Meditation only encourages Buddhists to be self-centred. [15 AO2]  
Assess this view.**

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

**For**

Results in a sense of passivity.

Can be viewed as selfish.

Strengthens the idea of 'self' which is what Buddhists try to avoid.

**Against**

It is the way a Buddhist shows his commitment to his religion.

It is the way a Buddhist understands the true nature of life.

Very important part of the Noble Eightfold Path which is the highway to enlightenment.

It is believed that Nirvana can only be reached through meditation.

Without meditation truly ethical behaviour not possible.

Through meditation Buddhists may become aware of the need to act towards others with care and compassion.

## SECTION B: Introduction to Hinduism

**Q.1 (a) Examine Hindu beliefs about Brahman. [30 AO1]**

Expect candidates to refer to:

The One God/Supreme Being.  
The universal spirit and life force.  
The ultimate source of life/one world soul.  
The supreme godhead.  
Everywhere/the spirit pervading the universe present in all creation.  
Omnipresent/atman.  
Omniscient.  
Brahman takes three main forms - Brahma, Vishnu and Shiva.  
All other gods are different aspects of Brahman.

**(b) 'Hinduism without double is a monotheistic religion.' [15 AO2]  
Assess this view.**

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

Hindus believe God is in all things.

### **For**

All gods to Hinduism are ultimately manifestations of Brahman.  
Worship of any god in Hinduism is really worship of Brahman.

### **Against**

There are hundreds of different gods in Hinduism.  
Many Hindus are devoted to different gods.  
Vaishnavites and Shaivites do not worship the same god.  
Hindus do not worship Brahman but the different gods which are his representations.  
Many have different household gods.

- Q.2 (a) Examine the Hindu notion of varna and how it affects the lives of Hindus. [30 AO1]**

Expect candidates to give background to varna system.

Four varnas - Brahmin, Kshatryas, Vaishyas, Shudras.

Sacrifice of Primal Man.

Dharma associated with varnas.

Endogamous.

Practise commensality.

Varna distinctions in Hindu society today.

Max. L5 is only one aspect covered.

- (b) 'Practices based upon varna create a fair and just society.' [15 AO2]  
Assess this view.**

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

**For**

It gives order and structure to society.

Gives people identity and purpose in life.

People know their duty.

Indian society has functioned successfully on this basis.

**Against**

No free choice in life to follow talents and abilities.

Marriage restrictions.

Occupational restrictions.

Everything depends on status at birth.

**Q.3 (a) Examine the significance of stories associated with Rama and Sita. [30 AO1]**

Expect candidates to refer to:

The importance of the Ramayana.  
The role and importance of avatars.  
Rama as the perfect expression of Vishnu.  
Rama as a symbol of chivalry and virtue.  
Sita as a perfect woman and wife.  
Sita as an example for every young girl in India.  
Sita's devotion and love.

Max. L4 for mere re-telling of stories.

**(b) 'Stories about gods and goddesses have no value in today's world.'  
Assess this view. [15 AO2]**

**For**

Stories are simplistic in modern world.  
Stories because of their nature are less likely to be accepted.  
Stories do not reflect real-life situations.

**Against**

Stories do not have to be taken literally but symbolically.  
They are a colourful way of exemplifying strengths and virtues.  
They are part of Hindu culture and tradition and in that context are as relevant today as they have always been.  
Human nature has not changed and therefore stories are relevant.

**Q.4 (a) Examine the practice of daily worship in the Hindu home. [30 AO1]**

Expect candidates to refer to explain puja as devotional offering at a shrine; worship at shrine in the home.

Candidates may explain what is on the shrine; explanation of steps in puja - awakening of deity with food; welcomed as honoured guest; - strengthens relationship with god; shows devotion to deity; murti help people worship - show qualities of Brahman; reciting of Mantras; shows respect.

**(b) 'Puja is the most important aspect of a Hindu's life.' [15 AO2]  
Assess this view.**

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

**For**

Simple and accessible form of worship.  
Shows daily devotion to deity.  
Daily time spent in presence of deity.  
Shows that deity is important in everyday life.  
Part of religious identity of Hindu.

**Against**

God is in everything.  
All acts are worship.  
Meditation is equally important in Hindu worship.  
Fulfilling the dharma equally important in the life of a Hindu.

## SECTION C: Introduction to Sikhism

### Q.1 (a) Examine Guru Nanak's influence on Sikh beliefs and practices. [30 AO1]

Expect candidates to refer to:

#### **Beliefs:**

Guru Nanak is the founder of Sikhism and Sikh doctrine is essentially that taught by Nanak.

