



GCE MARKING SCHEME

RELIGIOUS STUDIES AS/Advanced

SUMMER 2014

INTRODUCTION

The marking schemes which follow were those used by WJEC for the Summer 2014 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

R1/2 CS - INTRODUCTION TO RELIGION IN CONTEMPORARY SOCIETY

Mark Scheme - Summer 2014

Q.1 (a) Examine the arguments in favour of euthanasia [A01 30]

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

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

**(b) 'It is wrong to assist the death of someone who wants to die.'
Assess this view. [A02 15]**

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

In Favour:

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

Against:

- Helping to relieve suffering can be the most loving thing to do.
- Gives a dignified death.
- Stewardship and need to honour father and mother (Exodus 20:12).
- We put sick animals to sleep, why not humans?
- Ends unnecessary suffering.
- Allows person freedom of choice regarding timing of their death.

Q.2 (a) Examine the way in which religious belief and practice are portrayed in *The Simpsons*. [A01 30]

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

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

- Many characters are religious believers.
- A number of different faiths and communities are represented.
- Sometimes beliefs are ridiculed.
- God sometimes appears and talks with Homer.
- Characters are often seen to pray and worship.
- Some religious stereotyping of extremist or fundamentalist views.
- A number of scenes take place in church or place of worship.
- Congregation seldom participate.
- Episodes have focussed around Roman Catholicism, Judaism, Buddhism and Hinduism.

Expect some organised analysis as well as examples to get beyond L5.

(b) 'Television does not portray religious concepts effectively.' Assess this view. [A02 15]

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

In Favour:

- Television often uses stereotypes religious characters.
- Some programmes are ineffective because they use outdated religious concepts.
- Television programmes can be ineffective if they are insensitive or sensationalist.
- Complaints from faith communities over misrepresentation.
- Television is passive - audience does not participate or respond actively.
- Television tends to focus on visual practiced and is not always effective at showing concepts.

Against:

- Religious values and concepts are effectively shown in specialist programmes such as *'Songs of Praise'* and *'The Heaven and Earth Show'*.
- Such programmes have been successful for many years as effective mediums for conveying religious issues.
- Documentaries and specific channels have been effective when dedicated to the examination of religious concepts.
- TV evangelism promotes understanding of religious values and concepts and is effective in attracting large audiences.
- Information Broadcasting Code offers guidelines on need for responsibility, openness, honesty, and requirement to be non-exploitive.

Q.3 Either: Fundamentalism

- (a) Explain the main characteristics of fundamentalism. [A01 30]**

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

- Reaction to the marginalisation of religion.
- Selectivity of sacred text.
- Moral dualism - a black - and - white view of right and wrong.
- Absolute certainty of belief.
- Millennialism and the coming of the Messiah.
- Belief that members are part of God's elect.
- Sharp boundaries between the saved and unsaved.
- Authoritarian and charismatic leadership.

- (b) 'The strengths of fundamentalism are greater than its weakness.' Assess this view. [A02 15]**

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

In Favour:

- Strong Convictions and response to religious teaching and doctrine.
- Unshakeable faith and sincere belief.
- Strong sense of community striving together.
- Believers live by solid moral values.
- Increasing influence of fundamentalism in UK.

Against:

- Brings religious intolerance and arrogance into society.
- Can lead to public anger against those who disagree.
- Believers are reluctant to listen and change.
- Fundamentalist groups tend to have dominating male leadership and ignore female leadership qualities.
- Fundamentalist exclusive claims to truth can lead to public perception of intolerance.

Candidates should offer clear assessment of the relative strengths and weakness to get beyond L5.

OR: New Religious Movements

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

(a) Explain the main characteristics of New Religious Movements. [A01 30]

- Some NRMs reject secular society's values.
- Some NRMs are authoritarian in belief and behaviour.
- For some NRMs membership demands total commitment.
- Many members of NRMs regard themselves as belonging to the only true religion.
- Many NRMs campaign against loss of dynamism in mainstream religion.
- Some members of NRMs feel rejection by mainstream religious believers.
- A few NRMs believe that they have secret knowledge given to them by God alone.
- In some NRMs, members recruited by conversion and strictly controlled.
- Some NRMs have a charismatic leadership - no paid clergy.
- Some NRMs have emphasis on Judgement / Second Coming.
- A number of NRMs favour intense worship.

(b) The most significant cause in the rise of the New Religious Movement is social change.

Assess this View

[A02 15]

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

In Favour

- Public disillusionment with traditional religion.
- Fast recruiting of new members from poor and socially deprived, who are losing out in social change.
- Traditional churches in decline - lack of moral authority and social cohesion.
- NRMs make more use of technology and internet / social networks.
- NRMs have more appeal to young people and socially disadvantaged.

Against

- They are not really religious movements deriving from social change, but protest groups which depend on having something to protest about.
- NRMs have had no real impact on middle class or mainstream traditional religious believers.
- NRMs are not caused by social change but by charismatic preachers.
- NRMs appeal to people looking for a rigid moral structure and clear set of religious beliefs.

Q.4 (a) Outline the reasons why Freud regards religious belief as an illusion. [A01 30]

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

- Freud claimed that religion is a function of human mind.
- It causes people to perform meaningless rituals.
- Human mind is full of unconscious material.
- Religion stem from desire to control unconscious feelings.
- Religion fulfils unconscious wishes to be safe, protected and loved.
- Unconscious mind seeks to come to terms with pressure and repressed memories need to be faced.
- Oedipus complex - fulfils unconscious need for male god figure.
- Religion is illusion because God is simply the projected contents of the unconscious mind - fear, guilt, desire.
- Belief in God is an illusion which prevents humans developing full mental maturity and personal autonomy.

(b) 'Freud's explanation of religious belief as a form of mental illness is not valid'. Assess this view [A02 15]

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

In Favour:

- Freud admits religious belief may help all people to become more balanced.
- Freud accepts that religious belief can stimulate creativity and imagination.
- No verifiable / empirical evidence that religion is linked to mental illness.
- Religious believers tend to be less, not more neurotic than non-believers.
- Religious rituals can add to spiritual growth in all people.
- Religion is more than ritual actions.
- Religious believers claim religion is about facing harsh reality.

Against:

- All humans seen to seek comfort and protection.
- This is regression, not maturity.
- Freud is strongly arguing from psychoanalysis.
- Religious activities resemble the actions of a neurotic person - rituals, repeated unnecessary actions.
- This shows weakness and lack of mental maturity.
- Neurotic and anxious behaviour are mirrored in religious beliefs about sin, judgement and punishment.

GCE RELIGIOUS STUDIES

RS1/2 - AN INTRODUCTION TO RELIGION AND ETHICS

MARK SCHEME - SUMMER 2014

- Q.1 (a) Outline Aquinas' version of the theory known as 'Natural Law' [A01 30]**

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

For Aquinas the highest good is rational understanding / following God's final purpose. God created everything for and with a purpose. He believed in absolute morality - clearly defined and universally applied moral rules; not consequentialist. Aquinas identified four levels of law - eternal, divine, natural and human. The purpose of human life is outlined in the five primary precepts which are developed in the secondary precepts. The communal nature of human life just as important as freedom / dignity of individual. He outlined three revealed virtues (faith, hope and charity), four cardinal virtues (prudence, justice, fortitude and temperance), which help humans get closer to our ideal human nature. He also identified differences between interior / exterior acts and real / apparent goods.

- (b) 'Natural Law's absolutist approach to ethics promotes justice.' Assess this view. [A02 15]**

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

Agree.

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

Disagree.

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

Q.2 (a) Outline Fletcher's Situation Ethics.

[A01 30]

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

Situation Ethics is a relativistic, teleological and consequentialist theory. It is based on a single principle of agape, self sacrificial love. Loving actions are determined by individual circumstances and it rejects both legalistic rules and antinomianism but follows a 'middle way' between the two. It consists of four working principles - pragmatism, relativism, positivism, personalism and six fundamental principles - love alone is good, love is the only norm, love and justice are the same, love wills the good of others regardless of feeling, loving end justifies the means and decide situationally not prescriptively.

**(b) 'Situation Ethics works.'
Agree and disagree.**

[A02 15]

Agree

- 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 well-being.
- Situation Ethics allows people the individual freedom to make decisions for themselves which many people nowadays prefer to the prescriptive / legalistic approach.
- Situation Ethics as a relativistic theory is flexible and practical. 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 other regards as being wrong for the better outcome, for example lying to save a person's life.

Disagree

- 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' relativistic approach. Some people would argue that certain actions are 'right' or 'wrong' in themselves and you cannot use relativism or consequentialism to argue against this. Some Christians would, for example, say that the Ten Commandments teach us that 'murder is always wrong'
- Relativism gives too much freedom to the individual to decide what action to take. Humans are prone to making mistakes or being influenced by personal gain rather than love.

Q.3 (a) Explain Bentham's 'Principle of Utility.' [A01 30]

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

The 'Principle of Utility' or 'usefulness' states you aim to achieve "the greatest happiness for the greatest number". The emphasis is on consequences of an act and not simply on the act itself. Bentham used the Hedonic calculus to measure pleasure, it contains seven criteria - Intensity, Duration, Certainty, Extent, Richness, Remoteness and Purity. You use the Hedonic calculus to measure the pleasure / pain produced in these areas. Bentham was concerned with the quantity of the pleasure produced, but not the quality.

(b) 'Utilitarianism is compatible with a religious approach to ethics.'
Assess this view. [A02 15]

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

Agree

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

Disagree

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

- Q.4 (a) Examine the religious principles involved in the teaching of one religion on sex outside of marriage. [A01 30]**

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

Only material from **ONE** religion to be credited.

Candidates are likely to refer to sex before marriage and adultery in their response to this question, but answers which refer to gay / lesbian sex are also acceptable.

Candidates are likely to refer to issues such as traditional attitudes to sex outside marriage based on religious teachings, various form of religious authority, religious concepts, as well as the use of reason and conscience, etc. For example, sex is a gift from God and should be kept within the marriage bond, gay / lesbian sex appearing to be condemned in sacred writings, sex outside marriage is irresponsible as it could lead to unwanted pregnancy, it is wrong to use people as sex objects, could lead to STIs, could lead to a breakdown of the traditional family unit and society, etc.

- (b) 'Religious responses towards sex outside of marriage are no longer relevant' Assess this view. [A02 15]**

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

Agree.

- Many people in society believe if you love someone you should be allowed to express your love for them before / outside marriage and do not agree with the religious views that sex should only take place within marriage.
- The relativistic approach taken by those who follow Utilitarianism or Situation Ethics in society allows them to consider the situation they find themselves in and make a decision based on this.
- Many within society are now agnostic or atheist and therefore do not regard religious responses to these issues being important.
- The fact that 40% of children are now born out of wedlock suggests that the statement is true.

Disagree.

- Waiting until you are married to have sex demonstrates a level of commitment and that you recognise the intrinsic worth of marriage (1 Corinthians)
- Some people prefer the prescriptive absolutist / deontological approach to ethics that many religions take on this issue.
- Even some humanist would argue that sexual promiscuity in the last fifty years has had a negative effect on the traditional family unit and on society.
- Ensuring sex only takes place within marriage means that children are brought up within a stable environment.

GCE RELIGIOUS STUDIES

RS1/2 - AN INTRODUCTION TO PHILOSOPHY OF RELIGION

MARK SCHEME - SUMMER 2014

- Q.1 (a) Explain how the existence of God may be proved by cosmological arguments. [A01 30]**

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

Answers must be structured to reflect how each of the following may prove the existence of God: Plato - necessity of self- moved mover; Aristotle - First mover; First three of Aquinas' 'Five Ways'

- 1 Motion/change - unmoved mover, including concept of 'efficient cause'.
- 2 Cause - first / uncaused cause.
- 3 Contingency - uncreated / non-contingent / Necessary being.

Reference may also be made to Copleston's development of this argument. Kalam version (First cause, concepts of infinity, personal creator); Leibniz's Principle of Sufficient Reason; etc.

- (b) 'Cosmological arguments are unable to establish God's existence' Assess this view. [A02 15]**

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

Unable to establish: possibility of infinite regression; 'Big Bang'; plurality of causes; causes not necessarily the God of Classic Theism; debate about cause / effect, self-change and contingency / non-contingency (eg 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

Can establish: 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), ie God is cause of universe; part of cumulative case, etc.

Some range of arguments necessary for marks above L5.

- Q.2 (a) Explain the main challenges to the teleological argument for the existence of God. [A01 30]**

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

Challenges against teleological argument from: Science - including reference to Darwin and Dawkins; The existence of evil (eg random purposeless suffering), design defects in natural world (eg natural disasters, food chain) as evidence against benevolently designed world; The arguments of Hume (team of gods, apprentice god, analogy of machine unsound etc.), Kant's argument that design only apparent - order and result not evidence of intention; etc.

- (b) 'The teleological argument for God's existence is not persuasive.' [A02 15]**

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

Not persuasive: 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 'leaky bucket' argument; etc

Persuasive: Based on observation of apparent design, order and purpose in the universe (*a posteriori*); Anthropic principle closely related to scientific methodologies; Mitchell and Swinburne use the teleological argument as part of cumulative case for the existence of God; Tennant's Aesthetic argument challenges concepts of 'survival of the fittest'; Swinburne's probability argument (universe so complex design more probable than random), etc.

- Q.3 (a) Explain the particular problems caused for religious believers by animal, innocent and immense suffering. [A01 30]**

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

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

Expect each idea to be supported with appropriate examples for level 6 or 7.

- (b) 'The Augustinian theodicy provides an adequate explanation for animal, innocent and immense suffering.' Assess this view. [A02 15]**

Provides adequate explanation: (Each of the following points should be linked to at least one of the three identified types of suffering.) 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.

Fails to provide adequate explanation: (Each of the following points should be linked to at least one of the three identified types of suffering.) Criticisms of Augustinian theodicy based on concepts relating to logical, scientific and moral error. Concept of hell as part of the 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 human being 'seminally present' in Adam; failure to justify 'innocent' and animal suffering; evil not merely absence of good but real entity, etc.

- Q.4 (a) Explain how one religious mystic has shown mysticism in practice. [A01 30]**

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

Expect suitable reference to be made to a religious mystic and how they have shown mysticism in practice. 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. Merely restating biographical details of the mystic should not be given credit beyond level 3.

- (b) 'Mystical experiences remain valuable even when challenged by those that doubt their authenticity.' Assess this view. [A02 15]**

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

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

Do not remain valuable: 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

GCE RELIGIOUS STUDIES

RS1/2 BS - INTRODUCTION TO BIBLICAL STUDIES

Mark Scheme - Summer 2014

Section A: Introduction to the Old Testament

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

Q.1 (a) Examine the purpose of the Genesis stories of:

- **Creation (chapter 1)**
- **Adam and Eve**
- **The Tower of Babel**

[AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Myths are stories about divine beings that express truth in a fictional form or try to make sense of nature so that people can cope with it. Myths in Genesis include the creation story (1-2-3), the Eden narrative (chapter 3) and the Babel pericope (11-9). The first is an attempt to explain how the cosmos came into being; it reflects the Mesopotamian myth of Enuma Elish. The second deals with the presence of evil and suffering in the world; Adam and Eve are expelled from Eden (cf. the Mesopotamian Dilmun). The third tries to explain why people speak different languages and was probably influenced by the Etemenanki ziggurat in Babylon.

(b) 'The stories in Genesis are literally true'.

Assess this view.

[AO2 15]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* No one (not even Jesus) doubted Genesis' reliability as history until a few centuries ago. If the Bible is the Word of God, it must be true. If we doubt Genesis, why should we believe the rest of Bible? *Against:* We live in a scientific age which refutes any suggestion that the cosmos was created in 6 days, that woman was made out of man's ribs etc. Genesis maintains that the universe is just over 6000 years old; according to physics, the Big Bang occurred 13.7 billion years ago. Myths and legends do not purport to be scientific accounts but give a theological view of our relationship with God.

