Contents

**GCE AS and A Level Religious Studies
Teachers' Guide**

Draft Issued November 2007

1 INTRODUCTION

The WJEC AS and A2 Religious Studies specification has been modified and updated for delivery from September 2008. The first AS awards will be made in Summer 2009 and the first A level awards in summer 2010. For the first availability of units, see page 2 of the specification. The specification can be delivered and assessed in centres throughout the UK.

The revised subject criteria for GCE Religious Studies issued by the regulators have necessitated a change in the course structure from the current 3 plus 3 modules to a 2 plus 2 structure.

This Guide is one of a number of ways in which the WJEC provides assistance to teachers delivering the new specification. Also essential to its introduction are the Specimen Assessment Materials (question papers and marking schemes) and professional development (INSET) conferences.

Other provision which you will find useful are:

- Examiners' reports on each examinations series
- Free access to past question papers via the WJEC secure website
- Easy access to specification and other key documents on main website
- Regular INSET delivered by the Chief Examiner and Principal Examiners
- Easy access to both the Subject Officer and to administrative sections

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1.1   Rationale

Religion and religions (past and present) represent diverse forms of values, beliefs and practices as responses to questions of ultimate meaning and purpose. Religious Studies therefore encompasses a wide range of disciplines and can consist of different approaches to their study.

This specification encourages students to:

- develop their interest in and enthusiasm for a rigorous study of religion and relate it to the wider world
- treat the subject as an academic discipline by developing knowledge, understanding and skills appropriate to a specialist study of religion
- adopt an enquiring, critical and reflective approach to the study of religion
- reflect on and develop their own values, opinions and attitudes in the light of their learning.

It requires candidate to acquire knowledge and understanding of:

- the key concepts (for example religious beliefs, teachings, doctrines, principles, ideas and theories), including how these are expressed in texts, writings and/or other forms and practices
- major issues and questions (for example issues of commonality and diversity, the role of dialogue, methods of study, relevance to contemporary society)
- the contribution of significant people, traditions or movements
- religious language and terminology
- the relationship between the area(s) of study and other aspects of human experience.

and, through the chosen area(s) of study, develop the following skills:

- to reflect on, select and deploy specified knowledge
- to identify, investigate and analyse questions and issues arising from the course of study
- to interpret and evaluate religious concepts, issues, ideas, the relevance of arguments and the views of scholars
- to use appropriate language and terminology in context.

Religious Studies is a subject that by its nature requires candidates to consider individual, moral, ethical, social, cultural and contemporary issues. The specification provides a framework for exploration of such issues and all units contain specific content through which individual courses may address these issues. The Religion and Ethics options, and the Religion in Contemporary Society options, are particularly focused on the moral, ethical and social aspects. Other options (e.g. all those on world religions) also provide opportunities to:

- study relationships between religion and culture;
- consider moral values and attitudes of individuals, faith communities or contemporary society;
- develop skill in reasoning on matters concerning values, attitudes and actions;
- develop the ability to make responsible judgements on significant moral teaching and issues.

1.2   Overview of the Specification

This specification is divided into a total of 4 units, 2 AS units and 2 A2 units. Weightings noted below are expressed in terms of the full A level qualification.

Within each of Units 1-3 there are the following options, each with an unique entry code:

- Religion in Contemporary Society
- Philosophy of Religion
- Religion and Ethics
- Biblical Studies (Old Testament or New Testament)
- Christianity
- Eastern Religions (Buddhism, Hinduism or Sikhism)
- Western Religions (Islam or Judaism)

For an AS qualification, candidates will take any **two options**:

RS1	25%	1¼ hour Written Paper	90 marks	(100 UMS)

Discovering Religious Studies (1)
Selected option 1
Two structured essay questions out of a choice of four.

RS2	25%	1¼ hour Written Paper	90 marks	(100 UMS)

Discovering Religious Studies (2)
Selected option 2
Two structured essay questions out of a choice of four.

The examinations papers for RS1 and RS2 are identical but with different entry codes. To qualify for an AS award candidates must 'cash in' results for two units with different entry codes and different titles.

A LEVEL (the above plus a further 2 units)

RS3	25%	1¾ hour Written Paper	100 marks	(100 UMS)

Studies in Religion
One of the options defined above at a higher level.
Two structured essay questions out of a choice of four.

Each of the RS3 options presupposes that candidates have studied the corresponding AS unit. However, it is not a requirement that they must have done so.

RS4 (compulsory)	25%	1¾ hour Written Paper	75 marks	(100 UMS)

Religion and Human Experience
Three topics pre-released in January of the year of examination.
Candidates answer one structured question out of a choice of three.

1.3   AS and Advanced (A2) - The Differences

Advanced Subsidiary (AS) differs from the Advanced (A2) Level in being pitched at a less demanding level, being that expected of candidates half-way through a full Advanced course of study.

The two levels of examination share common assessment objectives except for the addition of synoptic knowledge and skills at A2 level. The objectives are broadly divided into knowledge and understanding (AO1) and critical evaluation (AO2), building upon the broadly similar objectives at GCSE level. There is a danger, however, in using shorthand terms for these objectives because there is much more involved in them than the shorthand terms imply. In particular they include assessment of quality of written communication, which means that candidates' ability to select and organise their material and to express themselves clearly and concisely is part of the assessment in AS and A2. Both teachers and candidates therefore need to pay close attention to the detailed content of the Assessment Objectives and to the level descriptors used in the marking schemes.

The key differences between AS and A2 are:

AS	A2
No previous knowledge required	Knowledge of AS content assumed
Topics at an introductory level; basic concepts; in some cases an overview of key ideas, features or themes	Further and more complex concepts; study in greater depth
Choice of two discrete modules, taken in any order	One option module, + one compulsory module with a synoptic emphasis
Ablest candidates may refer to contribution of particular scholars or schools of thought	Candidates expected to refer to contribution of particular scholars or schools of thought
Knowledge and understanding 66%, evaluation 33%	Knowledge and understanding 60%, evaluation 40%
Examination time: 2 x 1¼ hours = 2½ hours	Examination time: 2 x 1¾ hours = 3½ hours
Choice of two structured essay questions out of four in both papers	Choice of two structured essay questions out of four in Unit 3, and choice of one out of three partially pre-released questions in Unit 4
Marking by levels	More demanding level descriptors
	Synoptic knowledge, understanding and skills required

1.4   Changes to the specification for delivery in September 2008

- The number of units is reduced from six to four (two at AS, two at A2).

- Some restrictions on choice of units have been removed.

- A new unit in Religion in Contemporary Society is available both at AS and at A2.

- At both AS and A2 Old Testament and New Testament have been combined as alternatives within one unit. It will no longer be possible to take both.

- In Old Testament and New Testament examinations candidates may no longer take a Bible into the examination room.

- All A2 papers-Units 3 and Unit 4-include some synoptic assessment.

- In Units 1-3 all content is divided into four topics and the issues that form the basis for AO2 assessment questions are identified.

- AS examination papers will no longer have a compulsory question.

- The choice of questions has been increased in most units.

- The duration of AS examination papers has been increased to 1 hour 15 minutes.

- The duration of A2 examination papers has been increased to 1 hour 45 minutes.

- The range of command words in questions has been increased slightly.

- At AS the weightings for AO1 and AO2 have changed to 66% and 33% respectively.

- Raw mark allocations have been increased in all papers.

- In mark schemes the five-level marking scale has become a seven-level scale.

2 DELIVERING THE SPECIFICATION

This Religious Studies specification was designed primarily to meet the needs of candidates wishing to study this as one of their main subjects, building on a GCSE base. It is recognised that some candidates may have followed only a Short Course in Religious Studies at GCSE level and that others may have no GCSE background. The specification therefore does not assume any prior knowledge.

The specification provides for two levels of study-Advanced Subsidiary (AS) and A Level. The Advanced Subsidiary (AS) is designed to serve two purposes:

• it is a qualification in its own right, intermediate between GCSE and A-level, counting for half an A-level in the UCAS points system
• it is the first half of the full A-level course and contributes half of the A-level marks.

Some teachers may see an opportunity to use the AS to provide certification for statutory RE in post16 education, and it is certainly suitable for this purpose.

In planning provision, therefore, the needs of the following categories of potential candidates ought to be considered:

• main subject RS: one-year AS + one-year A2
• subsidiary subject RS: one-year AS
• main subject RS (low ability):   two-year AS
• statutory RE: two-year AS

How many of these can be accommodated obviously depends upon timetable constraints and the availability of staff and resources. The categories of students targeted will influence the choice of options.

2.1 Organising Classes and Courses of Study

Candidates study two units for AS and two more at A2 level for a full A Level qualification.

Key points to consider in organising classes and schemes of work are that:

• units may be taken in any order
• candidates may defer some or all examinations (it is permissible, for example, to take all four units at the end of Year 13)
• there is no minimum requirement for the length of the course nor any lower or upper age limit on candidates
• an Advanced Subsidiary award may be claimed when two AS units have been completed
• an Advanced award may be claimed when two AS units and two A2 units have been completed.

Unit 4 may be taught as a separate study in its own right, or it may be linked with and draw upon the study of other modules. This unit also lends itself particularly well to teacher-supported group-work and individual research, and offers good opportunities for the development of Key Skills.

The tables that follow show some of the principal ways in which courses may be organised. Many variations are possible to suit the needs of candidates, preferred teaching methods and constraints of timetabling, staffing and resources.

(NB In these models the term 'Unit' refers to one of the four assessment units chosen out of the 15 options on offer, not to the option numbers themselves.)

2.2 Models for Organisation

Plan 1: AS over Two Years

Period	Teaching Course	Earliest exam opportunity	Later opportunity or retake
Year 12	AS 1st Unit	June: 1st Unit	January: 1st Unit
Year 13	AS 2nd Unit	June: 2nd Unit	January: 1st Unit

Suitable for:
• less able candidates taking AS only
• certification of post-16 statutory RE

Plan 2: AS+A2 Sequential

Period		Teaching Course	Earliest exam opportunity	Later opportunity or retake
Year 12	Sep-Dec	AS 1st Unit	Jan: 1st Unit	
	Feb-May	AS 2nd Unit	June: 2nd Unit *(AS award)*	June: 1st Unit
Year 13	Sep-Dec	A2 3rd Unit	June: 3rd & 4th Units	Jan: 1st & 2nd Units
	Feb-May	A2 4th Unit		June: 1st & 2nd Units

Advantages:
• Nearest possible to true modularity: examinations follow soon after teaching of each module
• Candidates can report AS results when applying for university places
• Candidates taking AS only and those going on to A-Level can be taught together

Plan 3: AS Concurrent + A2 Concurrent

Period		Teaching Course	Earliest exam opportunity	Later opportunity or retake
Year 12	Sep-May	1st & 2nd units concurrently	June: 1st & 2nd units *(AS award)*	
Year 13	Sep-May	3rd & 4th units concurrently	June: 3rd & 4th units	Jan: 1st & 2nd units June: 1st & 2nd units

Advantages:
- Same as for Plan 2
- Makes for a more varied and interesting weekly programme
- Spreads the demand for library books and other shared resources
- Better than Plan 2 where teaching is shared by two or more teachers
- Increases opportunity for integrated, synoptic teaching

Plan 4: AS + A2 Accelerated

Period		Teaching Course	Earliest exam opportunity	Later opportunity or retake
Year 12	Sep-Dec	1st & 2nd units	Jan: 1st & 2nd units *(AS award)*	
	Feb-May	3rd & 4th units	June: 3rd & 4th units	June: 1st & 2nd Units

Advantages:
- Suitable for exceptionally able candidates taking four or five A-levels.
- Leaves two terms free to concentrate on other subjects.
- Candidates have A2 grades as well as AS to show when applying for a university place.

Plan 5: AS+A2 Years 12 and 13 Taught Together

Period *(two-year cycle)*		Teaching Course	Earliest exam opportunity	Later opportunity or retake
1st Year	Sep-Dec	1st Unit (AS)	Jan: 1st Unit *(Yr 13: AS award)*	Jan: Yr 13: 2nd Unit
	Feb-May	3rd Unit (A2)		June: Yr 12: 1st Unit Yr 13: 1st, 2nd & 4th Units
			June: 3rd Unit	
2nd Year	Sep-Dec	2nd Unit (AS)		Jan: Yr 13: 1st & 3rd Units
	Feb-May	4th Unit (A2)	Jan: 2nd Unit *(Yr 13: AS award)*	
				June: Yr 12: 2nd Unit Yr 13: 1st, 2nd & 3rd Units
			June: 4th Unit	

Features:
- Though not ideal, it is a practicable scheme where there are too few candidates to make separate Year 12 and Year 13 groups viable
- In each subject area the AS module is taken, as it should be, before the corresponding A2 module.
- In each year candidates take an AS module followed by either the corresponding A2 module, or module 4, with Years 12 and 13 being taught together.
- Candidates cannot qualify for an AS award until the January in Year 13.
- Alternate groups would have take the synoptic Unit 4 in Year 12.
- Candidates taking only AS could be accommodated within this scheme. They would be taught only in the autumn terms of Years 12 and 13.

3   SUPPORT FOR TEACHERS

These lists of resources in this Guide are intended to help teachers and students to find suitable resources. The books listed are not prescribed texts. It is not expected that teachers and students will use all of them. The list is not exhaustive: other books may also be suitable, particularly new publications specifically written to support AS and A Level courses. Except where indicated, all of the items were in print at the time of publication of this list. The 10-figure or 13-figure number after each item is the International Standard Book Number (ISBN).

3.1   Sources

The WJEC Bookshop sells copies of student guides and teacher guides in Welsh and English written to match some of the units. These are identifiable in the lists below as the resources published by UWIC. Copies of past papers and mark schemes are also obtainable from the WJEC Bookshop.
www.wjec.co.uk/index.php?nav=shop

Amazon.co uk sells books at discounted prices. Their website provides an excellent search facility for books in print, and often includes reviews.
www.amazon.co.uk

W.H. Smith's website is very good at showing British books currently in print.
www.whsmith.co.uk

AbeBooks is useful for finding secondhand and out-of-print books
www.abebooks.co.uk

Religious Education Exchange Service
Provides links to many relevant sites
www.re-xs.ucsm.ac.uk/

Websites
Many websites associated with a specific religion are listed in this Guide and usually they contain some information on all three themes. In addition, search engines using key words/phrases will locate many useful websites, although discernment is needed to separate the factual and informative from the biased and polemic.

4   UNIT GUIDES AS

RS 1/2 CS Introduction to Religion in Contemporary Society (AS)

1.   Medical and Environmental Issues

Whether the two topics are studied from the perspective of only one religion or more than one religion, candidates should be aware of diversity of religious views on the topics. There are not only different official stances taken on euthanasia and different views on animal rights by various religions but sometimes also diverse opinions within a religion. Religious principles are used not only to contest euthanasia but also to endorse it and used not only to promote the protection of animals but also to defend their use for human benefits.

With regard to euthanasia, candidates are expected to be able to explain with examples what is currently permitted in law and medical practice, understand the religious teachings which underlie the moral stances taken by religious believers and be able to evaluate arguments for and against euthanasia. Contemporary cases which appear in the media are often a useful focus for consideration of the issue.

With regard to animal rights, candidates are expected to be able to explore a variety of aspects of life involving animals (such as 'blood sports', zoos, destruction of natural habitats and the issues of medical research and vegetarianism), understand the religious teachings on which the attitudes of religious believers to animals are based and be able to evaluate different views on what rights (if any) animals should have.

It should be noted that specific questions on the law and the hospice movement relating to euthanasia and on particular activities involving animals will not be set. Questions will be more generic but candidates will be expected to consider such individual aspects within the general scope of the question if relevant.

2.   Religion and TV

It is expected that identifiable characteristics of both religious practice and religious belief will be known. As previously mentioned, candidates may study this section from the perspective of only one religion or more than one religion but should be aware of the diversity of religious beliefs and practices within the main religious traditions.

The definition of a 'soap opera' in the *Concise Oxford Dictionary* is "broadcast drama, usually serialised in many episodes, dealing with especially domestic themes". Therefore, as well as obvious soaps (e.g. *Coronation Street*, *Eastenders*, *Hollyoaks*, *Neighbours*), series such as *Casualty, The Bill, Holby City* and *The Vicar of Dibley* may be utilised. However, reality TV shows, cartoon series (such as *The Simpsons* and *Family Guy*) and documentary/factual programmes (such as *The Monastery*) are **not** permitted as 'soap operas'.

The examination of religious belief within *The Simpsons* is best exemplified within Pinsky's *The Gospel According to the Simpsons,* although there are other sources being made available all the time, especially through the internet (including the official website for the show). Episodes such as *Homer the Heretic, Bart sells his soul, Like Father, like clown, In Marge we Trust, Simpson Bible Stories, Simpson Christmas Stories* and *The Monkey Suit* provide excellent material for concentrated study on religious themes. Candidates should be able to discuss how the show presents religious beliefs and practices, making use of exemplar material from the series.

The use of television as an arena for transmitting religious specific values has grown exponentially since the advent of digital television. Whilst traditional programmes such as *Songs of Praise* and *The Heaven and Earth Show*, tend to represent a mainly Christian demographic, there are now a variety of other channels dedicated to religion-specific programming. Candidates are expected to be aware of the functions of such programming, and to be able to comment on how it is used as a way of transmitting religious values to both its dedicated audience and the casual viewer.

3.   Religion and Community

Various definitions of religion should be known, including those based on belief in the supernatural or on adherence to a believing community and those expressed in terms of a value-system or a set of meanings to life. The classic six indicators of secularisation stated in the Specification need to be explored and problems of measuring religion acknowledged. Up-to-date relevant statistics can be found in the latest editions of *British Social Attitudes*, the *U.K. Handbook* and annual denominational yearbooks.

Whilst the historical origin of the term 'fundamentalism' lies outside the scope of the Specification, students need to be aware that the term is now used beyond its original early twentieth-century American Protestant context. Different forms of fundamentalism now exist, although, as Ruthven's *Fundamentalism* demonstrates, there are common characteristics. For this reason, the topic is probably more meaningfully considered when looked at in the context of more than one religion, but this is not a requirement. What is expected is that causes and characteristics are clearly exemplified.

Whilst an examination of different types of new religious movement lies outside the scope of the Specification, recognition that such differences exist (as noted, for example, by Wallis and Wilson) will enhance the study of causes and characteristics of NRMs. Causes and characteristics are not universally applicable and evidence is not uniform. Again the topic is probably more meaningfully considered when looked at in the context of more than one religion, but this is not a requirement. What is expected is that causes and characteristics are clearly exemplified and contradictory evidence acknowledged.

4.   Religion and the Individual

Candidates should be able to handle critically a range of key ideas in the thought of both Freud and Jung. Key terms are in italics. Basic to both thinkers is the notion that the human mind has a *conscious* level and an *unconscious* level. For Freud, *repressed* material in the unconscious mind results in the *projection* of the (false) religious worldview. The nature of this repressed material is Oedipal. Candidates will need a basic grasp of Freud's notion of the *primal horde*, leading to the *Oedipus Complex* (relationship of hate, fear and guilt with the father), the *totemic* replacement of the father figure, and thus the projection of religion. They will need to be able to express the lack of evidence for Freud's theories, and his arguable misuse of the scientific approach. Candidates should also be able to evaluate Freud's notion that as a repetitive meaningless activity, religious ritual equates with neurosis. They should be able to evaluate his theory that those seeking mystical experience should be understood to be seeking to '*regress*' to the womb. They should be able to evaluate his view that religion should be left behind, as a symptom of psychological weakness.

Jung on the other hand saw religion as a healthy expression of the unconscious mind, which was populated not by negative material that required sublimating, but by the *archetypes*, shared by all in the *collective unconscious*. Religious narrative, including the concept of God, was a psychic reality, true at the level of the unconscious mind. In order to become individuated (psychologically healthy), access to the archetypes (through the projection of religion) was crucial. Thus, involvement in and commitment to a religious worldview, populated by symbolism, was seen by Jung not as neurotic, but as healthy.

Candidates should also be able to evaluate Jung's thought. Questions such as 'Are religious people psychologically healthy or unhealthy?' 'Is there any evidence for a Collective unconscious?' need to be discussed.

More generally candidates should be able to evaluate the role/usefulness of a psychological approach to understanding religion. They may do this by comparing it with other approaches, such as sociological, theological or philosophical.

Resources

For Students

Arthur, Chris (ed.) (1993), *Religion and the Media: An Introductory Reader* (University of Wales Press) 978-0708312216

Bowie, R. (2004), *Ethical Studies* [chapters 18 and 23] 2nd edition (Nelson Thornes) 0-7487-8079-3

Fore, William F., *Mythmakers: Gospel, Culture and Media* (Friendship Press, 1990) 978-0377002074

Gittin, Todd, *Watching Television* (New York: Pantheon Books, 1986)

Haralambos, M., Heald, R.M. and Holborn, M. (2004), *Sociology: Themes and Perspectives* [chapter 7] 6th rev. edition (Collins Educational) 978-0007154470

Hoover, Stewart M. (2006), *Religion in the Media Age* (Routledge) 978-0415314237

Horsfield, Peter (1984), *Religious Television: The American Experience* (New York: Longman Press) 978-0582284326

Jonsen, A.R. (2004), *Bioethics* (Oneworld) 1-85168-347-X

Momen, M. (1999), *The Phenomenon of Religion: A Thematic Approach* (Oneworld) 1-85168-161-2

Pinsky, Mark I. (2001), *The Gospel According to the Simpsons: The Spiritual Life of the World's Most Animated Family* (Westminster John Knox Press) 978-0664224196

Postman, Neil (2005), *Amusing Ourselves to Death* (Penguin) 978-0143036531

Thompson, I. (1986), *Religion* (Longman) 0-582-35497-8

Vardy, P. and Grosch, P. (1999), *The Puzzle of Ethics* 2nd rev. edition [chapters 13 and 16] (Fount) 978-0006281443

Walker, J. (2000), *Environmental Ethics* [chapter 3] (Hodder Murray) 978-0340757701

Wilcockson, M. (1999), *Issues of Life and Death* [chapters 1 and 4] (Hodder Murray) 978-0340724889

Wyatt, J. (1998), *Matters of Life and Death* (IVP) 978-08511158887

For Teachers

Aichele, George (ed.) (2000), *Culture, Entertainment and the Bible* (Sheffield Academic Press) 978-1841270753

Arweck, E. (2004), *New Religious Movements in the West* (Routledge) 0-415-27754-X

Bruce, S. (1995), *Religion in Modern Britain* (OUP) 978-0198780915

Bruce, S. (2002), *God is Dead: Secularization in the West* (Blackwell) 978-0631232759

Clarke, P.B. (2004), *New Religions in Global Perspective* (Routledge) 0-415-25748-4

Cobb, Kelton (2005), *The Blackwell Guide to Theology and Popular Culture* (Blackwell) 978-1405107020

Connolly, P. (1998), *Approaches to the Study of Religion* (Continuum) 978-0826459602 (chpt 5)

Davie, G. (1994), *Religion in Britain since 1945* (Blackwell) 978-0631184447

Fiske, John (1987), *Television Culture* (Routledge) 978-0415039345

Fore, William F. (1987), *Television and Religion: The Shaping of Values and Culture* (Augsburg/Fortress Press) 978-0806622682

Linzey, A. (1995), *Animal Theology* (SCM) 0334-00005X

Linzey, A. and Yamamoto, D. (eds.) (1998), *Animals on the Agenda* (SCM) 0334-027322

Osborn, L. (1993), *Guardians of creation* (Apollos) 0-85110-951-9

Palmer, M. (1997), *Freud and Jung on Religion (*Routledge) 978-0415147477

Peters, T. (2003), *Playing God?* (Routledge) 0-415-94249-7

Ruthven, M. (2004), *Fundamentalism* (OUP) 0-19-284091-6

Scotland, N. (2000), *Sectarian Religion in Contemporary Britain* (Paternoster Press) 978-0853649170

Storr, A., (2001) *Freud: A Very Short Introduction* (OUP) 978-0192854551

Stevens, A., (2001) *Jung: A Very Short Introduction* (OUP) 978-0192854582

Tulloch, G. (2005), *Euthanasia* (EUP) 0-7486-1881-3

Wilson, B. and Cresswell, J. (1999), *New Religious Movements* (Routledge) 0-415-20050-4

Useful Websites

www.bbc.co.uk	BBC website with relevant links
www.bbc.co.uk/religion/	BBC Religion and Ethics
www.multifaith.net.org	The Multifaith Centre
www.worldfaiths.org	The World Congress of Faiths
www.interfaith.org.uk/	The Interfaith Network
www.bmj.com	British Medical Journal
www.thelancet.com	The Lancet medical journal
preview.gospelcom.net/	Christian based website that reviews television and cinema
www.hollywoodjesus.com/	A useful, multi-faith sensitive, popular culture review site
www.fox.co.uk/thesimpsons	Official site of show, with many useful references
www.statistics.gov.uk/focuson/religion/	2001 census religion questions

RS 1/2 ETH Introduction to Religion and Ethics (AS)

1.   Aquinas' Natural Law

Candidates should be able to explain the terms "absolutist" and "deontological" with reference to this theory. They should also be able to demonstrate the relationship that Aquinas believed existed between the four levels/types of law. They need an appreciation of how Aquinas theologised the ideas of Aristotle, including the idea that we achieve happiness through virtuous behaviour by adherence to the 'revealed' and 'cardinal' virtues, together with his adoption of the concepts of 'subordinate' and 'superior aims'.