Teaching on God - does not have human destiny and human nature.

Rejection of religious divisions and caste system.

Teaching on equality.

Teaching on the status of women and condemnation of mindless rituals as way of attaining mukrti.

#### **Practices:**

Nanak started congregational worship.

Started the langar.

Influence on structure of the Sikh community.

Influence on worship.

Max. L5 if only one addressed.

### (b) 'The teachings of the Gurus are not relevant today.' [15 AO2]

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

#### **For**

Society is very different now and what happened in the past can be irrelevant.

Today's problems are very different to those faced by the Gurus.

Focusing on the past instead of moving forward can be negative.

Sikhs need to face the challenges of today and the Gurus' teaching are firmly embedding in their historical context.

#### **Against**

The context has changed but human nature remains the same.

Core beliefs about God, the soul etc., still relevant today.

Teaching of the Gurus affirm Sikh identity within the community.

Teaching of the Gurus affirm Sikh values and principles.

God does not change.

Humans still in search of truth and meaning of life.

**Q.2 (a) Explain the role of the Guru Granth Sahib in Sikhism. [30 AO1]**

Expect candidates to refer to:

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

Role in naming ceremonies; rites of passage; worship; formation of doctrine; education.

**(b) 'Human leadership is far more effective than that of a holy book.' [15 AO2]**

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

**For**

A human being can be flexible according to the needs of the time or particular circumstances.

Ambiguities in leadership on particular issues are less likely to arise because of the lack of problem in interpretation.

**Against**

Despite the centrality of the Guru Granth Sahib Sikhism does have human leadership in the form of the authorities in Amritsar and then in the form of the Panth itself which is also considered guru.

Putting authority in the word of God, rather than in fallible human beings was a very wise move.



**Q.3 (a) Examine the founding and role of the Khalsa in Sikhism. [30 AO1]**

Expect candidates to refer to:

**Founding:**

The historical background - context of the founding.  
Festival of Vaishaki - purpose of event in 1699.  
Role of Guru Gobind Singh and Panj Piare.  
The vows taken.

**Role:**

The outward signs of belonging to the Khalsa such as the 5Ks and their meaning.  
Not all Sikhs choose to belong to the Khalsa.  
Different degrees of belonging.  
Affirmation of Sikh identity and brotherhood.

Max. L5 if only one addressed.

**(b) 'Sikh identity can be shown only through the Khalsa.' [15 AO2]  
Assess this view.**

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

**For**

Many items of dress worn for their symbolism and how they affirm religious identity so no-one can deny they are a Sikh.  
Very effective statement of religious identity e.g. wearing of turban.  
Outward sign of the Sikh community.

**Against**

Other ways of showing Sikh identity - worshipping in the Gurdwara;  
celebrating festivals; practice of sewa and langar.  
Best expressed through behaviour in accordance with Sikh values e.g. sewa, honest work, charity etc.

**Q.4 (a) Examine the nature of worship in the Gurdwara.**

**[30 AO1]**

Expect candidates to refer to:

Worship is based around the reading of the Guru Granth sahib.  
Sometimes Dasam Granth is read.  
Explanation of these readings and addresses on matters affecting the community, moral, social and political.  
Singing and music are also important expressions of worship.  
Sharing of karah parshad at end of services symbol of equality.  
Eating in the Langar connects to the worship - unity.  
Ardas prayer.  
Kirtan (devotional singing).

**(b) 'Worshipping in the Gurdwara is the most important Sikh duty.' [15 AO2]  
Assess this view.**

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

**For**

Worshipping in the Gurdwara is a way of safeguarding their history and traditions.

It is a way to affirm religious beliefs.

It is a way of showing that they belong to the Sikh community.

It is a way to express their religious identity.

It includes the duty of sewar and langar.

**Against**

Other duties which are important in Sikhism - celebrating festivals.

Wearing of the 5Ks.

Far more important than festivals and 5Ks are nam japna, kirt karma, vand chhakna, sewa, family responsibilities etc.

## RS1/2 WR - WESTERN RELIGIONS (AS)

### Section A: Introduction to Islam

**Q.1 (a) Examine Muslim teaching on akhirah (the final judgement). [30 AO1]**

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

Fundamental belief in Islam - this life is not all there is.  
This life is a preparation/test for the life to come (2v155).  
Future life depends on performance in this life - this life has purpose.  
Way of life - reaction to good fortune or misfortune - character.  
This life determines future existence.  
Last day - no one knows when - sound of trumpet - resurrection.  
Day of Judgement - man before Allah - book of life - reward the punishment (30v14-16).  
Eternal happiness v punishment.  
Barzakh - period of waiting.  
Allah allows for repentance - messengers to help people.  
Man has a choice of how to live life.  
Importance of jihad.

