

AEA



Specimen Paper and Mark Scheme

Advanced Extension Award Religious Studies (9871)

**For First Examination
Summer 2002**

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9871

Edexcel GCE

Religious Studies

Specimen Paper

Advanced Extension Award

Time: 3 hours

Materials required for the examination

Answer Book

Items included with these question papers

Nil

Instructions to Candidates

In the boxes on the Answer Book provided, write your Centre Number, Candidate Number, the Subject Title, the Paper Reference, your surname, other names and signature.

The paper reference is shown towards the top left-hand corner of the page.

Answer TWO questions, one from Section A and one from Section B.

Additional Answer Sheets may be used.

Information for Candidates

You should spend no more than 30 minutes reading the paper and deciding on your choice of questions.

The marks for individual questions and the parts of questions are shown in round brackets: e.g (40).

There are 23 questions in this question paper.

The total mark for this paper is **80**

Advice to Candidates

You must ensure that your answers to parts of questions are clearly numbered.

You will be assessed on your ability to organise and present information, ideas, descriptions and arguments clearly and logically, taking account of your use of grammar, punctuation and spelling.

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Answer TWO questions. ONE from Section A and ONE from Section B

Section A

Answer ONE question

1. (i) Analyse the argument and/or interpretation in the passage. (20)
- (ii) Discuss the implications of the passage for understanding religion and human experience. (20)

I do indeed think that we can now know almost nothing concerning the life and personality of Jesus, since the early Christian sources show no interest in either, are moreover fragmentary and often legendary; and other sources about Jesus do not exist. Except for the purely critical research, what has been written in the last hundred and fifty years on the life of Jesus, his personality and the development of his inner life, is fantastic and romantic. Whoever reads Albert Schweitzer's brilliantly written *Quest of the Historical Jesus* must vividly realize this. The same impression is made by a survey of the differing contemporary judgements on the question of the Messianic consciousness of Jesus, the varying opinions as to whether Jesus believed himself to be the Messiah or not, and if so, in what sense, and at what point in his life. Considering that it was really no trifle to believe oneself Messiah, that, further, whoever so believed must have regulated his whole life in accordance with this belief, we must admit that if this point is obscure we can, strictly speaking, know nothing of the personality of Jesus. I am personally of the opinion that Jesus did not believe himself to be the Messiah, but I do not imagine that this opinion gives me a clearer picture of his personality. I have in this book not dealt with the question at all – not so much because nothing can be said about it with certainty as because I consider it of secondary importance.

Source: Bultmann, Rudolf. 1958. *Jesus and the Word*. Fontana. Pp. 14, 15.

2. (i) Analyse the argument and/or interpretation in the passage. (20)
- (ii) Discuss the implications of the passage for understanding religion and human experience. (20)

Religious people speak of God when human knowledge (perhaps simply because they are too lazy to think) has come to an end, or when human resources fail – in fact it is always the *deus ex machina* that they bring on to the scene, either for the apparent solution of insoluble problems, or as strength in human failure – always, that is to say, exploiting human weaknesses or human boundaries. Of necessity, that can go on only till people can by their own strength push these boundaries somewhat further out, so that God becomes superfluous as *deus ex machina*. I've come to be doubtful of talking about any human boundaries (is even death, which people now hardly fear, and is sin, which they now hardly understand, still a genuine boundary today?). It always seems to me that we are trying anxiously in this way to reserve some space for God; I should like to speak of God not on the boundaries but at the centre, not in weaknesses but in strength; and therefore not in death and guilt but in man's life and goodness. As to the boundaries, it seems to me better to be silent and leave the insoluble unsolved. Belief in the resurrection is *not* the 'solution' of the problem of death. God's 'beyond' is not the beyond of our cognitive faculties. The transcendence of epistemological theory has nothing to do with the transcendence of God. God is beyond in the midst of our life.

Source: Dietrich Bonhoeffer *Letters and Papers from Prison* p 281-2

3. (i) Analyse the argument and/or interpretation in the passage. (20)
- (ii) Discuss the implications of the passage for understanding religion and human experience. (20)

When we come to the genre of the writing of church history – and here I shall be grossly oversimplifying for the sake of making a point – it seems to me, quite soberly and seriously, that of course we have to reckon with the fact that all church history is propaganda. Of course, all history is written from a point of view. That, I believe, is now fairly universally agreed and a historiographical commonplace. Any historian has to decide what interests her or him and why. This, however, does not mean that historians can write history as they like. There are the canons of the trade, the disciplines of the craft and the criteria about evidence, sources and critical method which have to be discussed and assessed in public discourse with peers among historians at large.

By church history I mean that discipline and genre which is generally included among the subjects studied in theology faculties and includes those books which are usually written by church historians – i.e. those who, from some basis of commitment within some church or other or else now, some of them, in reaction to such a basis of commitment at one time, concentrate on teaching, research and the writing of church history focused on the various aspects and developments of Christianity as focussed in its institutions.

The concern of church history can be characterised as the various manifestations and activities of Christians, especially as organised in churches outwards, so to speak. Church history is not a matter of concern first with secular history or with general history, manifested perhaps, in paying attention to religious aspects. That is something else. Nor is it secular history, whether written by Christians or others, which happens to have, say, a good deal to do with the Christian church, because the Christian church is being written about in periods when that church was politically and culturally important or even dominant. By church history, I mean history written from the point of view within the churches (or consciously over and against it) and written about the church and the churches, however much the history, as it were, spills over into history at large.

This is the sort of church history to which proponents of various views in current church controversies appeal, and which they site as a source of authority – or at least as a source of criteria for judgements about what the church should do today and how we may regard its standing, even before God, and certainly in the world today.