Candidates should be able to explain the importance for Aquinas of human rationality, the purpose of the primary precepts and the relationship between the primary and secondary precepts. Candidates should also know the difference between interior/exterior acts and real/apparent goods and be able to demonstrate how these ideas are linked to the concept of original sin.

Both teachers and students will find Bowie's *Ethical Studies* chapter 3, Vardy & Grosch's *Puzzle of Ethics* chapter 4, and Thompson's *Ethical Theory* chapter 7 and *Teach Yourself Ethics* chapter 3 useful as 'starters' which contain helpful guidance on the points raised below.

Candidates will be expected to give examples of the application of Natural Law, which may be drawn from the issues listed in Section 4 or from other issues they have studied. For example, what approach might Natural Law take to the issue of homosexual orientation or activity?

It is also expected that candidates will be familiar with inherent difficulties of Natural Law (e.g. it fails to consider different situations differently), as well as its advantages (e.g. it provides clear and absolute guidance on issues such as sex before marriage), and to be able support their statements with reasons and/or evidence.

The degree to which Natural law is compatible with the traditional ethical teaching of one world faith should be considered in some detail.

2.   Situation Ethics: Joseph Fletcher

Candidates should be able to explain the terms 'relativism', 'consequential', 'teleological' with reference to this theory and briefly outline why Fletcher rejected antinomianism and legalism. They should also be able to demonstrate a knowledge and understanding of Fletcher's four working principles of pragmatism, relativism, positivism and personalism and his six fundamental principles based on the concept of *agape.*

Candidates should consider what evidence is there in the New Testament which gives credence to Fletcher's view that Situation Ethics was the approach adopted by some Christian leaders in the New Testament. For example, the healing of the paralysed man on the Sabbath (John Chapter 5) being a good example of personalism, the parable of the Good Samaritan (Luke Chapter 10) being a good example of 'Love wills the good of others, regardless of feelings', or 1 Corinthians 13 appearing to support the principle of 'only the principle of love provides a reasonable base by which to make judgements of right and wrong'. Students could also make brief reference to a similar approach to ethics being adopted by other scholars such as William Temple and Paul Tillich.

Both teachers and students will find Bowie's *Ethical Studies* chapter 9, Vardy & Grosch's *Puzzle of Ethics* chapter 10 and Thompson's *Ethical Theory* chapter 13 and *Teach Yourself Ethics* chapter 9 as useful 'starters' which contain helpful guidance on the points raised below.

Candidates should also be able to show that they can apply Fletcher's Ten Principles to either an example they have chosen themselves or to an issue taken from section 4.

It is also expected that candidates will be familiar with inherent difficulties of Situation Ethics (e.g. the subjectiveness of the concept of what is a loving action), as well as its advantages (e.g. it allows individuals the freedom to make decisions for themselves based upon love) and to be able to support their statements with reasons and/or evidence.

The degree to which Situation Ethics is compatible with the traditional ethical teaching of one world faith should be considered in some detail.

3.   Utilitarianism: Bentham and Mill

Candidates should be able to explain the two specified forms of utilitarianism and their classical expressions by Bentham and Mill.

They should be able to explain the terms 'relativistic', 'consequential' and 'teleological' with reference to the main forms of this theory. Candidates should also be able to define 'Act' utilitarianism, outline the principle of utility and the hedonic calculus and explain what Bentham intended this calculus to measure.

Candidates should be able to distinguish between Bentham's Act Utilitarianism and Mill's Rule Utilitarianism, showing that Rule Utilitarianism aims to fulfil the principle of utility by the formulation of general rules. They should also be able to explain with examples Mill's concept of 'higher' and 'lower' pleasures, as well as differentiate (again using examples) between the two main forms of Rule Utilitarianism-strong and weak.

Teachers may find *Rosenstand's The Moral of the Story chapter 5* and Hayward, Jones & Mason's *Exploring Ethics* activity 11 useful when dealing with this topic. Both teachers and students will find Bowie's *Ethical Studies* chapter 4, Vardy & Grosch's *Puzzle of Ethics* chapter 6 and Thompson's *Ethical Theory* chapter 9 as useful 'starters' which contain helpful guidance on the points raised below.

Candidates will be expected to demonstrate that they can apply the seven criteria of the hedonic calculus (intensity, duration, certainty, extent, propinquity, fecundity, purity) or Mill's concepts of "higher" and "lower" pleasures/ rule utilitarianism to either an example they have chosen themselves or to an issue taken from section 4.

It is also expected that candidates will be familiar with inherent difficulties (e.g. how do you successfully predict the consequences of any action?) as well as advantages (e.g. it is pragmatic as many people make moral decisions based upon happiness) of the forms of Utilitarianism outlined and to be able support their statements with reasons and/or evidence.

The degree to which the identified forms of Utilitarianism are compatible with the traditional ethical teaching of one world faith should be considered in some detail.

4.   Applied Ethics

Candidates should be familiar with the ethical teaching of one major world religion on the three areas identified.

Credit will be given for knowledge of diversity of ethical attitude and behaviour within a world faith.

Morgan and Lawton's *Ethical Issues in Six Religious Traditions* contains useful 'starter' sections for teachers under the 'Personal and Private' and 'Marriage and the Family' sections for each of the major world religions. Teachers and students will find that Vardy's *Puzzle of Sex* chapters 15-18, Wilcockson's *Sex and Relationships* chapters 2 & 4-6 and Bowie's *Ethical Studies* chapter 15, also contain useful 'starter' sections.

Sexual Orientation
Candidates should consider the views held within a world religion towards:
  - sexual orientation v choice.
  - sexual orientation v sexual activity.

Sex outside marriage
Candidates should consider the views held within a world religion towards:
  - 'casual' sex (heterosexual, gay and lesbian) v sex within 'committed' partnerships (heterosexual, gay and lesbian) .
  - adultery as an act of 'lust' or 'love' -absolutist/fundamental views v relativistic/liberal views.

Marriage
Candidates should consider the views held within a world religion towards:
  - the main purposes of a marriage -including the purpose of sex within marriage.
  - the morality of gay and lesbian marriages and the religion's response towards the legal status given to civil partnerships within the UK.

Resources

For Students

Bowie, R.A., *Ethical Studies, Second Edition*, Nelson Thornes, 2004 (Specifically intended as a student textbook, and including an excellent comprehensive bibliography) 978-0748780792

Cook, D. (1983), *The Moral Maze* (SPCK) 0-281-04038-9

Davies, N. (2004) *Religion and Ethics for AS Students* (UWIC) 978-1902724676

Dewar, G. (2002) *AS & A Level Philosophy and Ethics Through Diagrams* (OUP) 978-0199148738

Gaarder, J. (2007), *Sophie's World* (Farrar Straus Giroux) 978-0374530716

Jenkins, J. (2003), *Ethics and Religion -2nd Edition* (Heinemann) 978-0435303679

Lee, J. (1999), *Ethical Theory and Language* (Abacus) 1-898653-14-3

Lee, J. (1999), *Moral Rules* (Abacus) 1-898653-15-1

Macquarrie, J. & Childress, J. (ed) (1990), *A New Dictionary of Christian Ethics* (SCM) 978-0334022046

Thompson, M. (2006), *Teach Yourself Ethics -4th Edition* (Hodder Murray) 978-0340926963

Thompson, M. (2005), Ethical Theory -2nd Edition (Hodder Murray) 978-0340883440

Vardy, P.(1999), *The Puzzle of Sex* (Fount) 978-0006280422

Vardy, P. & Grosch, P. (1999), *The Puzzle of Ethics, Revised Edition* (Fount) 978-0006281443

Wilcockson, M. (2001*), Ethics: Sex and Relationships* (Hodder Murray) 978-0340724897

Primary Sources:

Fletcher (1997), *The New Morality*, *2nd rev ed* (Westminster/John Knox Press) 978-0664257613

Aquinas (ed McDermott) (1996), *Summa Theologiae*: *a concise translation* (Christian Classics) 97800870612107

Bentham (2007), *An Introduction to the Principles of Morals and Legislation* (Dover Publications) 978-0486454528

Mill, J.S. () *Utilitarianism, 2nd rev ed* (Hackett Publishing) 978-0872206052

For Teachers

Cohen, M. (2007), *101 Ethical Dilemmas* (Routledge) 978-0415404006

Davies, N. (2004) , *Religion and Ethics for AS Students: Teacher's Handbook* (UWIC) 978-1902724683

Dominian, J. & Montefiore, H. (1989), *God, Sex and Love* (SCM) 0-334-00533-7

Fuchs, E. (1983), *Sexual Desire & Love* (James Clarke) 0-227-67876-1

Gill, R. (2006) *Textbook of Christian Ethics (T &T Clarke)* 978-0567031129

Hayward, J., Jones, G. & Mason, M. (2000) *Exploring Ethics (*Hodder Murray) 978-0719571817

Jones, G., Hayward, J. and Cardinal, D. (2006) *Moral Philosophy: A Guide to Ethical Theory* (Hodder Murray) 978-0340888056

Lawton, C. & Morgan, P. (2007), *Ethical Issues in Six Religious Traditions, (EUP)* 978-0748623303

Rachels, J. (2006), The Elements of Moral Philosophy, 5th *Edition* (McGraw Hill) 978-0071107280

Rosenstand, N. (2006), *The Moral of the Story - 5th Edition* (McGraw Hill) 0-07-296335-2

Schmidt, T.E. (1995), *Straight and Narrow? Compassion and clarity in the homosexual debate* (IVP) 0-85111-157-2

Singer, P. (1993)*, A Companion to Ethics* (Blackwell) 978-0631187851

Useful Introductory Music

Natural Law
 "Every sperm is sacred" by Monty Python
Act Utilitarianism
"Happiness" by Ken Dodd
Mill's Higher and Lower Pleasures
 "Two pints of lager and a packet of crisps please" by Splodgenessabounds
Situation Ethics
"All you need is love" by The Beatles

Useful Websites

General

aa.nelsonthornes.com/secondary/re/ethics/links.htm
[Robert Bowie's "Ethical Studies" book support website]
post16.reonline.org.uk/index.php
[general AS resources]
www.philosophypages.com/ph/index.htm
[Summaries of ethical theorists and their works]
Introduction to Ethics
www.ethicsforschools.org/ethics/cmfile1.htm
[general introduction to ethics by the Christian Medical Fellowship]
www.bbc.co.uk/religion/
[BBC's Religion and Ethics homepage with links to a forum and audio and video links]
ethics.sandiego.edu/
[University of San Diego Ethics Updates page with links to theories, resources and applied ethics]
www.philosophers.co.uk/games/games.htm
[The Philosophers' Magazine games section -good introduction to ethics activities
e.g. Taboo]

Natural Law

www.rsweb.org.uk/ethics/nml.html
[links to articles/texts on Natural Law]
www.newadvent.org/cathen/09076a.htm
[Catholic Encyclopaedia article on Natural Law]
Situation Ethics
www.faithnet.org.uk/ASSubjects/Ethics/situation_ethics.htm
[an explanation of the theory given, together with supporting quotes from Fletcher's book, together with an evaluation of Situation Ethics]
www.christiancourier.com/archives/jesusEthics.htm
[an article arguing against the idea that Jesus would approve of Situation Ethics]

Utilitarianism

ethics.sandiego.edu/theories/Utilitarianism/index.asp
[links to multimedia resources, classic texts, online surveys and other websites]
www.rsweb.org.uk/ethics/utilitarianism.html
[links to other websites]
caae.phil.cmu.edu/Cavalier/80130/part1/sect4/BenandMill.html
[article on Bentham and Mill from Carnegie Mellon University, Pittsburgh]
www.utilitarianism.org/
[a list of resources on Utilitarianism]
www.newadvent.org/cathen/15241c.htm
[Catholic Encyclopaedia article on Utilitarianism]
Websites giving views on same-sex relationships / same-sex marriage
www.bbc.co.uk/religion/ethics/samesexmarriage/index.shtml
www.catholic-ew.org.uk/topics/homosexuality.htm
www.ethicsforschools.org/sexual/justice.htm
www.rsweb.org.uk/ethics/homosexuality.html

Podcasts available free via subscription

BBC Radio Wales: *All Things Considered* - programme exploring religious, spiritual and moral issues
BBC Radio Ulster: *Everyday Ethics* -weekly debate on moral, religious and ethical issues
BBC Radio 4: *Thought for the Day* - a reflection from a faith perspective on topical issues and news events
BBC Radio 4: *Beyond Belief* - Debates exploring the place of religion and faith in today's complex world

RS 1/2 PHIL Introduction to Philosophy of Religion (AS)

1.   The existence of God (i) – Cosmological Arguments

The three forms of the cosmological argument based on 'first cause', motion and contingency are best studied with reference to the first three of Aquinas' Five Ways. The *kalam* version should include Craig's development of it, whilst the principle of 'sufficient reason' is Leibniz's reformulation of Aquinas' Second Way. Apart from the criticisms of Hume, reference could be made to the criticisms of Kant and Russell. On this argument for the existence of God, *Philosophy of Religion for AS students,* chapters 4 and 5, *The Puzzle of God* chapter 8, Davies' *An Introduction to the Philosophy of Religion* chapter 5 and *Philosophy of Religion for A Level* chapter 5 serve as useful introductions for students.

It should be noted that no part-questions will be set on any specific philosopher named in this part of the specification and that equal credit will be awarded to relevant views of scholars not named in the specification.

2.   The existence of God (ii) – Teleological Arguments

Both general forms of the teleological argument-one based on order or regularity and the other on purpose-should be known. Apart from Paley and Tennant, reference could be made to Aquinas' Fifth Way and Swinburne's treatment of the anthropic principle. Reference could also be made to the criticisms of Kant in addition to those of Hume. On this argument for the existence of God, *Philosophy of Religion for AS students,* chapters 2 and 3, *The Puzzle of God* chapter 10, Davies' *An Introduction to the Philosophy of Religion* chapter 6 and *Philosophy of Religion for A Level* chapter 6 serve as useful introductions for students.

It should be noted that no part-questions will be set on any specific philosopher named in this part of the specification and that equal credit will be awarded to relevant views of scholars not named in the specification.

3.   Evil and Suffering

The basic challenge of evil and suffering to belief in God is the apparent incompatibility of a beneficent, omnipotent and omniscient God co-existing with evil and suffering. Candidates should be aware of the different types of evil (natural caused by environmental phenomena and moral caused by human beings) and particular problems posed by animal suffering, suffering of the 'innocent' (e.g. babies and the morally good) and immense suffering (e.g. the Holocaust). Concepts of evil and suffering as a form of punishment, the work of a supernatural evil force, illusion, inevitable consequence of free will and a necessary means to a greater good need to be considered. Candidates should be familiar with the basic tenets of the two traditional theodicies and have a basic idea of modern versions, such as those of Hick and Swinburne. In addition, they are expected to understand technical terms such as privation, seminal presence, epistemic distance, soul-making and eschatological verification. Knowledge of the critiques of the theodicies by Schleiermacher (on Augustine) and Phillips (on Irenaeaus) and others will enable candidates to evaluate strengths and weaknesses of the theodicies and to determine to what extent relevant philosophical problems are resolved by various theodicies.

Students will find helpful relevant material in Jeys' *Philosophy of Religion for AS students,* chapters 6-9, Davies' *An Introduction to the Philosophy of Religion* chapter 3, *Philosophy of Religion for A Level* chapter 8 and *Teach Yourself Philosophy of Religion* chapter 7, with all required aspects covered in *The Puzzle of Evil* and *The Problem of Evil*. Those wishing to study topics from other than the Judaeo-Christian tradition will find difficulty in finding relevant literature written at the appropriate level. Thompson's *Teach Yourself Eastern Philosophy* is the only suitable textbook for students presently available.

4.   An introduction to Religious Experience: Mysticism

It is expected that an understanding of what constitutes a Religious Experience will form part of the introduction to this component – whether religious experiences are veridical or are they emotional or aesthetic? Useful definitions follow Smart (*Religious Experience of Mankind)* et al. A good summary can be found in Chapter 2 of *Philosophy of Religion for A Level* (Jordan, etc.).

The definitions of mystical experience from Williams James are particularly useful but students may also find the work of Caroline Franks Davis in her book *The Evidential Force of Religious Experience* useful. In terms of individual mystics, centres are free to choose their own exponents as the list in the specification is an exemplar only and in no way prescriptive. What is important is how those individuals exemplify mysticism in practice. Students and teachers will find the previously mentioned resources for religious experience, along with chapter 4 of Dossett's *Religious Experience*, particularly useful in dealing with the problems of objectivity and authenticity.

Resources

For Students

Bartley, C. (2005), *Indian Philosophy A-Z* (EUP) 0-7486-2028-1
Blackburn, S. (2001), *Think: A Compelling Introduction to Philosophy* (OUP) 978-0192854254
Bowie, R.A. (2004), *AS/A2 Philosophy of Religion and Religious Ethics for OCR. Study Guide* (Nelson Thornes) 0-7487-8081-5
Clarke, P.J. (2001), *Questions About God: a guide for A/AS Level students*, 2nd ed. (Nelson Thornes) 0-7487-6554-9
Clarke, P.J. (2002), *Examining Philosophy and Ethics: Answers for A Level* (Nelson Thornes) 0-7487-6009-1
Cole, P. (2004), *Philosophy of Religion* 2nd ed. (Hodder & Stoughton) 0-340-81503-5
Davies, B. (1993), *An Introduction to the Philosophy of Religion* (OUP) 0-19-289235-5
Dewar, G. (2002), *AS and A Level Religious Studies: Philosophy and Ethics through diagrams* (OUP) 0-19-914873-2
Groff, S. (2005), *Islamic Philosophy A-Z* (EUP) 978-0748620890
Hick, J.H. (1990), *Philosophy of Religion* 4th ed. (Prentice-Hall International) 0-13-662511-8
Hill, D.J. and Rauser, R.D. (2006), *Christian Philosophy A-Z* (EUP) 0-7486-2152-0
Hughes, A. (2005), *Jewish Philosophy A-Z* (EUP) 0-7486-2177-6
Jackson, R. (2001), *The God of Philosophy* (TPM) 0-9537-6111-8
Jeys, H.F. (2004), *Philosophy of Religion for AS students* (UWIC) 1-902724-75-5
Jeys, H.F. (2004), *Athroniaeth Crefydd ar gyfer myfyrwyr UG* (UWIC) 1-902724-77-1
Jones, G., Cardinal, D. and Hayward, J. (2005), *The Philosophy of Religion* (Hodder Murray) 0-7195-7968-6
Jordan, A., Lockyer, N., & Tate, E. (2001), *Philosophy of Religion for A Level*, 2nd ed. (Nelson Thornes) 0-7487-6760-6
Lee, J. (1997), *God and Proof* (Abacus) 1-898653-10-0
Palmer, M. (2001), *The Question of God* (Routledge) 0-415-22387-3
Lewis, C.S. (1998), *The Problem of Pain* (Harper Collins) 0-00-628093-5
Luhman, R. (1995), *The Problem of Evil* (Abacus) 1-89865-308-9
Quinn, P. (2005), *Philosophy of Religion A-Z* (EUP) 0-7486-2054-0
Richards, H.J. (2000), *Philosophy of Religion*, 2nd ed. (Heinemann) 0-435-30259-0
Stannard, R. (1999), *The God Experiment* (Faber & Faber) 0-5711-9623-3
Swinburne, R. (1988), *Evidence for God* (Mowbray) 0-264-67124-4
Thompson, M. (1997), *Teach Yourself Philosophy of Religion* (Hodder & Stoughton) 0-340-68837-8

Tyler, S.K. and Reid, G. (2002), *Advanced Religious Studies* (Philip Allan Updates) 0-86003-751-7

Van Lente, F., Dunlavey, R. (2007), *The Lives and Thoughts of History's A-List Brain Trust Told in a Hip and Humorous Fashion (Action Philosophers!)* (Evil Twin Comics) 0977832902

Van Lente, F., Dunlavey, R.(2007) *The Lives and Thoughts of History's A-List Brain Trust: 2 (Action Philosophers!)* (Evil Twin Comics) 0977832910

Vardy, P. (1999), *The Puzzle of God*, 3rd ed. (Fount) 0-00-628143-5

Vardy, P. (1996), *The Puzzle of Evil*, 2nd ed. (Continuum) 1-55778-747-6

Vardy, P. and Arliss, J. (2003), *The Thinker's Guide to Evil* (John Hunt Publishing) 1-903816-33-5

Williams, P.S. (1999), *The Case for God* (Monarch) 1-85424-454-X

Wilson, B. (ed.) (2003), *Simply Philosophy. Guided Readings* (EUP) 0-7486-1823-6

For Teachers

Adams, M.M. & R.M. (ed) (1990), *The Problem of Evil* (OUP) 0-19-824866-0

Billington, R. (1997), *Understanding Eastern Philosophy* (Routledge) 0-415-12965-6

Clack, B. & B.R. (1998), *The Philosophy of Religion* (Polity Press) 0-7456-1738-7

Copan, P. (2003), *The Rationality of Theism* (Routledge) 0-415-26332-8

Davies, B. (2000), *Philosophy of Religion: A Guide and Anthology* (OUP) 0-19-875194-X

Davis, S.T. (1997), *God, Reason and Theistic Proofs* (EUP) 0-7486-0799-4

Everitt, N. (2003), *The Non-Existence of God* (Routledge) 0-415-30107-6

Horne, B. (1996), *Imagining Evil* (Darton, Longman & Todd) 0-232-52161-1

Hughes, G.J. (1995), *The Nature of God: An Introduction to the Philosophy of Religion* (Routledge) 0-415-12075-6

King, R. (1999), *Indian Philosophy: An Introduction to Hindu and Buddhist Thought* (EUP) 0-7486-0954-7

James, W. (2002), *The Varieties of Religious Experience. Centenary Edition* (Routledge) 0-415-27809-0

Jeys, H.F. (2004), *Philosophy of Religion Teachers' Handbook* (UWIC) 1-902724-76-3

Jeys, H.F. (2004), *Athroniaeth Crefydd: Llawlyfer Athrawon* (UWIC) 1-902724-79-8

Leaman, O. (1997), *Evil and Suffering in Jewish Philosophy* (CUP) 0-521-42722-3

Manson, N.A. (ed.) (2003), *God and Design* (Routledge) 0-415-26344-1

Mawson, T.J. (2005), *Belief in God. An Introduction to the Philosophy of Religion* (Clarendon Press) 978-0199284955

Mitchell, B. (ed) (1981), *The Philosophy of Religion* (OUP) 0-19-875018-8

Peterson, M.L. and Vanarragon, R. (eds.) (2003), *Contemporary Debates in the Philosophy of Religion* (Blackwell) 0-631-20043-6

Quinn, P.L. and Taliaferro, C. (eds.) (1999), *A Companion to Philosophy of Religion*, 2nd ed. (Blackwell) 0-631-213287

Runzo, J. (2001), *Global Philosophy of Religion: A Short Introduction* (Oneworld Publications) 1-85168-235-X

Stump, E. and Murray, M.J. (eds.) (1999), *Philosophy of Religion -the Big Questions* (Blackwell) 0-631-206043

Swinburne, R. (1993), *The Coherence of Theism* (Clarendon Press) 0-19-824070-8

Taliaferro, C. and Griffiths, P.J. (eds.) (2002), *Philosophy of Religion: An Anthology* (Blackwell) 0-631-214704

Vardy, P. and Frye, J. (2003), *The Thinker's Guide to God* (John Hunt Publishing) 1-903816-22-X

Yandell, K.E. (1998), *Philosophy of Religion* (Routledge) 0-415-13214-2

Useful Websites

www.dialogue.org.uk
[*Dialogue*, a journal of religion and philosophy]
www.discovery.org
[The Discovery Institute, promotes the Intelligent Design concept]
www.epistemelinks.com/index.asp
[links to many useful websites]
www.faithquest.com/home.cfm?main=docs/philosophers/philosophers.cfm
www.hawking.org.uk
[Professor Hawking's ideas on the universe]
www.jcu/Philosophy/gensler/ethics.htm#RE
www.leaderu.com/offices/billcraig/menus
[William Craig's website]
www.philosophers.co.uk
[*The Philosophers' Magazine]*
www.philosophyonline.co.uk
[student website of Gareth Southwell of Swansea College]
www.philosophypages.com
www.rsweb.org.uk
[links to limited number but useful websites]
www.seop.leeds.ac.uk
[Stanford Encyclopedia of Philosophy]
www.sparknotes.com/philosophy
www.talkorigins.org
[scientific responses to creation/evolution debate]
www.utm.edu/research/iep
[useful articles and texts]
www.ucsb.edu/fscf/library/plantinga
[Alvin Plantinga's website]

RS 1/2 BS Introduction to Biblical Studies (AS)

SECTION A: An Introduction to the Old Testament

1.   The Literature of the Old Testament

Candidates need to be aware of a variety of characteristics, purposes and examples of each of the specified literary genres (apocalyptic, myth and legend, prophecy), and of differing interpretations of biblical material. Characteristics incorporate both literary forms and general theological content. If the Old Testament is fundamentally a theological interpretation of history, what value can be placed on its alleged historicity?