Q.2 (a) Explain why the date of the Exodus is disputed. [AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. The Hebrews are said to have worked building the city of Rameses, which was rebuilt during the reign of Rameses II (1305 – 1290 BCE). Exodus 12:40 says that they spent 430 years in Egypt. If they came there during the Semitic Hyksos dynasty (c.1700 BCE), then that gives a date for the exodus before 1290. However, there is no documentary or archaeological evidence that Rameses II had to deal with the mass escape of Hebrew slaves. I Kings 6:1 gives a period of 480 years between the exodus and the fourth year of Solomon's reign; Solomon ascended the throne around 961 BC, which would make the fourth year of his reign about 957 BC. Working backward from this date we arrive at a date around 1440 BC for the exodus. However, if 480 stands for 12 generations (12 x 40), and if a generation is nearer 25 years than 40 years (12 x 25 = 300), then 300 years from 957 BCE takes us to 1257 BCE.

(b) 'The biblical account of the route of the Exodus is greatly exaggerated.' Assess this statement. [AO2 15]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* According to the Bible, the Hebrews travelled from Rameses via Succoth and Etham and camped near a sea that barred their way and where the Egyptians caught up with them. The sea is traditionally identified as the Red Sea, but there are three objections: (i) the Red Sea would be too deep to negotiate; (ii) it is so far south of Rameses that the Egyptians, travelling in 600 chariots, would have overtaken the fugitives much earlier; (iii) the Bible refers not to the Red Sea but to the Sea of Reeds (yam suph), which has been identified as Lake Timsah, north of the Gulf of Suez. *Against:* The Exodus, especially the crossing of the Red Sea, was a miracle, and is hailed as such throughout the rest of the Old Testament. If we dismiss this miracle, we must dismiss all biblical miracles. Whether historically accurate or not, the story is true because it speaks of oppression, deliverance and God's commitment to freedom and justice.

Q.3 (a) Examine the covenant with Abraham. [AO1 30]

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

- (b) 'Some Old Testament covenants are more important than others.'**
Assess this view. [AO2 15]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* The covenants with Abraham (the promise of land and progeny) and Moses (the promise of God's fidelity if the people remain faithful) are still relevant in Judaism. The covenant with Noah had no such effect, while the covenant with David (the promise of a perpetual dynasty) seems to have ended with Exile. *Against:* The Noahic covenant applies to the whole human race, a reminder that God has made a covenant of grace with all mankind; in that sense, it is more important than the three other covenants which are made only with the people of Israel. The Davidic covenant was reinterpreted in a messianic way during the Exile and still has a resonance for Jews and Christians.

- Q.4 (a) Examine the successes and failures of Solomon as king.** [AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Solomon inherited a large, stable kingdom; his enemies were weak; he secured his position by increasing the size of the army and establishing a number of military bases; he increased foreign trade, made political alliances; increased the wealth of Israel, and embarked on a vast building programme, including the Temple in Jerusalem; however, he failed to understand the importance of the old tribal loyalties; allowed the worship of foreign gods and imposed taxes and forced labour.

- (b) 'Israelites disliked monarchy.'**
Assess this statement. [AO2 15]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* Israel did not have a monarchy until c.1000 BCE. Before that, the tribes were more or less independent, but in times of crisis would unite under 'judges' chosen by God. Faced by more frequent attacks, the people demanded a king, but by becoming 'like the nations', they denied their special relationship with God. The prophet Samuel warned them of the dangers, but finally gave in to their demands. The united monarchy lasted only until the death of Solomon. *Against:* Some kings were very successful. Saul was a military success. Solomon is famous for his wisdom. The ideal king is clearly David, whose obedience to God was rewarded with the promise that his descendants would rule in Jerusalem for ever. However, the biblical portrait of David may have been the work of biased court historians.

Introduction to Biblical Studies

Section B: Introduction to the New Testament

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

Q.1 (a) Examine the key features of Matthew's Birth Narrative of Jesus (Matthew 1 – 2) [AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. The account includes: the appearance of an unnamed 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 (from Isaiah, Micah, 2 Samuel, Jeremiah, Hosea and Judges), which seem to suggest that the account is aimed at a Jewish audience. Reference to supernatural elements (e.g. the angel, the star, the Virgin Birth) show Matthew's conviction that Jesus is the Son of God. The narrative attempts to express the doctrine of the Incarnation.

(b) 'Matthew's account of Jesus' birth is unacceptable today.'

Assess this view. [AO2 15]

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

For:

The supernatural elements in the account certainly look like myths; there are several instances of mythological heroes being born to virgins and the birth of several notable people in the ancient world was heralded by the alleged appearance of a star; some scholars have called for the gospels to be demythologised.

Against:

What is important in the account is God's entry into his creation, the Incarnation; Matthew presents this in an imaginative way; if Jesus is God, one would expect supernatural elements at his birth.

Q.2 (a) Explain the main themes of Jesus' parables. [AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *The Kingdom of God* or the *Kingdom of Heaven*. The Kingdom has a present and future setting; it is a dynamic but inconspicuous activity; while its growth is guaranteed, its success has certain limitations; its value is incomparable, though not obvious to all; it demands repentance and obedience; it promises forgiveness and joy. *God's grace*: God's favour to those who deserve nothing but condemnation; the divine initiative demands a human response, which varies. *The cost of discipleship*. *Judgement*.

(b) 'Jesus did not deliver the parables as we know them.'

Assess this statement.

[AO2 15]

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

For:

Some scholars have suggested that the gospel writers produced stories to suit the practical needs of the church. Short, cryptic sayings of Jesus were embellished into lengthy stories, e.g. the Parable of the Sower. The parables, therefore, reflect the *kerygma*.

Against:

The early church could not have invented the parables as there were eyewitnesses who would know that they were fabrications; if it invented the parables, what else did it invent? If the parables are not the words of Jesus, what authority do they have?

Q.3 (a) Examine the miracle of raising the Widow's Son at Nain. [AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. A miracle recorded only in Luke's gospel. Key features include: there is a large number of witnesses; Jesus 'has compassion' on the widow, who has been left with no-one to support her; the miracle is performed through touch and a word of command; the dead man is resuscitated; the witnesses glorify God and, indirectly at least, realise who Jesus is – 'God has visited his people'. There is no mention here of the need for faith, but the miracle shows Jesus' absolute power over death.

(b) 'The accounts of his miracles deter people from believing in Jesus.'

Assess this statement.

[AO2 15]

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

For:

They are the least believable aspect of Jesus' ministry and may deter some people from becoming Christians. They may have been made up by the early church to prove that Jesus is God. The call for demythologisation. Jesus' life and teaching are far more important.

Against:

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

Q.4 (a) Outline the main differences between the biblical accounts of the crucifixion. [AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Fine detail will not be expected. Matthew alone mentions the tombs/saints incidents; Luke alone was the 'Father, forgive them' and the 'Father, into your hands' sayings, the stories of the forgiven robber and the repentant multitude; John alone mentions the inscription by Pilate, the quibbling among the soldiers, the Mary/John incident at the foot of the cross, the piercing of Jesus' side, the 'I thirst' and 'it is finished sayings. In the Synoptics, Jesus is buried by Joseph of Arimathea; in John, by Joseph of Arimathea and Nicodemus. All the gospels agree on the essentials.

(b) 'The crucifixion has no importance except for Christian believers.'

Assess this view. [AO2 15]

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

For:

For Christians, the crucifixion is the means of Atonement. There are several theories, e.g. the penal substitution theory, which asserts that Jesus took upon himself the punishment for humanity's sins; the moral influence theory, which sees the crucifixion as martyrdom; the Christus Victor theory, which holds that Jesus defeated Satan and death and rose victorious. The crucifixion leads to the resurrection.

Against:

It is the most reliable historical fact about Jesus. It illustrates the cruelties of ancient civilisations and imperial powers. Even those who are not Christians are appalled at the abuse of a good man.

GCE RELIGIOUS STUDIES
RS1/2 CHR - INTRODUCTION TO CHRISTIANITY
Mark Scheme - Summer 2014

To be 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 Christians believe about the Resurrection. [AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. The raising of Jesus from the dead, which has made possible a general resurrection for all believers. It implies a resumption of life in both body and soul. Because it is the main proof of Christ's divinity, it has a greater dogmatic importance than any other event in the story of his work: it shows God's justice; it completed the process of human salvation and redemption; it is a guarantee of eternal life.

(b) 'The crucifixion of Jesus shows that the Christian God is a cruel God.' Assess this view. [AO2 15]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For* It shows God as both tyrannical and unjust. He seems to punish his only Son for the sins committed by others. What justice is there in punishing the innocent and letting the guilty go free? *Against:* If Jesus was actually God, then God came to accept the punishment upon himself; there is no greater love than this. Moreover, the crucifixion is not the end ; Jesus is resurrected, making eternal life possible for all. This shows God's love for humankind.

Q.2 (a) Explain why the Protestant Reformers disagreed with Roman Catholic Church on religious authority. [AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Throughout the Middle Ages the Roman Catholic Church was the only source of religious authority in the west. Its priests baptised infants, administered the sacraments and buried the dead, and they alone had the power to consecrate bread and wine into the body and blood of Christ. The Pope's interpretation of scripture was undisputed. Many of the Reformers were scholars, who refused to accept any second-hand authority. Luther's attempt to discover the basis of tradition led him to proclaim that religious authority should be founded on scripture alone. His doctrine of salvation through faith meant that there was no need for the offices of a priest; the priesthood of all believers; the translation of the scriptures; the attempt to return to the purity of the early church; Calvin's theocracy in Geneva; the Anabaptist attempt to dispense with clerical hierarchy.

(b) 'The Protestant Reformation was concerned only with theology.' Assess this statement. [AO2 15]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* Luther inspired several other theologians who took advantage of the spirit of the Renaissance to challenge the religious teachings of Rome e.g. on the eucharist and baptism. At root the Reformation was a matter of rediscovering the scriptures and God's grace. The reformers were evangelicals. *Against:* Luther's message held great appeal for various groups and was used for political purposes. Many Western European rulers resented the political power held by the Pope and many northern merchants did not like paying heavy taxes to the Catholic Church. The Augsburg Confession of 1530 established secular government in Germany. The Anabaptist movement taught that the church should be separated from the state.

Q.3 (a) Examine Protestant understanding of the eucharist. [AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Protestants do not believe in transubstantiation, but otherwise have no agreed view of the eucharist. Lutherans and Calvinists share a belief in the real presence, but Lutherans believe in consubstantiation, Calvinists in virtualism. Memorialists deny the real presence and see the eucharist mere as a memorial. Because the elements do not actually become the body and blood of Christ, the Protestant eucharist is celebrated with simplicity. It is called Holy Communion or the Lord's Supper. It may not be the main service; the emphasis on salvation through faith means that what is essential is receiving the Word of God.

**(b) 'Protestants have devalued the eucharist.'
Assess this statement. [AO2 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* They ignore Jesus' words ('This is my body...my blood'); they have removed much of the rite's solemnity, beauty and mystery; they see preaching the word as more valuable; even small children are now allowed to take communion; the priest's role has been diminished; some new trends in Protestant worship do not celebrate the eucharist at all. *Against:* Jesus' words are not to be taken literally; the Protestant celebration attempts to recreate the purity of early Christianity; the less frequent use was designed to enhance the eucharist's importance; lay people have a part to play. However the sacrament is administered, it is a source of comfort for Christians. Protestants share with the Catholic and Orthodox Church a sense of the sanctity of the eucharist, and it is more frequently administered today.

Q.4 (a) Explain why Christians celebrate Christmas, Good Friday and Easter. [AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *Christmas:* the birth of Christ; Incarnation; God becoming flesh; *Good Friday:* the crucifixion; Atonement; reconciliation with God; *Easter* Christ is raised from the dead; Resurrection; the hope of eternal life. Expect some reference to the biblical accounts and to ways of celebrating. All three must be included for marks above L5.

**(b) 'People today have no idea what the Christian festivals mean.'
Assess this view. [AO2 15]**

Candidates are likely to include some or all of the following, but other relevant points will be credited. *For:* Christmas consumerism and secular customs; Good Friday is a Bank Holiday, but many people have no idea why; Easter is celebrated as a spring festival heralding the rebirth of nature. *Against:* Most people know what Christmas is about and are willing to join in carol-singing and charity fund-raising; Christmas and Easter services are still popular; Christians still observe the solemnity of Good Friday and the joy of Easter; the festivals' evangelistic opportunities.

GCE RELIGIOUS STUDIES

RS1/2 - AN INTRODUCTION TO EASTERN RELIGIONS

Mark Scheme - Summer 2014

SECTION A: INTRODUCTION TO BUDDHISM.

Q.1 (a) Examine the social and religious background of the Buddha. [A01 30]

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

Candidates could interpret the question in two ways. Either interpretation or a mixture of both can achieve full marks:

Examination of the events in his life which led to his enlightenment:

- The Birth Stories - which show his importance and the prophecy concerning his future.
- The Four Sights - which ultimately led him to the three marks of existence
- The Renunciation - realising that life in the palace was an illusion; his commitment to the quest for enlightenment.
- The Ascetic Lifestyle - the rejection of extremes.
- The Enlightenment - seeing the nature of life.

Examination of the background he was brought up in.

- Vedic religion.
- Period of different religious teaching competing with each other.
- Some established teachings.
- The soul as being eternal.
- Reincarnation.
- Class and caste system.
- Duty.
- Renunciation.

**(b) 'There was nothing new in the teaching of the Buddha.'
Assess this view. [A02 15]**

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

For:

- He merely adapted some beliefs.
- Teaching of the Buddha includes key belief of Brahminism - karma and rebecoming.
- Existence of gods.
- Yogic practices; value of spiritual insight.

Against:

- He had new ideas which were different from religion of his age on self; caste.
- Equality.
- Racial purity; sacrifice; extreme austerities etc.

Q.2 (a) Explain what the Buddha taught about the causes of suffering. [A01 30]

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

- Expect candidates to refer to the three marks of existence and how they are diagnosis of the human condition, of which causes suffering.
- Dukkha - caused by craving.
- Anicca - Impermanence - everything in a constant state of flux; cause and effect; nothing lasts forever.
- Anatta - no permanent self - nothing about the self which is fixed or permanent.
- The four noble truths – reference to the first two.

Candidates could also refer to the Tibetan Wheel of Life and the three fires at the hub of the wheel - ignorance, craving and aggression.

**(b) ‘The teaching about the three marks of existence is the most important teaching in Buddhism.’
Assess the view. [A02 15]**

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

For:

- It is a teaching that deals with life as a whole - a diagnosis of what is wrong with life and what needs to be done. It is therefore the most important since it can be argued that all other teachings derive from it.
- Enlightenment depends on understanding the human condition. The teaching is the key and since enlightenment is the goal of every Buddhist it can be argued that it is the most important teaching.
- It is a basis for all other Buddhist teachings.
- It inspires Buddhists without the knowledge that there is a cure / answer to suffering and therefore is the most important teaching because it focuses on finding the answer.

Against:

There are many important teachings and practices in Buddhism which are needed to support the teachings on the three marks of existence:

- The three jewels.
- Teaching on karma and rebirth.
- Meditation.
- Puja.

Q.3 (a) Examine the role of the monastic Sangha in Buddhism. [A01 30]

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

- The Sangha as one of the three jewels.
- The historical role in safeguarding the Dhamma.
- Offering a lifestyle to keep attachments to a minimum.
- The Vihara as a community centre.
- Members of the Sangha as teachers in community schools.
- The Sangha giving lay Buddhists guidance and a chance to create good kamma.
- Members of the Sangha leading the worship and teaching the Dhamma.
- The difference in role in the Theravada and Mahayana traditions.