Source: David E Jenkins *God, Miracle and the Church of England pp48-50*

4. (i) Analyse the argument and/or interpretation in the passage. (20)
- (ii) Discuss the implications of the passage for understanding religion and human experience. (20)

It follows that we are liable to find two different kinds of people in our society: those who speak from within one of these surviving moralities, and those who stand outside all of them. Between the adherents of rival moralities and between the adherents of one morality and the adherents of none there exists no court of appeal, no impersonal neutral standard. For those who speak from within a given morality, the connection between fact and valuation is established in virtue of the meanings of the words they use. To those who speak from without, those who speak from within appear merely to be uttering imperatives which express their own liking and their private choices. The controversy between emotivism and prescriptivism on the one hand and their critics on the other thus expresses the fundamental moral situation of our own society.

Source: MacIntyre, Alasdair. 1998. (2nd ed.) *A Short History of Ethics*. Routledge.p. 266.

5. (i) Analyse the argument and/or interpretation in the passage. (20)
- (ii) Discuss the implications of the passage for understanding religion and human experience. (20)

Mystical trends are found in all the great world religions. And the descriptions of mystical experiences given by the mystics show a remarkable similarity across all cultural boundaries. It is in the mystic's attempt to provide a religious or philosophic interpretation of the mystical experience that his cultural background reveals itself.

In *Western mysticism* – that is, within Judaism, Christianity, and Islam – the mystic emphasizes that his meeting is with a personal God. Although God is present both in nature and in the human soul, he is also far above and beyond the world. In *Eastern mysticism* – that is, Hinduism, Buddhism, and Chinese religion – it is more usual to emphasize that the mystic experiences a total fusion with God or the 'cosmic spirit.' 'I am the cosmic spirit,' the mystic can exclaim, or 'I am God.' For God is not only present in the world; he has nowhere else to be.

In India, especially, there have been strong mystical movements since long before the time of Plato. Swami Vivekenanda, an Indian who was instrumental in bringing Hinduism to the west, once said, 'Just as certain world religions say that people who do not believe in a personal God outside themselves are atheists, we say that a person who does not believe in himself is an atheist. Not believing in the splendor of one's own soul is what we call atheism.'

A mystical experience can also have ethical significance. A former president of India, Sarvepalli Radhakrishnan, said once, 'Love thy neighbor as thyself because you are your neighbor. It is an illusion that makes you think that your neighbor is someone other than yourself.'

People of our own time who do not adhere to a particular religion also tell of mystical experiences. They have suddenly experienced something they have called 'cosmic consciousness' or an 'oceanic feeling.' They have felt themselves wrenched out of Time and have experienced the world 'from the perspective of eternity.'

Source: Gaarder, Jostein. 1999. *Sophie's World*. Phoenix. p.115-116.

6. (i) Analyse the argument and/or interpretation in the passage. (20)
- (ii) Discuss the implications of the passage for understanding religion and human experience. (20)

On 7 July 1776 James Boswell (1740-95) visited David Hume in Edinburgh. Hume was dying. According to Boswell, he looked 'lean, ghastly, and quite of an earthy appearance'. But he also seemed to be 'placid and even cheerful'.

Boswell asked him 'If it was not possible that there might be a future state'. Hume replied 'that it was a most unreasonable fancy that he should exist forever'. When Boswell asked him if 'the thought of annihilation never gave him any uneasiness', Hume said: 'Not the least'.

Boswell, who devoutly believed in a life to come, was amazed by this response. Yet, when reflecting on his meeting with Hume, he also felt bound to observe, 'I could not but be assailed by momentary doubts while I had actually before me a man of such strong abilities and extensive inquiry dying in the persuasion of being annihilated.'

For Hume, death is the end of human life. For Boswell, it is not. But which of them is right? Is it really the case that we perish at death? Or is there life for us after it? These are questions which everyone asks sooner or later. They are also questions which have provoked the attention of philosophers from ancient times to the present. And they are questions in which religious believers have an investment, since most religious traditions teach that people will survive death in some form or other.

Source: Davies, Bryan (ed.) 2000. *Philosophy of Religion: A Guide and an Anthology*. Oxford University Press p.687.

7. (i) Analyse the argument and/or interpretation in the passage. (20)
- (ii) Discuss the implications of the passage for understanding religion and human experience. (20)

Keith Ward

By both the main scientifically used criteria of probability and simplicity, God is the terminus of the quest for intelligibility and explanation in the universe. Nor is this just a matter of abstract intellectual investigation. To see that the universe is, both in its general structure and in its precise detail, a work of supreme wisdom, that it depends at every instant for its existence on a being of supreme goodness, and that the universe is destined to realise a goal of overwhelming goodness, is already to see the temporal world in a religious way. It can easily lead one to see the eternal in the temporal, to place the things of time in an eternal perspective. It can lead one to revere and contemplate with awe and admiration the one creator whose glory and power are seen in the works of creation, but whose being infinitely transcends that whole creation, and before whom the totality of space and time is, in Mother Julian's words, as it were a tiny hazelnut held in the palm of God. The search for wisdom, said Aristotle, begins in wonder. That search, for the religious thinker, ends in worship, as the mind is led from the contemplation of creation to stand, like Job, at last in awe before the immeasurable glory of the creator.

Peter Atkins

Far from being the "terminus" of the quest for intelligibility and explanation in the universe, God is the terminal illness of reason. To understand the world, including why people behave as they do, why they think there is a cosmic purpose, why they think they have the opportunity to achieve life everlasting, we need to turn to science, not excluding the psychology of human fears and aspirations. God is the last resort of feeble minds masquerading as truth. Science, the apotheosis of the Renaissance, respects the nobility of the human spirit and the ability of collective human brains to achieve true comprehension.

Source: Ward, Keith. & Atkins, Peter. 1998. *Religion and Science*. In *Dialogue* issue 10 pp.14, 15.