- *Apocalyptic*. Candidates need to explore its distinguishing features, to consider whether it is fact or fiction, a developed form of prophecy or history disguised as prophecy and whether it proclaims the salvation of individuals or of the Israelite nation as a whole.
- *Myth and legend*. The ability to distinguish between myth and legend is essential. Myth is truth expressed in fictional form and can be characterised into five types- ritual, origin, cult, prestige and eschatological (see Hooke, *Middle Eastern Mythology*). Legend is fiction based on historical fact and can be characterised into four types-ethnological, geological, geographical and aetiological. It is recognised that there are differing opinions as to what constitutes a myth and what constitutes a legend.
- *Prophecy*. The reference here is to prophetic literature and not to prophetic activity. It concerns characteristic literary forms-oracle, divine message, woe utterance, trial speech, hymn and narrative types (see Sawyer, *Prophecy and the Biblical Prophets*), but general key themes, such as idolatry, righteousness, covenant and judgement, may also be considered characteristics of prophetic literature.

2.   Key Events

The Exodus. Candidates should be familiar with
- the circumstances which led to the Exodus: Egyptian bondage, the Hebrews forced to work building Pithom and Raamses;
- evidence to support different datings of the Exodus: although I Kings 6:1 states that it was 480 years from the exodus to the fourth year of Solomon's reign, i.e. c.958, which would place the exodus in the fifteenth century, a thirteenth century date is now widely accepted;
- the numbers involved: 600,000 men of military age, according to Exodus 12:37, not including women and children, but the actual number is believed to have been much smaller, a mixed group, which may, or may not have included some 'Apiru;
- the significance of the Exodus to the Hebrew religion: the formation of the people of Israel as God's chosen people;
- the content of Exodus 7-15.

The Exile. Candidates should be aware of
- the causes of the Exile: the reigns of Jehoiakim, Jehoiachin and Zedekiah; the fall of Jerusalem; the first and second deportations;
- the problems faced by Israelites in Exile: the end of the Davidic covenant and the royal theology of the house of Judah; uncertainty concerning the status of God; the threat of the loss of faith;
- the circumstances which brought the Exile to an end: the rise of Cyrus; Persia's conquest of Babylon;
- the impact of the Exile on Jewish religion: the immediate interpretation of the Exile as God's punishment for the nation's sin; the Jewish religion is strengthened, with a new emphasis on tradition (the preservation of the records of the past, e.g. the Deuteronomic history) and law (the Sabbath, circumcision, ritual purity;
- the content of 2 Kings 24-25.

3. Covenant

Questions may be set which embrace some or all of the sub-sections.

Knowledge will be expected of
- the content and sign of each covenant: *Noahic* – God promises never again to destroy the earth by flooding (the rainbow); *Abrahamic* – God promises land to Abraham's descendants (circumcision); *Mosaic* – God gives his law and the people promise to obey it (the Decalogue); *Davidic* – God promises that David's descendants will reign in Jerusalem for ever (the monarchy);
- the promissory elements: security, land, protection, a future;
- conditional/unconditional elements: only the Mosaic covenant is conditional; the unconditional Davidic covenant was terminated by the exile;
- similarities and differences between the Old Testament covenants and Ancient Near Eastern suzerainty treaties: preamble, prologue, stipulations, deposition of copy, witnesses, sanctions;
- the significance of each of the four covenants as a mutual, binding agreement signifying a special relationship.

4. Monarchy

Questions may be set which demand knowledge of a combination of the sub-sections.

Candidates should be aware of
- the motivation of Israelites who sought monarchy: the Philistine crisis, the inadequacy of the tribal organisation;
- the two traditions recorded in 1 Samuel about the origin of kingship in Israel: in I Samuel 9:1-10:16, Samuel anoints Saul privately in Ramah, whereas in I Samuel 8, 10:17-27 and 12, he does so only after yielding to popular demand; the first source supports the institution of monarchy, the second denounces it;
- the religious, military and political roles of an Israelite king: from the time of David, the monarchy is regarded as a sacral institution, tied to the temple cult; the king is expected to be a courageous military leader, who can defend Israel from her enemies; the development of political administration led to the end of tribal independence and the subjugation of the people;
- the strengths and weaknesses of each of the three kings: *Saul* – military competence but political and personal weaknesses in that he did not develop any administration or bureaucracy and was emotionally insecure; *David* – united Israel, established Jerusalem as capital city, finally defeated the Philistines, consolidated the state and the cult (transfer of the ark to Jerusalem), but failed to settle the succession to the throne and was tarnished by the Bathsheba incident; *Solomon* – astuteness in economy and trade, foreign alliances, especially with Tyre, but the building of the lavish court and temple precincts led to fiscal problems, taxation and forced labour;
- possible bias in the accounts given of their reigns: the Deuteronomic historians, based at Jerusalem and part of the Davidic court, saw David as the ideal prototype of a monarch, and may have been dismissive of Saul's achievements.

Resources

For Students

The New Lion Handbook to the Bible (1999), Lion Publishing 0-7459-3870-1
Anderson, B.W. (1989), *The Living World of the Old Testament, 4th ed*. (Longman) 0-582-02561-3
Benjamin, D.C. (2004), *The Old Testament Story* (SCM) 0-334-02964-3
Charpentier, E. (1982), *How to Read the Old Testament* (SCM) 0-334-02057-3
Drane, J. (2000), *Introducing the Old Testament, 2nd ed.* (Lion Publishing) 0-7459-5016-7
McConville, J.G. & McConville, G. (1996), *Teach Yourself the Old Testament* (McGraw-Hill) 0-8442-3114-2
McConville, J.G., McConville, G. & Lucas (2003), *Exploring the Old Testament* (IVP) 0-83082-554-1
McKeating, H. (1979), *Studying the Old Testament* (Epworth) 0-7162-0339-1

Resource Pack

Reid, G. (2006), *Biblical Studies* (Philip Allan) 978-0-86003-263-2

Useful Websites

The following have articles on most aspects of the specification:

www.theoldtestament.co.uk
www.biblicalstudies.org.uk

SECTION B: An Introduction to the New Testament

The thrust of the syllabus is the understanding of themes, which are to be explored by consideration of texts. It is not intended that any passage will be studied 'verse by verse' (there will be no context questions), but students should be aware both of the meaning and significances of the passages as a whole and of how they relate to the wider textual content. They should understand that there is no settled interpretation of any of these examples, and no particular interpretative strategy is advocated. Credit will be given for evidence of exposure to diverse opinions.

1.   Incarnation

Candidates should be aware of
- the different descriptions of the event
- seeming contradictions, possible harmonisation
- the motivation of different writers, their general theological outlook and their particular interpretation of the significance of the event; John's use of the concept of Logos; the doctrine of the Incarnation (that Jesus is both fully human and fully divine)
- supernatural elements in the accounts
- how modern scholarship has cast doubt on the historicity of the event and recast the interpretation of its significance.

2.   Parables

Candidates should have a broad view of Jesus' parables, with detailed knowledge of the four examples given in the specification. They should be able to
- identify, with examples, the different types of parable (short saying, simile, simple story, allegory)
- discuss possible reasons why Jesus used parables (to gain attention, awaken people's minds, ensure that people remembered, show the relationship between the natural and spiritual world; because he himself was a living parable-both human and divine; because it allowed him to conceal their divine meaning from his enemies, cf. Mark 4:10-12)
- analyse the possible meanings of the specific parables listed in the specification
- outline why some of the parables and their interpretation may be the work of the early Church (Form Criticism).

3.   Miracles

Candidates should have a broad view of the miracles recorded in the Synoptic Gospels, with detailed knowledge of the four examples given in the specification. They should be able to
- identify, with examples, the different types of miracle (healing, exorcism, resurrection, nature)
- identify key features of Jesus' miracles (can be performed by touch and/or command, can be performed from a distance, they usually need a faith response but the faith does not have to the recipient's, they are performed to bring glory to God, they demonstrate Jesus' pity for suffering humanity)
- assess the historicity of the miracles and understand their theological purpose and significance (they demonstrate Jesus' divinity, but their evidence is not acceptable to all)
- understand scholarly objections to miracles, e.g. Bultmann's call for the demythologisation of the gospels
- outline why some of the miracles may be an attempt by different evangelists to teach certain lessons, e.g. the need for faith (Redaction Criticism).

4. Crucifixion and Resurrection

Candidates should be aware of
- the historical background (ancient myths; the restoration of Israel and the resuscitation of various individuals in the Old Testament; the meaning of Isaiah 26:19, Job 19:26, Daniel 12:2; the inter-testamental period; Philo, who taught that the soul was immortal; the Sadducees)
- different descriptions of both events
- seeming contradictions, possible harmonisation of the chronology
- the motivation of different writers, their general theological outlook and their particular interpretation of the significance of both events; Pauline teaching on the resurrection and the resurrection body
- the way in which both events are approached and interpreted by modern scholarship (e.g. Holtzmann-that the resurrection was a hallucination, Wrede-that the early Church believed it necessary, Schweitzer-that Jesus arose within people's hearts, etc).

Resources

For Students

The New Lion Handbook to the Bible (1999), Lion Publishing 0-7459-3870-1
ap Gwilym, Gwynn (2007), *The New Testament for AS Students, Students' Textbook* (UWIC) 978-1905617173
ap Gwilym, Gwynn (2007), *Y Testament Newydd ar gyfer Myfyrwyr UG, Gwerslyfr Myfyrwyr* (UWIC) 978-1905617180 (1905617186)
Charpentier, E. (1982), *How to Read the New Testament* (SCM) 0-334-02056-5
Chilton, B. (1986), *Beginning New Testament Study* (SPCK) 0-281-04210-1
Collins, R.F. (1983), *Introduction to the New Testament* (SCM) 0-334-02105-7
Drane, J. (1999), *Introducing the New Testament* (Lion Publishing) 0-7459-4410-8
Dunn, J.D.G. (1989), *Christology in the Making* (SCM) 0-334-02929-5
Hargreaves, J. (1969), *A Guide to the Parables* (SPCK) 0-281-02730-7
Harris, Stephen (2001), *The New Testament: A Student's Introduction* (McGraw Hill) 0-76742-031-4
Jeremias, J. (2003), *Parables of Jesus* (SCM) 0-334-02917-1
Kee, H.C. & Young, F.W. (1972), *The Living World of the New Testament* (Darton, Longman & Todd) 0-232-51180-2
Roetzel, C.J., *The World that Shaped the New Testament* (Westminster John Knox Press) 0-664-22415-6

For Teachers

ap Gwilym, Gwynn (2007), The New Testament for AS Students, Teachers' Handbook (UWIC) 9781905617234 (1905617232)
ap Gwilym, Gwynn (2007), *Y Testament Newydd ar gyfer Myfyrwyr UG, Llawlyfr Athrawon* (UWIC) 9781905617241 (1905617240)
Dunn, J.D.G. (1990), *Unity and Diversity in the New Testament* (SCM) 0-334-02436-6
Ehrman, B.D. (2003), *The New Testament: A Historical Introduction to the Early Christian Writings* (OUP) 0-19-5154-622
Guthrie, D. (1990), *New Testament Introduction* (IVP) 0-8308-1402-7
Houlden, J.L. & Coggins, R.J. (2003), *The SCM Dictionary of Biblical Interpretation* (SCM) 0-334-02935-X
Moule, C.F.D. (1978), *The Origin of Christology* (CUP) 0-521-2936-4
Stacey, W.D. (1979), *Groundwork of Biblical Studies* (Epworth) 0-7162-0293-X
Wright, N.T. (2003), *The Resurrection of the Son of God* (SPCK) 0-281-05550-5

Resource Pack

Reid, G. (2006), *Biblical Studies* (Philip Allan) 978-0-86003-263-2

Commentaries

Although no detailed textual exegesis will be required in the examinations, some general commentary will be appropriate with regard to certain parts of the specification. Suitable commentaries are Black's, Epworth, the Word series and SCM/ Pelican paperbacks.

Useful Websites

www.allinclusivechrist.org/reality/incarnation.html
www.newadvent.org/cathen/0776b.htm
www.rc.net/wcc/readings/parables.htm
homepages.which.net/-radical.faith/background/parables.htm
islam.itl.org.uk/why-jesus/wfj-16.html
www.interdenominational.net/what-kind-of-miracles-did-jesus-perform.htm
www.facingthechallenge.org/miracles.htm
www.portsmouth.anglican.org/jesus/the-life-a-portrait-of-jesus-the-miracle-worker.html
www.newadvent.org/cathen/12789a.htm
en.wikipedia.org/wiki/resurrection-of-Jesus#resurrection-accounts
www.paracletesystems.co.uk/inj/inj001res.htm
www.riverpower.org/resurrection.htm
www.doctrine.org/resurrection.html

RS 1/2 CHR Introduction to Christianity (AS)

1.   Key Beliefs

Questions may be set which embrace more than one sub-section.

- *God and the human condition.* Candidates need to be aware of the biblical doctrine of sin, which presupposes God and his Law. People are sinners because they have contravened the will of God (cf. the Fall in Genesis 3). But sin is never isolated from divine forgiveness.
- *God Incarnate.* Sin made the Incarnation necessary. Jesus Christ, the Son of God, became a human being in order to restore the damaged relationship between people and God. Candidates should be able to define the doctrine of the Incarnation and to relate the Person of Jesus to his atoning death and resurrection. In the gospels Jesus' life on earth begins and ends with a miracle, which may be regarded as proof of his divinity. Candidates should be broadly familiar with the birth narratives in Matthew/Luke and the gospels' accounts of the crucifixion/resurrection event, which is the cornerstone of the Christian religion.
- *The Holy Spirit/the Trinity.* Candidates need to be aware of the account of Pentecost (Acts 2.1-13) and its significance. They should be able to define the doctrine of the Trinity and to reason whether the Trinitarian formula destroys the concept of the unity of God.

2.   Roots of Christian Diversity: The Protestant Reformation

- *Causes and effects.* Whilst the emphasis should be on the spiritual and theological factors, candidates should consider the socio-political causes of the Protestant Reformation in Europe. Knowledge of the Reformation in England and Wales will not be expected.
- *Questions of authority, particularly the status of the scriptures ('sola scriptura', etc).* Candidates should be aware that the primary target of Luther's protest was the theological root from which the corruption of the Church sprang; his emphasis on the centrality of the Bible, as distinguished from the Church, the Pope or tradition ('sola scriptura'); his insistence upon justification by faith as opposed to justification by works ('sola fide') and his demand that the laity assume a more prominent place in the life and worship of the Church.
- *Understandings of baptism and the eucharist.* Candidates should consider Luther's views in the context of his wider theological emphases. They should be able to explain the theological reasons for the doctrinal differences between him and other Reformers, in particular Calvin, who was sacramentally and liturgically less orthodox, and the Anabaptists, who redefined the very nature of the Church. The success of all these contributions should be evaluated. The ritual and liturgy of baptism, and its symbolic meaning, should be explored, together with the theological understandings behind doctrinal differences (e.g. infant/ believer's baptism, baptism as sacrament/declaration of faith). Candidates are required to determine to what extent there are points of agreement.

3. Worship and Sacraments in Contemporary Christianity

Following on from Section 2 above, candidates should examine the meaning and purpose of the variety of forms of worship in contemporary Christianity. It should be noted that whilst questions will not be set on particular Protestant denominations, candidates should be aware that belief and practice in these denominations are not uniform, and reference should be made to particular examples as appropriate. The biblical/traditional base of different forms of worship should be explored, and their relevant strengths and weaknesses evaluated.

- *The forms and meanings of the eucharist in the Orthodox, Catholic and Protestant traditions.* Candidates will be expected to comment on key features of practice and means of celebration in the three traditions, and to understand the ritual of the eucharist and the different theological understandings of it (e.g. as sacrament, sacrifice, ritual drama, anamnesis, memorial, etc). They should consider whether there is a basic significance of the eucharist that all Christians would accept.
- *Liturgical/non-liturgical worship. Non-eucharistic and charismatic worship.* Candidates should appreciate the difference between traditional liturgy and more extempore forms of worship. Examples could include ritual and liturgy in the Orthodox, Catholic and Anglican traditions; extempore prayer, music, prophecy, healing, exorcism, testimony and glossalalia in Pentecostalism; silence and ministry in Quaker worship; the charismatic influence on liturgy, preaching styles, music and emphasis on gifts of the Spirit. Some denominations do not celebrate the eucharist at all. Even those who do, have some non-eucharistic services (e.g. Matins and Lauds in the Catholic tradition, Morning and Evening Prayer in the Anglican Church. Private devotion may be liturgical, in the sense that it is based on a prayer book, or more spontaneous.
- *Contemporary trends.* Candidates should consider to what extent some contemporary trends in worship reflect a pre-liturgical, biblical pattern.

4. Celebration

Following on from Section 1 above, candidates should explore the significance and purpose of festivals in the personal and corporate lives of believers. Candidates should analyse and evaluate the relationship between religious and secular forms of celebration and consider to what extent these celebrations are meaningful to non- Christians.

- *The significance of the Incarnation as reflected in the celebrations of Christmas.* How does the religious celebration of Christmas reflect the biblical accounts of Christ's birth and the doctrine of the Incarnation? Reference should be made to rituals, liturgies and customs.
- *The significance of the Atonement as reflected in the celebrations of Good Friday.* Candidates need to be aware of the biblical accounts of the crucifixion and the doctrine of the Atonement and to demonstrate how Good Friday customs recall God's work of redemption.
- *The significance of the Resurrection as reflected in the celebrations of Easter.* Detailed knowledge of all the events of Holy Week will not be required, although there must be some awareness of the relationship between Good Friday and Easter. The focus should be on how the churches reaffirm the Person of Jesus as Lord and Risen Saviour.
- Candidates should consider whether or not Christmas, Good Friday and Easter can be celebrated in any meaningful way by non-Christians. To what extent are they celebrations of universal truths?

Resources

For Students

Chadwick, O. (1990), *The Penguin History of the Church Vol 3: The Reformation* (Penguin) 0-753-81863-9
Cohn-Sherbok, L. (2004), *Christianity for AS Students* (UWIC) 1-902724-71-2
Cohn-Sherbok, L. (2004), *Cristnogaeth ar gyfer Myfyrwyr UG* (UWIC) 1-902724-73-9
Collinson, P. (2005), *The Reformation* (Orion Publishing) 0-14-013757-2
Crichton, J.D. (1992), *Christian Celebration: Understanding the Mass* (Chapman) 0-2256-6672-3
McGrath, A.E. (2000), *Reformation Thought: An Introduction* (Blackwell) 0-631-22939-6
McGrath, A.E. (1997), *An Introduction to Christianity* (Blackwell) 0-631-20196-3
McGrath, A.E. (2001), *Christian Theology: An Introduction* (Blackwell) 0-631-22528-5
Mick, L.E. (1987), *Understanding the Sacraments Today* (Liturgical Press) 0-8146-1567-8
Peterson, R.D. (1999), *A Concise History of Christianity* (Wadsworth) 0-534-56079-2
Young, J. (2003), *Teach Yourself Christianity* (Hodder & Stoughton) 0-340-85961-X

For Teachers

Coggins, R.J. & Houlden, J.L. (1990), *The SCM Dictionary of Biblical Interpretation* (SCM) 0-334-02935-X
Geddes, G. & Griffiths, J. (2001), *Christianity* (Heinemann) 0-435-30695-2
George, T. (1988), *Theology of the Reformers* (IVP) 0-851-11760-0
Guthrie, D. (1981), *New Testament Theology* (IVP) 0-85111-742-2
Kung, H. (1995), *Christianity* (SCM) 0-334-02584-2
Lash, E. (1999), *Orthodox Prayer Book* (OUP) 0-19-122447-2
Macquarrie, J. (1997), *A Guide to the Sacraments* (SCM) 0-334-02681-4
Migliore, D.L. (1991), *Faith Seeking Understanding: An Introduction to Christian Theology* (Eerdmann) 08028278X
Prosser, B. (2004), *Christianity: Teachers' Handbook* (UWIC) 1-902724-72-0
Prosser, B. (2004), *Cristnogaeth: Llawlyfr Athrawon* (UWIC) 1-902724-74-7
Reardon, B.M.G. (1995), *Religious Thought in the Reformation* (Pearson) 0-582-25959-2
Tyler, S.K. & Reid, G. (2006), *Religious Studies* (Philip Allan) 978-0-86003-751-4
Wainwright, G., Jones, C. & Yarnold, E. (1992), *The Study of Liturgy* (SPCK) 0-2810-4555-0
Ware, K. (1993), *The Orthodox Church* (Penguin) 0-140-4656-3
WCC (1982), *Baptism, Eucharist & Ministry:The Agreed Text* (WCC) 2-8254-0709-7

Useful Websites

www.srr.axbridge.org.uk/mchrist.html#trinityandjesus

history.hanover.edu/early/prot.html

www.christiananswers.net/q-eden/sola-scriptura.html

www.catholic.com/library/Infant-Paptism.asp

www.biblestudylessons.com/cgi-bin/gospel-way/baptism-purpose.php

www.gospelfacts.org/symbols.php

www.christianitytoday.com/ct/9te085.html

www.bbc.co.uk/religion/religions/christianity/holydays

www.religioustolerance.org/resurrec.htm

en.wikipedia.org/wiki/Spring_Harvest

www.freshexpressions.org.uk/index.asp?id=1

www.iona.org.uk/

www.ionabooks.com/files/pdf/1901557502.pdf

RS 1/2 ER Introduction to Eastern Religions (AS)

SECTION A: An Introduction to the Buddhism

1.   The Life of the Buddha

Knowledge and understanding of the historical background to the emergence of Buddhism in India is expected. Candidates should be familiar with beliefs about self, reincarnation, caste, duty and renunciation. These are important ideas because they are used and criticised by the Buddha in his teaching and because they give the context to the history of his life. Candidates should also be able to explain their own reaction to these beliefs. However it is important that candidates do not confuse the traditions of Brahmanism with the teachings of the Buddha.

Candidates should have knowledge and understanding of the key events in the life of the historical Buddha. Scriptures give an enormous amount of material on the life of the Buddha but for simplicity's sake it is suggested that secondary sources are quite sufficient for this purpose. Candidates should be able to discuss the historicity of the stories and go beyond merely recounting the events. They should be able to explain the meaning and importance of these events to Buddhists and how they are inspired by them. For example, the Buddha's father's decision to keep the young Siddhartha from seeing the darker, tragic and futile side of life, and the effect that this had on him, speak volumes to Buddhists about the dangers of failing to face up to the reality of life, sickness, old age and death. They should also be able to give personal evaluative responses to aspects of the Buddha's life.

2.   Some Central Concepts

Candidates should understand the role of the Buddha within Buddhism. Many would regard him as the founder of Buddhism and as a perfect example to all those who have committed themselves to the path of enlightenment. Others would argue that he merely uncovered a path that was always there and available to all. Others would say that the historical Buddha is merely one Buddha among many other enlightened Buddhas and bodhisattvas who are all working tirelessly for the enlightenment of all.

Others again would say that the historical Buddha was a symbol of enlightenment appearing to manifest itself in our world. Some forms of Buddhism barely refer to the historical Buddha at all and focus all their devotion on another Buddha, such as Amida. There is clearly a great difference between the ways in which Theravadins and Mahayanists view the Buddha and within the Mahayana there is an even greater diversity of views.

Candidates should, whilst taking account of the fact that different schools of Buddhism give these concepts greater or lesser emphasis, familiarise themselves with the three pillars of Buddhism-Buddha, dharma and sangha. Candidates will be expected to have knowledge and understanding of the three jewels and be able to assess their importance to Buddhists

Candidates should have knowledge and understanding of the Buddhist teachings of karma and rebirth and of the way the bhavachakra (Wheel of Life) illustrates the teaching of pratitya samutpada-that whilst all is impermanent, all is also connected. They should also be aware of how the notion of rebirth differs from the Hindu notion of reincarnation. They should also be able to assess the importance of these teachings within Buddhism and to Buddhists.

Candidates should be familiar with the Buddhist description of the human condition-the three marks of existence-the nature of dukkha, the notion of an ever-changing self, anatta, and impermanence, anicca. They should have an understanding of the implications of these teachings. Candidates will be expected to respond to the teachings of the three marks of existence and to show their understanding through use of examples and illustrations.

3.　　Buddhist Lifestyle

Candidates should have knowledge and understanding of the Four Noble Truths and how the fourth of the Four Noble Truths-'magga' (the way), the Noble Eightfold Path-provides a set of ethical and practical principles which govern the Buddhist life. Candidates should be able to illustrate and explain the different sections and steps of the path and be able to critically assess its importance to Buddhists today.