**(b) 'Buddhism does not need the Sangha'
Assess the view. [A02 15]**

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

For:

- Buddhism is a personal religion - it is a personal quest and journey to enlightenment; the Buddha said 'be a lamp to yourself.'
- There are many traditions, especially in Mahayana Buddhism, of lay people attaining enlightenment.

Against:

- The Sangha provides a refuge from attachment to material possessions, concerns and joys and provides an atmosphere where gaining enlightenment is the main focus; it gives freedom from sexual desire which is considered one of the most powerful of the selfish cravings tying you down to samsara.
- Sangha provides a community which support each other towards the same aim.
- Sangha gives time for meditation and for developing the practice.
- Gives lay Buddhists a chance to amass punya.

Q.4 (a) Examine the main features of Puja in Buddhism [A01 30]

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

Expect candidates to refer to Puja not as worship but as a way of showing respect.

Features could include:

- Prostration, three times repetition of going for refuge in the three jewels.
- Temple and home shrines - Buddha statues.
- Symbolism of hand movements.
- Use of incense to symbolise the Dharma disseminating to all corners of the world.
- Use of flowers symbolising the fragility of life and candles symbolising the overcoming of the darkness of ignorance.
- Offering of food on Poya days.

(b) 'Buddhists worship the Buddha' Assess this view. [A02 15]

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

For:

- The concept of the bodhisattva include many features of worship.
- Many of the practices of Puja show features of worship.
- Buddhists commit their lives to be Buddha - like, which is worship.

Against

- Buddhist show commitment and respect to the Buddha but do not worship him.
- It reminds the Buddhist of the Buddha's teaching and of his quest in life.
- The Buddha was not a god and every Buddhist has to be a lamp unto himself.
- In Puja the Buddhist is not seeking help from the Buddha - it is not seeking a relationship with a supernatural being.

SECTION B: INTRODUCTION TO HINDUISM.

- Q.1 (a) Examine the diversity of beliefs about the divine to be found within Hinduism. [A01 30]**

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

- Expect candidates to refer to monotheism - the belief in one single universal God who has personal qualities eg Vishnu in Vaishnavism and Shiva in Shaivism.
- Monism - the belief that everything is made up of one essential essence - atman. God is impersonal, without qualities - Brahman.
- Henotheism - devotion to a single god while accepting the existence of other gods.
- Polytheism - the belief in or worship of many gods or divinities.

- (b) 'Discuss to what extent Hinduism is a monotheistic religion.' Assess this view. [A02 15]**

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

For:

- Hindus believe God is in all things.
- All gods in 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 representatives.
- Many have different household gods.

Q.2 (a) Explain one key rite of passage in Hinduism. [A01 30]

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

Expect candidates to refer to any relevant rite of passage such as Sacred Thread Ceremony or Marriage.

Sacred Thread Ceremony:

- It being the most important of the first ten samskars.
- It being a ritual for the three upper varnas only but in practice for the upper varna only or those born to rich families.
- It signifies that a boy is twice-born.
- It signifies the receiving of a personal mantra.
- It reminds the boy of three duties during his life - duty to God, duty to parents and duty to his guru.
- The fact that a boy after receiving the sacred thread is expected to pray three times a day, to perform puja and to read, study and learn.

Marriage:

- Religious duty for upper varnas.
- Importance of family life.
- Explanation of main features - welcoming the groom, sacred fire, seven steps, northern star.

**(b) 'Rites of passage are still relevant in today's world.'
Assess this view with reference to Hinduism. [A02 15]**

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

For:

- Expressions of identity.
- Psychologically helpful markers on the journey of life.
- Give structure to life.
- Modern life is changeable and confusing and rites of passage are important and helpful.

Against:

- Modern life does not conform to the traditional structure and therefore no place for rites of passage.
- Diminishing value attributed to them in today's society.
- Diminishing influence of religion in India's increasingly urban and fragmented society
- Diminishing influence of religion in British society.

Q.3 (a) Examine how stories about gods and goddesses teach the beliefs of Hinduism to Hindus. [A01 30]

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

- Gods / goddesses as being manifestations of Brahman.
- Gods / goddesses as being different ways of approaching Brahman.
- Gods / goddesses as being role-models for human relationships.
- Gods / goddesses as being a source of strength and comfort.
- Gods / goddesses as being a way to show the importance of certain virtues.
- Belief in the feminine divine.
- Belief in avatars - the destruction of evil - Rama.

(b) 'Hindu stories about gods and goddesses are only myths' Assess this view. [A02 15]

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

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.
- It does not matter if they are historically true - it is the teaching that matters.
- 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 nature and importance of Puja to Hindus. [A01 30]

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

Puja as devotional offerings at a shrine; Worship at shrine in the home.

Nature:

- Explain what is on the shrine.
- Explanation of steps in Puja awakening of deity with food.
- Welcomed as honoured guest.

Importance:

- Strengthens relationship with god.
- Shows devotion to deity.
- Murti help people worship - show qualities of Brahman.
- Reciting of Mantras.
- Shows respect.

Maximum Level 5 if both aspects not addressed.

(b) 'Puja is not a religious experience' Assess the view. [A02 15]

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

For:

- Puja in Hinduism is a duty not an experience.
- It is done out of want not need.
- It can be done out of respect and not necessarily worship.

Against:

- It is a simple and accessible form of worship which shows daily devotion to deity.
- Daily time spent in presence of deity which is a religious experience.
- Deity is present in the murti.
- It shows the importance of the deity in the believer's everyday life and strengthens the religious identity of the Hindu.
- Strengthens the personal relationship between believer and deity.

SECTION C: INTRODUCTION TO SIKHISM.

Q.1 (a) Explain the ways in which Guru Arjan developed Sikhism. [A01 30]

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

- His work in completing the Golden Temple (Harimandir) - continuing the work of his father Guru Ram Das.
- His urban programme - developed Amritsar as a centre of excellence.
- Compilation of Adi Granth - had official collection of hymns put together. Included those of Guru Nanak and therefore safeguarded his teachings. Hymns praise God, teach what God is like and gives advice about the right way to live.
- Installed Adi Granth in the Harmandir.
- Safeguarded and supported the principles taught by Guru Nanak.
- Designed the four doors of a gurdwara as a symbol of equality.
- He declared that all Sikhs should give a tenth of their earnings to charity.
- His death changed the way Sikhs thought about themselves and led to the formation of the Sikh army.

(b) 'The teaching of the Ten Gurus is still completely relevant in the modern world.'

Assess this view.

[A02 15]

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

For:

- The context has changed but human nature remains the same.
- Gurus' teaching about 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.
- Humans still in search of truth and meaning to life. This is found in teaching of Gurus.

Against:

- 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 embedded in their historical context.

Q.2 (a) Examine Sikh understanding of the soul and rebirth.

[A01 30]

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

Soul:

- Every person has a divine spark which is part of Wahegure (God).
- When a person is finally released from the cycle of rebirth soul re-joins Waheguru.
- Release from the cycle is called Mukti.
- A person's soul may be reborn many times as human or animal.
- Cycle can only be broken when the soul is in human form because only humans know the difference between right and wrong.
- Karma decides if soul can be released from cycle of rebirth.
- Many things can stop the soul from reaching Mukti - pride, lust, anger, greed.

Rebirth:

- When something dies their soul is reborn.
- Sikhs believe in reincarnation.
- Soul can be reborn many times.
- Guru Granth Sahib describes the body as clothing for the soul which is discarded at death.

**(b) 'There are no unique teaching in Sikhism'
Assess this view.**

[A02 15]

For:

- Many beliefs shared with Islam and Hinduism and Christianity.
- Belief in one God with Islam.
- Teaching on rebirth with Hinduism.

Against:

- Sikhs would argue that nothing was derived - this was new revelation.
- Sikhism has many unique teachings.
- Teaching on God as Guru.
- Teaching on equality.
- Purpose of worship.

Q.3 (a) Examine ways in which members of the Khalsa express the Sikh identity. [A01 30]

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

- Through actions such as Sewa in the Langar.
- Loyalty and devotion to Guru Granth Sahib.
- Attendance at Gurdwara.
- Taking the Amrit Samskar.
- Using the same name - Singh for men and Kaur for women.
- Wearing of the five ks:
 1. Kesh - uncut hair - respect for God's gift.
 2. Kangha - comb - duty to care for God's gifts
 3. Kirpan - sword - duty to protect their faith and oppose evil.
 4. Kara - steel bangle - expressing the belief that God has no beginning and no end.
 5. Kachera - short trousers - the importance of morality and virtue.

(b) 'For Sikhs behaviour is the most important way of expressing religious identity.' Assess this view. [A02 15]

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

For:

- Sikhs values can only be expressed through values which are shown through behaviour.
- Sewa.
- Charity work.
- Worship in the Gurdwara.
- Honest work.

Against:

- Many items of dress warn for their symbolism and how they affirm religious identity so no-one can deny they are Sikh.
- Very effective statement of religious identity e.g. wearing of turban.
- Outward sign of the Sikh community.
- Other ways of showing Sikh identity - worshipping in the Gurdwara; celebrating festivals; practice of Sewa and Langar.

Q.4 (a) Explain the importance of Vaisakhi in Sikhism. [A01 30]

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

- Celebration of the role and contributions of Guru Gobind Singh.
- Reminds Sikhs of their duty to protect their faith.
- Reminds Sikhs of their history and traditions.
- Role of Panj Piores as role-models for Sikhs.
- Celebration of origins of the Khalsa.
- Unites the Sikh community - as its celebrated by Sikhs all over the world.

**(b) ‘Celebrating historical events is pointless in the modern world.’
Assess this view. [A02 15]**

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

For:

- Historical events are meaningless to many people who are not familiar with them.
- Many of the events and their historical context are irrelevant today.
- Some historical events are better forgotten.
- It is the present and the future that people should focus on.

Against:

- Celebrating historical events can be a way of affirming religious beliefs.
- Remembering the past can help shape the future.
- It is a way of expressing publicly one’s religious identity and tradition.
- It shows community solidarity.
- It gives meaning to rituals and practices.

GCE RELIGIOUS STUDIES
R1/2 WR - INTRODUCTION TO WESTERN RELIGIONS
Mark Scheme - Summer 2014

SECTION A: INTRODUCTION TO ISLAM

Q.1 (a) Examine Muslim teaching on risalah (belief in messengers and helpers)
[A01 30]

Candidates should demonstrate knowledge and understanding of Muslim teaching on risalah.

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

- Method of communication between Allah and humanity.
- Channel of revelation.
- Allah's desire to make himself known.
- Adam and many other messengers (25 mentioned in Qur'an)
- Prophets wrote holy books throughout history (10v47)
- Humans as Allah's vice-regents on earth - they need to know what Allah wants them to do.
- Major prophets - Adam, Ibrahim, Musa, Dawud, Isa (5v78).
- Teaching to bring reward on Day of Judgement.
- All prophets inspired by Allah.
- Some prophets rejected and their message lost.
- Role of Muhammad as the 'seal of the prophets'
- Role of angels - Allah's first creations - no free will - Jibrail, Mikhail, Israfil, Izrail.
- The devil, tempter, fallen angel (Iblis).

(b) 'The Qur'an is all that Muslims need as a guide for living in the 21st Century.'

Assess this view

[A02 15]

Candidates should debate the centrality of the Qur'an for Muslims today.

- Eternal principles - timeless standards.
- The basis of faith in a secular world.
- Reference points for daily life.
- Source of Islamic law.
- Word of Allah - source of Islamic values.
- Respected by all Muslims

On the other hand

- Qur'an not written or intended for 21st Century
- It is an outdated document.
- Believers often struggle to adapt principles to modern life.
- Demands of time and place.
- Technological and scientific age.
- Muslims can use the teachings of Muhammad found in hadith and sunnah.
- Guidance from Imam
- Traditions observed at festivals
- Guidance from the Five Pillars

Q.2 (a) Examine the importance of Makkah and Madinah in the life of Muhammad.

[A01 30]

Candidates should demonstrate knowledge and understanding of the importance of Makkah and Madinah in the life of Muhammad.

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

Makkah

- Makkahs laughed at Muhammad's teaching.
- Threats to him and his followers.
- Violence - banned from preaching in the city
- Few people listened to him.
- Taught about one god and against idol worship.
- Death of Khadijar (wife) and Abu Talib (uncle).
- The Night Journey.

Madinah

- Hijrah.
- Stories surrounding Muhammad's escape.
- Welcomed in Madinah.
- Brought land, built house, first mosque.
- Beginning of the Muslim calendar.
- First Islamic community state in 622 C.E.
- Creation of the Ummah - Muhammad as leader - rights and duties of all citizens.
- Battles of Badr, Uhud, Trench.
- In 630 C.E. Muhammad took control of Makkah.
- Destruction of idols.
- Final Sermon (Mt of Mercy)

Max Level 5 for answer that deals only with Makkah or Madinah.

**(b) 'Muhammad was more successful as a messenger than a leader'
Assess this view**

[A02 15]

Candidates should debate the success of Muhammad as messenger and leader.

- Received messages from Allah.
- He was a transmitter of information.
- Passing on messages to close friends.
- Bravery in face of hostility.
- Strong beliefs - driven by visions- servant of Allah.
- Driving force in the beginning of Islam.
- Organisational skills.
- Good orator - great success in converting people from polytheism.
- Personality and charisma to persuade people of his message and teaching.
- Overcome threats and violence.
- Rejected at Makkah. - accepted at Madinah.

On the other hand.

- Problems with his leadership.
- Many people killed in battles.
- Tactically sometimes he was out-thought.
- His success came at a cost.
- Very unpopular in Makkah.
- Success in Madinah - Islamic community.

Q.3 (a) Examine the beliefs and practices of Id ul Adha. [A01 30]

Candidates should demonstrate knowledge and understanding of the beliefs and practices associated with Id ul Adah.

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

- Major festival in Islam.
- Climax of Hajj.
- Ibrahim's triumph over temptation.
- Demonstrates complete submission to Allah.
- Willingness to sacrifice for Allah - serious aspect to festival.
- Prayers in mosque.
- All Muslims participate.
- Family occasion - new clothes, special food etc.
- Animal sacrifice - halal.
- Meat shared with poor.
- Sharing Allah's gifts.

Maximum Level 5 for answer that deals with only beliefs or practices.

(b) 'Traditional Muslim festivals have no relevance today. Assess this view. [A02 15]

Candidates should debate the relevance of Muslim festivals today.

- Outdated practices in a modern society.
- Importance of life today as opposed to recalling the past.
- Problems in a secular society.
- More important aspects of religion - five pillars, mosque, ummah etc.

On the other hand

- Celebrating festivals to praise and thank Allah.
- Enjoying religion.
- Religious and social occasions - unity.
- Importance of ummah.
- Religion built on history and tradition.
- Teaching through festivals etc.

Q.4 (a) Examine the roles of men and women in Muslim family life. [A01 30]

Candidates should demonstrate knowledge and understanding of the roles of men and women in Muslim family life.

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

Men

- Head of Household - father
- Support and protector of family - provider - financial support.
- More experience in public life - business affairs.
- Example to family - extravagance to be avoided.
- Attendance at mosque.
- Introducing children to Islam (at birth).

Women

- Wife and mother.
- Managing the household.
- Raising children - religious and moral training.
- Right to protected status.
- Expectation to be treated with respect.
- Modesty.
- Right to own property.
- Equality in religion and education.

Maximum Level 5 for answers that only deals with men or women.

(b) 'Culture and tradition place impossible demands on Muslim family life in modern Britain.'