Section B

Answer ONE question

8. *"A study of sacred texts is complicated because of the variety of different types of literature in such sources."*
Analyse and evaluate this claim in relation to the significance of sacred texts in the study of religion. **(40)**
9. *Sacred texts/scriptures are contingent and are always related to the particular circumstances in which they first appeared."*
Analyse and evaluate the significance of this claim for belief in the authority of sacred texts. **(40)**
10. Discuss the concept of revelation in at least one religious tradition. **(40)**
11. **Historical theology is the branch of theology which aims to explore the historical situations within which ideas developed or were specifically formulated . It aims to lay bare the connection between context and theology.**
Analyse and evaluate this statement with reference to the changing understanding of doctrine in at least one religious tradition. **(40)**
12. *"Religion is fundamentally a matter of custom and practice; it is 'lived' rather than a conceptual activity."*
Analyse and evaluate this claim with reference to one or more religion(s). **(40)**
13. **"Religion should not debase its eternal and absolute values by compromising with current day beliefs and practices."**
Analyse and evaluate this claim with reference to one or more religion(s). **(40)**
14. Discuss the extent to which religion and morality are in conflict with each other. **(40)**
15. *"Some ethical theories are more effective than others."*
Analyse and evaluate this statement with reference to its application to ethical dilemmas. **(40)**
16. Discuss the extent to which religious practice and religious faith are linked. **(40)**
17. **"Ritual is essential to religion".**
Analyse and evaluate this claim. **(40)**
18. **"Arguments to prove the existence of God have been seen to be fatally flawed. However, like the phoenix rising from the ashes,**

these arguments continue to have new life.”
Analyse and evaluate this claim and its implications for philosophy of religion. **(40)**

19. **“What we cannot speak about we must pass over in silence.”**
(Wittgenstein: *Tractatus*).
Discuss the implications of this claim for philosophy of religion. **(40)**

20. Analyse and evaluate the view that it is justifiable to believe that religious experiences are genuine experiences of ‘the divine’. **(40)**

21. **“The major impact of psychology on religion is the demolition of religious belief.”**
Analyse and evaluate this view. **(40)**

22. **“The end of religion is in sight in this secular age.”**
Analyse and evaluate this claim. **(40)**

23. Analyse at least TWO different definitions of religion and evaluate the ways in which these definitions may influence an analysis of religion. **(40)**

Generic Mark Scheme

For each part-question in Section A, and for each question in Section B, the following levels and marks will be applied.

Analysis: The candidate:

- Level 1** gives a limited and tentative response to the task, typically setting out at least one main feature of the argument; identifying strong and weak points in it; making reference to other viewpoints, and drawing in a general way on aspects of the course of study, making occasional reference to sources.
(1-5 marks)
- Level 2** gives a basically competent response to the task, typically stating the significant features of the argument; explaining some of its strengths and weaknesses, and indicating how it relates to other relevant viewpoints; using apposite knowledge and understanding from the course of study, and referring appropriately to relevant sources.
(6-10 marks)
- Level 3** gives a coherent and comprehensive response to the task, typically summarising concisely the key features of the argument; analysing them in terms of their strengths and weaknesses, and of their relationship with other significant viewpoints; supporting explanations by reference to broad and detailed subject knowledge and understanding, and to carefully selected sources; and drawing together the various strands of the discussion.
(11-15 marks)
- Level 4** gives a creative and independent analysis in response to the task, typically showing insight into the issues raised by the argument; analysing their strengths and weaknesses in terms of other points of view, based on a comprehensive understanding of the relevant area(s) of study and of a wide range of carefully-deployed sources; arrives at an effective synthesis of the strands of the argument; and presents an independent insight into the issues raised in the discussion.
(16-20 marks)

Evaluation: the candidate:

Level 1 responds in a limited and tentative way to the scope of the task, typically by showing some recognition of the nature of the issue raised, and expressing a relevant opinion about the value of the argument; supporting this opinion with evidence drawn from the course of study; recognising that there are other points of view and using occasional sources to illustrate them; arriving at a conclusion.

(1-5 marks)

Level 2 gives a basically competent response to the scope of the task, typically by recognising the relevance of the issue raised for a wider understanding of religion and human experience; giving a personal assessment of the value of the argument presented in the task; drawing on relevant evidence and argument to support this assessment, taking account of an alternative view of its value; and arriving at a balanced personal conclusion.

(6-10 marks)

Level 3 gives a coherent and comprehensive response to the scope of the task, typically by explaining the wider implications of the argument for an understanding of religion and human experience; assessing the value of the argument by careful reference to the area(s) of study and to alternative viewpoints; deploying evidence and argument cogently to support this assessment; and arriving at a concise and balanced personal conclusion which demonstrates a confident understanding of the matters raised.

(11-15 marks)

Level 4 makes a creative and independent response to the scope of the task, typically by presenting a wide-ranging and cogent assessment of the implications of the argument for a wider understanding of religion and human experience; by supporting this assessment with detailed, accurate and comprehensive knowledge and understanding of the area(s) of study and of alternative viewpoints; by deploying a range of carefully chosen sources to support the line of argument; and arriving at an original and independent conclusion which effectively shows the candidate's exceptional insight into the matters raised.

(16-20 marks)

The total mark for each Section of the paper, combining critical analysis and evaluation, is 40, giving a total of 80 for the paper as a whole.

Notes for answers

Section A

1. There are various ways in which a candidate might analyse and evaluate this passage eg. focussing on the unreliability of the research or investigating the verifiability of the claims. The religious significance of the early Christian sources might be contrasted with the 'fantastic and romantic' sources of the nineteenth century. Some candidates may focus on the portrait of Jesus himself and the question of 'Messianic consciousness'. For evaluation, the views of scholars both ancient and modern will be paramount in relation to what can be known of the nature and personality of Jesus. Attention may also be given to the religious and psychological importance of the 'truth' or otherwise of the biblical material and early sources. Conclusions may vary and there may be sociological arguments concerning the nature and relevance of faith. Central to any answer, however, will be an understanding of the role of religion and human nature.