The monastic sangha plays a crucial role in Buddhism, providing the opportunity for renunciation. Candidates should be familiar with the lifestyle of sangha members, initiation practices, and the role of the sangha in the wider community and the relationship between the monastic and lay community. Candidates should be aware of the lay and monastic precepts and the significance of a commitment to them. Candidates should be able to describe the role of the sangha within Buddhism, and to evaluate its importance.

4.　　Some Central Practices

Candidates should be aware that Buddhism is primarily a practice-orientated religion, belief, in many forms of the religion, playing a secondary role. Candidates should be aware of the form and symbolism of different types of puja. They will also be expected to be familiar with the nature of worship in Buddhism.

The practice of meditation, whilst not a feature of all schools of Buddhism, is central to most. Candidates should have some understanding of the role and function of this practice, and be able to refer to some of its varieties -vipassana, samatha and zazen.

Resources

For Students

Dossett, Wendy (2003), *Buddhism for AS students* (UWIC) 978-1902724584
Dossett, Wendy (2004), *Bwdhaeth Ar Gyfer Myfyrwyr UG* (UWIC) 978-1902724607
Cush, Denise (1994), *Buddhism* (Hodder Murray) 978-0340546918
Side, Dominique (2005), *Buddhism* (Philip Allan) 978-1844892198
Keown, D (2000) *Buddhism: a very short introduction* (OUP) 978-0192853868
Strong, J.S. (2001), *The Buddha: a short biography* (Oneworld) 978-1851682560

For Teachers

Dossett, Wendy (2004), *Bwdhaeth Ar Gyfer Myfyrwyr UG: Llawlyfr Athrawon* (UWIC) 978-1902724614

Useful Websites

BuddhaNet 　　　　　　www.buddhanet.net
BBC 　　　　　　　　　www.bbc.co.uk/religion
Dharma Net International 　www.dharmanet.org

SECTION B: An Introduction to Hinduism

1.   Beliefs about Deity and Humanity

Candidates should understand the wide diversity of beliefs about the divine that are found in Hinduism. It is not sufficient to say that the many gods are merely aspects of the one god, although that is one belief about the divine to be found within Hinduism. The umbrella term of 'Hinduism' also subsumes polytheism (belief that there are many gods), henotheism (belief in many gods, but that some or one should be singled out as appropriate for worship), and monism (belief that God is not separate from the material world, or to put it another way, there is only one substance).

Hinduism describes a number of different relationships between the soul and god, but most often when the term Brahman is used for God (for instance in the *Upanishads*) the relationship between Brahman and atman is assumed to be one of identity. Candidates should also be able to explain their reaction to these beliefs using critical arguments to justify their view.

Vaishnavism is the devotional tradition centred on the god Vishnu, and, more commonly, on Vishnu's avatars or incarnations. Krishna and Rama are the most popular of Vishnu's avatars. Candidates should have understanding of the concept of avatar and be able to show their understanding through the use of examples. Krishna in particular is worshipped with great devotion and love (bhaki). Candidates should be able to show knowledge and understanding of the tradition of Bhakti and assess its importance within Hinduism.

Shaivism is the devotional tradition centred on the god Shiva, and other gods and goddesses associated with him such as Ganesh, Parvati and Kali.

2.   Some Key Beliefs

Candidates should be familiar with the doctrines of karma and reincarnation, and understand that these are not principally doctrines of predestination; rather they demand the taking of responsibility for one's own actions in the moral sphere, because actions have consequences.

Candidates should be aware of the historical role played by the caste system in Indian society, and how this is related to beliefs about karma and reincarnation. Candidates should show knowledge and understanding of the four varnas and its effect on Hindu society. Candidates should also be familiar with the lives of those placed outside the system -the Dalits. Candidates should be aware that discrimination on the basis of caste is illegal in India and many Hindu groups speak out against such discrimination.

Candidates will also be expected to assess the strengths and weaknesses of the system.

Varnashramadharma is central. It is the term many Hindus use to describe their religion. Candidates should be aware of the different duties Hindus are obliged to perform relating to their varna and to their stage in life (ashrama). They should also know key rites of passage such as the Sacred Thread Ceremony, marriage, funerals, and the ceremonies for entering the fourth (sannyasin) stage.

3.   Gods and Goddesses

Candidates should be aware of the main features, significance and stories associated with Parvati, Rama, Sita, Ganesh, Lakshmi, Durga and Kali. These might include the Ramayana, the story of Ganesh's head, Kali's frightening appearance, Durga's victory over the buffalo-demon Mahisha. Candidates should also be able to critically assess their importance within Hinduism and to Hindus.

4.   Festivals and Worship

Candidates should be able to describe and explain the practice of puja with reference to the main features of specific puja associated with certain deities -Durga puja, Lakshmi Ganesh puja and kali puja. They will also be expected to assess the importance of puja and be able to give their own reaction to this type of worship and support it with reasoned comment.
Hinduism is a religion of festivals. Candidates will be expected to show knowledge and understanding of why and how festivals are celebrated and of the main features of Holi the festival of colour, Navaratri the festival of worship and dance, Dusshera the celebration of Rama's victory over Ravana, Diwali the festival of lights and Ganesh Chaturthi the celebration of Ganesh's birthday. They should also be able to show an understanding of how these festivals reflect Hindu belief and tradition and have a critical perception of their value within Hinduism.

Resources

For Students

Jones, H.D. (2007), *Hinduism for AS students* (UWIC) 978-1905617197
Bowen, Paul (ed) (1998), *Themes and issues in Hinduism* (Continuum) 978-0304338511 Chapters 8 & 10
Fowler, Jeaneane (1996), *Hinduism: Beliefs and Practices* (Sussex Academic Press) 978-1898723608
Kanitkar, VP and Cole, W.Owen (2003), *Teach Yourself Hinduism* (Teach Yourself Books) 978-0340859674
Kanitkar, V.P (1984), *Hindu Festivals and Sacrament* (De Mandus Print Limited) Out of print
Knott, Kim (2000), *Hinduism: a very short introduction* (OUP) 978-0192853875

Useful Websites

www.hindunet.org
www.hinduism.today.com
www.hindu.org

SECTION C: An Introduction to Sikhism

1.   The Ten Gurus

Candidates should be familiar with the religious and socio-political background of the Punjab at the time of Guru Nanak, and with the ways in which it changed throughout the period of the Gurus. Predominantly Hindu, yet ruled by Muslim lords, the Punjab was divided, but also rich in religious traditions which inspired the young Nanak. As Muslim rule became increasingly hostile over the decades towards the emerging Sikh community (and indeed towards the Hindu rajas) Sikhism developed accordingly as a religion with a strong identity and community orientation.

Candidates are asked to focus on four of the ten Gurus, and to assess their contributions to the development of Sikhism. Nanak was the founder, who, after a religious experience, claimed that religion was a human construction. Truth, however, was not, and should be sought. By passing on his leadership of the Sikhs (disciples or learners), he founded the institution of the Guru, both religious and temporal leader of the community (panth). Arjan was to build Amritsar and the Golden Temple (the Harmandir Sahib) and became the first Sikh martyr. Teg Bahadur was a great military leader who resisted Islamisation. He too was martyred. Gobind Singh, the final human Guru, founded the Khalsa and conferred Guruship not on a human, but on the Sikh holy scripture, the Guru Granth Sahib, which contains the writings of the Gurus and other religious literature, both Hindu and Muslim. Candidates will also be expected to critically assess the relative importance of these Gurus to the development of Sikhism

2.   Sikh Teaching

Candidates will be expected to show knowledge and understanding of the role of the Guru Granth Sahib in the modern Sikh community-the role that human gurus had in the past. Candidates must take full account of all the Gurus' understandings of God (creator, Guru, beyond gender, One), worship (the proper response to God, nam simran being the practice of 'remembering God' at all times), equality (in contrast to the caste system and denigration of women to be found in other religions), and beliefs about the soul and rebirth. Candidates will be expected to critically assess the importance of these teachings within Sikhism.

3.   Some Key Beliefs and Practices

Candidates should study these key beliefs and practices with a view to gaining an understanding of their significance and meaning in relation to Sikh identity.

The origin of the Khalsa in 1699 should be studied, along with the contemporary practice of amrit samskar, and the significance of wearing the five 'k's. Attention should be given to the fact that many Sikhs do not join the Khalsa, due to the challenging nature of the vows. The features of the gurdwara and langar should be studied, with special reference to the role they play in Sikh society. The gurdwara functions as the residing place of the Guru Granth Sahib, and the court in which it is consulted by Sikhs. Its educational and social roles should also be considered. The langar is part of the Sikh commitment to equality, where all may eat together, regardless of class, caste or gender. The practice of sewa, or service, comes from the belief that all are God's children, and in serving others one is serving God.

4.   Festivals and Worship

Candidates should be familiar with the main features of worship in the gurdwara. This might include the internal features, sitting arrangements, role of the ragis, the offerings of money. Candidates will also be expected to show knowledge and understanding of the content and purpose of Sikh worship.

One of the main features in the celebration of Sikh festivals is the way in which they contribute to Sikh identity, affirm the community, and remember the past. Diwali and Vaisakhi are both Hindu festivals which have been given a Sikh meaning, and they remember triumphant events in the lives of the Gurus. At gurpurbs, arkhand paths are performed (continuous readings of the Guru Granth Sahib), once again bringing the community together into the presence of the Guru (the book).

Resources

For Students

Cole, W.Owen (2003), *Teach Yourself Sikhism* (Teach Yourself Books) 978-0340867594 Chapters 1,2,3,7,8,9,11,12,13
Draycott, Pamela (1996), *Sikhism: a New Approach* (Hodder Murray) 978-0340605554
Singh, Gurbachan (1998), *The Sikhs: faith, philosophy and folk* (Silverdale) 978-1856055581
Cole, W.Owen and Sambhi, Piara Singh (1998), *The Sikhs: Their Religious Beliefs and Practices 2nd rev ed (*Sussex Academic Press) 978-1898723134
Sambhi, Piara Singh (1994), *The Guru Granth Sahib* (Heinemann Educational) 978-0435303549

Useful Websites

www.sikhs.org
www.bbc.co.uk/religions/sikhism
www.tsas-re.freeserve.co.uk/Sikhism.html

RS 1/2 WR Introduction to Western Religions (AS)

SECTION A: An Introduction to Islam

1.   Foundations

Candidates should familiarise themselves with the origins and nature of the Qur'an. It is important to make reference to the Qur'an and understand its centrality to Islam and its relevance to life for Muslims in the 21st Century.

The concept of tawhid as disclosed in the Qur'an should be studied along with the implications of such belief in terms of shirk, Allah as creator, omnipotence etc.

A central theme of the Qur'an is the belief in messengers and helpers (risalah) as the channel of communication between Allah and humanity and candidates should understand Muhammad's status as part of this tradition.

All Muslims believe in akhirah (the final judgement and life after death). Candidates should be aware of the importance of this concept and how it impacts on a Muslim's daily life.

Although candidates are not expected to have a thorough knowledge of shari'a law, an understanding of the Qur'an as a guide for all aspects of life and therefore as a basis for shari'a law is expected. In this connection the importance of the sunna of Muhammad should also be studied.

Candidates should be aware of the ways that respect is shown to the Qur'an and its use in daily life and during worship.

2.   Muhammad

Whilst appreciating the status of Muhammad as a 'messenger' for revelation, an understanding of the Prophet's life and his importance as the 'perfect Muslim' and role model will help candidates assess the importance of Muhammad and the sunna and hadith for guidance.

Candidates should familiarise themselves with Muhammad's call to prophethood during the Night of Power and the other key events in his life.

References should be made to modern biographies and there should be an awareness of the difficulties of biography of the Prophet and the authenticity of available sources.

Candidates must also understand the importance of the sunna of Muhammad (his 'custom', 'practice' or way' of doing things) and the hadith (reports of what Muhammad said, did or approved).

3.   Beliefs and Practices

The role of the mosque should be seen in terms of a social and educational base for Islam as well as a place of worship. The Five Pillars and centrality of the ummah is an integral part of the belief system. An understanding of the Five Pillars demands more than simple description. As well as a knowledge of the Pillars, candidates should be aware of the importance of a basic belief in Allah, Friday prayer and work in non-Muslim countries, the problems of interpreting zakah, the difficulties associated with fasting and also contemporary controversies surrounding hajj.

The practice and importance of Id-ul-Fitr and Id-ul-Adha should be studied in association with the Pillars of sawm and hajj.

Candidates should be aware of the important concept of jihad, the constant striving against sin and the resistance of evil in all its different forms. It is important to understand the difference between greater jihad and the lesser jihad.

4.   Family Life

The practical aspects of family life should be illustrated and an awareness of contemporary issues shown. The structure of the Muslim family including the roles of men and women should be seen as central to Muslim society.

Candidates should be aware of references from the Qur'an or hadith (where appropriate) and Muslim traditions, when studying life cycle rituals associated with birth, marriage and death. The importance of arranged marriage and the procedure for divorce should also be studied within the framework of a religious and cultural background.

Candidates should be familiar with the wider issues of halal and haram and their relevance within Islam.

The practical aspect of Islamic belief should be illustrated throughout and an awareness of contemporary issues displayed, including non-Muslim perceptions and misunderstandings.

Resources

The Holy Qur'an – there are a number of translations (or 'interpretations') of the Qur'an. Students will find it a useful exercise to see how the various English editions differ from each other. Generally, however, the following are approved by Muslims:

Marmaduke Pickthall (1993), *The meaning of the Glorious Qur'an* (Tahrike Tarsile Qur'an)
1-879402-16-50
Yusuf Ali, A. (1983), *The Holy Qur'an: Text, Translation and Commentary* (Tahrike Tarsile Qur'an) 0-940368-31-5

For Students

Denny, F.M. (1993), *An Introduction to Islam* (Macmillan USA) 0-02-328519-2
Forward, Martin (1997), *Muhammad: A Short Biography* (Oneworld) 1-85168-131-0
Hewer, C.T.R. (2006), *Understanding Islam* (SCM Press) 0-334-04032-9
Hinnells, John (2000), *New Penguin Handbook of Living Religions* (Penguin) 0-14-051480-5
Jacques, Jomier (1997), *The Great Themes of the Qur'an* (SCM Press) 0-334-02714-4
Maqsood, Ruqaiyyah (2003), *Teach yourself Islam* (Hodder Stoughton) 0-340-85968-7
Rippin, Andrew (1990), *Muslims: Their Religious Beliefs and Practices Vol. 1* (Routledge) 0-415-04519-3
Rippin, Andrew, *Muslims (1993): Their Religious Beliefs and Practices Vol. 2* (Routledge)
Ruthven, Malise (2000), *Islam: A Very Short Introduction* (OUP) 0-19-285389-9
Sarwar, Ghulum(1984), *Islam Beliefs and Teaching* (Muslim Ed. Trust) 0907261-03-5
Tames, Richard (1982), *Approaches to Islam* (John Murray) 0-7195-3914-5
Tayob, Abdulkader (1999), *Islam: A Short Introduction* (Oneworld) 1-85168-192-2
Watton, Victor W. (1993), *Islam: A Student's Approach* (Hodder & Stoughton) 0-340-58795-4

For Teachers

Rodinson, Neal (1996), *Discovering the Quran* (SCM) 0-334-02649-0
Watt, W. Montgomery (1964), *Muhammad: Prophet & Statesman* (OUP) 0-19-881078-4

SECTION B: An Introduction to the Judaism

1.   Foundations

Candidates should have some familiarity with the stories of Abraham and Moses as related in the Hebrew Bible. Central to the study of Judaism is the idea of covenant and the importance of the role of God and his people. The founders set the background for the growth of a nation and a monotheistic religion. The story of the escape from Egypt (slavery) to the Promised Land (freedom) and the Mosaic Covenant is at the very heart of any study of Judaism.

It is important that candidates understand the covenant idea with its emphasis on privilege and responsibility. In terms of the nature of the Torah, there should be an understanding of the difference between the written and oral Torah as well as the broader definition of 'torah' as 'teaching'.

With regard to the authority and authenticity of the Torah, candidates need to be aware of the controversy over the status of the Torah as revealed to Moses and how both Orthodox and non-Orthodox Jews relate to authorship -Torah as divine or as a product of the human mind.

Candidates should have some knowledge of the development of the Talmud and its use and authority in Judaism. They should appreciate how the Talmud helps to illustrate what is written in the Torah.

2.   Beliefs and Practices

Candidates should be familiar with the basic tenet of Judaism -'Hear O Israel -the Lord is our God, the Lord is one' -the Shema.

Also central to Judaism is the role of the Jews as God's chosen people and the covenant idea-a relationship of mutual commitment formally embodied in a binding legal agreement. Candidates should be able to demonstrate the importance of the covenant relationship today and the implications of this.

The observance of mitzvot is of paramount importance in Judaism and candidates should be familiar with the rules governing kashrut and their relevance today. These provide perhaps the best example of how a Jew observes biblical rules. An understanding of food laws, together with their purpose should be studied. Reference to scripture regarding what is kosher should also be known, as well as the difficulties and ambiguities of certain demands ('You shall not boil a kid in its mother's milk', for example). Candidates should understand the different levels of observance for Orthodox and non-Orthodox Jews.

Students must be able to demonstrate knowledge of synagogue worship and also show understanding of the role of the synagogue in the community, not only as a meeting place but as a religious and educational centre for Judaism. This should be compared with the home as a base for the development and teaching of religious beliefs through traditions and shared practices.

3.   Festivals

Candidates should be aware of the key themes behind the Shabbat: the notion of taking 'time out', of a holy day to sustain the faith and a celebration. Candidates should be able to make reference to Biblical texts, notably Genesis and Exodus, as well as remarks on the importance of the Shabbat made by Jewish scholars, rabbis etc. Different approaches to the Shabbat and Shabbat practices of orthodox and non-Orthodox should also be considered, as well as the problems that need to be overcome e.g. the concept of 'work' or what determines eruv.

There should be an understanding of the festival of Pesach in the context of remembrance of events recounted in the book of Exodus and as a celebration of freedom. Candidates should also have knowledge of the practices involved during the festival and they must be able to relate these closely to the significance of these activities.

With regard to Rosh Hashanah, emphasis is on a celebration of the 'birthday of the world'. Focus on creation and subsequent answering to the Creator in terms of final judgement-therefore, a time of penitence. The importance of the use of scriptural verses and penitential prayers should be understood. Readings and ritual attached to this festival should be studied.

Candidates should make reference to preparations for Yom Kippur and understand the importance of the Kol Nidrei. Repentance is the keynote of the Yom Kippur liturgy and emphasis is on confession, forgiveness, divine grace and restoration. The theology of atonement should be addressed and understood.

4. Family Life

The Jewish home is built upon the institution of marriage and provides the physical setting for Jewish family life. It is the family that is considered to be one of the main strengths of Judaism today. The Jewish family is extensive and has flexible boundaries but in the traditional family precise and differentiated roles are given to men, women and children. Study should be centred on the family in terms of life-cycle rituals such as birth, bar mitzvah, marriage and death. Note the very first mitzvah, 'Be fruitful and multiply', also the covenant of circumcision, the decree 'man should not be alone' and so on. Therefore, candidates should relate family life-cycle rituals to mitzvot

Candidates should be able to debate the issue of Judaism as a religion of stability or as a religion that compromises with changing situations -is race or religion the most important aspect of a Jew's life in the 21st Century? Students should be aware of diversity within Judaism, the rise of feminism and the emergence of the State of Israel.

Resources

For Students
Alexander, P.S. (ed.) (1984), *Textual Sources for the Study of Judaism* (Chicago University Press) 0-226-01297-2
Close, Brian E. (1991), *Judaism: A Student's Approach* (Hodder & Stoughton) 0-345-4693-X
Cohn-Sherbok, Dan (1997), *A Popular Dictionary of Judaism* (Taylor & Francis) 0-7007-1047-7
Cohn-Sherbok, Dan (1999)*, Judaism: A Short Introduction* (Oneworld) 1-85168-207-4
Cohn-Sherbok, Lavinia & Dan (1999), *Judaism: A Short History* (Oneworld) 1-8516-8206-6
Cohn-Sherbok, Lavinia & Dan, *A Short Reader in Judaism* (Oneworld), 1-85168-112-4
Cohn-Sherbok, Lavinia & Dossett, Wendy (2003), *Judaism for AS Students* (UWIC) 1-902724-62-3
Cohn-Sherbok, Lavinia & Dossett, Wendy (2003), *Iddewiaeth ar gyfer Myfyrwyr UG* (UWIC) 1-902724-62-3
De Lange, Nicholas (1985), *Atlas of the Jewish World* (Facts on File) 0-8719-6043-5
Hinnells, John (2000), *New Penguin Handbook of Living Religions* (Penguin) 0-14-051480-5
Pilkington, C.M. (2003), *Teach Yourself Judaism* (Hodder & Stoughton) 0-340-86755-8
Solomon, Norman (2000), *Judaism: A Very Short Introduction* (OUP) 0-19-285390-2

For Teachers
Davies, Rhian (2003), *Judaism: Teachers' Handbook* (UWIC) 1-902724-63-1
Davies, Rhian (2003), *Iddewiaeth: Llawlyfr Athrawon* (UWIC) 1-902724-66-6

5. UNIT GUIDES ADVANCED

RS 3 CS Studies in Religion in Contemporary Society (A2)

1. Religion and Contemporary Issues

Religion and the State in the UK

This section requires candidates to show an understanding of the role of religion in the government of the UK. This requires an understanding of the established nature of the Church of England. A discussion of this can be found in *Anglicanism: A Very Short Introduction*. It also requires an understanding of the influence of the Church of England in the House of Lords, in the role of the monarch as defender of the Faith, and regarding prayers in Parliament. Candidates should reflect on whether or not it is appropriate that one church has the constitutional and practical influence that it does. They should consider questions of the historical importance of the Church of England, its numerical supremacy, and the question of representation. They may find it helpful to see the contrasting relationship between religion and state to be found in, say, the USA or in France. The BBC online website and other websites have useful discussions of the current blasphemy laws and how they relate to free speech.

Freedom of Religion is enshrined in the Universal Declaration of Human Rights 1958: 'Everyone, including women and children, has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance.' Candidates should reflect on the tensions inherent in preserving that right. Recent discussions regarding the veil in Islam would provide good material.

Candidates should also explore the role of religion in both marriage and in civil partnerships ceremonies. They should be able to navigate arguments for and against civil partnerships being understood in the same way as marriage. BCC Religion and Ethics pages have plenty of material on this subject.

Religion and conflict in the Middle East

A possible text book for this section is Cohn Sherbok and El Alami's *Palestine-Israeli conflict: A Beginner's Guide.* Candidates are expected to be able to identify the main religious motivations in the conflict (Religious Zionism as a feature of the Jewish relationship with the State of Israel, persecution of Palestinians seen in the wider context of world-wide Islamophobia, terrorist acts understood in relation to jihad). Candidates should be able to evaluate the degree to which religion is at the root of the conflict. There are many other issues. Zionism is also secular. Many religious Jews do not identify with the State of Israel. Islam is a religion of peace. The conflict may be seen in the context not so much of Judaism and Islam, but of America (and its allies) and the Islamic world.

2.   Religion in Film

This section requires candidates to comment upon how the medium film is used as a vehicle for conveying ideas about religion in the way in which it represents faith communities, expresses thematic and specific religious ideas, and retells religious stories and events to a contemporary audience. It is anticipated that candidates will have an awareness of the various critical methodologies used when studying film (i.e. Formalist, realist, Leavisite, semiotics) as well as the use and application of psychoanalysis, sociology, ethnography and re-readings. It is not expected that these methodologies will be known in depth and no-part question will be set on these theories alone. Having an awareness of the way in which they have influenced our understanding of film will be essential.

It is also anticipated that candidates will have at least a basic understanding of the doctrinal and pragmatic frameworks of one or more of the world religions referred to in the specification, so that appropriate links may be made between film and religion in the course of study. Candidates may relate their work to any of these specified religions.

The films outlined in the specification are suggested exemplars only. Centres may decide which films are appropriate for their candidates to use in the course of study. It is neither possible nor desirable to prescribe which films must be studied by individual centres; appropriate credit will be given to all relevant film references to support examination answers.

Candidates are to be aware of the idea that the experiential dimension of watching a film links closely with the existential dimension of religious experience and it is here that comments about the way in which film contributes to our understanding of both religious belief and practice can best be found (relating directly to religious ideas in film). Exemplars from films which demonstrate this concept will clearly be useful.

Further, when considering the way in which film portrays (either directly or indirectly) religious ideas and actions, candidates are expected to consider how far stereotyping within these incidences is a result of deliberate filmmaker's art compared to unavoidability due to the brevity with which the film may be dealing with the religious dimension. Also whether this stereotyping is necessarily damaging in the way in which it depicts faith communities. These are specifically issues that relate to both religious identity in film and film as a way of teaching about religion.