Assess this view. [A02 15]

Candidates should debate the influence of culture and traditions on Muslim family life.

- Family unit under pressure from secular life and peer groups.
- Impact of Jihad.
- Tensions between family members due to culture.
- Tensions caused by living in secular community.
- Pressure caused by Western perceptions.
- Pressure due to customs etc.

On the other hand.

- Strength of family unit - basis of society.
- Physical, emotional stability - love and security.
- Bonding through shared home life and beliefs.
- Strength of blood ties.
- Importance of the ummah.
- Extended family.

SECTION B: INTRODUCTION TO JUDAISM.

Q.1 (a) Examine the nature and authority of the Torah. [A01 30]

Candidates should demonstrate knowledge and understanding of the nature and authority of the Torah.

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

Nature

- Torah as teaching
- Difference between written and oral Torah.
- God's direction for the people of Israel - Moses as teacher and leader.
- Setting for the religion of Judaism.
- Role of God.
- Covenants - idea of chosen people.
- Obligations laid on Jewish people in Exodus.
- Legislation throughout the Torah.
- Leviticus - rules to enable people to attain holiness.
- Numbers - responsibility of the priesthood.

Authority

- Different attitudes of Orthodox and Reform.
- Revealed by God - enormous authority.
- Read in synagogue each Shabbat - focal point of worship.
- Use during festivals.
- Centre of prayer and study in the synagogue and home.
- Source of all Jewish teaching - Yeshivah schools etc.

Maximum Level 5 for answers that only deals with nature or only with authority.

(b) 'The Torah is a product of the human mind rather than divine revelation. Assess this view. [A02 15]

Candidates should debate the authorship of the Torah.

- Moses as author.
- God spoke to Moses on Mt. Sinai - divine revelation.
- Oral Torah given by Moses.
- Continual source book - practical guidelines - compiled over a long period of time.

On the other hand.

- Critical scholarship rejects Mosaic authorship.
- Many Jews reject traditional theory.
- Inspired by God - written by humans.

Q.2 (a) Examine the implications of the Covenant for Judaism [A01 30]

Candidates should demonstrate knowledge and understanding of the Covenant.

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

- Covenant with Abraham - great nation - special land - blessing.
- Sealed with covenant of circumcision - renewed with every male child.
- Mt. Sinai - conditional covenant - 'if - then'.
- Jews to follow rules - holy nation - affirm faith in God.
- Covenant renewed with every Jew in every generation.
- Distinctive covenant ideas 'if - then' and unequivocal promise.
- Israel chosen to play a special role in history - God's plan for Mankind.
- Privilege v responsibility.
- Purpose of life in Judaism - fulfil the covenant.
- Role of mitzvoth.
- Redemption.
- Obligation of covenant.

(b) 'The Covenant idea is not realistic for Judaism today' Assess this view. [A02 15]

Candidates should debate the relevance of the covenant for Judaism today.

- Covenant idea belongs to past time in history.
- Theory not realistic for present time and secular society.
- Jews chosen for sacred responsibility not special privilege.
- A 'light to the nations'.
- Receiving and transmitting God's will is not easy - it is a heavy burden.
- Burden of observance of mitzvoth.
- Setting examples.
- Obedience - holiness - righteousness etc.
- Obligations in the covenant.

On the other hand.

- Privilege of selection.
- God's care and concern throughout history.
- Gift of Shabbat.
- Strength of covenant drives Judaism.
- Promise for the future - Messiah - freedom - land.
- Strength of fulfilling the Torah.
- Traditions.
- Festivals.

Q.3 (a) Examine the significance of Jewish celebrations at Pesach. [A01 30]

Candidates should demonstrate knowledge and understanding of the Pesach celebrations.

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

- Poignant and memorable occasion.
- Celebrating of the historical exodus from Egypt.
- Creation of the Jewish nation.
- Celebrations are both religious and social.
- God's intervention in history.
- Freedom - story of Pesach.
- Preparations for festival.
- Seder meal - liturgy etc.
- Symbolic foods.
- The Haggadah.
- 'Next year in Jerusalem'.

(b) 'Pesach is the most important festival in Judaism. Assess this view. [A02 15]

Candidates should debate the centrality of Pesach to Judaism.

- Celebration of the past, present and future.
- Centrality of God's redemption of Israel.
- Importance of history.
- Uniting of Jewish people.
- Importance of family and community.

On the other hand.

- Importance of other festivals.
- Rosh Hashanah, Yom Kippur.
- Importance of Shabbat every week rather than an annual event.
- Importance of the present time as well as history.

Q.4 (a) Examine ways in which Jewish family life is changing in the 21st Century. [A01 30]

Candidates should demonstrate knowledge and understanding of Jewish family life in the 21st Century.

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

- Jewish family in a secular society - tensions.
- Family v individual v society.
- Jewish family in the modern age - stability.
- Observance of mitzvot.
- Problems associated with religious practices.
- Shortage of synagogues.
- Very few Jewish schools.
- Influence of Reform Judaism.
- Still many traditional Jewish homes.
- Much diversity of practice.
- Role of family in rites of passage.
- Role of family in festivals.

(b) 'Family life is the main strength of Judaism. Assess this view. [A02 15]

Candidates should debate the centrality of family life in Judaism.

- Importance of the family life - physical, religious and emotional base.
- Family as a place of learning and shared experience.
- Family as a place of support and tolerance.
- Jewish family in the modern age - stability.
- Importance of rites of passage.
- Observance of mitzvot.

On the other hand.

- Jewish family in a secular society - tensions.
- Family v individual v society.
- Judaism sustained by Shabbat worship.
- Judaism sustained by celebration of festivals.
- Judaism sustained by traditions.
- Judaism sustained by observing mitzvot.

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
RS3 CS - RELIGION IN COMTEMPARY SOCIETY.
Mark Scheme - Summer 2014

Q.1 (a) Examine issues surrounding religious freedom in dress, speech and worship. [A01 30]

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

Dress:

- Universal Declaration of Human Rights / Human Rights Act 1998.
- Arguments over wearing of religious symbols and dress - Crucifix, Niqab.
- Religious dress in the workplace / school.

Speech:

- Blasphemy, satire and freedom of expression.
- Racial and Religious Hatred Act 1998.
- Free speech in religious matters can cause offence - 'hate speeches.'
- Human rights vs. public security.

Worship:

- Different types of worship may conflict with cultural / social values of others.
- The feeling that one religion is favoured over another.
- Some religious believers argue that only their faith is right.
- Freedom to change religious belief.
- Freedom to worship in peace and safety.

All three aspects must be addressed to get beyond Level 5.

(b) Assess the view that community cohesion is more important than religious freedom. [A02 20]

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

In favour:

- Cohesion takes priority because the majority is more important than the minority.
- Religious freedom is possible only in an integrated community.
- Community cohesion leads to greater understanding and appreciation of other views and perspectives.
- Work of agencies seeking social harmony.
- Protection by law such as Racial and Religious Hatred Act 2006.

Against:

- Religious freedom is a human right.
- Understanding of religious beliefs and values is crucial for harmony in society.
- Most UK laws are based on Christian Values
- Desire of religious groups to retain their distinct identities and culture.
- Some religions responses are non-negotiable.
- There can be no community cohesion if religious groups are dissatisfied.
- Religious freedom is important to an understanding of different traditions.
- Religious freedom prevents inequality.

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

Q.2 (a) Examine ways in which films represent members of faith communities and their relationship with others. [A01 30]

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

- Through story-telling, with epics such as *'The Message'*.
- In films such as *'Star Wars'*, which contains religious elements from both Christianity and Eastern religions.
- By using symbolism and quasi-religious and spiritual ideas such as *'Narnia'*.
- Religious and spiritual concepts of community behaviour and morality such as *'Bend it like Beckham'*.
- Religious laws, festivals and rites of passage eg. *'Anita and me'*.
- Through inter-faith morality and cultural issues.
- Matters of identity and belonging eg. *'East is East'*. *'Solomon a Gaenor'*.

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

(b) 'Film is the most effective way of teaching individuals about their religious heritage' Assess this view. [A02 20]

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

In Favour:

- Films such as *'The Message'* and *'West is West'* have effectively used religious imagery, symbolism and narrative to give inner depth and meaning for the audience and convey important aspects of religious heritage.
- Films are able to effectively offer pictures and images that other forms of media cannot offer.
- Films can appeal to individuals and focus on cutting-edge issues such as *'Bend it like Beckham'*.
- Films are the most popular social medium to bring to life religious and cultural teachings and, through images, effectively convey heritage issues.

Against:

- Films such as *'East is East'* use religious concepts inaccurately and rarely offer effective heritage images.
- Films fail to convey traditions and heritage 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 and cultural heritage matters.
- Films such as *'The Passion of the Christ'* are sensationalist and do not convey an effective and accurate heritage aspect.

Q.3 (a) Examine Marx's view of religion as the 'sigh of the oppressed' [A01 30]

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

- Religion is an illusion that seeks to satisfy human emotional needs.
- It depends on economics.
- Religion is a fantasy that prevents the poor from finding happiness.
- Religion offers false hope in the after-life.
- Religion is used by oppressors to make the oppressed feel better about their state of oppression.
- It is like an opiate drug.
- Religion takes highest human ideals and places them on an unknowable being - God.
- Religion is irrational and hinders reason and substitutes dignity for servitude.
- Religion is hypocritical because it sides with the oppressors.

**(b) 'Marx's explanation of religion is completely convincing'.
Assess this view [A02 20]**

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

In Favour:

- Religion works by allowing people to believe in false hope and avoid the truth about the harsh realities of life.
- it does this by bringing authority, structure, meaning and stability to peoples' lives.
- Religion operates by offering hope and a reason for the oppressed to go on living.
- Religious law and morality underpins the social order.
- Religion has the added function of replacing dignity with servitude.
- Religion can be hypocritical - the Church is rich and the people poor.

Against:

- Marx misunderstood the nature of religious belief and did not account for faith and human motivation.
- Marx does not explain the biblical picture of Christ as saviour of the poor and oppressed.
- Marx only focuses on Christianity and ignores that fact that other religions work in a different way, where economics is not such a major issue.
- Marx's theories not based on sound empirical evidence.
- Religion is not determined by economics because otherwise capitalism would have appeared earlier.

Q.4 (a) Explain the views of James on ‘healthy-mindedness and the sick soul.’ [A01 30]

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

- Healthy-mindedness characterised by joy, optimism and inability to feel evil.
- Includes seeing the good in things and excluding the bad.
- Things are seen as good in themselves, including the world itself.
- Feeling of unity with the divine.
- Sick soul shown by evil thought, loss of love for the world.
- Feelings of despair, anguish and lack of joy.
- Suspicion and mistrust.
- Greater insight into human condition.
- See religion as offering answers.
- More likely to experience forgiveness.
- Strong link between sick soul and religious belief.

Maximum of Level 5 if both aspects are not explained.

(b) ‘Religious beliefs lead to more positive attitudes.’ Assess this view. [A02 20]

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

In Favour:

- Many religious believers seem to be happy all the time. They focus on doctrines of God’s love, joy and all things working for good.
- The happy tend to feel at one with the world and with the divine.
- Some religious traditions are more optimistic than others.
- Religious beliefs encourage more positive attitudes of caring and love for others and the world.

Against:

- Some religious believers are sad and melancholy, focussing on doctrines of sin, judgement, hell, dukkha and divine punishment.
- Religion may be a less important factor in attitude than personality, environment, gender, age and social factors.
- Religious beliefs can lead to negative attitudes when people are weighed down by the troubles of the world.

GCE RELIGIOUS STUDIES
RS3 - ETH - RELIGION AND ETHICS
Mark Scheme - Summer 2014

- Q.1 (a) Explain the teleological and deontological features of Aristotle's Virtue theory. [AO1 30]**

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

The teleological aspects could include:-

Aristotle stated that every human action has an aim (superior and subordinate aims) and the ultimate aim is the good - eudaimonia/happiness. Whilst one should aim for the highest form of personal happiness contemplation, for Aristotle the happiness of the community was more important than the happiness of any individual. In terms of the moral virtues humans should strive to achieve the goal of the 'mean' of each virtue which is developed through habit.

The deontological aspects could include:-

Aristotle stated that in order to try and become a 'good person' humans have a duty to develop certain moral and intellectual virtues which were excellences of character and mind. For Aristotle *Eudaimonia* is not a subjective, but an objective, state. In order to achieve this humans have a duty to exercise a unique characteristic or human quality -- reason. This is an ability which separates us from other species and is an activity of the 'soul'. Humans also have a duty to create a society in which these virtues are able to flourish.

Maximum Level 4 if no specific reference to teleological or deontological.

Maximum Level 5 if only one specifically referred to.

- (b) 'It is more important to be a good person than to carry out good acts.' Evaluate this contention. [AO2 20]**

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

Agree

- An agent-centred approach allows people to consider their situation/or context.
- You cannot separate what a person does from the sort of person they are.
- An agent-centred approach allows people to develop a morality based on love or compassion.
- An agent-centred approach allows people to develop their own sense of morality whereas universal moral norms are impossible to develop in a multi-cultural society.

Disagree

- An act-centred approach provides the basis for universal moral norms.
- An act-centred approach provides moral clarity whereas an agent-centred approach is ambiguous.
- An act-centred approach provides greater scope for absolute moral principles based on text or doctrine.

Some candidates may attempt to reconcile both views which is acceptable. For example in some situations being a good person may be more important than carrying out a good act.

Q.2 (a) Examine Kant's attempt to define ethics without reference to God.

[AO1 30]

Kant stated in order to be moral agents human beings must be 'free' to make moral choices. Without such freedom, there can be no discussion of morality as morality necessarily presupposes the ability to choose between right or wrong and to think rationally. If human choices are wholly determined (for example by God), if we are not free - then we are not moral agents. When we are motivated by the pure form of the moral law, in which case our will achieves an extraordinary form of purity, being determined to act independently of all inclinations, and even all expected consequences. When we are motivated by the pure form of the moral example of one's autonomous will, whereby one is governed by a law that originates in our will itself. It was the idea that humankind can think rationally which led to his development of the categorical imperative in its three main forms - universality, impartiality and rationality.

He contrasted this with a heteronomous will, whereby one is governed by natural forces lying outside oneself (e.g. God). This means we are motivated by desires or inclinations, in which case our motivation is fundamentally egoistic and hedonistic. When we are motivated by desires or inclinations, our will allows itself to be passively governed by nature, by the world of appearances and one cannot be a moral agent.

Maximum Level 4 if no reference made to God/Divine/Lawgiver.

(b) 'Kant's definition of moral statements as 'apriori', and therefore, absolute is unhelpful.'

Evaluate this contention.

[AO2 20]

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

Agree

- Utilitarians believe that ethical knowledge comes from the consequences of an action. It must therefore be a posterior - after experience. For example "war is wrong" could be an example of 'a priori' knowledge yet observation from history shows that may have been times when was the right response.
- Likewise Situation Ethicists would argue that one cannot define what is right or wrong referring to the consequences of one's action or without also taking into consideration the situation in which the act was performed.
- A logical positivist would agree as they would argue that all moral statements are meaningless as they cannot be proven to be analytically or synthetically true in themselves.

Disagree

- Kant would disagree he would argue that it is helpful as we can attain moral knowledge rationally. From this we can ascertain that certain actions are inherently wrong and that further observation will prove this to be the case.
- Aquinas's Natural Law would argue that there are absolute, inherent truths that can be discovered by reason alone. Although Aquinas would argue these 'truths' ultimately come from God.
- Defining moral statements as being 'apriori' and absolute allows atheist, agnostic and humanists to access moral truths.
- Defining moral statements as being 'apriori' and absolute allows for the establishment of universal, clear and fair moral rules.