2. An analysis of this passage may include an understanding of the circumstances in which it was written. It may include a discussion of the ways in which society and culture influence the development of religious thought. The analysis may include a comparison of Bonhoeffer's teaching about the nature of God with that of other theologians, historical and contemporary, and obvious example being Barth. An understanding and evaluation of Bonhoeffer's teaching about the nature of God could include a discussion of the ways in which his teaching has been developed by other theologians, for example Robinson, Hamilton and Altizer. Evaluation may include a discussion of Bonhoeffer's definition of God – is it/he God?

3. An analysis may include a discussion of the criteria of the history of religious traditions and the relationship between it and history, showing an awareness of the significance of the fact that Christianity and the Church have come down through history. In response to the argument put forward by Jenkins, examples will typically be discussed from a specific period of church history, both illustrating and refuting the argument; for example, in discussion of the Reformation, there is likely to be an explanation of differing views of Protestant and Catholic scholars, for example, Dickens, Haigh, McGrath and Janelle, and the ways in which their theological opinions influence their interpretation of history. Candidates would also be aware of the view that the authenticity of the Christian Church is assessed in the light of the history of the Church and Christian teaching.

4. Candidates could analyse the significance of MacIntyre's differentiation between those people within a moral system compared to those outside the system. Exemplar material could be used from different societies, including the type of material employed by MacIntyre such as Greek, Roman and enlightenment thought etc. Or there could be reference to different types of ethical theories and the problems of communication between them such as Utilitarian and De-ontological thought or different types of moral stances from a range of religious traditions. Evaluation could include the weighing up of the view that there is no objectivity, no 'neutral standard' between these differing groups. The implication appears to add weight to a relativist position. Candidates could consider the strengths and weaknesses of such relativism in a moral context. A frame of

reference could include some understanding of the context of this type of moral controversy including the tradition of 'virtue ethics'. The implication for understanding religion and human nature would be part and parcel of discussions about this relativist interpretation and its bearing on ideas about truth and the importance of the context of moral beliefs in the field of applied ethics.

5. There should be evidence of an understanding of the nature of 'mysticism' as seen in the text e.g. being 'wrenched out of Time' and seeing the world from a significantly different perspective. There could be debate about the status of this interpretation, given there are different approaches to an understanding of mysticism in the phenomenon of religion. An analysis of this passage should do justice to the diversity of examples within it including the difference between Western and Indian approaches. Particular attention could be given to the use of certain terms in this passage such as 'atheism' implying lack of belief in a soul. Evaluation could include a discussion about the claim that there is a 'remarkable similarity' across all cultural boundaries regarding mysticism and the application of mystical experience in a non-religious context. The implications for an understanding of religion and human nature could also include attention to the ethical implications outlined in the passage.

6. An analysis of this passage could include an understanding of the debate between belief in life after death and a rejection of such views. There may be reference to the particular context of this debate including Hume's views about these ideas and also the impact on his personal life i.e. one of ease and cheerfulness. An understanding and evaluation of the passage may include reference to the questions and responses raised on this debate in the history of philosophy of religion with selected focus on the contributions of key philosophers. In addition, it would be relevant to consider some of the distinctive contributions about life after death in selected religious traditions and non-religious approaches to this discussion. Evaluation could also focus on the question posed concerning which belief is right; whether there is or is not life after death. This will include the weighing up of the arguments and evidence used in this type of discussion including issues about the meaningfulness or otherwise of the language involved. The issues about the implications for understanding religion and human nature are part and parcel of the topics already mentioned.

7. There are various ways a candidate could analyse this passage e.g. a focus on each of the contributors or a comparative study of them simultaneously. There could be attention to an understanding of selected key expressions such as probability, simplicity, explanation etc. The significance of the beliefs about 'God' and 'science' could be unpacked in relation to their distinctive uses in this passage. A frame of reference could focus on some of the key debates between science and religion with reference to the contributions of leading thinkers and schools of thought. Evaluation could include weighing up the reasons for and against the positions adapted by these two contributors and the reasons why they construct their opinions and their use of language. The implications for understanding religion and human nature may refer to the type of process theology in Ward's account and how this differs from some other interpretations of 'God' in various religious traditions. Both writers draw out some of the implications for human nature such as the contrast between awe of 'God' and 'God' as a terminal illness.

Section B

8. Candidates may engage in a conceptual analysis of a range of texts/scriptures or may confine themselves to one particular tradition. They may include philosophical/theological discussion on the nature and meaning of 'sacred' and there ought to be evidence of reasoning concerning the variety of literature and comment on the way such a range of material may complicate study. This may include notions about the 'exclusiveness' of the material according to religion, the nature of truth, natural and revealed theology, the concept of divine revelation, interpretation and sacred traditions. Attention must be given to the main aims of the question and this may be linked to the positions taken by the various religions concerning the nature of textual 'truth'. Candidates may suggest that the different types of literature causes such confusion as to make all such texts either meaningless or unverifiable, or may emphasise the significance of myth, symbol or other aspects of religious language. There may also be debate on the relationship between text and religious practice, the importance of the oral tradition and the development of ideas through sociological and psychological theories.

9. Candidates may choose to refer only to their own field of study or may use a range of religions/traditions. However, the emphasis must be on the importance of sacred texts. Look for discussion on the meaning of 'sacred' and 'authority' and the function and importance of texts in religious traditions. This may include the belief that such texts are divinely inspired. Some candidates may discuss notions of myth, symbolism and non-cognitivism – Bultmann, Wittgenstein et al. Candidates may look more closely at the scriptures themselves and how far they relate to the circumstances as they first appeared. This might lead to wide-ranging discussion on the relevance and importance of the scriptures today. Some may emphasise the authority of the scriptures and discuss the nature of obedience, submission etc. There must be analysis and evaluation – a scrutiny of the reasons and evidence.