Particularly useful texts for this section are *Explorations in Theology and Film (edited by Marsh, C. & Ortiz, G.) and Religion and Film: An Introduction (Wright, M.J.)*

3.   Religion and the Community

Definitions of Religion:
A good discussions of definition can be found in Momen's *The Phenomenon of Religion* p21-30 and Sharpe's *Understanding Religion* chapter 3. Candidates should be able to identify the difference between reductive definitions (definitions which seek to explain religion in terms other than itself, e.g Freud's 'Religion is Neurosis', Marx's 'Religion in the opium of the People') and metaphysical definitions (definitions which point to an invisible, non-rational, dimension to life -'belief in god', 'relationship with the numinous or sacred' (Otto or Eliade). Candidates should be aware of the problems of distinguishing religion from other forms of knowledge (eg parapsychology). They should be aware that some definitions exclude religions like Buddhism and Jainism. Candidates should also be critically aware of Ninian Smart's 'Seven Dimensions' of Religion. In his book

*The World's Religions (*1989) he describes the dimensions of religion as follows:

- The practical and ritual dimension
  Worship, preaching, sacrifice, yoga, prayers and so on
- The experiential and emotional dimension
  The personal and collective experience of 'the Absolute'
- The narrative and mythic dimension
  The stories of religions, for example about founders such as Moses, Jesus, Muhammad or the Buddha, or myths about creation, or good and evil.
- The doctrinal and philosophical dimension
  The beliefs about the nature of reality and the role of the human being
- The ethical and legal dimension
  The code of conduct by which it is expected believers will live, for example the Eightfold Path or the Ten Commandments or the Shari'a
- The social and institutional dimension
  The community which preserves the beliefs and practices of the religion, such as the church, or umma, or sangha
- The material dimension
  Buildings, works of art etc, or even the features of the natural world; for example, Mt Sinai; or, in some religions, any mountain, stream, tree or rock.

Candidates should be able to explain that whilst the task of defining religion satisfactorily is not complete, the pursuit of a definition is in and of itself helpful in the attempt to understand religion.

Functional understandings of religion:
Candidates should be able to demonstrate knowledge and understanding of the work of three key sociologists on religion, Emile Durkheim, Max Weber and Karl Marx. They should be able to explain that all three see religion as relating to social structures. For Durkheim religion provides a crucial *function*, enabling social cohesion, shoring society up against chaos, expressing social hierarchy, and distinguishing between the *sacred* and the *profane*. In fact religion is 'Society Divinised'. Famously he said in his *Elementary Forms of Religious Life,* "A religion is a unified system of beliefs and practices relative to sacred things, i.e. things set apart & forbidden-beliefs and practices which unite in one single moral community called a Church, all those who adhere to them." For Max Weber, religion (Protestant Christianity) was at the heart of the development of Western civilisation, i.e. Capitalism. Unlike Marx, who saw economics as the driver of all activity, Weber saw religion as the underlying reason for the development of western economics. For Marx, religion was an epiphenomenon of oppression in unequal societies. The oppressed sought comfort in the imagined rewards of religion in the hereafter, and therefore did not address the inequalities experienced here and now. Thus religion becomes the tool of the oppressor to maintain the status quo.

Candidates should be able to respond critically to these understandings of religion. For example, it can be argued against Marx that no communist revolution has resulted in the permanent disappearance of religion. It can also be argued that none of these three thinkers take adequate account of the personal or psychological dimension of religion, and none of them deal directly with the truth claims of religion.

Religious Diversity in the UK
Up-to-date relevant statistics can be found in the latest editions of *British Social Attitudes*, the *U.K. Handbook* and *Religions in the UK: a Multifaith Directory* (3rd edition). Also the website of the Multifaith Centre provides information on religions and interfaith dialogue www.multifaith.net.org. The World Congress of Faiths website is www.worldfaiths.org. Information on the 2001 census religion questions is helpfully set out on www.statistics.gov.uk/focuson/religion/. Eric Sharpe's Understanding Religion; deals with issues of plurality in Chpt 6, and Dan Cohn Sherbok's *Interfaith Theology: A Reader* provides plenty of quotable material from scholars.

Candidates should be able to comment on the nature of religious diversity in the UK, on the conflicting truth claims of these religions, and on the relationship between religion and social cohesion. Candidates should be aware of The Interfaith Network www.interfaith.org.uk/, which provides information on government and community activities.

4.   Religion and the Individual

Encyclopedia entries and internet research on James Fowler, Abraham Maslow, Peter Berger, Ronald Goldman and William James will be helpful for this section. Candidates will be expected to be able to explain that, despite decreasing church attendance, religion in some form remains a characteristic of human life which can be measured and analysed in relation to the effects of personality, gender, age and environment. Candidates may draw on the University of Wales Lampeter's database of religious experience referred to in the work of Sir Alister Hardy, and described in Marianne Rankin's accessible study of religious experience listed in the Resource List below.

Candidates should be able to explain and to critique some of the developmental theories of religion such as those of James Fowler and Ronald Goldman, both of whom draw on a Piagetian understanding of cognitive development, and see faith itself (Fowler) and the ability to understand religious ideas in an educational setting (Goldman) as developing positively with age. Critics could argue that the ability to have or understand religious belief depends more upon background or personality type than on developmental stage, and that both underestimate the insight and abilities of children.

Candidates should explore the notion that religious belief and experience are indicators of psychological health. If they studied Freud at AS, it is helpful to see this section as in part a critique of Freud's view that religion is a sign of neurosis or weakness. Momen's book *The Phenomenon of Religion* provides a great deal of material relating to this section on Religion and the Individual.

Resources

For Students
Alsford, Mike (2000), *What If? Religious Themes in Science Fiction* (Darton, Longman and Todd) 978-0232523478
Alsford, Mike (2007), *Heroes and Villains* (Baylor University Press) 978-1932792928
Arthur, Chris (ed.) (1993), *Religion and the Media: An Introductory Reader* (University of Wales Press) 978-0708312216
Cawkwell, Tim (2004), *The Filmgoer's Guide to God* (DLT) 978-0232524666
Fore, William F., *Mythmakers: Gospel, Culture and Media* (Friendship Press, 1990) 978-0377002074
Haralambos, M., Heald, R.M. and Holborn, M. (2004), *Sociology: Themes and Perspectives* [chapter 7] 6th rev. edition (Collins Educational) 978-0007154470
Hoover, Stewart M. (2006), *Religion in the Media Age* (Routledge) 978-0415314237
Momen, M. (1999), *The Phenomenon of Religion: A Thematic Approach* (Oneworld) 1-85168-161-2

Plate, S. Brent (ed.) (2004), *Representing Religion in World Cinema: Filmmaking, Mythmaking, Culture Making* (Palgrave Macmillan) 978-1403960511

Pinsky, Mark I. (2004), *The Gospel According to Disney: Faith, Trust and Pixie Dust* (Westminster/John Knox Press) 978-0664225919

Thompson, I. (1986), *Religion* (Longman) 0-582-35497-8

Yeffeth, Glenn (ed.) (2003), *Taking the Red Pill: Science, Philosophy and Religion in 'The Matrix'* (Summersdale) 978-1840243772

For Teachers and Students

Bruce, S. (1995), *Religion in Modern Britain* (OUP) 978-0198780915

Cohn Sherbok. D. (2001), *Interfaith Theology: A Reader* (Oneworld)

Cohn-Sherbok D. & El-Alami, D. (2002), *The Palestine-Israeli Conflict: A Beginner's Guide* (Oneworld)

Connolly P. (1998), *Approaches to the Study of Religion,* chapters 5 & 6 *(*Continuum) 978-0826459602

Davie, G. (1994), *Religion in Britain since 1945* (Blackwell) 978-0631184447

Donovan, Peter (1998), *Interpreting Religious Experience* (Religious Experience Research Centre) 978-0906165232

Hardy, Alister (1991), *The Spiritual Nature of Man* (Religious Experience Research Centre) 978-0906165065

Hay, David (1987), *Exploring Inner Space* (Continuum) 978-0264671208

Hay, David (1990), *Religious Experience Today* (Continuum) 978-0264670720

James, William (1902), *The Varieties of Religious Experience* (Barnes & Noble) 978-1593080723

Martin, Thomas M. (1995), *Images and the Imageless: A Study in Religious Consciousness and Film 2nd edn* (Bucknell University Press) 978-0838752128

Miles, Margaret R. (1997), *Seeing and Believing: Religion and Values in the Movies* (Beacon Press) 978-0807010310

Momen, Moojan (1999), *The Phenomenon of Religion: A Thematic Approach* (Oneworld) 1-85168-161-2

Rankin, Marianne (2005), *An Introduction to Religious Experience*, Occasional Paper 2 (3rd Series) (Religious Experience Research Centre, University of Wales, Lampeter)

Scott, Bernard Brandon (1994), *Hollywood Dreams and Biblical Stories* (Augsburg Fortress Press) 978-0800627539

Sharpe, E. (1987), *Understanding Religion,* chapters 3 & 6 (Duckworth) 978-0715617359

Singer, P. (2000), *Marx: A Very Short Introduction* (OUP) 978-0192854056

Smart, N. (1992), *The World's Religions* (CUP) 978-0521429061

Weller, P. (ed) (2001), *Religions in the UK:* A *Multifaith Directory* 3rd edition (University of Derby) 978-0901437969

Wilcockson, M. (2001), *Sex and Relationships,* chapters 4,5,6 (Hodder) 978-0340724897

For Teachers

Aichele, George (ed.) (2000), *Culture, Entertainment and the Bible* (Sheffield Academic Press) 978-1841270753

Benne, Robert (1998), *Seeing is Believing: Visions of Life Through Film* (University Press of America) 978-0761812685

Bruce, S. (1995), *Religion in Modern Britain* (OUP) 978-0198780915

Christianson, Eric S., Peter Francis and William R. Telford (eds) (2005), *Cinema Divinite: Religion, Theology and the Bible in Film* (SCM) 978-0334029885

Clarke, Anthony J. and Paul S. Fiddes (eds) (2005), *Flickering Images: Theology and Film in Dialogue* (Smith and Helwys) 978-1573124584

Cobb, Kelton (2005), *The Blackwell Guide to Theology and Popular Culture* (Blackwell) 978-1405107020

Connolly, P. (1998), *Approaches to the Study of Religion* (Continuum) 978-0826459602 (chpt 5)

Davie, G. (1994), *Religion in Britain since 1945* (Blackwell) 978-0631184447

Deacy, Christopher (2005), *Faith in Film: Religious Themes in Contemporary Cinema* (Ashgate) 978-0754651581

Edge, P.W.(2006), *Religion and Law: An Introduction* (Ashgate) 0-7546-3048-X

Johnston, Robert K (2006), *Reel Spirituality: Theology and Film in Dialogue* (Baker Academic) 978-0801031878

Lyden, John C. (2003), *Film as Religion: Myths, Morals and Rituals* (New York University Press) 978-0814751817

Marsh, Clive (2004), *Cinema and Sentiment: Film's Challenge to Theology* (Paternoster) 978-1842272749

Marsh, Clive and Gaye Ortiz (eds) (1997), *Explorations in Theology and Film: Movies and Meaning* (Blackwell) 978-0631203568

Palmer, M. (1997), *Freud and Jung on Religion (*Routledge) 978-0415147477

Scotland, N. (2000), *Sectarian Religion in Contemporary Britain* (Paternoster Press) 978-0853649170

Storr, A., (2001) *Freud: A Very Short Introduction* (OUP) 978-0192854551

Stevens, A., (2001) *Jung: A Very Short Introduction* (OUP) 978-0192854582

Weller, P. (2008), *Religious Diversity in the UK: Contours and issues* (Continuum) 978-0-8264-9898-4

Useful Websites

www.bbc.co.uk	[BBC website with relevant links]
www.multifaith.net.org	[The Multifaith Centre]
www.worldfaiths.org	[The World Congress of Faiths]
www.statistics.gov.uk/focuson/religion/	[2001 census religion questions]
www.interfaith.org.uk/	[The Interfaith Network]
preview.gospelcom.net/	[Christian based website that reviews television and cinema]
www.hollywoodjesus.com/	[A useful, multi-faith sensitive, popular culture review site]

RS 3 ETH Studies in Religion and Ethics (A2)

1.   Aristotle's Virtue Theory

Candidates should be familiar with the way in which Aristotle, in his *Nichomachean Ethics*, understands virtue in terms of goodness (being a better person rather than performing the right action) and be able to give examples to illustrate the difference between intellectual and moral virtues. An understanding of the principles of the doctrine of the mean will be essential as well as examples of pairs of moral deficiencies and excesses that illustrate ways in which 'the mean' is developed as a representation of moral character. An ability to apply these theoretical concepts to ethical issues in analytical and critical ways will be an essential requirement. It will be expected that candidates will be able to reach a judgement on whether virtue theory is deontological or teleological. It will also be important to be able to assess whether virtue as developed by Aristotle, a secular ethicist, is compatible with a religious perspective.

Candidates will require a familiarity with McIntyre's defence of virtue theory in terms of a narrative or historical approach and his general rejection of modern ethical theories in favour of an emphasis on 'virtues… (that) sustain practices that achieve the good…' (see McIntyre, *After virtue: A study in moral theory*, 1981). Vardy and Grosch have a helpful chapter on McIntyre (*Puzzle of Ethics*, 1999, p94f). Similarly, candidates should be able to show familiarity with Anscombe's emphasis on goodness as a characteristic of persons themselves rather than of their actions (see G.E.M. Anscombe, *Modern Moral Philosophy*, 1958 cf. Vardy and Grosch, p113ff)).

2.   Kant's Moral Theory

Although Kant did not reject belief in a transcendent being, candidates will be expected to recognise that he was intentionally proposing a moral theory that was not dependent upon belief in such a being. They should, therefore, be able to consider whether he has been effective in this intention. Candidates should be familiar with Kant's emphasis on the place of human duty in seeking the highest good and the role of human reason in discerning duty. An understanding of Kant's distinction between *a priori* analytical statements (based on knowledge without the need for further evidence) and *a posteriori* synthetic statements (based on an empirical testing of experience, observations etc.) and of moral statements as *a priori* analytical statements requiring no experiential corroboration (and, therefore, absolute in their demand) will be expected. At the heart of Kant's moral theory is his Categorical Imperative (as opposed to the alternative Hypothetical Imperative which he defines as a means to a further end) in its three forms: the universal law ('Act only according to that maxim by which you can at the same time will that it should become a universal law'); human beings as ends in themselves ('So act that you treat humanity, both in their own person and in the person of every other human being, never merely as a means, but always at the same time as an end'); and the kingdom of ends ('So act as if you were through your maxim a law-making member of a kingdom of ends'). Particular care needs to be taken to ensure a clear understanding of the distinction between the second and third form and to show not only a knowledge of these three forms but also an ability to illustrate their meaning and implications with clear examples. Kant's own work, *Groundwork for the Metaphysics of Morals*, (1785), is obviously a fundamental resource. Both Bowie, in his *Ethical Studies* (2nd edition 2004) and Vardy and Grosch, include good chapters on Kant.

Candidates should be familiar with Ross's extension of Kant's concept of duty in terms of *prima facie* duties which are normally binding in themselves and on the basis of which human beings make intuitive judgements about their moral actions. (See Ross's *The Right and the Good* (1930) and his *The Foundation of Ethics* 1939). There is a helpful section on Ross in Bowie, *Ethical Studies.*

3. The Ethics of War

A clear distinction should be made between the concepts of a 'Just War' and a 'Holy War' and candidates should be familiar with examples of wars in the last hundred years to which these concepts have been applied. For example, it would be instructive to explore whether the concept of The War on Terrorism, developed after the Iraq War in 2003, falls into either or both of these categories. An understanding of the development of 'Just War' criteria initiated by Augustine in response to the official recognition of Christianity as the religion of the Roman Empire and its subsequent development by Aquinas will be essential. The more recent interpretation of these criteria in terms of *jus ad bellum* (just cause, legitimate authority and right intention, last resort, greater good, probability of success, comparative justice) and *jus in bello* (proportionality and discrimination) need to be understood and explained (especially as they were presented by the 1983 American Catholic Bishops' Statement). An understanding of the nature of civil conflicts and their causes, (such as oppressive governments, poverty and injustice, infringement of human rights, religious tensions &c.), will be expected. Candidates will also be expected to be able to assess whether the availability and wider possession of nuclear weapons either as deterrents or as weapons of war are in themselves morally acceptable and whether the 'Just War' criteria are valid with respect to the deployment of such weapons. Similarly candidates will be expected to be able to consider whether military action in self-defence or as pre-emptive strikes to prevent attack are ethically justifiable either in terms of 'Just War' criteria or on some other basis. Candidates will also be expected to show an understanding of the origins of the concept of 'Holy War', its development from the original concept of 'struggle' and its validity in the pluralist context of the twenty first century. Most of the textbooks on ethics have good sections on 'Just War', including Vardy and Grosch, and Bowie. An exploration of the responses of the world religions generally to these issues may be found in Morgan and Lawton, *Ethical Issues in Six Ethical Tradition.* The text of the USA Bishops Statement (1983) would also be a useful basis for study.

The foundations, including the religious foundations, of pacifism should also be studied (either from a Christian perspective or, for example, from the standpoint of Buddhist teaching or Gandhianism) together with examples of people who have espoused pacifism, especially in the last hundred years. Candidates will be expected to be able to assess whether pacifism offers a real alternative to the traditional 'Just War' or 'Holy War' and whether it offers a valid moral response to contemporary conflicts and war.

4. Medical and Genetic Ethics

Knowledge of the ethical issues raised by abortion and euthanasia will be expected. This will need to include a recognition of the range of religious (including Christian) viewpoints on both issues e.g. the response of the Roman Catholic Church (see, for example, *Catechism of the Catholic Church* [1994], paras. 2270-2279) and conservative evangelical groups in contrast with more liberal approaches (including, for example, feminist approaches to the issue of abortion). Non-religious arguments in relation to abortion should also be considered (e.g. those of Mary Ann Warren, in Singer, *A Companion to Ethics*). A critical awareness of philosophical and theological questions around the status of the human foetus (including the validity, in view of the modern understanding of the human person, of traditional Christian ideas about ensoulment), and the concept of personhood should be encouraged. An awareness of the moral and practical implications of recent developments in the medical management of very premature babies will be expected. Some of the same ethical dilemmas

are raised by both abortion and euthanasia but, in addition to questions of the right to life, the sanctity of human life, the nature of the human person etc that are common to both, the distinctions between voluntary and involuntary euthanasia, the diversity of responses to the demands for legalising euthanasia and of attitudes to terminal illness, should be studied . Essays in Singer, *A Companion to Ethics* and *Practical Ethics* provide excellent reviews of these questions. Morgan and Lawton, *Ethical Issues in Six Religious Traditions,* provides a helpful review of religious responses to these questions.

Singer's publications (listed above) as well as the standard ethical textbooks provide an excellent foundation for the study of genetic ethics. Neil Messer's *SCM Study Guide to Christian Ethics* and his *Theological Issues in Bioethics*, would provide expert guidance for teachers. This is a rapidly developing field and teachers should use current examples of developments and dilemmas in this field, gathered from websites etc., to stimulate candidates' studies. A ***very basic*** understanding of the science of genetic manipulation will be needed in order to have an adequate appreciation of the moral questions raised. Ethical questions include: how does genetic manipulation differ in its moral implications from natural genetic processes; is cloning (either of animals in general or of human beings in particular) ever morally justifiable; does our ability to use stem cell research to achieve life saving or life transforming procedures mean that such research is ethically acceptable; if so, on what basis, if not, why not? How does a religious response differ from a non-religious response to these questions?

Resources

For Students

Bowie, R.A., *Ethical Studies*, Second Edition, Nelson Thornes, 2004
(*Specifically intended as a student textbook, and including an excellent comprehensive bibliography*) 978-0748780792
Dewar, G. (2002) AS & A Level Philosophy and Ethics Through Diagrams (OUP) 978-0199148738
Thompson, M. (2006), *Teach Yourself Ethics -4th Edition* (Hodder Murray) 978-0340926963
Thompson, M. (2005), *Ethical Theory -2nd Edition* (Hodder Murray) 978-0340883440
Vardy, P. & Grosch, P. (1999), *The Puzzle of Ethics, Revised Edition* (Fount) 978-0006281443

General Textbooks

(2000) *Catechism of the Catholic Church 2nd edn*, (Our Sunday Visitor) 978-0879739768
Gill, R.(1995), *A Textbook of Christian Ethics 2nd rev edn (*Continuum) 978-0567292803
Hoose, B. (ed.) (2000), *Christian Ethics: An Introduction* (Geoffrey Chapman) 978-0826449689
Jones, G., Hayward, J. and Cardinal, D. (2006), *Moral Philosophy: A Guide to Ethical Theory* (Hodder Murray) 978-0340888056
Messer, N. (2006), *SCM Study Guide to Christian Ethics* (SCM) 978-0334029953
Morgan, P. & Lawton, C. (2007), Ethical Issues in Six Religious Traditions (Edinburgh UP) 978-0748623303 *(A helpful resource for those studying ethics from the perspective of a religion other than Christianity)*
Singer, P. (1993), *A Companion to Ethics* (Blackwell) 978-0631187851
Singer, P. (1993), *Practical Ethics, 2nd edn* (CUP) 978-0521439718
Stivers, R.L. et al (eds) (2005), *Christian Ethics: A Case Study Approach, Third Edition* (Orbis) 978-1570756214 (*Particularly useful for the specific case studies presented*)

Books on specific topics

Most of the above include chapters on the specific topics in the specification, but the following will also be helpful resources. In the case of Aristotle and Kant, some effort should be made to familiarize students with short extracts from primary sources.

Aristotle's Virtue Theory
Aristotle, *The Nichomachean Ethics,* translated by J.A.K Thomson, with a useful introduction by Jonathan Barnes (Penguin Classics) 978-0140449495
McIntyre, A. (2007), *After Virtue: A study in moral theory, 3rd rev edn,* (Duckworth) 978-0715636404

Kant's Moral Theory
Kant, I. (2005), *The Moral Law: Groundwork of the Metaphysics of Morals* (Routledge) 978-0415345477
Scruton, R. (2001), *Kant: A Very Short Introduction* (OUP) 978-0192801999 (*especially chapter 5*)
Ross, W.D. (2002), *The Right and the Good*, *new edn* (Clarendon) 978-0199252657
Ross W.D. (2007), *The Foundations of Ethics*, 978-1406706420

The Ethics of War
Francis, D. (2004), *Rethinking War and Peace* (Pluto Press) 978-0745321882 (*especially chapters 2 and 4*)
Reed, C. (2005), *Just War?* (Church Publishing) 978-0898694840 (*especially chapter 3*)
Catholic Bishops of America (1983*), The Challenge of Peace: God's Promise and Our Response* (CTS) 978-0851835402

Medical and Genetic Ethics
Clark, S.R.L. (2000), *Biology and Christian Ethics* (CUP) 978-0521567688
Messer, Neil (ed.) (2002), *Theological Issues in Bioethics: an Introduction with Readings*, (Darton, Longman & Todd) 978-0232524413
Kuhse, H., and Singer, P. (2006), *Bioethics: An Anthology (Blackwell Philosophy Anthologies)* (Blackwell) 978-1405129480

Useful Bioethics Websites

Centre for Bioethics and Public Policy: www.bioethics.ac.uk/
Linacre Centre for Healthcare Ethics: www.linacre.org/index.htm
Wellcome Institute BioethicsWeb: bioethicsweb.ac.uk/

RS 3 PHIL Studies in Philosophy of Religion (A2)

1.   Is religious faith rational?

Accounts of the ontological argument will be expressed mainly in terms of Anselm's concept of the necessary existence of the most perfect conceivable Being ("nothing greater can be conceived") and Descartes' idea of existence as a necessary characteristic of a perfect Being. However, reference to more modern versions of the argument, such as Malcolm's 'impossible or necessary' alternatives and Plantinga's 'maximal excellence' concept, would be useful, as well as an understanding of it as an *a priori* argument. Criticisms of the argument need not be confined to Hume and Kant's assertions that statements about God are synthetic and that existence is not a predicate: consideration of Gaunilo's 'most perfect island' analogy, Russell's concern over existential statements and so on is equally valid. Students will find that Davies' *An Introduction to the Philosophy of Religion* chapter 4 and Vardy's *The Puzzle of God* chapter 9 contain useful material.

Candidates should be familiar with at least two or three voluntarist theories of faith (Pascal, James, Tennant, Tillich), as well as faith in terms of seeing-as, experiencing-as and responding-to. Different ideas about the relationship between faith and reason should be explored. The view that faith cannot be based on reason due to the certainty, commitment and cost required by faith (Kierkegaard) and to the necessary elements of relationship (Buber) and revelation (Barth) needs to be balanced with the contrary view that faith needs to be based on reason to be valid (Hick, H.D. Lewis). Webber's *Faith and Reason* serves as a helpful introductory summary of relevant issues for students.

Candidates should be able to explain, with examples, the differences between propositional revelation and non-propositional revelation and have the opportunity to consider whether faith is more valid if based on reason rather than revelation. Hick's *Philosophy of Religion* chapter 5 is a useful 'starter' for students.