- Q.3 (a) Examine the main features of pacifism with reference to at least one major world religion. [AO1 30]**

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

(It is likely that most candidates will refer to Christian pacifism, although other religious perspectives, such as Buddhism, Gandhianism or the teaching of the Dalai Lama are equally acceptable).

A definition could be attempted e.g. the rejection of all violence, military conflict and war as means of solving any crisis, and embracing non-violence and reconciliation, both by individuals and states. Pacifism however does not mean 'passivity' and simply doing nothing in the light of a perceived threat. It is mainly based on the teaching of Jesus, especially the Sermon on the Mount: an ethic of love, forgiveness and non-violence towards enemies. Some would argue that ultimately war is never effective as a means of ending injustice etc, but rather deepens conflict. Candidates may refer to the several different types of pacifism e.g. absolute, conditional selective, nuclear, etc, but they all include the idea that war and violence are usually unjustifiable, and that conflicts should be settled in a peaceful way.

- (b) 'Pacifism does not work in the modern world.' Evaluate this contention. [AO2 20]**

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

Agree: - could include - the powerful forces, both conventional and nuclear, that are now available mean that some measured armed response is essential; pacifism is perceived as 'doing nothing' faced with injustice; there is justification in some sacred texts for engaging in war to counter injustice etc.; there are historical examples of religious adherents (e.g. Christians) recognising that pacifism cannot deal adequately with injustice (e.g. Bonhoeffer); the alternative just war/holy war theories have a recognised historical and theological basis and are accepted as norms in many societies; pacifism is always going to be confined to a minority; Judaism and Islam, for example, could argue that there is a religious responsibility actively to defend the religion and the rights of its people.

Disagree: - could include - religious teaching about fostering peace and non-violence should always be paramount whatever the circumstances: practical considerations should not mean betraying fundamental ethical and/or religious principles (what is ethically right is more important than what is effective); an ethic of love, forgiveness and reconciliation offers real alternatives in relations between peoples and nations; war could be regarded as murder, murder is ethically unacceptable and, therefore, pacifism is the only alternative,

Some answers might focus on ethical theories, citing absolutist theories (such as Kant's moral theory) as being opposed to war and consequentialist theories (such as Utilitarianism and Situation Ethics) as having to weigh up the consequences of action or in action.

- Q.4 (a) Examine the medical dilemmas of abortion and the welfare of very premature babies. [AO1 30]**

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

Abortion - Issues of personhood/viability/legality. Sanctity of life argument v quality of life. Difficulties of adopting a relativistic or absolutist approach to abortion.

Premature babies - should humans intervene at all? Quality of life v sanctity of life. Financial costs? At what point (if any) should you allow the child to die? Who decides what is best for the child? Is a premature baby a person? If so does this give the right to life? If you allow euthanasia for premature babies do you then allow other forms of euthanasia?

Maximum Level 5 if only one of the medical dilemmas is referred to here.

- (b) 'A very premature baby should never be allowed to die if human intervention could keep it alive.'**
Evaluate this contention with reference to at least one major world religion. [AO2 20]

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

Agree

- If a doctor has been given a talent by God to save lives then surely they should use it?
- One of the precepts of Natural Law is to 'defend the defenceless' therefore humans must do all they can to save a premature baby's life. This idea appears to be supported by Deuteronomy 30v3
- The idea of stewardship which is prevalent in many world religions could be used to support the idea that human intervention in such cases is allowable.
- According to Kantian ethics if you can universalise the maxim that "all human persons have a right to life" then if the premature baby is considered to be a 'human person' it has the right to exist.

Disagree

- In 2006, Rt Rev Tom Butler, Bishop of Southwark (Church of England) said 'There may be occasions where, for a Christian, compassion will override the 'rule' that life should inevitably be preserved.' He stated that 'disproportionate treatment for the sake of prolonging life is an example of this.'
- In 1952 Pope Pious XII made a distinction between 'ordinary' and 'extraordinary' means of preserving life. He maintained that 'extraordinary' means are not morally required.
- A Utilitarian might well argue that attempting to keep the very premature baby alive might not fulfil the "greatest happiness for the greatest number."

- The 'quality of life' argument might well be supported by those religious believers who adopt a situationist approach. If a premature baby is born with severe abnormalities (such as brain damage) would it not be more loving to let it die?

Some candidates may attempt to reconcile both views which is acceptable. For example some religions/religious leaders teach that life should be preserved up until the point it becomes more compassionate to let the very premature baby die.

GCE RELIGIOUS STUDIES

RS3 PHIL - STUDIES IN PHILOSOPHY OF RELIGION

Mark Scheme - Summer 2014

- Q.1 (a) Explain the propositional and non-propositional concepts of revelation. [AO1 30]**

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

Propositional

- Divinely authenticated truths, which may be transmitted through such things as sacred writings, religious leaders, experiences which are recorded of chosen people etc.
- God takes the initiative in revelations; it can be truth found by accepting intellectually.
- Faith is saying "yes" to the propositions.
- Examples of creeds, quotes from sacred writings, words of leaders.

Non-propositional

- Propositions are of secondary importance. What comes first is the revelatory event. The words are human attempts to explain the event.
- Revelation comes through normal course of events/nature/history; represents idea of "hidden God" - open to those who seek. Human reasoning (natural theology) discovers truth.
- Faith as response to event as one which involves God. I-Thou.
- Note that revelation does not fall into clear-cut categories (eg sacred writings-divine truths or human constructions?)

Maximum Level 5 if only one referred to.

- (b) 'It is only through revelation that God is known.' Assess this view. [AO2 20]**

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

Agree

- Superiority of revelation eg Kierkegaard, Barth and Buber.
- Adequacy of (prop and non-prop) revelation as a means of knowing God.
- Experience/heart for knowledge of God.
- Problems with using reason.

Disagree

- Reason **and** revelation are both useful for knowing God eg James, Tennant or necessary, Baillie.
- Adequacy of reason as a means of knowing God.
- Intellectual response/head for knowledge of God.
- Faith requiring reason rather than revelation eg Hick, Kant.
- Problems with revelation.

Q.2 (a) Explain how the principles of verification and falsification challenge the meaningfulness of religious language. [AO1 30]

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

- Verification-only analytic, mathematical, tautological or empirically verifiable statements are meaningful. Statements need to make an experienceable difference if meaningful. Ayer's strong and weak. Examples of religious language are expected.
- Falsification-statements have to be open to being proved wrong. Flew's adaptation of Wisdom's parable to the parable of the jungle and "death by a 1000 qualification."
- Religious language-not open to verification or falsification and therefore meaningless. No experienceable difference and therefore meaningless. No experienceable difference if true or false.

Maximum Level 4 if only the principles are explained but the challenge to religious language is not.

Maximum Level 5 if only the challenge of one of the principles is explained, with reference to the challenge to religious language.

(b) 'The verification and falsification principles are convincing arguments against the meaningfulness of religious language.' Assess this view. [AO2 20]

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

Agree

- Evaluation of the verification principle eg it asks religious language to give an account of itself. Could show religious language to be meaningless as it is neither analytic nor synthetic.
- Evaluation of falsification principle eg does seem some refuse to have their beliefs falsified.
- Allows sense to be distinguished from nonsense.

Disagree

- Criticisms of the challenges of Ayer and Flew.
- The principles are not themselves open to verification.
- Some religious statements are historical.

Q.3 (a) Examine religious views of the origins of human life. [AO1 30]

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

- Creation stories from any religion; differing interpretations are acceptable to cover the plural 'views'-myth, metaphor, literal and so on.
- Conscious decision of God or gods.
- Possible involvement of God in the Evolutionary process/Anthropic Principle.
- Answers "why?"
- Fixity of species.
- God's design.
- Intelligent design.

(b) 'Religious and scientific views of the origins of human life are incompatible.' Assess this view. [AO2 20]

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

Agree

- Literal understanding of Creation stories does now allow for compatibility with science.
- Fixity of species is incompatible with scientific origins.
- God of the gaps -so few gaps as to be non-existent.
- Evolution-no need for a God.
- Scientists who say they are incompatible.

Disagree

- Non-literal interpretation of Creation stories.
- There are theologians who claim they are not incompatible.
- Anthropic principle-God designed the conditions necessary for Evolution.
- ID claims to justify religious views via scientific means.
- There are theologians who say they are compatible.

Q.4 (a) Examine the main features of:

(i) 'soft determinism'

and

(ii) 'predestination'

[AO1 30]

Soft determinism

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

Predestination

- Reference to Augustine, Pelagius, Calvin and Arminius, but others can be used.
- Give priority to the *concepts* rather than authorities.
- Theological determinism in the context of other types of determinism.
- Inclusion of predestination texts from sacred writings, for example, Islam, Surah 16:93 "God causes whoever he wills to go astray and he guides whoever he wills".

Maximum Level 5 if only one referred to.

(b) 'A person cannot believe in both predestination and free-will.'

Assess this view.

[AO2 20]

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

Agree

- Strengths of libertarianism-free will is real, hence no room for predestination.
- Strengths of hard determinism (belief in both determinism and free will an illusion)
- Weaknesses of soft determinism.
- They are logical opposites.
- Plethora of Biblical references to predestination or free will alone.
- Debates within a religion (eg Calvin vs Arminius).
- The Law, in practical terms limits our choices in the divine Scheme.

Disagree

- Free will and God's will may be the same.
- Strengths of soft determinism (determinism and free will)
- Weakness of hard determinism and libertarianism.
- Religious teachings contain both ideas - God's rule and human capacity to choose (Jesus in John 10:18 or human sin.)
- Some sacred writings appear to contain both (Genesis 2: 16&17, Romans 2:7&8 and 8:28-30)

GCE RELIGIOUS STUDIES

RS3 BS - BIBLICAL STUDIES

Mark Scheme - Summer 2014

SECTION A: STUDIES IN THE OLD TESTAMENT.

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

Q.1 (a) Explain why scholars have tried to reconstruct the text of Old Testament. [AO1 30]

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

As the Hebrew Bible was copied over the centuries, differences arose between various copies. Textual criticism seeks to remove errors and restore the original reading. Errors include: confusing similar letters; transposition of letters; haplography (leaving out a letter or word); dittography (repeating a letter or word); omission by homoioteleuton (leaving off words that have similar endings); errors of joining and dividing words. There are also intentional errors, made for theological reasons. The reconstruction of the original involves comparing the Masoretic Text with other versions, i.e. the Samaritan Pentateuch; the Septuagint (which is centuries older than the Masoretic Text); the Aramaic Targums; the Syriac version; the Old Latin; the Vulgate (Jerome's translation from the C4th); the Dead Sea Scrolls (1,000 years earlier than the Masoretic Text).

Expect some specific, relevant examples.

(b) 'Textual reconstruction of the Old Testament is of little value.' Evaluate this view. [AO2 20]

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

For. The goal of reading the Bible is spiritual, not academic. What is important is the meaning of the passage, its plot, theme, motif; who its protagonists and antagonists are; the narrative perspective; the author's intent; the reader's response.

Against. It is important for exegetical reasons not only that we have a text that is grammatically correct but that it is free from theological interpretation by copiers. The study of external, internal and intrinsic evidence can shed much light on the history and transmission of the Old Testament.

Q.2 (a) Examine the Old Testament concepts of God as Holy One and Judge. [AO1 30]

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

Holy One: Expect some reference to the set texts (Exodus 3:1-6; Isaiah 41:13-20).

English 'holy', Anglo-Saxon halig = 'whole'; the basic meaning of the Hebrew kadosh is separation, i.e. that God is set apart from the rest of his creation, and from all sin and impurity. He is infinitely perfect and unique in all His attributes (infinity, wisdom, goodness, omniscience, love, mercy etc.). To catch a glimpse of His holiness is to realize one's own unworthiness and to repent. To preserve His creation he must destroy whatever would destroy it. However, He can still relate to his people. He taught them that they had to be a holy people living in a holy land with a holy city and a holy temple containing most holy place, in which He, the Holy One, dwelt.

Judge: Expect some reference to the set texts (Genesis 6-9; Hosea 5; Amos 1-2). God's morally perfect character means that he is the one righteous judge of all the earth. He has given Israel his laws, which perfectly reflect His holy character. He demands that his people 'be holy as He is holy' – the standard is based on his perfect justice. When determining the punishment for those who don't live up to His standard, He can see the motives behind actions; He loves what is good and hates wickedness. He enforces his judgements through the outpouring of His wrath against sinners.

(b) 'Different Old Testament traditions have different concepts of God.' Evaluate this statement. [AO2 20]

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

For: In the Yahwist tradition, God's activity is immediate; in that of the Elohist, He acts through intermediaries; the Deuteronomistic tradition highlights the covenant between God and Israel; in the Priestly tradition, God seems remote from human affairs and is to be worshipped in awe. Different Old Testament books emphasize different aspects of God's nature, e.g. First Isaiah – holiness; Amos – righteousness; Hosea – loving-kindness; Second Isaiah – forgiveness;

Against: What differs is the emphasis. The Old Testament writers all agree on some basic concepts – that God is holy and must be worshipped, that his wrath is closely connected with His righteousness and that His punitive actions are based on love.

Q.3 (a) Explain how the historical background influenced the prophecy of either Amos or Hosea. [AO1 30]

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

Amos: c.750 BCE. Amos, a citizen of Judah, under King Uzziah (792-740), preached in Israel, where Jeroboam II (793-753) reigned. Israel was prosperous and peaceful and co-operated with Judah. The economic well-being led to extensive building schemes but there was an increase in social evils and lack of social concern. The rich exploited the poor; the legal system was corrupt; the people's religion consisted of external acts. Among Amos' major themes are: social justice; a concern for the disadvantages; that Israel's covenant with God did not exempt her from judgement; the Day of Yahweh; the remnant; external show is no religion.

Hosea: c.753-715 BCE. The historical background is a little later than that of Amos, in a period of political upheaval in Israel. A series of unsuccessful kings followed Jeroboam II. Tiglath-Pileser of Assyria exacted heavy tribute and, in 721 BCE, Israel fell to the Assyrians. Among Hosea's major themes are: that God suffers when His people are unfaithful; God cannot condone sin; the coming judgement; God will never cease to love His people; the marriage analogy.

(b) 'The prophets of Israel did not foretell the future.' Assess this view with regard to either Amos or Hosea. [AO2 20]

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

For: Their prophecies dealt primarily with current affairs. God's will for his people at that time, matters of doctrine, issues of justice and peace.

Against: They were also concerned with the future. Their function, in part, was to reveal what God would do in times to come. Both Amos and Hosea foretold the Assyrian exile; both also prophesised redemption.

Q.4 (a) Examine the personal experiences of either Jeremiah or Ezekiel. [AO1 30]

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

Jeremiah: Personal information about Jeremiah may be found in his confessions (11:18-12:6; 15:10-21; 17: 14-18; 18:18-23; 20:7-18) which refer to attempts on his life by members of his own family at Anathoth and complain that God took advantage of his weakness and innocence. Even though Jeremiah escaped death at the hands of his enemies, his suffering was nonetheless real and prolonged. His Confessions show the agony of his soul; he even thinks God has duped him and has doubts about his vocation.

Ezekiel: God commissions Ezekiel when he appears to him in a vision as a divine warrior, riding in a battle chariot drawn by four living creatures each having four faces (of a man, a lion, an ox and an eagle), and four wings; the vision is influenced by Babylonian imagery. Later he has other visions, e.g. the Valley of Dry Bones, a visionary transportation to the Temple in Jerusalem (8-11) to prophesy its destruction and to the future Temple (40-43) to prophesy restoration. When his wife dies, God forbids him to mourn, in order to teach the exiles that they must lose that which is dear to them.