10. Candidates may use a range of religions/traditions. For example a discussion which focuses on the Christian tradition may define 'revelation' and its relationship with natural theology. It may discuss the way in which revelation implies a personal God (for example, Bonhoeffer, Buber and Brunner). The discussion may include other ideas about sources of revelation, for example, the traditions and teaching of the church, human experience as expressed by Pannenberg and Moltmann, the teachings of Barth and the debate with Brunner. The evaluation may include a discussion of natural theology and its limitations. It may also refer to Rahner's teaching about universal revelation and the work of Hick and Ward concerning revelation in other religious traditions.

11. Candidates may use a range of religions/traditions. For example, the analysis of the statement may focus on a particular period in a specific religious tradition, for example the development of justification by faith during the Renaissance period, or the development of Liberation Theology as a result of the socio-economic conditions in Latin America. Alternatively candidates may take a wide-ranging view looking, for example, at the development of Christian teaching about the Person of Jesus and the way in which it reflects society and culture or the 'quests for the historical Jesus'. Evaluation may include discussion of the extent to which teachings reflect eternal truths or the society and culture of the time.

12. Candidates may use a range of religions/traditions. For example, an analysis of this statement will typically include a definition of 'custom and practice', worship and ritual or beliefs put into practice in every aspect of life. The discussion would lead into the significance of worship and the sacraments within the different denominations. Evaluations may include reference to the work of Bonhoeffer and 'religionless Christianity' and Rahner and universal salvation.

13. Candidates may use a range of religions/traditions. For example, an analysis of this statement is likely to examine specific situations and examples - the position of the Christian Churches in Nazi Germany or the different teachings about divorce and re-marriage. It may include a discussion of the influence of non-Christian philosophies on Christianity – for example, the influence of Marxism on Liberation theology and existentialism on the work of Tillich. The discussion may include the way in which Christianity has responded to the development of science - Barbour, Peacocke and Polkinhorne. The evaluation may refer to process theology and the work of Whitehead and Hartshorne.

14. Candidates could e.g. engage in some conceptual analysis on the range of meanings associated with 'religion' and 'morality' in this context. This may include some philosophical reasoning and/or material from the phenomenon of religion. Attention should be given to the reasons and evidence to support the view of conflict between religion and morality, noting that the question focuses on the issue of the extent of such conflict. This may include e.g. ideas about the autonomy of religion and the autonomy of morality together with exemplar material which focuses on conflict which may be drawn from historical, psychological and sociological sources etc. Specific references to key contributors and traditions would be apposite. Attention must be given to the thrust of the question about the extent of such conflict. Some may argue that fundamentally religion and morality are inextricably united as seen in some religious traditions. Others may investigate a diversity of different types of relationships including a radical separation between the two.

15. Candidates may refer to one or two ethical theories or may draw upon a considerable diversity to illustrate their points. Similarly, there could be reference to a selected ethical dilemma as the particular focus of their enquiry or there is scope for a greater range. Brief consideration could be given to the major features of these theories and dilemmas. However, the thrust must be on a discussion of why some are more effective than others. Thus may includem, for example, the view that some theories were set up to be applied to particular issues in society and politics including some versions of Utilitarianism. Others, such as Kant's de-ontological approach appear to be a conceptual analysis of notions such as 'duty' etc with almost minimum attention to its application. Candidates could consider why this may be the case and what bearing this has on the significance of such theories. Some theories may be more applicable to some ethical dilemmas whereas other stances may have a more immediate bearing on other types of dilemmas. A candidate may consider the diversity of reasons and evidence which could be given to this issue of application depending on the nature of the theory and dilemma involved.

16. Candidates may use a range of religions/traditions. Candidates should show an understanding of the nature of religious faith and practice and should be able to discuss the link between them. This might be through an analysis of the main features of each, bearing in mind the focus of the question. There may be a diversity of viewpoints, ranging from the view that both are strongly linked through the practices of the religion eg. Catholic Mass and the link with religious and sacred teaching. Some candidates may examine the sociological and psychological aspects – the need for ‘belonging’ to a community and sharing common actions and rituals, together with the psychological need for a ‘practice’ in order to reflect on and reinforce faith eg. in prayer. Candidates might consider the work of Freud, Nietzsche and Feuerbach or the philosophical perspectives of Pascal’s ‘Wager Theory’ and the work of Tillich and Tennant. Evaluation may include a discussion of the effectiveness, and the relevance to the understanding of religion, of the perceived link between faith and practice.

17. There must be a clear analysis of the quotation and an understanding of the nature and significance of ritual in religion. Candidates may confine themselves to one religious system/tradition, or may use a variety. The question requires a critical assessment and a knowledge of the range of arguments concerning ritual is paramount. These may include the work of Ninian Smart, Gaster and Crombie together with debate on the psychological and sociological importance of ritual – there is much recent scholarship available here. Candidates ought to pay close attention to the religious and psychological/sociological importance of rituals/ rites of passages both within and outside of religious traditions. Reason and interpretation, together with reference to solid evidence, is crucial in this aspect. Candidates may also consider the conflicting arguments concerning the development and change in emphasis in religious rituals and the input of sociological ideas on the changing nature of religious practice.

18. There should be a clear understanding of the meaning of the quotation. Candidates should examine a selection of the arguments for the existence of God and may use considerable diversity to illustrate their viewpoint. The arguments should be outlined and consideration given to the main features and themes and the problems developing from them. The thrust of the question should revolve around the issue of whether or not the arguments are ‘fatally flawed’ and a debate on whether or not they have ‘new life’. Candidates may consider modern scholarship such as Barth and Russell as well as older sources. Possible psychological and sociological perspectives, including the conflict with science, ought to play a part. This may lead to discussion on whether or not the arguments are made redundant through the work of modern science. Of paramount importance is the need to discuss the implications for philosophy – such as the importance of religious language and the nature of proof, truth and verifiability.