2.   Is religious language meaningful?

Problems of religious language should be identified: defining abstract qualities, describing the metaphysical, using religious-specific terminology and making assertions which cannot be experienced or tested. Candidates should know the differences between analytical and synthetic propositions and between univocal and equivocal language and understand what is meant by logical positivism. Familiarity with the verification principle (as developed by Ayer) and the falsification principle (as expounded by Flew) and criticisms based on Hare's 'bliks', Mitchell's 'Freedom Fighter' and Swinburne's 'Toys in the Cupboard' are expected. The three concepts of religious language stated in the Specification are best considered as follows:

•   analogical - Aquinas' 'proportion and attribution'; Ramsey's 'models and qualifiers'
•   symbolic -Tillich's 'participation'
•   a language-game -Wittgenstein; Phillips.

Students will find helpful relevant material in Jordan et al's *Philosophy of Religion for A Level* chapter 2 and Hick's *Philosophy of Religion* chapters 7-8, with a brief but all-encompassing summary in Cole and Lee's *Religious Language*.

3.   Is religious faith compatible with scientific evidence?

Candidates should know different philosophical definitions of 'miracle' (such as those of Augustine, Aquinas, Tillich, Holland and Swinburne, as well as Hume's "a violation of the laws of nature"), Hume's five arguments against miracles and criticisms of these arguments (Swinburne's critique in his *The Concept of Miracle* is particularly incisive). Scientific views of the origin of the universe and of human life should include those of Darwin, Dawkins and Hawking, and candidates will be expected to be aware of the variety of religious responses to these views evidenced in the writings of such as Teilhard de Chardin, Peacocke, Stannard and Polkinghorne.

Students will find relevant material in Clarke's *Questions about God* chapter 2, Davies' *An Introduction to the Philosophy of Religion* chapter 10, Jordan et al's *Philosophy of Religion for A Level* chapters 10 and 12 and Thompson's *Teach Yourself Philosophy of Religion* chapter 8.

4.   Are we 'free beings'?

Different stances on this issue should be examined. Students should be aware that:
- those, such as Holbach, Smilansky and Strawson, who argue that all actions are fundamentally predetermined by prior causes, notably environment and heredity, are known as hard determinists;
- those, such as Ayer, Hume and Stace, who draw a distinction between acts which are forced and those which are chosen and who argue that free will and determinism are reconcilable, are known as soft determinists or compatibilists;
- those who hold that free will is a reality, such as Chisholm, Kant and Mill, are referred to as libertarians.

Justification for upholding concepts of free will and determinism/predestination in a religious context need to be understood and the effects of both concepts on belief and behaviour explored.

Students will find basic introductory material in Blackburn's *Think: A Compelling Introduction to Philosophy* chapter 3 and Bowie's *Ethical Studies* chapter 8 and *AS/A2 Philosophy of Religion and Religious Ethics for OCR. Study Guide* part 6 section1.

Resources

For Students

Bartley, C. (2005), *Indian Philosophy A-Z* (EUP) 0-7486-2028-1
Blackburn, S. (2001), *Think: A Compelling Introduction to Philosophy* (OUP) 978-0192854254
Bowie, R.A. (2004), *AS/A2 Philosophy of Religion and Religious Ethics for OCR. Study Guide* (Nelson Thornes) 0-7487-8081-5
Bowie, R. (2004), *Ethical Studies* 2nd ed. (Nelson Thornes) [chapter 8 only] 0-7487-8079-3
Cantwell, N. (2001), *Miracles* (Abacus) 1-898653-18-6
Clarke, P.J. (2001), *Questions About God: a guide for A/AS Level students*, 2nd ed. (Nelson Thornes) 0-7487-6554-9
Clarke, P.J. (2002), *Examining Philosophy and Ethics: Answers for A Level* (Nelson Thornes) 0-7487-6009-1
Cole, P. (2004), *Philosophy of Religion* 2nd ed. (Hodder & Stoughton) 0-340-81503-5
Cole, P. & Lee, J. (1994), *Religious Language* (Abacus) 1-89865-305-4
Davies, B. (1993), *An Introduction to the Philosophy of Religion* (OUP) 0-19-289235-5

Dewar, G. (2002), *AS and A Level Religious Studies: Philosophy and Ethics through diagrams* (OUP) 0-19-914873-2

Groff, S. (2005), *Islamic Philosophy A-Z* (EUP) 978-0748620890

Hick, J.H. (1990), *Philosophy of Religion* 4th ed. (Prentice-Hall International) 0-13-662511-8

Hill, D.J. and Rauser, R.D. (2006), *Christian Philosophy A-Z* (EUP) 0-7486-2152-0

Hughes, A. (2005), *Jewish Philosophy A-Z* (EUP) 0-7486-2177-6

Jackson, R. (2001), *The God of Philosophy* (TPM) 0-9537-6111-8

Jeeves, M.A. & Berry, R.J. (1988), *Science, Life and Christian Belief* (Apollos) 0-85111-459-8

Jones, G., Cardinal, D. and Hayward, J. (2005), *The Philosophy of Religion* (Hodder Murray) 0-7195-7968-6

Jordan, A., Lockyer, N., & Tate, E. (2001), *Philosophy of Religion for A Level*, 2nd ed. (Nelson Thornes) 0-7487-6760-6

Lee, J. (1997), *God and Proof* (Abacus) 1-898653-10-0Palmer, M. (2001), *The Question of God* (Routledge) 0-415-22387-3

Lewis, C.S. (1998), *Miracles* (Fount) 0-00-628094-3

Quinn, P. (2005), *Philosophy of Religion A-Z* (EUP) 0-7486-2054-0

Richards, H.J. (2000), *Philosophy of Religion*, 2nd ed. (Heinemann) 0-435-30259-0

Rodd, C.S. (1998), *Thinking Things Through 5: Is There Life After Death?* (Epworth) 0-7162-0520-3

Thompson, M. (1997), *Teach Yourself Philosophy of Religion* (Hodder & Stoughton) 0-340-68837-8

Thompson, M. (2000), *Religion and Science* (Hodder & Stoughton) 0-340-75771-X

Tyler, S.K. and Reid, G. (2002), *Advanced Religious Studies* (Philip Allan Updates) 0-86003-751-7

Van Lente, F., Dunlavey, R. (2007), *The Lives and Thoughts of History's A-List Brain Trust Told in a Hip and Humorous Fashion (Action Philosophers!)* (Evil Twin Comics) 0977832902

Van Lente, F., Dunlavey, R.(2007) *The Lives and Thoughts of History's A-List Brain Trust: 2 (Action Philosophers!)* (Evil Twin Comics) 0977832910

Vardy, P. (1999), *The Puzzle of God*, 3rd ed. (Fount) 0-00-628143-5

Webber, J. (1995), *Faith and Reason* (Abacus) 1-89865-309-7

Webber, J. (1996), *Life After Death* (Abacus) 1-89865-313-5

Webber, J. (1995), *Revelation and Religious Experience* (Abacus) 1-89865-311-9

Wilkinson, D. (1999), *God, the Big Bang and Stephen Hawking* (Monarch) 1-85424-342-X

Williams, P.S. (1999), *The Case for God* (Monarch) 1-85424-454-X

Wilson, B. (ed.) (2003), *Simply Philosophy. Guided Readings* (EUP) 0-7486-1823-6

For Teachers

Alexander, D. (2001), *Rebuilding the Matrix: Science and Faith in the 21st Century* (Lion Publishing) 0-7459-1244-3

Barbour, I.G. (1997), *Religion and Science: Historical & Contemporary Issues* (Harper Collins) 0-06-060938-9

Billington, R. (1997), *Understanding Eastern Philosophy* (Routledge) 0-415-12965-6

Brown, A. et al (1997), *God Talk: Science Talk* (Lion Publishing) 0-7459-3132-4

Clack, B. & B.R. (1998), *The Philosophy of Religion* (Polity Press) 0-7456-1738-7

Copan, P. (2003), *The Rationality of Theism* (Routledge) 0-415-26332-8

Craig, W.L. & Smith, Q. (1995), *Theism, Atheism and Big Bang Cosmology* (Clarendon Press) 0-19-826383-X

Davies, B. (2000), *Philosophy of Religion: A Guide and Anthology* (OUP) 0-19-875194-X

Davis, S.T. (1997), *God, Reason and Theistic Proofs* (EUP) 0-7486-0799-4

Dowe, P. (2005), *Science, Reason and Religion* (EUP) 0-7486-1509-1

Ekstrom, L. (2000), *Agency and Responsibility: Essays on the Metaphysics of Freedom* (Westview Press) 978-0813366241

Elstrom, L.W. (1999), *Free Will. A Philosophical Study* (Westview Press) 978-0813390949

Everitt, N. (2003), *The Non-Existence of God* (Routledge) 0-415-30107-6

Geivett, E.D. & Habermas, G.R. (1997), *In Defence of Miracles* (Apollos) 0-85111-452-0

Hawking, S. (2002), *The Universe in a Nutshell* (Bantam Press) 0-5930-4815-6

Hughes, G.J. (1995), *The Nature of God: An Introduction to the Philosophy of Religion* (Routledge) 0-415-12075-6

King, R. (1999), *Indian Philosophy: An Introduction to Hindu and Buddhist Thought* (EUP) 0-7486-0954-7

Küng, H. (1996), *Does God Exist?* (XPress Reprints) 1-85931-053-2

Kurtz, P. (ed.) (2003), *Science and Religion. Are They Compatible?* (Prometheus) 1-59102-064-6

Mawson, T.J. (2005), *Belief in God. An Introduction to the Philosophy of Religion* (Clarendon Press) 978-0199284955

McGrath, A.E. (1998), Science and Religion; an introduction (Blackwell) 0-631-20842-9

Mitchell, B. (ed) (1981), *The Philosophy of Religion* (OUP) 0-19-875018-8

Otto, R. (1968), *The Idea of the Holy* (OUP) 0-19-500210-5

Peacocke, A. (2001), *Paths from Science towards God* (Oneworld Publications) 1-85168-245-7

Peters, T. and Bennett, G. (eds.) (2003), *Bridging Science and Religion* (SCM) 0-334-02893-0

Peterson, M. et al (1997), *Reason and Religious Belief* (OUP) 0-19-511347-0

Peterson, M. et al (1996), *Philosophy of Religion: Selected Readings* (OUP) 0-19-508909-X

Peterson, M.L. and Vanarragon, R. (eds.) (2003), *Contemporary Debates in the Philosophy of Religion* (Blackwell) 0-631-20043-6

Poidevin, R.Le (1996), *Arguing for Atheism* (Routledge) 0-415-09338-4

Quinn, P.L. and Taliaferro, C. (eds.) (1999), *A Companion to Philosophy of Religion*, 2nd ed. (Blackwell) 0-631-213287

Ramsey, I. (1993), *Religious Language* (XPress Reprints) 1-85931-008-7 (Out of print)

Runzo, J. (2001), *Global Philosophy of Religion: A Short Introduction* (Oneworld Publications) 1-85168-235-X

Stump, E. and Murray, M.J. (eds.) (1999), *Philosophy of Religion -the Big Questions* (Blackwell) 0-631-206043

Swinburne, R. (1993), *The Coherence of Theism* (Clarendon Press) 0-19-824070-8

Swinburne, R. (1984), *Faith and Reason* (OUP) 0-19-824725-7

Swinburne, R. (1996), *Is there a God?* (OUP) 0-19-823545-3

Taliaferro, C. and Griffiths, P.J. (eds.) (2002), *Philosophy of Religion: An Anthology* (Blackwell) 0-631-214704

Vardy, P. and Frye, J. (2003), *The Thinker's Guide to God* (John Hunt Publishing) 1-903816-22-X

Ward, K. (1996), *God, Chance and Necessity* (Oneworld Publications) 1-85168-116-7

Yandell, K.E. (1998), *Philosophy of Religion* (Routledge) 0-415-13214-2

Yandell, K.E. (1994), *The Epistemology of Religious Experience* (CUP) 0-521-47741-7

Useful Websites

www.dialogue.org.uk

[*Dialogue*, a journal of religion and philosophy]

www.discovery.org

[The Discovery Institute, promotes the Intelligent Design concept]

www.epistemelinks.com/index.asp

[links to many useful websites]

www.faithquest.com/home.cfm?main=docs/philosophers/philosophers.cfm

www.hawking.org.uk

[Professor Hawking's ideas on the universe]

www.jcu/Philosophy/gensler/ethics.htm#RE

www.leaderu.com/offices/billcraig/menus

> [William Craig's website]

www.philosophers.co.uk

> [*The Philosophers' Magazine]*

www.philosophyonline.co.uk

> [student website of Gareth Southwell of Swansea College]

www.philosophypages.com

www.rsweb.org.uk

> [links to limited number but useful websites]

www.seop.leeds.ac.uk

> [Stanford Encyclopedia of Philosophy]

www.sparknotes.com/philosophy

www.talkorigins.org

> [scientific responses to creation/evolution debate]

www.utm.edu/research/iep

> [useful articles and texts]

www.ucsb.edu/fscf/library/plantinga

> [Alvin Plantinga's website]

RS 3 BS Studies in Biblical Studies (A2)

SECTION A: Studies in the Old Testament

1. Ways of reading the Old Testament

Questions may be set which embrace more than one sub-section of this topic.

Examples of the application of each method of study will be expected. They may be drawn from passages listed under other topics below or from any other Old Testament passages that are appropriate.

- *Textual criticism: establishing the text*. Candidates should demonstrate awareness of the problems that arise from the fact that we do not have the original manuscript of any biblical book. Moreover, some ancient manuscripts and versions (e.g. the Greek Septuagint and the Latin Vulgate) are considerably older than the c.C7th Masoretic text that forms the basis of all printed Hebrew Bibles. Examples should be given of the ways in which scholars attempt to reconstruct the probable original text. Candidates should consider whether or not this is an objective discipline and to assess whether textual reconstruction is valuable.
- *The historical-grammatical exegesis: the author's meaning*. The method avoids arbitrary interpretation (e.g. Christian interpretation of pre-Christian texts) and insists that biblical passages must be understood according to the meaning of the author in his own time. The question then arises of whether or not passages (especially poetic passages) can be restricted to one meaning, and, if so, who determines what the meaning is.
- *Engagement: concern with text's content*. The text may be read for what it is in itself, with minimal reference to historical or social background, and readers may interpret it subjectively, provided they always respect the text's integrity. Reference may be made to narrative criticism, which is primarily concerned with biblical texts as stories and focuses on their literary characteristics (e.g. the character of Abraham, the sincerity or otherwise of Jacob, whether Moses had free will). Candidates should consider to what extent this method enhances our reading of the text.
- *Critical methods: a broad view of Source Criticism, Form Criticism and Redaction Criticism.* Candidates must be able to define each method and to demonstrate how they are applied to selected passages. They should also assess how far such methods undermine the idea that the Old Testament is divinely inspired.

2. Concept of God

- *Monotheism*. Aspects of monotheism should include questions of its explicit/ implicit nature in Old Testament literature (e.g. Deuteronomy 6, Isaiah 43-44) and the validity of the concept of a gradual evolutionary understanding of God throughout Israelite history.
- *Characteristics of God (immanent/transcendent; Creator; Judge; Deliverer: Holy One)*. Candidates should understand the meaning of each concept and should be able to comment on relevant examples. The Specification lists exemplar material, but appropriate use of other material will be credited. Candidates need to be aware of variations in the concept of God in different Hebrew traditions and in different Old Testament books, and to consider whether or not there is any one concept that is more important than the others.

3.   Early Prophecy

- *Characteristics of prophecy up to the eighth century BCE, and the different types of prophet, particularly the ro'eh and the nabi.* Candidates should be aware of the role of prophets in Israelite society, different types of prophet and prophetic relationships with the cult and monarchy. They should realise that prophecy was a diverse and developing phenomenon and that scholars are divided over the existence and extent of a predictive element in Israelite prophecy.

- *A study of the historical background and the main messages of **either** Amos **or** Hosea.* Candidates studying **Amos** should understand why Amos refused to be identified with the prophets of his day, his views on contemporary ills and future prospects of his society, his concept of God and the degree to which he balanced concepts of the love and justice of God. Candidates studying **Hosea** should understand how his teaching was affected by his marriage experience, the significance of the names given to his children, his views on the religion and moral behaviour of his contemporaries and the degree to which he balanced concepts of the love and justice of God. In **both cases**, they should consider whether the prophet was a lone, unheeded voice in society and how much of his message was religious and how much social/political.

4. Later Prophecy

- *The historical background and main themes of **either** Jeremiah **or** Ezekiel.* Candidates studying **Jeremiah** should be aware of the historical background in the last decades of Judean independence, his teaching on idolatry, future hope, the new covenant and individual responsibility, his concept of God and his attitude to the Temple cult. Candidates studying **Ezekiel** should be aware of the historical background in the Exile, his teaching on future hope and individual responsibility, his concept of God and his blueprint for a new Jerusalem In **both cases**, understanding of how the prophet's message was affected by his personality and personal experiences and changed its emphasis due to different national circumstances is also expected and candidates must be able to discuss such issues as whether the prophet's emphasis was mainly on the individual or on the community, to what extent he was the conscience of the nation and whether or not his ministry may be considered a success.

Resources

For Teachers

Blenkinsopp, J (1995), *Sage, Priest, Prophet: Religious and Intellectual Leadership in Ancient Israel* (Westminster John Knox) 0-664-21954-3

Bright, J. (1981), *A History of Israel*, 3rd ed. (SCM) 0-334-02046-8

Brotzman, E.R. (1994), *Old Testament Textual Criticism* (Baker Books), 0801010659

Campbell, A.F. & O'Brient, M. (1992), *Sources of the Pentateuch* (Fortress) 0-8006-2701-6

Carroll, R.P. (1996), *When Prophecy Failed* (Xpress Reprints) 1-85931-045-1

Coggins, R.J. (2001), *Introducing the Old Testament*, 2nd ed. (OUP) 0-19-870063-6

Grabbe, L.L. (1995), *Priests, Prophets, Diviners, Sages* (Trinity Press International) 1-56338-132-X

Kaiser, O. (1996), *Isaiah 1-12* (SCM) 0-334-00744-5

Partain, J. & Deutsch, R. (1986), *A Guide to Isaiah 1-39* (SPCK) 0-281-04182-2

Sawyer, J.F.A. (1993), *Prophecy and the Biblical Prophets* (OUP) 0-19-826209-4

For Students

The New Lion Handbook to the Bible (1999), Lion Publishing 0-7459-3870-1
Anderson, B.W. (1989), *The Living World of the Old Testament*, 4th ed. (Longman) 0-582-02561-3
Armerding, C.E. (1997), *The Old Testament and Criticism* (Paternoster) 0-85364-812-3
Barton, J. (1996), *Reading the Old Testament: Method in Biblical Study* (Darton, Longman & Todd) 0-232-52201-4
Benjamin, D.C. (2004), *The Old Testament Story* (SCM) 0-334-02964-3
Blenkinsopp, J. (1996), *A History of Prophecy in Israel* (Westminster John Knox) 0-664-25639-2
Brueggeman, W. (1998), *A Commentary on Jeremiah: Exile and Homecoming* (Wm. B. Eerdmans) 0-80280-280-X
Clements, R.E. (1996), *Old Testament Prophecy* (Westminster John Knox) 0-664-22082-7
Drane, J. (2000), *Introducing the Old Testament*, 2nd ed. (Lion Publishing) 0-7459-5016-7
Harrison, R.K. (1973), *Jeremiah and Lamentations* (IVP) 0-85111-827-5
Heaton, E.W. (2001), *The Old Testament Prophets: A Short Introduction* (Oneworld Publications) 1-85168-277-5
Hunter, M.J. (1993), *A Guide to Jeremiah* (SPCK) 0-281-04627-1
Marguerat, D. & Bourquin, Y. (1999), *How to Read Bible Stories* (SCM) 0-334-02778-0
McConville, J.G. & McConville, G. (1996), *Teach Yourself the Old Testament* (McGraw-Hill) 0-8442-3114-2
McConville, J.G., McConville, G. & Lucas (2003), *Exploring the Old Testament* (IVP) 0-83082-554-1
McKeating, H. (1979), *Studying the Old Testament* (Epworth) 0-7162-0339-1
Prevost, J-P. (1996), *How to Read the Prophets* (SCM)0-334-02592-3
Rogerson, J. (ed.) (1998), *Beginning Old Testament Study* (SPCK) 0-281-05103-8
Stacey, D. (1993), *Isaiah 1-39* (Epworth) 0-7162-0491-6
Stacey, W.D. (1990), *Prophetic Drama in the Old Testament* (Epworth) 0-7162-0470-3
von Rad, G. (1980), *The Message of the Prophets*, 7th impression (SCM) 334-01005-5

Resource Pack

Reid, G. (2006), *Biblical Studies* (Philip Allan) 978-0-86003-263-2

Useful Websites

The following have articles on most aspects of the specification:
www.theoldtestament.co.uk
www.biblicalstudies.org.uk

SECTION B: Studies in the New Testament

1.   A Systematic Study of Acts 1:1-6:7

It is not intended that the section be studied 'verse by verse'. There will be no context questions. Students should focus on the meaning and significance of the section, both of itself and in relation to the wider context.

Questions may be set which embrace more than one sub-section of this topic.

- On the *organisation* of the early Christian community in Jerusalem, the Pentecost event is crucial. Knowledge will also be expected of such events as the casting of lots to choose Judas' successor, the sharing of resources, the Ananias and Sapphira incident, persecution, the election of the seven deacons, etc. Candidates need to determine whether the Jerusalem church was democratic, autocratic or theocratic.
- On *worship*, reference may be made to the guidance of the Holy Spirit, the teaching of the apostles (cf. Peter's sermons in 2:14-36, 4:5-12), the koinonia, the breaking of bread, prayer, meeting in Solomon's Portico, etc. Mention may also be made of miracles performed by the apostles in Jesus' name. Did its worship practice give the church a coherent unity? Students should consider the relationship between the church and Judaism: the leaders of the Jewish religion were not all hostile (cf. Gamaliel). Is there any evidence that the church had a universalist vision and attitude?

2.   The Significance of the Resurrection for the Early Church

Questions may be set which embrace more than one sub-section of this topic.

- *Early Christian preaching*. Students should study Peter's sermons in Acts 2:14-36 and 10.34-43 and Paul's sermon in Acts 26:12-23. The unifying factor in all three is that almost immediately after the crucifixion Christian preachers announced that Jesus had been raised from the dead and that God had made him both Lord and Messiah. There is an unshakeable conviction. Students should consider whether these sermons are authentic or whether they are Luke's inventions. If the latter, then how does one account for the resurrection faith of the early Church? Can this faith be isolated from the resurrection as an objective event? What contribution does the resurrection make to our understanding of the person and work of Jesus?
- *Paul's teaching on the resurrection, with special reference to 1 and 2 Corinthians*. Relevant passages may be found in 1 Corinthians 15:1-58 and 2 Corinthians 4:7-15. Paul accepts without question that the resurrection of Jesus was an objective fact. The proof of the resurrection of Christian believers lies in Jesus' own resurrection, and if Jesus was not resurrected the Christian faith is futile. He goes on to discuss the resurrection body, but gives no indication of how this change will be affected. In 2 Corinthians 4:14 he states that the God who raised up Jesus will also raise him up. He can draw on a power that is greater than death.
- *The Christological titles*. Students need to be aware of the Jewish background of these terms and how they are modified by New Testament writers to describe Jesus. They should also consider whether Jesus himself laid claim to these titles.

3. **Christian Leadership and Mission**

- *Patterns of leadership in the developing 1ˢᵗ century church*. Candidates need to be aware of the pre-eminence of the apostles, whose first qualification was that they had witnessed the resurrection. They need to be familiar with the three layers of ministry (bishop, presbyter/elder and deacon), and with problems concerning the precise roles of bishop and presbyter. They must also be able to define spiritual gifts and how they were used in worship. Consideration should also be given to the role of women in the developing church.
- *Establishing the Church in the Gentile world*. The mission to the Gentiles is based on the Great Commission. Candidates must consider the position of the Judaizers within the early church, and the events that defeated their case, e.g. the Peter-Cornelius episode and the Council of Jerusalem. They must also be aware of Pauline teaching. Paul insists that the Gentiles are 'fellow heirs, members of the same body, and partakers of the same promise in Christ Jesus through the gospel' (Ephesians 3:6). Gentiles were predominant in the 1ˢᵗ century church. Is the New Testament biased towards them?

4. **The Ethical Teaching of the New Testament**

- *Marriage and divorce*. Candidates will be expected to have detailed knowledge of the teaching of Jesus as recorded in both Mark and Matthew (including reasons for the Matthean exception clause) and of Pauline teaching in Romans 7:1-6 and 1 Corinthians 7:1-16, 25-40. This must be set within the wider context of the prevailing Jewish and Greek thought. Candidates will also need to consider whether Jesus' teaching on marriage arises out of his teaching on divorce and whether or not Paul's teaching is compatible with that of Jesus.
- *Observance of the Law*. Detailed knowledge will be expected of Jesus' teaching in Matthew 5:17-48 and Paul's in Romans 2:17-5:11, and students must relate these teachings to the contemporary scene. Both Jesus and Paul hold the Law in high esteem, but Jesus insists that his interpretation of it is final and Paul is of the opinion that it has been superseded by Jesus. Neither Jesus nor Paul is legalistically prescriptive. Candidates should determine whether such arguments have any relevance for Christians today.