(b) 'The prophet's teaching arose from his personal experiences.' Assess this view with regard to either Jeremiah or Ezekiel. [AO2 20]

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

Jeremiah: For: His own words in 20:9 seem to affirm the contention: '.....within me there is something like a burning fire shut up in my bones; I am weary with holding it in and I cannot'. He was an unwilling prophet, but his appeal is precisely in his personal struggle with his calling.

Against: On the contrary, his personal experiences were the results of his teachings. He had been called to warn of impending judgement for Judah, to exhort the people to repentance and obedience and to record the fall of Jerusalem. The content of his message was the direct cause of his suffering.

Ezekiel: For: Visionary experiences lead to several prophetic pronouncements. He begins his prophecies against Judah shortly after the vision of his calling; after a second vision, he foretells by symbolic acts the capture of Jerusalem; in a third vision, God reveals to him the cause of this punishment is idolatry; there are further vision, e.g. the restored Temple.

Against: Ezekiel wished to proclaim to the exiles God's faithfulness and the fulfilment of his promises, the future return to Jerusalem, the re-establishment of the people in their own country and , especially, the triumph of the messianic kingdom. The visions are literary devices that serve merely to make the prophecies more vivid.

SECTION B: STUDIES IN THE NEW TESTAMENT.

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

Q.1 (a) Explain how discipline was exercised in the Jerusalem Church. [AO1 30]

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

The election of Matthias: The full complement of twelve apostles is restored to show that wherever sin has compromised the church's integrity, discipline and restoration must be pursued.

Care of the destitute: 'Being of one heart and mind', the Jerusalem Christians sold all their possessions and gave the proceeds to the apostles, who then distributed it to the needy, cf. Barnabas, Ananias and Sapphira compound their sin of greed by trying to cover up their sin. The punishment is immediate, and by the hand of God (all other examples of discipline in the New Testament are exercised by the church). Great fear seizes all who heard.

The election of the Seven: to address a specific need that arose due to cultural conflict between two groups in the church.

(b) 'The Jerusalem church was autocratic.' Assess this view. [AO2 20]

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

For: The apostles were autocratic. Their authority was based on Jesus' promise to be with them to the end of the age, to sanction their preaching and to send them the Holy Spirit. It is they who make laws; punish; administer the eucharist and baptism; provide successors; judge on religious matters; enforce obligations; and determine what is the doctrine of Christ.

Against: The apostles' authority was personal, not autocratic, e.g. the question of whether Gentiles should keep to Mosaic Law was discussed by the 'apostles and elders'. After founding a church, Paul did not interfere with its administration except when he was asked to give an opinion. In such cases he was always careful to distinguish between the authoritative words of Jesus and his own judgement. The head of the church in Jerusalem was James, the brother of Jesus, who was not an apostle.

Q.2 (a) Explain the significance of the following Christological titles:

- (i) Son of David**
- (ii) Son of Man**
- (iii) Son of God.**

[AO1 30]

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

(i) *Son of David*: The title denotes that Jesus is the Messiah, the fulfilment of the prophecy of the seed of David.

(ii) *Son of Man*: The title occurs in the Old Testament books of Daniel and Ezekiel. Jesus is thought to have used the term out of humility, to emphasise his human nature and in order not to annoy his enemies. Later it was used to include everything that had been foretold of the representative man, the second Adam, the Suffering Servant, the Messianic king.

(iii) *Son of God*: In the Old Testament, the title was applied to people having any special relationship with God. In the New Testament, it is frequently applied to Jesus as a short formula for expressing his divinity, its meaning being equivalent to the Messiah. Jesus is God made manifest in human form, conceived in Mary by the Holy Spirit.

All three must be included for marks above Level 5.

**(b) 'Jesus himself made no claim to be the Son of God.'
Assess this view.**

[AO2 20]

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

For: How can we know what Jesus claimed? The gospels are not reliable; they are theological, not historical documents, and may well have put words into Jesus's mouth. The post-resurrection Church needed to find an adequate explanation for the impact of Jesus.

Against: We can trust the integrity of the gospel writers; they were writing with divine inspiration; they are sufficiently unanimous about Jesus' identity. Even if Jesus himself made no verbal affirmation, his actions constitute a claim.

Q.3 (a) Describe the early Christian mission to the Gentiles. [AO1 30]

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

The mission to the Gentiles is based on the Great Commission, which may or may not be authentic. It turned the church from a small Jewish group meeting in Jerusalem into a world-wide movement. The position of the Judaizers was defeated by events, e.g. the Peter-Cornelius episode (annual Jewish food laws) and the Council of Jerusalem (a compromise). Paul insisted that the Gentiles are partakers of the same promise through the gospel as the Jews and maintained that to follow the Judaizers was to forsake Christ.

(b) 'Most of the early Christian leaders did not want Gentiles in the church.' Evaluate this statement. [AO2 20]

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

For: The only apostle who had a specific mission to the Gentiles was Paul; his quarrels with the Judaizers and with Peter and James suggest that he was the only apostle who did not dither over the issue; his extensive missionary journeys.

Against: The instruction to baptize all nations goes back to Jesus' Great Commission; other apostles had taken this up, e.g. Peter, Phillip; Paul simply took their mission forward; The Council of Jerusalem went a long way to accommodating the Gentiles.

Q.4 (a) Examine Paul's teaching on marriage and divorce. [AO1 30]

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

The relevant set texts are in Romans 7:1-6 and 1 Corinthians 7. Paul's position on marriage and divorce was influenced by Greco-Roman culture, Judaism, and the teaching of Jesus. He reflects a Jewish understanding of marriage as a divine institution established at creation. Paul, who was never married himself, sees marriage as both an illustration and application of spiritual truth. He views marriage as a life-long commitment, cf. Romans 7:1-6, where marriage illustrated the assertion that one cannot be free of the law until one dies. In his teaching on divorce in 1 Corinthians 7, he contends with a new dilemma - believers who have unbelieving spouses. He introduces a second exception clause that allows divorce when an unbelieving spouse departs from a believing partner. Moreover, it appears that where divorce is permitted the right to remarry is assumed.

(b) 'Paul's teaching on marriage and divorce is incompatible with that of Jesus.' Assess this view. [AO2 20]

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

For: Jesus prohibited divorce except when sexual immorality had occurred. Paul goes beyond this teaching by adding a second exception to the general prohibition.

Against: Paul's second exception is aimed at a new dilemma and he makes clear that he is merely giving his own opinion. His basic teaching clearly mirrors that of Jesus, which is that the married are not to be divorced except where there has been sexual immorality.

GCE RELIGIOUS STUDIES
RS3 CHR - STUDIES IN CHRISTIANITY

Mark Scheme - Summer 2014

To be read in conjunction with the generic level descriptors 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 nature of ordained ministry in the Christian Churches.
[AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. The *Orthodox* and *Roman Catholic* Churches believe in the apostolic succession, episcopal hierarchy, three-fold ministry (bishop, presbyter, deacon) and do not ordain women. Their priests have a crucial role in celebrating the eucharist (transubstantiation) and must be celibate. The *Anglican* Church has the same model but (at least in its Thirty Nine Articles) has Calvinist, rather than Catholic, beliefs on the eucharist (Real Presence). It ordains women priests and allow priests to marry. Ireland, Scotland and Wales have agreed to ordain women to the episcopate, but not England. *Nonconformist* denominations do not believe in the apostolic succession or episcopal hierarchy; all ministers are equal; they can be ordained to serve a connexion (Methodist, Presbyterian) or a congregation (Congregationalist); their authority is shared with elected lay elders/deacons. Candidates may also answer more generically about the roles of the clergy in relation to word and sacraments, pastoral care, leadership, teaching, evangelism, outreach in the community, weddings, funerals etc.

(b) 'Lay ministry is inferior to ordained ministry.'
Evaluate this statement.
[AO2 20]

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

For

The ordained priest has special calling to teach, to sanctify and to govern. No one belonging to the vast array of lay ministries (churchwardens; readers; deanery and diocesan officers; PCC members; licensed lay assistants; locally authorised church-based lay ministers; non-accredited lay ministries; stipendiary lay ministry; non-stipendiary lay ministry; local lay ministry team etc) is allowed to consecrate the eucharistic elements. Lay ministry is therefore incomplete.

Against

The laity has a duty to assist the priest in the whole mission of the church, pastoral, evangelistic, social and ecumenical, the priesthood of all believers; the increasing emphasis on collaborative ministry teams; Presbyterian elders and Baptist deacons are ordained for life; Methodist stewards are partners in ministry; in some traditions, lay preachers may preside at the Lord's Supper and/or conduct baptisms/ weddings/funerals. Quakers have no clergy.

Q.2 (a) Examine what is known of the Jesus of history.

[AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. Credit will be given for answers that explore in depth any or all of the following: *The First Quest*, the historical-critical method of the Enlightenment (e.g. Reimarus and Strauss) considered that the Synoptic Gospels contained enough reliable data to enable scholars to reconstruct the Jesus of history. The First Quest culminates with Harnack and begins its decline with Schweitzer and Kähler, who reconstructed Jesus as a self-deluded Jewish apocalypticist. *The Second Quest*, the 'kerygmatic theology' of Bultmann and others, argued that faith does not depend on history and emphasised the *kerygma*. However, some of Bultmann's students (e.g. Käsemann and Bornkamm) reasoned that the Jesus who actually existed must have some connection to Christianity but, under the influence of current philosophy, they tended to think of him as a C1st existentialist whose teaching was inaccessible. *The Third Quest*, which began in the 1970's, is characterised by widely divergent results. Good examples are Funk's Jesus Seminar, which interprets Jesus as a wandering cynic-sage and Sanders, who interprets him as a Jew with an erroneous eschatological vision. Scholars often conclude that the Jesus of history is unknown; there are no extra-biblical accounts of his life. However, it is at least evident that the historical Jesus opposed the oppressive society of his day, associated with outcasts and proclaimed a kingdom of God characterised by compassion.

**(b) 'Jesus was only human.'
Assess this view.**

[AO2 20]

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

For

The biblical accounts of Jesus' life have a mythological flavour and were written long after his time; New Testament writers are untrustworthy and put words into his mouth; the miracles are stories designed to prove his divinity; when the story of Jesus is demythologised he emerges merely as a good man.

Against

Jesus himself claims that he is God, e.g. in response to Peter's Confession; his sinless character coincides with the claim; he demonstrated power that belongs only to God over nature, disease and death; his Resurrection is the final proof of his divinity; New Testament writers clearly believe that he is God; if he is not, what legitimacy does Christianity have?

Q.3 (a) Explain what feminist theologians mean by 'patriarchal structures'. [AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. The Bible was written in a patriarchal and androcentric culture and misinterprets or ignores women. Male traditions have used male language and imagery and created male symbols in the understanding of God, Christ and humanity. There is need for a new hermeneutics to make the scripture relevant to women today. Scripture is, in fact, egalitarian. Jesus' attitude to women was revolutionary. The discipleship of women such as Mary Magdalene often excels that of men, e.g. Peter, who denies Jesus and Judas who betrays him. Paul was the first to insist that there is in Christ no male or female; he also mentions several female church leaders. However, patriarchal patterns have influenced the church's theology and practice, e.g. banning women from ordination.

(b) 'Feminist Theology is an unnecessary distraction for the Church.' Evaluate this contention. [AO2 20]

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

For

Feminist theology causes divisiveness within the church and is itself divided between liberals (who think that male biblical writers play down the role of women) and evangelicals (who think that the Bible, rightly understood, supports their ideas). It is an example of the negative influence of modern trends on contemporary Christianity, and is aimed at getting women into position of authority in the church.

Against

No one can deny that women have suffered abuse from men throughout history and this is unacceptable in a Christian context. Feminist theologians are convinced that the church has strayed from a correct understanding of God's will and have highlighted the invaluable role women have played in the church. They have had some success in the elimination of gender-based roles.

Q.4 (a) Outline the main developments in modern Christianity. [AO1 30]

Candidates are likely to include some or all of the following, but other relevant points will be credited. *The Ecumenical Movement* (World Council of Churches, Vatican II, Taizé, Iona etc) has as its main aim the visible unity of the church. It has had some success in giving churches an united voice, but is still struggling with doctrinal and ecclesiastical issues that prevent different denominations from sharing the eucharist. *Liberation Theology* is a radical movement that originated in South America as a response to the poverty of ordinary people. It is encapsulated in Leonardo and Clodovis Boff's statement that 'we can be followers of Jesus ... only by making common cause with the poor'. Pope John Paul II dealt severely with the movement, closed its institutions and rebuked its activists, such as Leonardo Boff and Gustavo Gutierrez. *Pentecostalism* grew out of the C19th Holiness Movement, which had its roots in Methodism, and generally emphasise justification by faith, sanctification and the baptism of the Holy Spirit. *The Charismatic Movement* has come to be widely represented within the main Christian denominations since the 1960s. The requirement is for an 'outline', so breadth is more important than depth. Answers need not cover all of these topics, but must have some range for marks above L5.

(b) 'Christianity is more committed to the past than to the present.' Assess this view. [AO2 20]

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

For

The church seems to be innately conservative, e.g. the Roman Catholic stance on contraception, abortion, divorce and women's ordination, the Anglican stance on gay marriages. Many western believers want change, but are held back by their fellow Christians in the developing world. In response to declining congregations throughout Europe some clerics have turned inward, focusing on liturgy and reverting to antiquated forms.

Against

The Church is called not to embrace the spirit of the age but to speak prophetically, as it did, for example, against communism, apartheid, state terror (e.g. in El Salvador). It is still active with the poor; provides education for countless children, speaks out against discrimination, prejudice and racism.

GCE RELIGIOUS STUDIES
RS3 ER - STUDIES IN EASTERN RELIGIONS
Mark Scheme - Summer 2014

SECTION A - STUDIES IN BUDDHISM.

Q.1 (a) Outline the main features of the Pali Canon. [A01 30]

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

The Pali Canon is the group of scriptures used by the Theravada tradition and written in the language of Pali. The Pali Canon falls into three *pitaka* (baskets). Because of this the Canon is traditionally known as the Tipitaka (three baskets).

The three pitakas are as follows:

1. Vinaya Pitaka, dealing with the rules for monks and nuns. The rules are preceded by stories telling how the Buddha came to lay them down, and followed by explanations and analysis.
2. Sutta Pitaka, discourses, mostly ascribed to the Buddha, but some to disciples. The Sutta Pitaka has five subdivisions or nikayas.
3. Abhidhamma Pitaka, variously described as philosophy, psychology, metaphysics, it is a collection of texts which give a systematic philosophical description of the nature of mind, matter and time. There are seven books in the Abhidhamma Pitaka.

(b) 'The Pali Canon is the most important body of scripture in Buddhism.'
Evaluate this view. [A02 20]

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

In Favour of the statement candidates may explain that:

- The Pali Canon was probably the first scripture to be written down, so nearest in time to the historical Buddha himself.
- It was written based on strict oral tradition maintained by the Sangha and its regular councils.
- It is seen as authoritative by the Theravada tradition.

Against the statement candidates may point out that:

- Buddhism is not a revealed religion, so its scriptures are not seen as having ultimate authority.
- There is emphasis also on personal experience over teaching in the Buddha's own teaching.
- Parts of the Sanskrit corpus are also seen as issuing from the historical Buddha, and much of it is probably not much later than the Pali Canon.
- Because there are other enlightened beings than the Buddha himself, his words do not necessary have precedence over those of other enlightened beings.
- The historical Buddha is also understood as merely a manifestation of the eternal Shakyamuni of the Lotus Sutra.
- The Mahayana and Vajrayana traditions view scriptures other than the Pali Canon as sacred.