**(b) 'The most important belief in Islam today is the belief in life after death.' [15 AO2]**

Candidates should debate the centrality of the belief in life after death.

Without belief in life after death - this life is meaningless.  
Influence of ideas about the Day of Judgement on actions today.  
Reward at the end of time.  
Importance of preparation for meeting with Allah.  
Putting the will of Allah into practice.

**On the other hand**

Importance of every day life - the human condition.  
Lifestyle in a secular society.  
Life now central to all things.  
Importance of beliefs and practices in this life.  
Importance of five pillars, ummah, mosque etc.

**Q.2 (a) Examine the significance of the Night of Power. [30 AO1]**

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

Background leading to Night Power - Muhammad's life in Makkah - managing business affairs - solving problems - dealing with crises - involvement with polytheism.

Meditation in Cave Hira on Mt Nur.

During Ramadan 610 CE - Night of Power.

Angelic visit - recite - further revelations.

Beginnings of tauhid - monotheism.

New teachings to people of Makkah - change of life needed.

People converted to new religion - Muhammad as leader.

Persecution.

Hijrah.

Spread of Islam.

**(b) 'It is difficult to use Muhammad as a role model in the 21<sup>st</sup> Century.' [15 AO2]**

Candidates should debate the life of Muhammad as a role model for the 21<sup>st</sup> Century.

Muhammad from a different age.

Today's society is more scientific and technological.

Muhammad was only a messenger.

Muslims need role models within their community e.g. imam, elders, ummah.

Importance of the Qur'an.

**On the other hand**

Muhammad as a good human example - great leader - servant of Allah.

Chosen by Allah.

Strong faith - actions and sayings.

Role model that crosses time and generations.

**Q.3 (a) Examine the Muslim practice of zakah. [30 AO1]**

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

Word 'zakah' means to 'purify' to 'cleanse' from excessive desire or greed.  
It is a duty (not charity) paid on a regular basis - circulation of wealth.  
Zakah money can only be used for certain purposes e.g. poor, travellers, to free captives, for conversions to Islam, collectors etc. (9v60).  
No shame in receiving zakah - all wealth belongs to Allah.  
It is a religious duty and a sign of submission.  
No specified amount to be given (2v215) - test of honesty and sincerity.  
Zakah at the Ids.  
Importance of the ummah.  
Sadaqah.

**(b) 'A Muslim cannot be truly religious and rich.' [15 AO2]**

Candidates should debate the issues of wealth for Muslims.

Religious life should not be distracted by wealth.  
Wealth can complicate lifestyle.  
Life in a secular society - pressures.  
Material world.  
Success often measured in terms of wealth, salary etc.  
Sometimes difficult to focus on spirituality etc.

**On the other hand**

Wealth can bring comfort.  
More opportunity to help others.  
Giving more zakah.  
Going on pilgrimage.  
Not having to rely on others to survive.  
Security that wealth can bring.

**Q.4 (a) Examine Muslim beliefs and practices in relation to halal and haram.**  
**[30 AO1]**

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

Halal - allowed - clean (5v4).  
fard (obligatory e.g. pillars).  
mandub (recommended e.g. dua prayers).  
mubah (permitted because nothing is said about them e.g. watching t.v.)  
Haram - forbidden - unclear - pork (2v172).  
makruh (disapproved but not punished e.g. divorce).  
haram (forbidden actions punished by law and Allah).

Eating as a religious discipline.

Food preparation - animal killing - no blood.

Halal shops.

If halal food is not available, Muslims may eat what is available (2v173).

Behaviour categorised as halal or haram.

Alcohol and drugs are haram - they lead to wrong doing.

In dress and lifestyle - Islam demands modesty.

Max. L5 if only one area covered.

**(b) 'Modesty in dress and lifestyle are essential for the survival of Islam.'**  
**[15 AO2]**

Candidates should debate the importance of dress and lifestyle for the survival of Islam today.

Muslim clothing and lifestyle should reflect modesty and decency (7v26).

Upholding religious traditions - central for survival of the religion.

Importance of identity and culture - setting example.

Reflection of religious beliefs - statements.

Clashes with other cultures - mixing with non-Muslims.

Acceptance.

**On the other hand**

Is clothing really important? Does it matter what people wear?

Clothing and practices can cause discrimination and prejudice.

Are sawm and salah really necessary?

Does it matter what other groups think?

Change with the times and cultures.