Resources

For Students

The New Lion Handbook to the Bible (1999), Lion Publishing 0-7459-3870-1
Beck, B. (1977), *Reading the New Testament Today* (Lutterworth) 0-7188-2236-6
Collins, R.F. (1983), *Introduction to the New Testament* (SCM) 0-334-02105-7
Drane, J. (1999), *Introducing the New Testament* (Lion Publishing) 0-7459-4410-8
Dunn, J.D.G. (1989), *Christology in the Making* (SCM) 0-334-02929-5
Goulder, M. (1995), *St Paul versus St Peter: A Tale of Two Missions* (Westminster Press) 0-664-25561-2
Houldon, J.L. (1993), *Ethics and the New Testament* (Continuum) 0-567-29217-7
Kee, H.C. & Young, F.W. (1972), *The Living World of the New Testament* (Darton, Longman & Todd) 0-232-51180-2

For Teachers

Conzelmann, H. (1996), *Acts of the Apostles* (Fortress)
Ehrman, B.D. (2003), *The New Testament: A Historical Introduction to the Early Christian Writings* (OUP) 0-19-5154-622
Freed, E.D. (1994), *The New Testament: A Critical Introduction* (SCM) 0-334-02574-5
Guthrie, D. (1990), *New Testament Introduction* (IVP) 0-8308-1402-7
Hall, S.G. (1991), *Doctrine and Practice in the Early Church* (SPCK) 0-281-05509-2
Houlden, J.L. & Coggins, R.J. (2003), *The SCM Dictionary of Biblical Interpretation* (SCM) 0-334-02935-X
Moule, C.F.D. (1978), *The Origin of Christology* (CUP) 0-521-2936-4
Stacey, W.D. (1979), *Groundwork of Biblical Studies* (Epworth) 0-7162-0293-X
Wright, N.T. (2003), *The Resurrection of the Son of God* (SPCK) 0-281-05550-5

Resource Pack

Reid, G. (2006), *Biblical Studies* (Philip Allan) 978-0-86003-263-2

Commentaries

Although no detailed textual exegesis will be required in the examinations, some general commentary will be appropriate with regard to certain parts of the specification. Suitable commentaries are Black's, Epworth, the Word series and SCM/ Pelican paperbacks.

Useful Websites

www.calbaptist.edu/jcate/cst100/Unit7.htm
www.christianinconnect.com/acts.htm
homepage.ntlworld.com/rsposse/resurrectindex.htm
people.smu.edu/dwatson/gentile-mission.001.htm
catholic-resources.org/Bible/Christological-Titles.htm
www.peterjblackburn.com/essays/joined.pdf
http:www.galatians-paul-the-torah-law-legalism.info/introduction-paul-epistle-to-the-galatians.html
www.newadvent.org/cathen/13156a.htm

RS 3 CHR Studies in Christianity (A2)

1. The Church: its Nature, Role and Ministry

Questions may be set which embrace more than one sub-section of this topic.

- *Nature: One, Holy, Catholic and Apostolic; Body of Christ, Communion of Saints.* The different Orthodox, Catholic and Protestant understandings of the role of the Church and the significance of its divine constitution and corporate nature should be studied, and, as appropriate, candidates should be aware of the biblical and creedal base of the terms used. They should also consider their modern interpretation and relevance.
- *Role: sign and instrument of God's saving action in the world today.* Candidates should explore Christianity in action in the modern world, with regard to world peace, poverty, fair trade, overseas mission, charity work, etc, and should be aware of how Christian action on such issues is grounded in theology.
- *Ministry: ordained and lay.* Candidates should explore the different understandings of the nature of Christian leadership and the way in which it is recognised and exercised in the Orthodox, Catholic and Protestant traditions. They should be familiar with the different attitudes to the concept of Apostolic Succession and episcopal hierarchy. They should consider arguments both for and against the ordination of women, and explore the concept of authority and the exercise of power with reference to both the ordained and lay ministry and the priesthood of all believers. Candidates should evaluate the minister's liturgical responsibilities (ritual specialist, mediator, interpreter of scripture, etc) and pastoral role (servant, moral guardian, social worker, etc) within both the faith community and the community in general. They should explore the role of lay ministries. What are lay ministers entitled, and not entitled, to do? Is lay ministry as important in the Church as ordained ministry?

2. Contemporary Christological Debates

- *The Jesus of history/The Christ of faith.* Candidates should appreciate the contemporary attempt to reformulate traditional Christological debate and to be aware of critical issues surrounding new theologies. Reference should be made to the quest for the historical Jesus and the debate between those who regard the incarnation as an historical event and those who consider it to be symbolic or mythological. Candidates should consider Bultmann's concept of demythologising, and the response of Ebeling, Kasemann and others.
- *Jesus as Suffering Servant, New Adam/Moses, Saviour, Logos.* Candidates should understand both the historical significance of these terms in Jewish and Greek thought, as appropriate, and their contemporary interpretation and relevance.

3. Feminist Theology

Candidates should be familiar with the key Christological ideas of such theologians as Rosemary Radford Ruether, Elizabeth Johnson and Elizabeth Fiorenza, but questions will not be set on individual feminist theologians.

Questions may be set which embrace more than one sub-section of this topic.

- *Patriarchal structures.* Candidates should consider whether the accounts of Jesus' life and work have been written and interpreted from a male perspective in and for a patriarchal society that is alien to contemporary western society.

- *Male oriented theological language*. Consideration should be given to the terms Father/Son. Is the biblical portrait of God exclusively male, and if so, why? What evidence is there to the contrary? Reference should also be made to traditional anti-female theology.
- *The Person of Christ.* Candidates should explore the ideas of feminist theologians who have suggested that Christology is the basis of much sexism within Christianity. What is meant by the maleness of Jesus and how this has been the subject of theological abuse should be considered in terms of a contingent aspect of his identity.
- *Exclusion of women from ecclesiastical activity*. Candidates should consider how successful Feminist Theology has been in getting women into positions of leadership in the Church, and whether or not that is the movement's main aim.

4.   Christianity in the Modern World

- *The Ecumenical Movement: the contribution of the WCC, Vatican II, Taizé*. The Ecumenical Movement seeks to bring Christians together around the fundamental beliefs about Christ that are held in common. Candidates will not be required to trace the history of the movement but rather to focus on the success or failures of the attempt to find new bases for dialogue between the churches and opportunities for consensus building. The spirituality of ecumenical communities such as Taizé and the focus of the Week of Prayer for Christian Unity should be considered. Candidates should also consider critically both the practicability and the desirability of a united Church.
- *Liberation Theology*. Candidates should be able to explain the work of Liberation Theology in Latin America in terms of social involvement and political action based on its theological understanding of the situation of the poor. Reference could be made to the work of Gutierrez, Romero, Boff and Sobrino, for example, but no question will be set on any individual theologian. Candidates will be expected to evaluate the successes and criticisms of Liberation Theology.
- *Pentecostalism and the Charismatic Movement*. Candidates need to be aware of the origins, growth and development of these movements, their characteristic worship and emphases. Pentecostalism is rooted in New Testament practice and emphasises the gifts of the Spirit. The Charismatic Movement is interested in the relationship of the Church to Jesus Christ as the Messianic Inaugurator of the Kingdom of God and emphasises the baptism of the Holy Spirit and evangelism. Candidates should consider the appeal of each movement and the extent to which they have been influential in making Christianity relevant in the modern world.

Resources

For Teachers

Boff, L. (1978), *Jesus Christ Liberator* (Orbis Books) 0-883-44236-1
Coggins, R.J. & Houlden, J.L. (1990*), The SCM Dictionary of Biblical Interpretation* (SCM) 0-334-02935-X
Cunliffe-Jones, H. (1997), *A History of Christian Doctrine* (T. & T. Clark) 0-5670-8580-5
Dunn, J.D.G. (1989), *Christology in the Making* (SCM) 0-334-029295
Guttierez, G. (2001), *A Theology of Liberation* (SCM) 0-334-02853-1
Parsons, S.F. (2002), *The Cambridge Companion to Feminist Theology* (CUP) 9780521663809
Pelikan, J. (1991), *The Christian Tradition: A History of the Development of Doctrine Vol 5: Christian Doctrine and Modern Culture Since 1700* (University of Chicago Press) 0-226-65380-8
Porter, S.E. (2000), *The Criteria for Authenticity in Historical-Jesus Research* (Sheffield Academic Press) 184-12708-9-X
Richardson, A.A. & Bowden, J. (eds.), (1983), *New Dictionary of Christian Theology* (SCM) 0-334-02208-8
WCC (1982), *Baptism, Eucharist & Ministry: The Agreed Text* (WCC) 2-8254-0709-7

For Students

Ford, D.F. (1996), *The Modern Theologians* (Blackwell) 1405102772
Jones, G. (2007), *The Blackwell Companion to Modern Theology* (Blackwell) 1405159758
McGrath, A.E. (1998), *Historical Theology* (Blackwell) 0-631-20844-5
Stacey, J. (1984), *Groundwork of Theology* (Epworth) 0-7162-0406-1
Worrall, B.G. (1993), *The Making of the Modern Church* (SPCK) 0-281-04704-9
Young, F. (2002), *The Making of the Creeds* (SCM) 0-334-02876-0

Useful Websites

en.wikipedia.org/wiki/One-Holy-Catholic-and-Apostolic-Church
mb-soft.com/believe/txs/ministry.htm
en.wikipedia.org/wiki/Historical-Jesus
catholic-resources.org/Bible/Christological-Titles.htm
www.faithnet.org.uk/Theology/feministtheology.htm
www.liberationtheology.org
www.wcc-coe.org
en.wikipedia.org/wiki/Pentecostalism

RS 3 ER Studies in Eastern Religions (A2)

SECTION A: Studies in Buddhism

1. Scriptures

Candidates should familiarise themselves with the major features of Mahayana and Theravada Buddhism, and be able to draw comparisons between the two main types of Buddhism. In terms of Theravada, candidates should be broadly aware of the content of the Pali Canon (ie Sutta pitaka, Vinaya pitaka and Abidhamma pitaka), and its role within Theravada Buddhism. Candidates should understand the basic teachings of the Buddha as found in the Suttas, and the importance of the regulation of the community, as described in the Vinaya. Candidates should be able to evaluate the importance of the Pali Canon in Buddhism as a whole, understanding the unique roles of teachings and scriptures within Buddhism, and the importance of the Sanskrit Sutras and commentaries to the development of the Mahayana traditions. Candidates should be aware of the main themes of the Lotus Sutra, namely, the bodhisattva (wisdom and compassion), Buddha-nature and enlightenment for all, skilful means, and the ekayana.

2. Enlightenment

In this section candidates should continue to be aware of the diversity of Buddhism, and be to draw comparisons and contrasts between Theravada and Mahayana Buddhism. They should explore the notion of enlightenment in a range of contexts. They should study the concepts of nirvana and samsara (Walpola Rahula's book *What the Buddha Taught*, is helpful here), analysing the problem of the definition of 'nirvana'. They should study the two classic archetypes of enlightenment; the bodhisattva and the arhat. They should understand the Lotus Sutra's presentation of Buddha-nature and enlightenment for all in the context of this study of enlightenment in general, and analyse it in the light of the teachings of the Buddha in the Pali Suttas. Also in this section they should focus on the teachings about enlightenment of the Dalai Lama and Thich Nhat Hanh. Both teachers are concerned with enlightenment in this world, and how Buddhist life relates to peace and action.

3. Buddhist Beliefs and Practices

This section aims to account for the enormous diversity of practices in this very practice-orientated religion, and their associated beliefs. Each study will provide a snapshot of Buddhism as it is practised all over the world. Vipassana and Samatha meditation are linked to Theravada practice, and zazen to the Soto Zen school. Candidates should be aware of the distinctive features of these practices, and their role and significance. Candidates should be aware of the significance of the wide practice in Buddhism of taking refuge, and what this means in the lives of individual Buddhists. The koan is like a riddle designed to make the mind despair of logic and take a leap into an intuitive understanding of reality. The nembutsu is an expression of thanks to Amida Buddha for providing the conditions for enlightenment after death in the Pure Land, because enlightenment is not achievable through our own efforts. The daimoku is taking refuge in the name of the Lotus Sutra and the gohonzon is the tablet inscribed with the mantra of Nichiren Buddhism which would be contemplated. These are practices which come from the Japanese schools of Zen, Pure Land and Nichiren Buddhism. Teachers should avoid giving great historical detail of these schools, but an awareness of their main teachings is crucial to an understanding of the practices. A mudra is a hand gesture which manifests a spiritual reality. A mandala is a circular representation of the universe with an integrating centre which is contemplated or visualised in ritual. A mantra is a sacred sound which when uttered manifests the power of enlightenment. These practices come predominantly from Tibetan Buddhism.

4. Buddhism in Britain

Candidates should be able to chart the growth of Buddhism in Britain. They should reflect on aspects of Buddhism which make it appealing to many in Britain, for example its alleged compatibility with a scientific worldview, and aspects of British society which contribute to the interest in Buddhism, for example the decline in church/chapel attendance. Candidates should be aware of the history and lifestyle of the Friends of the Western Buddhist Order, and the movement's desire to create a form of Buddhism appropriate to the West. Other communities should also be studied, for example: Chithurst, Amaravati, Throssel Hole Priory, Samye Ling, or the British Buddhist Society. Candidates should be able to evaluate the relative success of some of these movements in achieving their aims, and be able to 'place' them in the wider context of Buddhism as a whole.

Resources

Amore, R.C., & Ching, J., (2001) 'The Buddhist Tradition' in *World Religions: Eastern Traditions*, edited by Willard G Oxtoby (OUP) 978-0195415216
Batchelor, Stephen (1994), *The Awakening of the West, the encounter of Buddhism and Western culture* (Harper Collins) 978-1855383432 Especially chapters 16 and 19.
Blais, Genevieve (2000), *Dalai Lama: A Beginner's Guide* (Hodder Arnold) 978-0340780114
Fowler, Merv (1999), *Buddhism: beliefs and practices* (Sussex Academic Press) 978-1898723660
Gethin, Rupert (1998), *The Foundations of Buddhism* (OUP) 978-0192892232
Gombrich, Richard (2006)*, Theravada Buddhism, a social history from ancient Benares to modern Colombo* (Routledge) 978-0415365093
Harvey, Peter (2004), *An Introduction to Buddhism, teachings history and practices* (Foundation Books) 978-8175961883
Lowenstein, Tom (2002), *The Vision of the Buddha* (Duncan Baird) 978-1903296912
Rahula, Walpola (2000) What the Buddha Taught (Atlantic Books) 978-0802130310
Sangharakshita (1988), *A History of My Going for Refuge* (Windhorse) 978-0904766332
Shaw, Maura & Marchesi, Stephen, (2003) *Thich Nhat Hahn: Buddhism in Action: Spiritual biographies for young readers* (Skylight Paths Publishing) 978-1893361874
Williams, Paul (1989), *Mahayana Buddhism: the doctrinal foundations* (Routledge) 978-0415025379

Useful Websites

Amaravati	www.amaravati.org
Throssel Hole Priory	www.throssel.org.uk/
Samye Ling	www.samyeling.org/
FWBO	www.fwbo.org/
Thich Nhat Hanh	www.interbeing.org.uk/
The Dalai Lama	www.dalailama.com/

SECTION B: Studies in Hinduism

1.   Vedic Hinduism

Candidates should be aware of the scholarly debates regarding the origins of Hinduism, and the mixture of Indus Valley and Aryan Culture. They should be broadly aware of the structure and content of the Vedas, and have more detailed knowledge and understanding of the teachings of the Upanishads. They should also have addressed the question of how far Vedic religion and social structure might be understood to be a precursor of modern Hinduism.

2.   The Bhagavad Gita

This section provides candidates with the opportunity to study a text, namely the Bhagavad Gita, in some depth. This section will require some compulsory exposure to the primary source, and candidates would benefit from reading as much as they can of this scripture. The Gita does however contain many themes which will not be assessed. The focus for assessment will be on the key themes of bhakti (devotion), karma yoga (correct action in accordance with dharma leading to liberation), and the nature of Krishna (teacher, avatar and Absolute). Candidates should be warned against merely regurgitating the narrative, and encouraged to focus on the theme or issue identified in the question.

3.   Contemporary Hinduism

The first part of this section focuses on two important modern movements with a wide following in Britain. The International Society for Krishna Consciousness (also known as the Hare Krishna Movement) has its headquarters at Bhaktivedanta Manor near Watford. It is a Vaishnava bhakti movement which has a strong tradition of renunciation. The Swaminarayan Movement has funded the largest purpose-built Hindu Temple in Europe in Neasden, London. There is also a thriving temple in Cardiff. The Swaminarayan movement is strong in Britain, partly because most of Britain's Hindus are of Gujarati origin, and Gujarat is this movement's Indian heartland. The movement follows the teachings of the early 19th century reformer, Swaminarayan.

The second part of this section focuses on Hindutva -a concept created by V. Savarkar in the 1930s identifying Indianness in terms of Hindu culture, a sense of India as a 'Holy Land' - and a concept which has come to inform Indian politics in recent decades. Candidates should be able to respond critically to its implications for Hinduism. Further help may be found in Cybelle Shattuck's *Hinduism*, (Routledge), pp 94-101.

4.   Women in Hinduism

This section focuses on the changing role of women in Hinduism. Candidates will need to study the traditional role of women in the home, the historical problems of female infanticide, sati and dowry suicide. Studies may also be made of the ways in which the goddesses are role models for Hindu women.

Resources

Bowen, Paul (ed) (1998), *Themes and Issues in Hinduism* (Continuum) 978-0304338511
Chapters 3 and 6
Flood, Gavin (2004), *An Introduction to Hinduism* (Foundation Books) 978-8175960282
Fowler, Jeaneanne (1996), *Hinduism: Beliefs and Practices* (Sussex Academic Press) Part 2
978-1898723608
Knott, Kim (1998), *Hinduism: a very short introduction* (OUP) 978-0192853875
Chapters 6, 7 & 8
Mascaro, Juan (trans) (1970), *The Bhagavad Gita* (Penguin) 978-0140441215
Rasamandala Das (2002), *The Heart of Hinduism: Secondary School Teachers' Pack*
(ISKCON Educational Services) 978-0952268680
Shattuck ,Cybelle (1999) *Hinduism* (Routledge) 978-0415211635
Narayanan, Vasudha (1996) 'The Hindu Tradition' in *World Religions: Eastern Traditions*,
edited by Willard G Oxtoby (OUP) 978-0195415216

Useful Websites

www.swaminarayan.org/
www.iskcon.com/
www.hinduwisdom.info/Women_in_Hinduism.htm

SECTION C: Studies in Sikhism

1. Scriptures

Candidates should be aware of the difference between the Adi Granth and the Guru Granth Sahib. They should have a broad awareness of the contents and genre of these scriptures. They should be able to appreciate the poetic form of much of the scriptures, and understand the role of the Muslim and Hindu writings within its pages. The history of the compilation of the scriptures is important, with reference to the creation of the gurmukhi script, the authentication of the hymns by Guru Arjan and Bhai Gurdas, as is the conferring of Guruship on the book by Guru Gobind Singh. The role and content of the Dasam Granth, or the writings of Guru Gobind Singh should also be explored. The Japji and the Mul Mantra should be studied with reference to their philosophical content, and the key role they play in worship. Candidates should be able to evaluate the role and importance of the scriptures as a source of authority in Sikhism in general

2. Modern Developments

The development of Sikhism did not end with the death of Guru Gobind Singh. Ranjit Singh's reign was the only period of Khalsa political sovereignty in the Punjab, and marked a golden age of Sikhism, until the Punjab was annexed by the British.

The Nirankari and Namdhari movements arose out of a desire to prevent the re-absorption of Sikhism into Hinduism, and to purge Sikhism of Hindu practices. The Nirankaris reject anything which deviates from Nanak's teachings (so they reject the Khalsa). The Namdharis have been led by a series of Gurus, and expect the messianic return of their founder to initiate a period of righteousness. The Singh Sabha movement was founded partly to bring those who had converted to Christianity during the Raj back to the panth.

Candidates will need to be aware of the political background to the 1919 Vaisakhi Massacre, the Partition of the Punjab in 1947, and Operation Bluestar in 1984. They should explore the way in which persecution has contributed to Sikh identity and the aspiration for Khalistan. They should also be aware that there are diverse responses to persecution within Sikhism, and diverse attitudes to self-rule and self-defence.

3. Sikh Morality

The focus in this section is on the way in which Sikh beliefs inform morality. Candidates will need a broad awareness of the contents of the Rahit Maryada and the Rahit Namas and their status and role within the panth in deciding on policy and practices, and adjudicating over moral issues. Crucial to the philosophical concepts of miri and piri, that there is no distinction between the spiritual and temporal, is the way that this belief is lived out by Sikhs. For example, there is no need to renounce to follow the religious path, because the spiritual is to be found in ordinary life-or that taking arms in defence of religion is inappropriate, because spiritual conviction must be fully expressed in the temporal sphere. The Guru Granth Sahib has much to say on the issue of equality, which is expressed in terms of the langar, in the conviction that women can lead worship and in the Khalsa commitment to defend women and the weak.

4. Sikh Identity in Britain

Candidates will be expected to be able to chart the history of Sikhism in the UK, focusing on the challenges to Sikh identity involved. Candidates should be able to comment on the importance of language, dress, music, marriage, education and caste for Sikh identities in the UK, and should be sensitive to the diversity of expression of Sikhism within the UK Sikh population.

Resources

Cole, W. Owen & Piara Singh Sambhi (1998)**,** *The Sikhs: their religious beliefs and practices* (Sussex Academic Press) 978-1898723134
Cole, W. Owen (2003), *Teach Yourself Sikhism* (Teach Yourself Books) 978-0340867594)
Chapters 10,14,15
Nesbitt, Eleanor (2005), *Sikhism: A Very Short Introduction* (OUP) 978-0192806017
Oxtoby, W., (1996) 'The Sikh Tradition' in *World Religions: Eastern Traditions*, edited by Willard G Oxtoby (OUP) 978-0195415216
Singh, Gurbachan (1998), *The Sikhs: faith, philosophy and folk* (Silverdale) 978-1856055581

Websites

www.sikhs.org/
www.sikhism.com/
www.sikhnet.com/

RS 3 WR Studies in Western Religions (A2)

SECTION A: Studies in Islam

1.   Foundations & Law

Candidates need to have an understanding of Muhammad's successors.   Detailed biographical knowledge is not expected, but candidates need to understand why they were chosen as Caliphs, the strengths and weaknesses of their contributions and how their rule ended.   They should explore why Sunnis call them Four Rightly Guided and how the first three are called Traitors of Islam by Shi'a Muslims.   Candidates should have a clear understanding of the build up and significant reasons that led to the assassination of Ali concentrating on his rightful claim to leadership.   The Kharijite position will aid students as they study the growth of fundamentalist Islam.

Students need to deepen their AS understanding of the Qur'an, most notably Uthman's authorised version. The Shi'a view should also be understood-that references to the imamate was removed during this period.   Candidates need to evaluate to what extent this version was substantially different from other versions which may have existed, and how this challenges the Muslim view of the Qur'an as the Direct, Eternal and Unchanging Word of God.   Candidates should have an understanding of the contributions of Khadijah and Ayisha in the formation, collection and order of the Qur'an.

Candidates need to explore the centrality of Shari'a (the "right path" / "straight path"; lit: "the way to the watering hole") to Muslim life.   This God-given law covers all aspects of human life, and although religious law is covered, Shari'a deals with every eventuality within secular or religious spheres. However, as the Qur'an does not list specific laws in detail, a more comprehensive and consistent manner was required, hence the development of the science of law or jurisprudence (fiqh).   Fiqh, "understanding", is that science or discipline that tries to interpret and apply God's will or guidance (Shari'a) as found in the Qur'an to all aspects of life.   Candidates should understand this process of applying the law and the manner in which it unifies possible differing approaches to defining Shari'a.   The reasons behind the need for a normative law, and the actual science of jurisprudence that developed, notably by Al-Shafi'i, should be studied.

The four official sources formulated by Al-Shafi'i-Qur'an, Sunna, qiyas and ijma-should be understood and illustrated through the use of examples. Candidates should be able to evaluate the strengths and weakness of the different sources and understand and use correct terminology to explain the formulation of classical law through reference to ray and ijtihad. The five principles of law should be studied to understand the classification of acts following the implementation of Shari'a. Candidates should consider examples of how the law works in practice: e.g. how Islam deals with the issue of abortion, alcohol, seat belts or modern interpretation of genetic engineering or IVF.   Candidates should be prepared to evaluate the compatibility and relevance of the law to modern day life.