19. There should be some understanding of the significance of this quotation e.g. its place in the thought of Wittgenstein as part of his earlier ‘picture’ theory of meaning. There could be an analysis of the distinctive features of this approach to understanding the role of language and the impact this thinking had on other philosophers and schools of thought. There should be a focus on the implications of this view for philosophy of religion, such as the notion of the ‘disease’ of language in the context of religious belief. Or there is the more radical view of the logical positivists leading to the elimination of religious language from the sphere of meaningful discourse. The context of this view can be seen in its later rejection by Wittgenstein i.e. in the ‘functional’ approach to the

meaningfulness of language. Specific examples may be used to illustrate the implications of this approach from a range of religious traditions. Attention could be given to critiques of this interpretation of language and possible alternative models.

20. This may be approached in a variety of ways such as a philosophical analysis and/or using the skills of psychology of religion and/or an investigation into the phenomenon of religion. Some attention must be given to a clarification of some key terms in the question such as a range of interpretations associated with 'religious experience', 'genuine' experience, and 'the divine'. Candidates may draw on key thinkers and/or traditions. There must be attention to the view that such experiences are genuine experiences of the divine using reasons and evidence. This could include, but does not have to, ideas such as the 'principle of credulity and testimony'. Appropriate attention needs to be given to an appraisal of such reasons and evidence which counter the claims of the preceding material or modify such views. A specific case could be that this topic constitutes an argument for the existence of God and if this is pursued then a scrutiny of the arguments for and against this reasoning would be critical.

21. Candidates are required to examine the evidence for the claim that psychology of religion demolishes religious belief. This may include attention to particular psychologists or schools of psychology. Attention will need to be given to an understanding of the key relevant terms and ideas and the way in which evidence, interpretation and reason is used to build up a case for the demolition of religious belief. Freud may be an example but there is no necessary reason to include his ideas. In addition, candidates must assess the validity of this demolition of religion. This may include a close scrutiny of the evidence and reasons within a thinker and/or a consideration of alternative interpretations. Jung may be a suitable case but again this is not an essential point of reference. A discussion may include an assessment of the contributions of the discipline of psychology of religion to an understanding of religion which puts into perspective the diversity of its influence over and above any notion of its demolition work.

22. There must be close analysis of the quotation with a clear understanding of key expressions such as 'the end of religion' and especially 'secular age'. The question requires a critical assessment and so an understanding of a range of interpretations of 'secularism' is important. This may include reference to the distinctive contributions of key sociologists of religion and/or schools of sociology. Particular attention must be given to the view that a secular age is associated with the end of religion. Reasons, interpretation and the use of evidence are important in this type of argument. Exemplar material may be used from a variety of social contexts and a diversity of religious traditions which appear to lend support to this view. Candidates, however, should consider alternative and perhaps contrary reasons and evidence which indicate the development of religious traditions in a secular context. There may be attention to the relationships between secularism and religion which could incorporate a diverse interchange of influence between the two stances.

23. There must be evidence of understanding at least two different definitions of religion. These definitions may stem from a range of academic disciplines such as sociology, psychology, theology, philosophy etc. If this approach is taken there may be reference to specified thinkers and/or schools of thought. An alternative would be a focus on the 'definitions' of religion found in various religious traditions. A thrust of the

question is a comparative study of these definitions including a consideration of the differences and also similarities between them. In addition, candidates must investigate the ways in which such definitions influence an analysis of religion. Part of this may include the interpretations and assumptions behind such definitions and an understanding of the value judgements sometimes made in this context. This may have a bearing on subsequent analysis of religion such as what may be included or excluded as a 'religion' given the particular definition being used and what is regarded as valuable in some traditions and what is seen as unsatisfactory. A scrutiny of the reasons and evidence is crucial in this debate.

ADVANCED EXTENSION AWARD IN RELIGIOUS STUDIES

GUIDANCE FOR CENTRES

FOR FIRST EXAMINATION IN SUMMER 2002

Where to find Information about the Advanced Extension Award

The requirements for the *Advanced Extension Award* (AEA) are set out in the **specification** drawn up by the Qualifications and Curriculum Authority (QCA). The examination for the AEA in Religious Studies is administered by the Edexcel Foundation. The **specimen paper** and **mark scheme** has been drawn up to show what the examination will comprise. Reference should be made to these documents in guiding candidates in their preparation for the examination. The purpose of this **Guidance for Centres** is to emphasise and amplify some of the key points in the specification and question paper, and to indicate what is required to enter students for the examination.

What is the Advanced Extension Award?

The AEA has been designed to provide an additional qualification for the most able Advanced Level students. It is designed for those candidates who are expected to achieve a Grade A comfortably in the corresponding A Level examination. The first AEA examination will be in the summer of 2002.

The AEA is designed to stretch the most able students by providing them with an opportunity to demonstrate their understanding of their subject in greater depth than that which is required of them at the Advanced Level. It is also designed to be accessible to all students of high ability, irrespective of where they have studied or which specification (syllabus) and course they have followed for the Advanced Level in Religious Studies. It should therefore mean that more students should be able to enter for the new qualification than is currently the case with special papers. It should also help in differentiating between the most able students, particularly in subjects with a high proportion of A grades at Advanced Level.

In the wider context, the new AEA should:

- reduce the need for universities to hold their own entry examinations
- ensure that the most able students in this country are tested against standards comparable with the most demanding examinations in other countries
- complement the other world class tests being developed for the most able nine and thirteen year-olds.

What is the scope of the new AEA's?