## Section B: Introduction to Judaism

### Q.1 (a) Examine the role of Abraham in Judaism. [30 AO1]

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

Abraham as an historical figure - the Hebrew (Gen.14v13) first use of Hebrew in O.T.).

Abraham taught belief in one god - monotheism.

Beginning of Judaism.

Obedience to God - migration to Canaan - act of faith.

God's promise to Abraham - great nation - own land (Gen. 12v1).

Covenant of faith.

Covenant of circumcision.

Promise of son.

Beginning of new order.

Story of sacrifice of Isaac.

Abraham - father of the nation - 'our father Abraham'.

### (b) 'Stories about Abraham are not important for Judaism today.' [15 AO2]

Candidates should debate the relevance of stories about Abraham for Judaism today.

Importance of living life in changing times.

Judaism needs to move forward.

Impact of Reform Judaism.

Changing role of religion in society.

Validity of ancient stories - their purpose.

Stories to explain specific events in history.

Stories - myths - legends etc.

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

Abraham as the founder of Judaism - basis of tradition.

Man of great faith - obedience to God - model for Jews today.

Importance of covenant of circumcision.

Importance of tradition in Judaism.

Reliving history through past events.

Strength of founders drives Judaism forward.

**Q.2 (a) Examine the observance of mitzvot in the Jewish home. [30 AO1]**

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

Two main categories of mitzvot:

**Ritual** - ceremonies and rites of Jewish life, e.g. observing Shabbat, festivals, eating kosher food and participating in public worship.

**Ethical** - standards of behaviour - moral issues, e.g. honouring parents, not stealing, dealing honestly with other people.

Mitzvot are obligations, commands.

Laws relating to keeping a Jewish home and lifestyle - meat and milk.

Kosher kitchen and food rules.

Dietary laws based on Torah.

Shechitah rule.

Mezuzah.

Clothing.

Purpose of mitzvot is to discipline people towards the holiness of a covenant people.

**(b) 'Diversity of practice within Judaism suggests that it is not a strong faith' [15 AO2]**

Candidates should debate the diversity of practice within Judaism.

Diversity does not necessarily mean weakness.

Wide variety of mitzvot observance.

Reform Jews originally rejected kashrut.

Many Jews accept the spirit of kashrut but not the rules - are they still good Jews?

Orthodox Jews strictly follow kashrut.

Mitzvot cover every area of life - right belief and practice based on the tradition of the Torah and Talmud.

Human aspect of Judaism - living in a secular society.

**On the other hand**

Strict observance enhances the religion.

Change to suit contemporary life style.

What is a 'true Jew'?

Strength of Judaism lies in its survival and traditions.

Is it possible to keep all mitzvot.

Are all mitzvot directly from God?

Importance of synagogue/Torah.

Beliefs more important than practice.



**Q.3 (a) Examine the relationship between practices and beliefs at Yom Kippur. [30 AO1]**

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

**Practice**

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

**Beliefs**

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

**(b) 'Yom Kippur is the only festival where Jews come close to God.' [15 AO2]**

Candidates should debate the importance of Yom Kippur.

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

**On the other hand**

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

**Q.4 (a) Examine Jewish beliefs and practices in relation to death. [30 AO1]**

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

**Beliefs**

Funeral and burial should take place as soon as possible after death.  
Soul immediately returns to God.  
Body returned to dust - no cremation - body treated with respect.  
Body not to be the object of mournful veneration.  
Physical cleansing.  
Ritual purification.  
Honour and dignity.

**Practices**

Some expectations to 24 hour burial rule - Shabbat - holy days.  
Role of Chevrah Kadesha (holy burial society).  
Preparation of body for burial (Tahara).  
Shrouds (Tachrican).  
Casket (Aron).  
Simple funeral service.  
Official mourners.  
Mourning - tearing of garments - tearing of heart.  
Kaddish - prayer of mourning.  
Shiva - intense period of mourning for close relatives - seven days - sitting in low chairs, mirrors covered, no music, burning candle.  
Shloshim - thirty day period of mourning.

Max. L5 if only one area covered.

**(b) 'Observing traditional life cycle rituals is essential for maintaining Jewish identity.' [15 AO2]**

Candidates should debate the importance of life cycle rituals in Judaism.

Central occasions in family life - Jewish culture.  
Giving expression to personal feelings.  
Fulfilling of scripture - mitzvoth.  
Traditions - Jewish identity.  
Generation to generation.  
Transitional stages in Judaism.

**On the other hand**

Other aspects of Judaism essential.  
Shabbat observance.  
Synagogue worship.  
Festival observance.  
Kosher.  
Torah study.



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