Q.2 (a) Examine who it is in Buddhism that achieves Nirvana. [A01 30]

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

Nirvana is 'blowing out' of the three fires of greed, hatred and ignorance; freedom from suffering and rebirth and the endless wheel of samsara; a state of perfect non-attachment associated with Enlightenment. The 'Other Shore.' The Buddha is said to have achieved it. In the Theravada tradition, arhats or the 'worthy ones' are considered to have attained it. In Mahayana, bodhisattvas postpone their entry into Nirvana for the sake of suffering beings. In some forms of Mahayana Buddhism Nirvana is available in the here and now and is implied in samsara. Thus all beings have the Buddha nature and are originally enlightened. Certain figures, for example the Dalai Lama are considered to have attained enlightenment and thus to experience Nirvana.

(b) 'The attainment of enlightenment is an unusual event in Buddhism'. Assess the view [A02 20]

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

In Favour of the statement candidates may argue:

- That only monks may attain Nirvana. The lifestyle of the monks enables the detachment from the material world and relationships required to attain enlightenment and the monastery provides the right environment, with each individual dedicated towards the same goal. Particularly in Theravada Buddhist tradition those who are considered to be enlightened are / were usually monks. Being able to spend ones lifetime in a monastery is a great blessing only afforded to the few.

Against the statement the candidates may argue:

- That in Mahayana Buddhism there is the notion of ekayano, one path for all.
- In some forms of the Mahayana Buddhism there are no monks / nuns, indicating that the monastic path is not a superior one and enlightenment can be attained by anyone.
- In Mahayana Buddhism the notion of the mutual identity of Samsara and Nirvana means that everyone has an equal chance of attaining enlightenment.
- Zen Buddhism argues that anyone can have a short experience of Nirvana.
- Pure Land Buddhism argues that all will attain Nirvana at death.

Q.3 (a) Explain the significance in Buddhism of ‘going for refuge’ [A01 30]

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

Expect candidates to give an account of the importance of the three jewels as cornerstones of the Buddhist way, each relating to and supporting the other. The practice of going for refuge in the three jewels is often thought to define who is a Buddhist. It is repeated over and over in many Buddhist rituals. It is a practice which traverses the boundaries between schools. In going for refuge Buddhists are declaring the principles by which they live their life, and stating where the support for their commitment comes from.

(b) ‘The Buddha is the most important refuge in Buddhism. Assess this view. [A02 20]

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

In Favour of the statement candidates may argue:

- That the Buddha is the human example par excellence.
- That without the Buddha there would be no Buddhism.
- That the Buddha functions not just as a teacher but as an inspiration and model for the path.
- That without the Buddha there would be no Dharma and Sangha.

Against the statement candidates may argue that:

- The refuges are equal.
- ‘He who sees me sees the Dharma’
- The historical Buddha is not central in all forms of Buddhism.
- Without the Sangha the teaching would not have been preserved and practiced.
- Without the Dharma there would be no access to the truth about suffering and the path.
- For Pure Land Buddhists refuge is Amida not historical Buddha.
- For Nichiren Buddhists refuge is the Lotus Sutra.

- Q.4 (a) Examine the lifestyle of members of the Friends of the Western Buddhist Order (FWBO / Triratna) [A01 30]**

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

Expect candidates to explain the significance of lifestyle being secondary to commitment, and what that means. They should explain order membership and mitra status, and the role of the mitra for the individual. They will mention single-sex communities, the role of meditation in daily life and the role of the Buddhist Centre in the lifestyles of members. They will explore the principles of right livelihood, and how that is understood to translate into the lives of order members and the organisation as a whole.

- (b) 'In trying to appeal to British people, Buddhism has adapted too much'. Evaluate this view. [A02 20]**

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

In Favour of the statement the candidates may argue:

- Buddhism has changed to 'fit in with' rather than to challenge western capitalist consumerism.
- It is possible to practice Buddhism without lifestyle changes or serious commitment.
- Presenting Buddhism through the medium of English / Welsh means that the nuances of the original language are lost.

Against the statement candidates may argue:

- Buddhism has always changed to adapt to cultures. (Skilful means / no creeds central authority)
- Buddhism has to make sense and be practical for those who wish to follow it.
- Many British Buddhists have a strong and life-changing commitment.
- Many organisations (e.g. the English Sangha Trust) preserve traditions as far as possible in the forms found in Buddhist countries.

SECTION B: STUDIES IN HINDUISM.

- Q.1 (a) **Examine the reasons why it is difficult to determine how Hinduism began.** [A01 30]

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

The term Hinduism derives from a Persian word that refers to the Sindhu (or Indus) river in northwest India; 'Hinduism' was adopted by the British colonial administration in India to describe the various religious beliefs and practices of the majority of India's population, so in a sense Hinduism is a colonial construction. Hinduism claims to have no beginning - to be timeless. The Indus Valley period may be best understood as a pre-Hindu period, although some features may be considered to remain in modern Hinduism. For example, possible evidence of the worship of goddesses / fertility, and ritual bathing, and a possible prototype form of Shiva. However the Indus Valley script has not yet been deciphered. Some say Hinduism was brought by the Aryans, from central Asia. Whether this was an invasion, an incursion or whether it happened at all has become a matter of some dispute, and invasion theorists are accused of imperialist motives (saying the Hinduism really came from the West). Aryans practiced a sacrifice - based religion that was centred on the purifying qualities of fire, and about influencing the devas through ritual sacrifice. The Aryans used Sanskrit and brought the Vedas. Features of both Indus Valley and Aryan civilization persist in contemporary Hinduism, but it is impossible to speak about origins with any certainty.

- (b) **'Modern Hinduism is completely different from Vedic religion'**
Evaluate this contention [A02 20]

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

In Favour of the statement the candidates may argue:

- That some Indus Valley practices continue in modern Hinduism.
- Features such as the great bath suggest ritual bathing, relating to notions of ritual purity widespread in modern Hinduism.
- Figurines and seals are open to interpretation as precursors to modern deities.
- The Sanskrit Epics and Puranas and development of Bhakti are post-Vedic.
- There have been many Hindu reform movements.

Against the statement candidates may argue:

- That the religion of the Vedic Aryans have some consonance with modern Hinduism, a pantheon of gods, sacrifice, a canon of scriptures, the Sanskrit language and so on.

- Q.2 (a) Explain, with reference to the text, what the Bhagavad Gita teaches about bhakti yoga. [A01 30]**

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

Bhakti yoga as expounded in the BG as the practice of complete devotion to God. Krishna is understood to be the Ultimate Deity and worthy of all praise. Bhakti can be practiced by members of any caste, by women and by children, so it is a path to moksha not limited by issues of ritual purity and available to all. Krishna is said not to discriminate regarding the nature of the gift given, but on the intentions and sincerity of the giver. Bhakti is linked to karma yoga, in the sense that the fruits of all action should be dedicated in love to God.

Text references are likely to include **9**, 16-34, **11**, 14-20, **18**, and 67-78.

- (b) 'The complex nature of Krishna makes the Bhagavad Gita a difficult text'. Evaluate this view. [A02 20]**

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

In Favour of the statement candidates may refer to:

- Krishna appearing as charioteer, friend, teacher, personal god and the absolute - all in the same text.
- The mysterious theophany in Chapter 11.

Against the statement the candidates may refer to:

- The Bhagavad Gita is the single most popular Hindu scripture.
- Described by Gandhi as the Hindu bible.
- It is relatively short and accessible.
- Gives clear instructions on how to live according to Varnashramadharma.
- Hindus are accustomed to complex ideas about God.

Q.3 (a) Examine the relationship between Hindu religion and politics. [A01 30]

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

Hindu Nationalism sees India as a Hindu nation (despite it being a multi-religious nation). Hindu nationalist usually see Sikhs, Buddhist and Jains as legitimate 'Hindus' (in the sense that their sacred sites lie in India), but there is a debate about Christians and Muslims. Even though Sikhs, Buddhist 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 Sarawati. The term Hindutva was coined by V D Savarkar.

(b) 'Hindutva (Hindu nationalism) has had no impact at all on modern Hindu religion' Assess this view. [A02 20]

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

In Favour of the statement the candidates may argue:

- That Hindutva is primarily a political movement relating to the independence and self-determination of Indians in India.
- It is driven by a reaction to centuries of foreign rule.
- It favours a cultivation of a particular sense of political Indian identity.

Against the statement candidates may argue:

- That the sense of Indian identity favoured by the movements and organisations associated with Hindutva is one that harks back to the Vedas, and to Sanskrit as the holy language of India.
- That groups often propose the reform of Hinduism, stripping it of later accretions such as popular devotion or the practice of caste, and are thus religious in their orientation.
- There have been attacks made on Islam and Christianity by Hindu Nationalist groups, including the razing of the Babri Mosque in 1992 that seem driven by religious animosities.

Q.4 (a) Examine the challenges faced by Hindu women. [A01 30]

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

Candidates should explain that women are expected to oversee the worship in the home. They have a religious duty to have a family, preferably sons. They are required to support their husbands in the performance of his Varnadharm (this is their Dharma - Stridharma), thus assisting him in providing hospitality, caring for ageing parents, supporting charitable work. They are required to bring up the children to understand their Dharma and religious duties. If they are widowed or divorced, they have no religious duties and become inauspicious. Many practices such as Sati, female foeticide, ritual purity issues, the status of widows and childless women, the emphasis on male Dharma and the idea that male children are a blessing, female children are a burden and so on, suggest that women are not valued as strongly as men.

Candidates should note that many Hindu movements are progressive.

(b) 'The treatment of women in Hinduism is unjustifiable, especially when Hindus worship the feminine divine'. Evaluate this contention. [A02 20]

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

In Favour of the statement candidates may argue that:

- A woman's Dharma is still defined by her marital status. Without a husband she is inauspicious. Male children are a blessing and female children a burden, economically and religiously. Practices such as female infanticide and Sati could be taken as evidence that Hindu women are discriminated against and this is unacceptable.
- It makes no sense to discriminate against women when the divine is seen as female.

Against the statement candidates may argue:

- That practices such as Sati and female infanticide are now illegal, and they were never terribly widespread.
- 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.
- Women have a very high status in the home and in the worship in the home.
- Whilst the feminine is worshipped, she is also presented as passive (Sita, Radha), so treatment of women does mirror that in the stories about the gods.

SECTION C: STUDIES IN SIKHISM.

Q.1 (a) Examine the significance in Sikhism of the Mul Mantra. [A01 30]

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

Expect candidates to explain each statement of the Mul Mantra and show how it affirms Sikh monotheistic theology, the immanent and transcendent nature of God, the idea of grace, and the Guru.

Candidates should explain how this sums up Sikh beliefs about the nature of God and the relationship between God, creation and humanity.

(b) 'The Mul Mantra summaries Sikh beliefs entirely'
Evaluate this view. [A02 20]

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

In Favour of the statement candidates may explain:

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

Against the statement they may argue that:

- The Mul Mantra is not the only key text in Sikhism.
- It does not contain the material of the Rahit Maryada.
- It does not refer to the Khalsa.
- It is the work of only one of the Sikh Gurus.
- The whole of the Guru Granth Sahib is understood as the Guru for the Panth.
- 'Beliefs' could refer to a much wider range of beliefs than simply theological beliefs about the nature of God.

- Q.2 (a) Examine the ideas of the Namdhari and Singh Sabha reform movements. [A01 30]**

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

In 1873 Singh Sabha (Singh Society) formed in Amritsar to protect Sikhism against the onslaught of Christianity. Lahore group formed in 1879. Amritsar group became referred to as the Sanatan Khalsa (the Traditional Khalsa) and the Lahore group as Tak Khalsa - True / Pure Khalsa.

Sanatan Sikh ideals: Sikhism is diverse and pluralistic, Sikhism is a form of Hinduism, Nanak is an avatar, the Khalsa a 'voluntary society' formed to protect the Sikhs from Mughal oppression. Sahajdhari Sikhs were still Sikhs, Caste - observance was seen as part of being Indian, and not to be rejected.

Tat Khalsa ideals: Sikhism is not diverse, Monotheism and iconoclasm, Back to basics (pre Ranjit Singh). No caste distinctions should be observed, the three Gs, Guru, Granth and Gurdwara, Sahajdhari's should take imrit initiation. Namdhari Sikhs (or Kukas) believed in a continuation of the line of Gurus, hailing the nineteenth century Sri Satguru Ram Singh as the most important and today accepting Sri Satguru Jagjit Singh Ji as their living Guru. They are strict vegetarians, rejecting dowries and elaborate wedding ceremonies and placing equal importance on the Sri Guru Granth Sahib and the Dasan Granth. They wear white.

- (b) 'How far has the Namdhari and and Singh Sabha movements contributed to modern Sikh identity.' Assess this view. [A02 20]**

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

Candidates may explore the lasting impact of the Tak Khalsa for of Sikhism, as Sikhism came to define itself more and more distinct from Hinduism. Namdhari Sikhism still has a strong presence.

Candidates may also note that there are questions over whether Namdhari can be considered orthodox. They may also explore the ways in which these modern manifestations of Sikhism have, just like their persecutors, developed as a response to persecution or threats to identity, and have been successful in providing rallying identities for Sikhs.

- Q.3 (a) Explain the role and importance of the Rahit Namas in Sikhism. [A01 30]**

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

A Rahit - nama is a manual which records any version of the Sikh Rahit (the Khalsa code of conduct). The original Rahit is attributed to Guru Gobind Singh and the early Rahit - namas all claim to reproduce his actual words. Although there is considerable uncertainty concerning sequence and dates it seems that the earliest formal Rahit - namas emerged during the mid- 18th century. These were prose collections of miscellaneous injunctions. Not until Rahit Maryada was issued in 1950 did an authoritative Rahit - nama finally appear.

- (b) 'Sikhism does not need the Rahit Namas or the Rahit Maryada' Assess this view. [A02 20]**

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

In Favour of the statement candidates may:

- Point out the vast range of subjects the Rahit for aspects of Sikh life.
- Their contribution to the distinctiveness of Sikh life.
- Their role as the rules for the Khalsa set down by Guru Gobind Singh.

Against the statement they may argue that:

- Not all Sikhs belong to the Khalsa.
- There are many other important documents which have a bearing on Sikh life and belief, most significantly the Guru Granth Sahib which has the status of living Guru to the Sikh Panth.

- Q.4 (a) Explain ways in which British Sikhism provides for the religious education of young Sikhs. [A01 30]**

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

Most Sikh children in the UK have the opportunity to learn a little about Sikhism in their RE classes at school. Children will also be educated in Sikhism at the Gurdwara. They may also receive Punjabi lessons there (In areas of high populations of Sikhs, Punjabi is often offered to GCSE or even A level in schools). Punjabi is seen as a crucial feature of the education of Sikh children in the UK. They will also learn their religions from their family. There are also Sikh Youth Movements such as the Sikh Youth Federation, Sikh youth camps and youth forums on the internet.

- (b) 'Young Sikhs born in Britain face more challenges than their parents.' Assess this view. [A02 20]**

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

In Favour of the statement candidates may argue:

- Pressure to behave similarly to secular peers (drinking, smoking, sexual morality, dress)
- Loss of language amongst second and third generation Sikhs is a challenge. Without Punjabi Sikhs are not able to read the Guru Granth Sahib in its original language, thus access to religion is limited.
- Potential for family disagreements over marriage partners.
- Difficulty maintaining religious observance as a member of a minority.
- Youth experience stress of clash with parental values.

Against the statement candidates may argue:

- If parents were first wave migrants they had to contend with less legal rights, more racism, less multiculturalism.
- They had to deal with the emotional impact of being cut off from family and community in the Punjab or East Africa.
- Punjabi communities are now established in most British cities. Sikhs have representation at an unprecedented level. This was not the case 20 - 30 years ago.
- Parents experience stress of clash with youth values, and anxiety about the future of the religion.