AEAs are available from 2002 in Biology, Chemistry, Critical Thinking, Economics, English, French, Geography, History, Irish, Latin, Mathematics, Physics, Religious Studies, Spanish, Welsh, and Welsh Second Language. All the AEA's are developed on the basis of the content of the respective subjects, set out in the specifications for A Level (with the exception of Critical Thinking, which is an area of study in its own right in the AEA).

The AEA is designed to test, in greater depth, students' understanding of what they have studied for their A levels. This means that the AEA

- **will be based on the Advanced Level criteria for each subject**
- **will not require understanding of any content beyond that which is set out in A level specifications for the subject**
- **will not require any additional teaching or resources**
- **will be open to all able candidates whatever their place of learning and whichever A level specification they have followed in their subject.**

The AEA is designed to test students' understanding and skills in their subject in greater depth and at a higher level than in the corresponding Advanced Level specification. In particular, it will test their ability to think critically and creatively, to synthesise arguments, to evaluate different viewpoints and to exercise independent judgement.

This means that no candidate should be penalised in any way on account of which A level course they have followed or on account of which examination board's specification they have used at A level. Moreover, passages and questions in the AEA examination have been chosen to ensure that candidates will find at least one question from a wide choice in each section of the paper which is directly relevant to the candidate's corresponding A Level course. In many cases, candidates will find that they are able to make a choice between questions dealing with areas which they have studied.

What will be tested in the AEA in Religious Studies?

The AEA in Religious Studies will assess students' abilities to apply and communicate effectively their knowledge and understanding of religion, using the skills of critical analysis, evaluation, creativity and synthesis. In particular, they should:

- understand, evaluate and appreciate aspects of the study of religion, using appropriate knowledge and conceptual frameworks
- understand the connections between different elements of their study of religion and the contributions these make to understanding aspects of human experience
- be aware of recent ideas and approaches in their chosen areas of study

- articulate independent opinions and judgements on the significance of various elements of religion, informed by knowledge and understanding of one or more areas of the study of religion
- generate and synthesise these insights, and apply knowledge gained from the specification content.

How will students be assessed?

The AEA in Religious Studies will be assessed in a single examination lasting three hours. This includes time to be set aside during the examination for reading through the paper and preparing outline answers. It is recommended that up to thirty minutes should be spent on this preparatory work.

The examination will be divided into two sections. These are weighted equally. Students are therefore advised, as a general guideline, to spend approximately an equal length of time in answering from the two sections. They are also advised to consider and reflect on the specimen paper provided as an example of the style and content of the examination.

Section A of the examination will require an answer to **one** question, chosen from a number of options, normally between five and seven. Each option will comprise a passage of unfamiliar text, on the basis of which students are required to answer two sub-questions, testing their ability to analyse arguments and to evaluate the implications of the passage for understanding religion and human experience. The texts are drawn from various contexts, selected to reflect the areas of study within the Advanced Level specification for Religious Studies, namely:

- Textual Studies
- Theological Studies
- History of Religious Tradition(s)
- Religious Ethics
- Religious Practice
- Philosophy of Religion
- Psychology of Religion
- Sociology of Religion

These texts may be contemporary or historical, primary or secondary sources; they are chosen to facilitate comparisons and connections on broad themes related to the nature of religion; they do not assume the study of material beyond that required in candidates' A level specifications; they raise issues of debate or interpretation, and they are designed to allow students to apply and communicate the knowledge, understanding and skills which they have gained from their Advanced Level studies.

Section B of the examination will require an answer to **one** question chosen from a range of options. Each question anticipates an extended essay which demonstrates the understanding and skills required for the AEA. Most questions include a statement in italics which forms the focus of the set task. The choice of questions reflects the areas of study with the Advanced Level specification for Religious Studies. Students should be able to identify, from the range of options, a choice of questions directly related to their own areas of study.

Students are also encouraged to consider the specimen mark scheme provided with the specimen paper. The mark scheme for both Section A and Section B is generic, so that it may be applied to any subject matter with which students choose to deal. It is also set out in levels, to indicate the kind of achievement which should be expected at AEA, and to differentiate between the levels of ability expected of students entering for the examination.

It will be seen from the specimen paper and mark scheme that all the questions in Section A have a common structure. The first sub-question is about critical analysis and the second about evaluation. The candidates' discussion in response to the second sub-question should therefore be focused on an evaluation of the unseen passage and the implications of what it says for understanding religion and human experience.

The questions in Section B, from which candidates choose one only, will typically invite them to 'analyse and evaluate' or 'discuss' a statement, though there may also be other styles or forms of questioning. Whatever the wording of the task, the requirement is the same. It is designed to test their ability in the two principal skills of analysing an issue and evaluating its significance. They should refer to the generic mark scheme to see how marks will be awarded for achievement in these two skills.

How will students be graded?

Students entering for the AEA will be graded on a two-point scale. The higher point will gain a Distinction; the lower point will gain a Merit. Students who do not reach the minimum standard for a Merit will be recorded as Ungraded. None of these grades in any way affects the students' grades awarded for their achievement in the Advanced Level examination.

The QCA specification sets out the performance level descriptors for the Distinction and Merit grades. Judgements will be made, on the basis of these descriptors, about the overall performance of students in the AEA examination.

ADVANCED EXTENSION AWARD IN RELIGIOUS STUDIES

GUIDANCE FOR STUDENTS

FOR FIRST EXAMINATION IN SUMMER 2002

Where to find Information about the Advanced Extension Award

You should consult your school or college tutor before considering this award. You will need to read and consider some of the information about the award, and your tutor should be able to obtain this for you. In addition to the **Guidance** set out in these notes, you will find it helpful to look at:

- the requirements for the *Advanced Extension Award* (AEA). These are set out in the **specification** (syllabus)
- the **specimen paper** and **mark scheme** which gives examples of the kind of questions which are likely to appear in the examination, and the general standard expected in the answers.

You will also need to consult your tutor about how to prepare for the examination, the skills you will need to demonstrate, and how to enter for the examination.

The purpose of this **Guidance for Students** is to emphasise and amplify some of the key points in the specification and question paper, and to indicate what is required to enter for the examination.

What is the Advanced Extension Award?

The AEA has been designed to provide an additional qualification for the most able Advanced Level students. It is designed for those students who are expected to achieve a Grade A comfortably in the corresponding A Level examination. The first AEA examination will be in the summer of 2002.

The AEA is designed to stretch the most able students by providing them with an opportunity to demonstrate their understanding of their subject in greater depth than that which is required of them at the Advanced Level. It is also designed to be accessible to all students of high ability, irrespective of where they have studied or of what specification (syllabus) and course they have followed for the Advanced Level in Religious Studies. It should therefore mean that more students should be able to enter for the new qualification than is currently the case with special papers. It should also help in differentiating between the most able students, particularly in subjects with a high proportion of A grades at Advanced Level.

In the wider context, the new AEA should

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What is the scope of the new AEA's?

AEAs are available from 2002 in Biology, Chemistry, Critical Thinking, Economics, English, French, Geography, History, Irish, Latin, Mathematics, Physics, Religious Studies, Spanish, Welsh, and Welsh Second Language. All the AEA's are developed on the basis of the content of the respective subjects, set out in the specifications for A Level (with the exception of Critical Thinking, which is an area of study in its own right in the AEA).

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The AEA is designed to test your understanding and skills in your subject in greater depth and at a higher level than in the corresponding Advanced Level specification. In particular, it will test your ability to think critically and creatively, to synthesise arguments, to evaluate different viewpoints and to exercise independent judgement.

This means that you should not be penalised in any way on account of which A Level course you have followed or on account of which examination board's specification you have used for the A Level. Moreover, passages and questions in the AEA examination have been chosen to ensure that you will find at least one question from a wide choice in each section of the paper which is directly relevant to your corresponding A Level course. In many cases, you will find that you are able to make a choice between questions dealing with areas which you have studied.

What will be tested in the AEA in Religious Studies?

The AEA in Religious Studies will assess your ability to apply and communicate effectively your knowledge and understanding of religion, using the skills of critical analysis, evaluation, creativity and synthesis. In particular, you should be able, in the examination, to show that you:

- understand, evaluate and appreciate aspects of the study of religion, using appropriate knowledge and conceptual frameworks
- understand the connections between different elements of your study of religion and the contributions these make to understanding aspects of human experience
- are aware of recent ideas and approaches in your chosen areas of study
- can articulate independent opinions and judgements on the significance of various elements of religion, informed by knowledge and understanding of one or more areas of the study of religion
- generate and synthesise these insights, and apply knowledge gained from the specification content.

How will you be assessed?

The AEA in Religious Studies will be assessed in a single examination lasting three hours. This includes time to be set aside during the examination for reading through the paper and preparing outline answers. It is recommended that up to thirty minutes should be spent on this preparatory work.

The examination will be divided into two sections. These are weighted equally. You are therefore advised, as a general guideline, to spend approximately an equal length of time in answering from the two sections. You are also advised to consider and reflect on the specimen paper provided as an example of the style and content of the examination.

Section A of the examination will require an answer to **one** question, chosen from a number of options, normally between five and seven. Each option will comprise a passage of unfamiliar text, on the basis of which you are required to answer two sub-questions, testing your ability to analyse arguments, and to evaluate the implications of the passage for understanding religion and human experience. The texts are drawn from various contexts, selected to reflect the areas of study within the Advanced Level specification for Religious Studies, namely:

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- Psychology of Religion
- Sociology of Religion

These texts may be contemporary or historical, primary or secondary sources; they are chosen to facilitate comparisons and connections on broad themes related to the nature of religion; they do not assume the study of material beyond that required in your A level specification; they raise issues of debate or interpretation; and they are designed to allow you to apply and communicate the knowledge, understanding and skills which you have gained from your Advanced Level studies.

Section B of the examination will require an answer to **one** question chosen from a range of options. Each question anticipates an extended essay which demonstrates the understanding and skills required for the AEA. Most questions include a statement in italics which forms the focus of the set task. The choice of questions reflects the areas of study with the Advanced Level specification for Religious Studies. You should be able to identify, from the range of options, a choice of questions directly related to your own areas of study.

You are also encouraged to consider the specimen mark scheme provided with the specimen paper. The marking scheme for both Section A and Section B is generic, so that it may be applied to any subject matter with which you choose to deal. It is also set out in levels, to indicate the kind of achievement which should be expected at AEA, and to differentiate between the levels of ability expected of students entering for the examination.

You will see from the specimen paper and marking scheme that all the questions in Section A have a common structure. The first sub-question is about analysis and the second about evaluation. Your discussion in response to the second sub-question should therefore be focused on an evaluation of the unseen passage and the implications of what it says for understanding religion and human experience.

The questions in Section B, from which you choose **one** only, will typically invite you to 'analyse and evaluate' or 'discuss' a statement, though there may also be other styles or forms of questioning. Whatever the wording of the task, the requirement is the same. It is designed to test your ability in the two principal skills of analysing an issue and evaluating its significance. You should refer to the generic mark scheme to see how marks will be awarded for achievement in these two skills.

How will you be graded?

Following the AEA examination, you will be graded on a two-point scale. The higher point will gain a Distinction; the lower point will gain a Merit. If you do not reach the minimum standard for a Merit, you will be recorded as Ungraded. None of these grades in any way affects the grades awarded for your achievement in the Advanced Level examination.

The QCA specification sets out the performance level descriptors for the Distinction and Merit grades. Judgements will be made, on the basis of these descriptors, about your overall performance in the AEA examination.

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