GCE RELIGIOUS STUDIES

RS3 WR - STUDIES IN WESTEREN RELIGIONS

Mark Scheme - Summer 2014

SECTION A: STUDIES IN ISLAM.

- Q.1 (a) Examine the importance of each of the main sources of Shari'a law. [A01 30]**

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

Expect an outline and explanation of each of the aspects of Shari'a 'law' which may be historical or explained in terms of content.

- Qur'an - divine revelation, word of Allah.
- Hadith and Sunna - sayings and practices of Muhammad, role model, ultimate Muslim.
- Qiyas - analogical reasoning derived by legal experts (systematic and controlled form of ijtiihad).
- Ijma - consensus or majority opinion of the early community to reinforce decisions - developed into consensus of legal experts.

Maximum Level 5 if not all covered.

- (b) 'There is no room for argument about Shari'a law in Islam' Assess this view. [A02 20]**

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

In Support:

- Based in Qur'an and is absolute.
- The doors to ijtiihad are closed.
- Laws have been painstakingly outlined through a long historical process.
- To deviate from what is established is to deviate from the 'path' that is Shari'a.
- Role of the school of Al-Re'y.

Against:

- The doors to ijtiihad are NOT closed.
- Shi'a Muslims have their own understanding of Shari'a.
- Need for modern interpretation of Islam.
- Work of modernists such as Tariq Ranadan.

Q.2 (a) Examine the distinctive beliefs and practices of Sufi Islam. [A01 30]

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

Beliefs:

- Role of the teacher and oral tradition.
- Emphasis in spirituality rather than study.
- Personal relationship with the divine is achievable.
- Teaching of Al-Ghazali.

Practices:

- Austerities to precede meditation.
- Candidates may explore practices such as Dhikr, pilgrimage and meditation to emphasise belief.
- Specific practices such as the ‘whirling dervishes’ may be explored.
- Service to the community and the environment.
- Literature, poetry.

**(b) ‘For Muslims, the true goal of worship must be personal mystical union with God’
Assess this view. [A02 20]**

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

In Support:

- Sufi argues that theirs is the true Islam.
- Islam is based not in practice but in spirituality behind regular practice.
- Experience of the divine must be the goal for every religious believer.
- Mystical union cannot be achieved though conventional worship.

Against:

- It is Shirk.
- Teaching of Tawhid and absolute monotheism.
- Conventional aspects of worship are the will of Allah.
- A Muslim’s experiences the blessing of Allah through obedience in prayer.

Q.3 (a) Examine traditional views of Muslims on the role of women. [A01 30]

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

The traditional role of women:

- To be a mother.
- To bring up children.
- To manage the household.
- To educate the children in the ways of Islam.
- The Muslim woman is accorded full spiritual and intellectual equality with man, and is encouraged to practice her religion and develop her intellectual faculties throughout her life.
- In her relations with men both are to observe modesty of behaviour and dress and a strict code of morality which discourages unnecessary mixing of the sexes. Her relations with her husband should be based on mutual love and compassion.
- He is responsible for the maintenance of the wife and children, and she is to give him the respect due to the head of the family.
- She is responsible for the care of the home and the children's early training. She may own her own property, run her own business and inherit in her own right.
- Muhammad was asked who was the most deserving of fine treatment. He replied 'Your mother'. When asked 'Who next?' he replied 'Your mother'. When asked a third time he replied 'Your mother'. Only after the fourth question did he reply 'Your father'.
- According to the teachings of Muhammad, 'paradise lies at the feet of your mother'.

(b) 'The traditional role of women needs to be reappraised in response to changes in Western society. Assess this view [A02 20]

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

In Support:

- Many modernist agree that to maintain traditional views only encourages abuse.
- Feminist responses within Islam.
- Most views on women are not Islamic but cultural.
- Equal rights in terms of employment and legal status etc.
- The idea of role being respectful is a male view.

Against:

- The more 'extreme' views are not taken seriously.
- Role does not equate to status
- The role outlined in Islamic tradition that is given to a women is very highly regarded.
- Western society must not dictate changes to Islam.

Q.4 (a) Examine the relationship between religion and politics in Islam. [A01 30]

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

This is a very open question and candidates can answer from a historical perspective in terms of the examples of Muhammad to illustrate contemporary society, or, alternatively from a contemporary perspective using examples from Muslim societies.

Answers may refer to:

- The fundamental role of Muhammad as a politician and statesman underpins Islamic life.
- Policies concerning the Ummah.
- Focus on the poor and orphans similar to a welfare state ideology.
- Rejection of financial corruption in extracting interest.
- References to countries where Islam is state law.
- Reference to countries where Islam and the state are separate.
- The growth of militant fundamentalist movements (Muslim Brotherhood, Hamas and Al Qaeda)
- Religious motivation in the overthrows of regimes in North Africa and the Middle East.
- Opposition to what are seen to be corrupt values and the immorality of Western capitalism.

(b) 'Islam is completely compatible with democracy.' Assess the view. [A02 20]

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

In Support:

- Islam stresses the importance of the Ummah.
- The history of the formation of Shari'a demonstrates a democratic process in establishing meaning.
- Everyone is equal before Allah and has the right to vote.
- Allah has given human beings free will.

Against:

- Everything must be down to the will of Allah.
- If laws are divine then they cannot be questioned.
- Examples where Islamic states are led by a divinely appointed ruler.
- Shari'a law is established and cannot be changed.
- Democracy is tantamount to liberalism.

SECTION B: STUDIES IN JUDAISM.

- Q.1 (a) Explain the challenges made to Hasidism in the early period of its development. [A01 30]**

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

- Candidates may outline the role of Baal Shem Tov in the growth of Hasidism to set the context for challenges.
- Criticisms in general about central characteristics of Hasidism are relevant for the time of growth as well as today.
- Criticised for focusing on the idea that a pure religious spirit mattered more than Talmudic knowledge.
- Criticised for 'chaotic' prayer service and enthusiastic worship.
- Criticised for emphasising the Tzaddik (rebbe) as role model for a religious life.
- Criticised for claims made about the Tzaddik e.g. spirituality, revelations of God through his actions, power and greatness of the Tzaddik and closeness to God.
- Specific criticisms from the Mitnagdim e.g. fear of heresy, 'slack' attitude towards times for prayer, use of different prayer book, use of sharper knife when slaughtering animals.
- During the Haskalah - make or break for most Jews in terms of keeping religious identity.
- The role of the Gaon of Vilna in initiating steps to oppose Hasidism.
- Persecution, verbal abuse excommunication and violence.

- (b) 'Without Hasidism, Judaism would not have survived' Assess this view [A02 20]**

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

In Support:

- Key role of preserving Talmudic study and traditional values during the Haskalah.
- Seen as the stalwarts of Jewish Orthodoxy.
- Close knit communities preserve identity.
- Preservation of true matriarchal lineage.
- Dress code and traditional Jewish values are preserved.
- It is still growing today.
- Some argue it is the truest form of Judaism.

Against:

- Judaism will always survive whatever is thrown at it because of the covenant.
- Judaism has reformed but this does not mean it has died.
- Some would say main Orthodoxy or Reform Judaism are 'truer' forms.
- It has enabled a specific type of Judaism to survive,

Q.2 (a) Explain the beliefs and practices distinctive of Reform Judaism.

[A01 30]

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

Candidates may approach this question by contrasting with Orthodoxy in order to indicate 'distinctiveness' of Reform.

Beliefs may include:

- Focus on spirit rather than letter of the law
- All of covenant is not relevant or needs reinterpreting today.
- Judaism needs to reform, integrate and assimilate effectively whilst maintaining its central identity.
- Less emphasis on matriarchal lineage.

Practices may include:

- Family groupings in synagogue and not gender segregation.
- Relaxed observation of Sabbath.
- Relaxed observation of kosher rules for some.
- Focus on the front of the synagogue as opposed to the Bimah.
- Less focus on synagogue attendance.
- Each gender may lead worship in Reform.
- A more relaxed ritual dress code in Reform.
- Less Focus on the use of Hebrew language.
- Use of musical instruments in worship.

Maximum Level 5 if both aspects are not addressed.

(b) 'A strict adherence to covenant is not necessary for Jews in the modern world.'

Assess this view.

[A02 20]

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

In Support:

- Reform Judaism ensures survival in a modern world.
- Covenant is contextual.
- Some see infant circumcision as unnecessary today.
- Strict Sabbath observance is impractical.

Against:

- Covenant transcends time.
- Covenant is the heart of true Judaism.
- Torah and Talmud are part of Jewish identity.
- Jewish identity is dependent on strict observance of covenant laws.

Q.3 (a) Explain the importance of Shabbat observance as part of family life in Judaism. [A01 30]

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

Answers should remain focused on family life, not just Shabbat observance, to achieve the highest grades.

- Role of the family in Shabbat is essential.
- Emphasis on the Shabbat meal at home.
- Role of the mother in the home in preparing and leading.
- Role of the father in attending Friday synagogue.
- Synagogue attendance together on Saturday.
- Wider role of keeping family together.
- A reminder of Jewish heritage.
- Role of educating children.
- Is not restrictive but seen as a precious gift e.g. bride or queen.
- Begins in the home and is essential a 'family' event but extends to wider 'family' of Judaism.
- One day to collectively focus on higher things i.e. rest from work and seeking spiritual refreshment.
- Part of ten commandments and crucial to faith.
- Remember (zachor) does not mean to forget but more to consider significance of God's actions as a family.
- Essential to remember (zachor) what God has done for everyone.
- Observing (shamor) traditions together as a family.

Candidates may offer an outline of a typical Shabbat to illustrate its importance as part of family life in Judaism (preparations, sunset start, service, meals, prayers and blessings, Torah study etc. and meal, service, blessing and family activities the next day).

(b) 'Ensuring the Shabbat is properly observed is the most important religious duty of a Jewish mother' Assess this view [A02 20]

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

In Support:

- Central to family life.
- Highlight of the week and universally practised if not uniformly performed.
- Central to the covenant of obedience and worship.
- Many see it as a defining feature in practice if not in terms of ideology.

Against:

- Jewish mother has many roles, all equally important.
- Bringing up children.
- Jewish education.
- Observing other Jewish traditions e.g. festivals.
- Keeping a kosher home.

Q.4 (a) Explain THREE different views of Jewish suffering found in the work of holocaust theologians. [A01 30]

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

Any work can be cited but key theologians may include:

- Richard Rubenstein - rejection of God. 'Death of God, loss of hope, disbelief'.
- Elie Wiesel - Putting God on Trial - Agnostic response.
- Ignaz Maybaum - Jewish suffering as an atonement for sins of the world.
- Eliezer Berkovitz - God does not intervene in history but remains hidden in order to maintain principles of free will.
- Emil Fackenheim - in the suffering a new revelation experience of God is experienced to persevere and refuse to give in - 614th Commandment

Maximum Level 5 is only one or two views referred to.

(b) 'There are more weaknesses than strengths to be found in Holocaust theology.' Assess this view [A02 20]

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

In Support:

- Rubenstein's theology is an admission of this.
- How can we say any response to the Holocaust has a 'strength'.
- Some see the best response as 'silence'.
- It is morally wrong to look for justification of the Holocaust.

Against:

- A response to suffering can be dignified.
- Explanation is needed no matter how weak.
- Some find strength in the justification and explanation.
- Some theologians have placed their responses firmly within the context of Jewish ideology.

GCE RELIGIOUS STUDIES
RS4 HE - RELIGION AND HUMAN EXPERIENCE
Mark Scheme - Summer 2014

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 of equal overall quality and would be credited accordingly.

1. (a) **Examine in detail different ways in which specific types of religious authority influence religious believers.**

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

Examination, exemplification of and comments on ways specific types of religious authority are used to influence believers e.g. sacred writings; religious leaders, special religious experience, conscience, religious traditions, religious institutions, etc. - used as source of beliefs; basis of teachings; answers to ultimate questions of life; basis for ethical decisions; basis of liturgy; use of scriptures to seek advice or inspiration; following the example of respected founders/prophets/leaders; obedience to codes of practice/rules/commandments/religious superiors, etc. Candidates may look at the question in terms of impact on individuals, rather than religious believers in general - this is entirely acceptable and should be credited appropriately. (Some candidates may also make this distinction between the two groups). Expect a variety of types to be examined and illustrated for Levels 6 and 7.

AO1 [45]

(b) **'In the 21st century religious authority is no longer respected.' Evaluate this statement.**

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

Evaluation of relevance of religious authority in 21st century. Expect reference to be made to the increased role of sacred writings in fundamentalist religious groups (also significance of religious leaders, etc.) Conflict between secularisation processes and suppression of religious groups resulting in promotion of religious authority within religious groups, rise of NRM's, etc. Alternative arguments may highlight the dilution of religious authority in western world and removal of religious authority from state law, (i.e. communist and humanist based political systems, etc.) Other arguments may focus on the role of personal conscience, traditions, church, state of mediation, Holy Spirit, special revelatory experience) as forms of religious authority that retain their relevance in perpetuity, etc.

AO2 [30]

2. (a) **Examine in detail the nature of different types of religious experience.**
Candidates are likely to include some or all of the following, but other relevant points will be credited:
Examination, exemplification of and comments on the nature of different types of religious experience. These may include individual forms such as mysticism, conversion, personal prayer, sense of awe and wonder, of inner peace and/or release or they may also include communal forms such as 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. Expect a variety of types to be examined and illustrated for Levels 6 and 7.
- AO1 [45]**
- (b) **'A religious experience is not a reliable way to understand the nature of God/Ultimate Reality.' Evaluate this statement.**
Candidates are likely to include some or all of the following, but other relevant points will be credited:
Evaluation of the reliability of religious experience in understanding the nature of God/Ultimate Reality, on the one hand, they should point out problems surrounding verification, objectivity and interpretation of such experience etc. On the other hand, candidates may argue that religious experience (e.g. conversion, answered prayer) has a unique revelatory immediacy, greater impact on an individual or faith community than any cerebral factors etc. Credit should also be given for consideration of relative reliability of other factors leading to understanding of God/Ultimate Reality (e.g.) sacred writing, religious rituals, tradition, reasoning).
- AO2 [30]**
3. (a) **Examine in detail specific religious teachings about the nature and purpose of life.**
Candidates are likely to include some or all of the following, but other relevant points will be credited:
Examination, exemplification of and comments about the nature and purpose of life. Relevant ideas include humanity as being Divinely created as opposed to being the product of chance, mind/body debate (materialism, idealism, dualism), concept of the soul and spirituality, need for identity and of community, human sin, sanctity of human life, free will/determinism, nature/nurture debate, concept of stewardship of the world, faith, reason debate, Aquinas' primary and secondary precepts and four cardinal virtues, preparation for after-life or further existence (in relation to resurrection, reincarnation, moksha, mukti, samsara, Sheol, judgement, eternal life), etc. Expect a variety of teachings addressing both nature and purpose to be examined and illustrated for Levels 6 and 7.
- AO1 [45]**

- (b) **'Belief in life after death is the single most important influence on how religious believers live their lives.' Evaluate this statement.**

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

Evaluation of the influence of belief in life and death to how a religious person lives their life. Consideration of at least two other factors which influence individual behaviour (e.g. upbringing, tradition, reasoning, societal norms, personal experience, sacred writings, as well as consideration of belief in life after death) is expected for Levels 6 and 7. An answer which is confined to merely demonstrating the importance of the signified belief must not be given more than Level 4. On the one hand, candidates may argue that belief in life and death has greater influence on behaviour than other beliefs and factors because of its permanent/far-reaching consequences. On the other hand, they may argue that other factors are of equal or greater influence as they are more tangible, cause instant pressure and more authoritative.

AO2 [30]



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