Reading:

Clark, Malcolm, *Islam for Dummies* (chapters 2 & 8)
Denny, F.M., *An Introduction to Islam* (chapter 11)
Esposito, J.L., *Islam, The Straight Path*, (pp 35-38, 74-88)
Maqsood, Ruqaiyyah, *Teach Yourself Islam* (chapters 2 & 12)
Rippin, Andrew, *Muslims: Their Religious Beliefs and Practices Vol 1* (chapter 6)
Ruthven, Malise, *Islam: A Very Short Introduction* (chapter 4)
Waines, David, *An Introduction to Islam* (chapter 3)
Watton, Victor, *Islam: A Student's Approach* (chapters 2-4 & 8)

2.   Diversity within the Islamic Ummah

Candidates need to study diversity within Islam and within the ummah. Candidates need to look at the historical development of Islam, and focus on the disputes over succession (e.g. Ali's as the rightful claim to leadership). This political rift developed in time to include a fundamental difference in beliefs, namely that of the Twelve Imams and the role the Imam plays within Shi'a Islam. Candidates need to appreciate that a belief in the supernatural powers of the Imam challenges the beliefs of tawhid and risalah and has also led to an unique devotion towards Husayn and the celebration of Ashura during the annual pilgrimage to Karbala; and distinctive beliefs (Watton has an useful preliminary list, see below). Specific and detailed biographical knowledge of the Twelve Imams is certainly not expected, but candidates should be comfortable in discussing Ali and his sons Hasan and Husayn and the role and importance of the Twelfth Imam: the Hidden Imam.

Within Sufi Islam, candidates need to begin to understand the central beliefs and practices connected with Islamic mysticism. Although this is a difficult area of study, candidates should understand the centrality of union with God, a personal mystical encounter concentrating on love and devotion towards Allah to establish a mystical union with God rather than more conventional ways of worship. Candidates should be aware of the diversity within Sufi Islam-i.e. between ascetic or sober mystics and ecstatic mysticism-but detailed biographical knowledge of individuals is not expected. However, candidates' understanding of Sufism may be enhanced by concentrating on certain individuals such as al-Hallaj, or especially within the context of whirling dervishes, Rumi.   Students may look at the use of metaphor and poetry, God as the Beloved, the "divine light", Rabi'a of Basra, dervishes and dance.   Students should evaluate the diversity within Islam and consider to what extent these differences constitute a real and significant split within the ummah.

Reading:

Ahmed, Akbar, *Islam Today* (pp 42-49)
Clark, Malcolm, *Islam for Dummies* (chapters 12 & 13)
Esposito, J.L., *Islam, The Straight Path*, (pp 100-114)
Watton, Victor, *Islam: A Student's Approach* (chapters 2-4, & 8)
Rippin, Andrew, *Muslims: Their Religious Beliefs and Practices Vol 1* (chapters 8 & 9)

3.   Community and Family Life

This section demands that candidates focus on the practical and ideological challenges faced by Muslims within modernity and a secular society. These varied and extended challenges are discussed by most contemporary sources, however this area (as well as the next section: Islam in Contemporary Society) is very well resourced in current newspaper articles, television programmes and contemporary discussion. Although the specification does not list specific challenges, candidates should have a real understanding of Islamic viewpoints on such areas as schooling and education; dress and halal lifestyle; cultural clashes between customs; misunderstanding and prejudice; family life and role of individuals in Britain today. Candidates should be aware not only of the superficial differences but how religious Muslims feel that these differences are a fundamental challenge to their beliefs and morality as commanded by Allah through the Shari'a.

Students need to understand an Islamic view on the role of women within Western society as opposed to women as the backbone of Islamic societies. Candidates need to understand the differences that exist in the role and status of women within Islamic sources (Qur'an and Sunna) to that afforded within cultural tradition and society. Candidates should have a real grasp on Qur'nic and other quotations to demonstrate the high esteem of women within Islam and her centrality within family and society life. These detailed quotations may also include examples which seem to devalue or demean women.   Candidates should understand the central belief in the importance of women as the heart and backbone of Muslim family and society. They should also be aware of the dramatic revolution brought by

Islam to women within a historical context at the time of Muhammad, and also in modern society where western society devalues women through dress, work commitments and breakdown of traditional family life. Candidates should also study and be aware of cultural traditions that exist in Muslim countries which certainly prejudice and restrict women within society. Candidates need to have a real understanding of the Muslim perspective on the role and importance of women backed by Qur'anic or source references. Illustrations are encouraged, referring to one or more specific countries. The views of such contemporary scholars as Mernissi and Leila Ahmed could be referred to, and the ways in which some Western Muslims are re-assessing the role of women in light of changes within modern societies.

Reading:

Clark, Malcolm, *Islam for Dummies* (chapters 17 & 18)
Esposito, J.L., *Islam, The Straight Path*, (chapter 6, pp 235 –241 (women))
Ahmed, Leila, *Women and Gender in Islam: Historical Roots of the Modern Debate*
Denny, F.M., *An Introduction to Islam* (chapter 17)
Ruthven, Malise, *Islam: A Very Short Introduction* (chapter 6)
Rippin, Andrew, *Muslims: Their Religious Beliefs and Practices Vol. 2* (chapter 7)
Ruthven, Malise, *Islam in the World* (chapter 7)
Waines, David, *An Introduction to Islam* (chapter 8)
Emerick, Yahiya, *The Complete Idiot's Guide to Understanding Islam* (chapter 20)

4.   Islam in Contemporary Society

Candidates should have some understanding of political authority in Islam, the concept of the Caliphate and Sultanate in Sunni Islam, and the Imamate in Shi'a; also, the extent to which authority rests with God, and, by extension, Shari'a. Candidates could make a study of a professed Islamic country, examining its Islamic history and its current identity. Students need to explore the perceptions of Islam and Muslims within the media and Western society and begin to understand the growth of Islamophobia. Students need to understand the implications of terrorist attacks and the impact that the growth of Islamic fundamentalism has had on Western perceptions, and in this field of study, students are encouraged to read current articles and watch relevant documentaries to enhance and broaden their understanding.

Students need to distinguish clearly between the concepts of greater and lesser jihad and deepen their understanding of AS study (their study of the Kharijite position should highlight this critical area). The Kharijites were extremists-the people of God fighting against the people of evil. They should be able to refer to Muhammad's understanding of jihad within his particular historical context and its relevance to modern day Muslims. Candidates should be able to evaluate the contention that jihad is truly the sixth pillar of Islam and whether it is valid in modern society. Students should explore the growth and impact of the Nation of Islam and focus primarily on its appeal to converts and the radical message promoted by the growth in secularization and materialism. Students should be able to evaluate the impact of these features within Western society to non–Muslims and Muslims alike.

Reading:

Ahmed, Akbar, Islam *Today* (various Islamic states pp 96-214)
Clark, Malcolm, *Islam for Dummies* (chapters 17 & 18)
Esposito, J.L., *Islam, The Straight Path* (chapter 5)
Ruthven, Malise, *Islam: A Very Short Introduction* (chapter 6)
Jamie, Kathleen, *Among Muslims*
Waines, David, *An Introduction to Islam* (chapter 8)
Emerick, Yahiya, *The Complete Idiot's Guide to Understanding Islam* (chapter 28)
Lewis, Bernard, *The Crisis of Islam*

Resources

For Students

Ahmed, Akbar S (2001) *Islam Today: A Short Introduction to the Muslim World* (I.B. Tauris) 1-86064-257-8
Clark, Malcolm (2003) *Islam for Dummies* (Wiley) 0-7645-5503-0
Denny, F.M. (1993), *An Introduction to Islam* (Macmillan USA) 0-02-328519-2
Emerick, Yahiya (2005), *The Complete Idiot's Guide to Understanding Islam* (Alpha Books) 978-1592572724
Esposito, John L. (1998), *Islam: The Straight Path* (OUP) 0-19-511234-2
Hinnells, John (2000), *New Penguin Handbook of Living Religions* (Penguin) 0-14-051480-5
Jamie, Kathleen (2003), *Among Muslims: Meetings at the Frontiers of Pakistan* (Seal Press) 1-5800-5086-7
Lewis, Bernard, *The Crisis of Islam* (Phoenix) 04A 4686871
Rippin, Andrew (1990), *Muslims: Their Religious Beliefs and Practices Vol. 1* (Routledge) 0-415-04519-3
Rippin, Andrew, *Muslims (1993): Their Religious Beliefs and Practices Vol. 2* (Routledge) 0-415-04528-2
Waines, David (1995), *An Introduction to Islam* (CUP) 0-521-53906-4

For Teachers

Ahmed, Leila (1993), *Women and Gender in Islam: Historical Roots of the Modern Debate* (Yale University Press) 0-300-05583-8
Daniel, Norman (1997), *Islam and the West* (Oneworld) 1-85168-129-9
Lewis, P. (2002)*, Islamic Britain* (I.B. Taurus) 1-86064-815-0

Useful Websites

Al-Islam

www.al-islam.org/
Includes links to the Qur'an in translation, six separate introductions to Islam, the Shi'ite Encyclopaedia, Islamic laws, etc.

Women in Islam

www.jannah.org/sisters.html
Series of interesting articles on women in Islam. Useful links to other resources and organisations.

SECTION B: Studies in Judaism

1.   Mysticism and Hasidim

Candidates are required to study the mystical tradition within Judaism and familiarise themselves with key concepts and terminology which describe the mystics' aim of divine union with God. Kabbalah ('tradition', though more specifically the mystic tradition) has its roots in the Bible itself, although the term was used more specifically from the 11th century as knowledge used by Talmudic scholars. Jewish mysticism falls within a scholarly tradition and candidates need to be aware of the emphasis on the Torah as containing 'hidden mysteries', hence Torah-exposition of a different nature: for example the Song of Songs as love-relationship between God and Israel. Particular themes, which should be studied, are: the quest for knowledge of God through devekut (cleaving); the process of emanation (Sefirot) from Ein Sof ('The Infinite'); and the need for 'reparation' (tikkun).

Candidates' study of the Zohar may legitimately begin with a historical account. It was composed by Moses de Leon from Guadalajara in Spain (end of 13th Cent) but claims to have originated by Rabbi Simeon ben Yohai in the 2nd Century. The first printed editions were published in Mantua / Cremona 1558-1560, which broadened its influence to the masses. The Zohar (= Illumination / Brightness – taken from Daniel 12:3 with reference to Genesis "and the intelligent shall shine like the brightness of the firmament...") is the classical work of the Kabbalah. It contains a record of revelations regarding the divine mysteries, and it was widely considered as a sacred book. The Zohar influenced later codes and laws. Candidates should consider its beautiful style, its illustrative imagery, its mystical character and daring flights of the imagination. Candidates are expected to refer to the themes of the Kabbalah and could interlink quite legitimately to Ein Sof, sefirot and devekut / tikkun as the main aspirations of the Jewish mystic.

The roots and development of Hasidic Judaism are to be studied from its inception by Baal Shem Tov (1698–1760) and his charismatic influence on the movement to his reformist beliefs and distinctive practices. Within these practices, particular attention should be made of the role and status of the rebbe within Hasidism. Students may find Chaim Potok's novels (see below) particularly interesting and useful in this area. The connection between the mystical tradition and Hasidism should be understood, as well as an evaluation of Hasidism's contribution to Judaism's continued survival. Candidates should also be familiar with the reasons for opposition (Mitnagdim).

Reading:

Cohn-Sherbok, Lavinia and Dan, *A Short Reader in Judaism* (chapters 8 & 9)
Potok, Chaim, *The Chosen*
Cohn-Sherbok, Lavinia and Dan, *Judaism: A Short Reader* (chapters 8 & 9)
Close, Brian E., *Judaism: A Student's Approach* (chapter 6)
De Lange, Nicolas, *Introduction to Judaism* (chapter 7)
Unterman, Alan, *The Jews* (chapter 6)

2.   Expressions of Jewish Faith

Candidates must see diversity within Judaism and clearly understand the theological differences between various branches. Diversity within the Orthodox tradition is not always appreciated. Although Hasidic Jews are very distinctive it is only a part of Orthodox Jewry. The Hasidim are now usually classed as 'Orthodox', although their liturgies and so on should be distinguished from those of mainstream Orthodox. What unites them is their opposition to the liberalisation of Judaism. Apart from the beliefs and practices of the Hasidim, candidates should be familiar with those of the so-called Ultra Orthodox (mostly Eastern European origin), and with neo-Orthodoxy and the work of Hirsch.

The reasons for the rise of non-Orthodoxy should be studied and how beliefs and practices relate to the environment in which non-Orthodox groups developed. Particular study should be made of the Reform movement as it arose in Germany and spread to Britain, as well as Conservative Jewry. Candidates should have some familiarity with the wording of the Pittsburgh Platform (see Primary Sources below). Candidates should focus their study on Judaism as it exists in Britain and should be able to write with confidence, using correct and relevant terminology e.g. Covenant, Halakah, Torah-true to explain and illustrate the differences and similarities within the various branches and the roots / reasons behind this diversity.

Students should deepen their AS study on the contemplative and ritual life found within Jewry. Candidates should be able to write with confidence, drawing on examples to illustrate their views on daily life within a Jewish home. They should understand the centrality and importance of prayer, meditation and Torah study to the life of Jews, and the respective roles of home and synagogue in daily life. Candidates should be able to evaluate the core importance of these features to the survival of Judaism through the most extreme cases of persecution. They should be able to explain and demonstrate the vital importance of these features in maintaining Judaism for the future.

Reading

Cohn-Sherbok, Lavinia and Dan, *Judaism: A Short Reader* (chapters 2 & 3)
Close, Brian E., *Judaism: A Student's Approach* (chapter 4)
Unterman, Alan, *The Jews* (chapters 13 & 12)
Pilkington, C.M., *Teach Yourself Judaism* (chapters 4 & 5)
Solomon, N., *A Very Short Intro to Judaism* (chapters 7 & 8)

3. Community and Family Life

This section demands that candidates focus on the practical and ideological challenges faced by Jews within modernity and a secular society. These varied and extended challenges are discussed by most contemporary sources, however this area is also resourced in current newspaper articles, television programmes and contemporary discussion. Although the specification does not list specific challenges, candidates should have a real understanding of Jewish viewpoints on such areas as schooling and education; dress and kosher lifestyle; misunderstanding and prejudice; family life in Britain today. Candidates should be aware not only of the superficial differences but how religious Jews feel that these differences are a fundamental challenge to their beliefs and morality as exemplified by the Halakah.

More detailed study of how groups respond to the specific issues of Jewish identity and the role of women is required.

In terms of Jewish identity, the central theme is what it *means* to be Jewish and who would be classed as Jewish. The various groups have different responses to this: for example, Orthodox Jews would regard a 'good Jew' as one who strictly adheres to halakhot and regards the Torah as literal word of God. Candidates should, however, have studied beyond the mere 'differences' and be able to appreciate how different groups' perceptions of their own identity can cause misunderstanding, controversy and conflict. This discussion should include the issue of inter-marriage and the central theme of matrilineal descent. Further, candidates should study the reasons for changed perceptions: resultant consequences such as inter-marriage; growth in Judaism as ethnic ('secular Jews') rather than religious; contemporary problems such as who is a Jew in terms of the Law of Return.

The issue of women exemplifies well the differences of the various groups. The role of women in the various groups can be considered under the categories of status (birth, coming-of-age, conversion, marriage, divorce), worship (reading the Torah and saying the prayers, attending synagogue) and family life (raising a family, education, employment). Specific examples should be explored (e.g. issue of women rabbis) and the issue in relation to belief should be sympathetically approached.

Furthermore candidates should understand the different views of the various groups regarding the Covenant and strict Torah observance as well as differing views on the land of Israel. Candidates should understand the literalist understanding of the Torah as well as the divinely inspired understanding favoured by other groups. Candidates should be able to evaluate how far the main groups within Britain accept Israel as a Jewish state.

Reading:

Alexander, Philip S., *Textual Sources for the Study of Judaism* (chapter 9)
Cohn-Sherbok, Lavinia and Dan, *A Short Reader in Judaism* (chapters 10 & 13)
Wright, Melanie J., *Understanding Judaism*
Cohn-Sherbok, Lavinia and Dan, *Judaism: A Short Introduction* (chapters 3 & 11)
Cohn-Sherbok, Lavinia and Dan, *Judaism: A Short History* (chapters 10 & 13)
Close, Brian E., *Judaism* (chapter 7)
Pilkington, C.M., *Teach Yourself Judaism* (chapters 4,5 & 9)

4.   Significant Issues and Events

Centres should concentrate their study on the relation of Zionism to Judaism, including Religious Zionism. Candidates should be familiar with liturgical references to the Promised Land and the Covenant emphasis on the land of Israel. They should understand the importance of Theodor Herzl and the Dreyfus Affair, the First Zionist Congress and so on. Candidates should relate these events to the religion in terms of the extent to which Zionism was a response to anti-Semitism, as opposed to a specifically religious motivation. In this context, reasons for opposition to Zionism (for example, Agudat Israel), as well as differences within the Zionist movement (notably the Mizrachi party) should be explored.

Centres can give an overview of anti Semitic pogroms, and candidates should be able to explain the impact of racial attacks on Jewish life and belief. Rather than giving a merely historical account of anti-Semitism, candidates should relate events to how these affect Jewish identity and status. For example, anti-Semitism in Poland resulting in growth in Messianic expectations and the Hasidim, anti-Semitism in Europe resulting in Zionism, and the Holocaust resulting in questions upon God's nature and existence. Candidates should familiarise themselves with accounts of Holocaust survivors who question God's existence and their relation to him. Centres might encourage candidates to read first-hand accounts, such as "Night" by Wiesel or "If this is a Man" by Primo Levi. Candidates should have an understanding of the traditional understanding of Biblical suffering as Divine Punishment. Special emphasis should be placed on the Holocaust, and the resulting theological debates by such people as Rubinstein, Fackenheim, Maybaum, Berkovitz, and Wiesel. Candidates should be able to evaluate the strengths and weaknesses of these responses.

Reading:

Primary:
Alexander, Philip S., *Textual Sources for the Study of Judaism* (chapters 10 & 11)
Cohn-Sherbok, Dan, *God and the Holocaust* (chapters 11-13)
Cohn-Sherbok, Lavinia and Dan, *A Short Reader in Judaism* (chapters 11-13)
Levi, Primo *If This is a Man*
Wiesel, Elie, *Night*

Secondary:
Cohn-Sherbok, Lavinia and Dan, *Judaism: A Short History* (chapters 11-13)
Cohn-Sherbok, Lavinia and Dan, *Judaism: A Short Introduction* (chapter 9)
Close, Brian E., *Judaism* (chapters 8 & 10)
Pilkington, C.M., *Teach Yourself Judaism* (chapters 16 & 17)
Solomon, Norman, *Judaism: A Very Short Introduction* (chapter 8)

Resources

For Students

Close, Brian E. (1991), *Judaism: A Student's Approach* (Hodder & Stoughton) 0-345-4693-X
Cohn-Sherbok, Dan (1996), *God & the Holocaust* (Gracewing) 0-85244 341 2
Cohn-Sherbok, Dan (2000), *Holocaust Theology* (University of Exeter) 0-8598-925-0
Cohn-Sherbok, Lavinia & Dan (1999), *Judaism: A Short History* (Oneworld) 1-8516-8206-6
De Lange, Nicholas (2000), *Introduction to Judaism* (Cambridge University Press) 0-521-46624-5
Gilbert, Martin (1989), *The Holocaust* (Harper Collins) 0-00-637194-9
Hinnells, John (2000), *New Penguin Handbook of Living Religions* (Penguin) 0-14-051480-5
Levi, Primo (1991), *If This is a Man* (Time Warner Books) 0-349-10013-6
Wiesel, Elie (1981), *Night* (Penguin) 0-14-006028-6
Potok, Chaim (1973), *The Chosen* (Penguin) 978-0140030945

For Teachers

Cohen, Arthur & Paul Mendes-Flohr (eds) (1988), *Contemporary Jewish Religious Thought* (Free Press) 0-02-906040-0
Dorff, Elliot N. & Newman, Louis E. (eds) (1995), *Contemporary Jewish Ethics and Morality: A Reader* (OUP) 0-19-509066-7
Dosick, Wayne (1998), *Living Judaism* (HarperCollins) 0-06-062179-6
Feldman, David (1974), *Marital Relations, Birth Control and Abortion in Jewish Law* (Schocken Books) 0-8052-0438-5
Gilbert, Martin (1998), *Holocaust Journey* (Orion) 0-7538-0477-8
Meyer, Michael A. (1995), *A Response to Modernity: A History of the Reform Movement in Judaism* (Wayne State University Press) 0-8143-2555-6
Wright, Melanie J. (2003), *Understanding Judaism* (Orchard Academic) 1-903283-03-5

Useful Websites

Jewish Chronicle

www.jchron.co.uk/

Need to register, but subscription is free. London-based newspaper for the Jewish community. Focuses on issues confronting Jews in England, news out of Israel, and issues of general concern to Jewish communities in the West.

The Jerusalem Post

www.jpost.co.il/

Online edition of the print newspaper. Includes news stories from Israel, columns, editorials, and Israeli sports news.

About Judaism

http://judaism.miningco.com/

Accessible information on the history, culture, and practice of Judaism. Offers interactive resources for Hebrew language education and directories of links for over a dozen categories of Judaica.

RS4 HE Studies in Religion and Human Experience (A2)

Candidates select one of three themes: Authority, **or** Religious Experience, **or** Life, Death and Life After Death. The theme may be investigated with reference to one or more religions, and may draw on ideas from any of the other units studied. Teachers may choose to teach one or more of the topics in the usual way, or to support students in their own explorations of the topic, or a combination of the two. The investigation can be done in much the same way as traditional coursework, giving opportunity to develop Key Skills. Centres will be given approximately six months' notice of the themes (though not the detailed wording) of the questions. In the examination a very broad question is set on central aspects of each theme. Candidates answer one question, which will allow them to use selected parts of their prepared material appropriate to the focus of the question. This should be an extended answer, double the length normally expected on an A2 paper.

Challenging as this unit is for teachers, students and examiners alike, it confers many educational benefits, and the method by which it is examined has some positive advantages over coursework:

- It makes a modular course more cohesive and helps to develop a holistic understanding of religion.
- It balances the lower level of demand of the AS to maintain the academic rigour and currency of Advanced Level as a whole.
- Tracing connections between ideas drawn from different units helps to deepen knowledge of the content of those units.
- The linking with human experience should help candidates to see the relevance of religious concepts to the lives of believers and prompt reflection on their own ultimate values.
- The challenge of bringing together ideas from the whole course of study, observing similarities, explaining differences, analysing and evaluating, can be intellectually stimulating and absorbing.
- There is sufficient choice to give candidates some freedom to pursue lines of enquiry that interest them.
- The guarantee of a question on the theme enables candidates to limit their choice, focus their research and develop the same skills of planning, investigation, reflection and presentation as they would if this were traditional coursework.
- The examination conditions under which the final work is done help to ensure the authenticity of the work as the candidates' own.
- External marking ensures a common standard.
- The reliability of the results is improved by having a common route for all candidates.
- Teachers are relieved of the burden of administration, marking and chasing-up of candidates that accompanies traditional coursework.

One important point about the nature of the task is the amount of freedom it gives to candidates to draw upon material from a wide range of sources. There is no restriction on the use of material from units they have not studied or on the use of concepts not explicitly mentioned in the specification at all. Credit will be given for any valid ideas, examples and illustrations that are relevant and appropriate to the question and to the candidate's line of reasoning.

This is not to say that candidates must attempt a grand tour of the world of religion or that those who do will be marked more highly. Examiners will be looking for accuracy, relevance, coherence, qualities of reasoning, judgement and skills of communication in the answers and for a balance of breadth and depth. Candidates should be advised to state clearly at the beginning of their answer the parameters within which they intend to write.

Some relevant key concepts and issues will have been taught and explored in dealing with the main content of other units studied. However, these do need to be augmented, developed and focused by reference to other material such as the listed exemplars in the RS 4 content.

The role of teachers in relation to the RS4 task is to:

• teach the topics and stimulate interest in them
• advise candidates and guide their choice of topic
• explain to candidates the specification content, the requirements for this unit and the level descriptors by which their answers will be assessed
• help candidates to identify key questions and find appropriate resources
• assist them in planning and organising their work
• discuss ideas and examples with them, and perhaps arrange class discussions of alternative points of view.

In other words, it is legitimate to give all the assistance that is consistent with professional responsibility so long as the work that candidates prepare and present is, at the end of the process, their own.

Students will find Owen's *Religious Authority*, Dossett's *Religious Experience* and Lawson's *Life, Death and Life after Death*, which were written particularly for this Unit, together with the range of exemplars provided in the specification, a sound starting point for their studies.

Resources

Religious Authority

Coward, H. (2000), *Scripture in the World Religions: A Short Introduction* (Oneworld Publications) 1-85168-244-9
Jenkins, J. (2003), *Ethics and Religion*, 2nd ed. (Heinemann) 0-435-30367-8 [Chapter 3]
Momen, M. (1999), *The Phenomenon of Religion. A Thematic Approach* (Oneworld) 1-85168-161-2 [chapters 12, 14 and 19]
Owen, R.J. (2006), *Religious Authority* (UWIC) 978-1905617111
Owen, R.J. (2006), *Awdurdod Crefyddol* (UWIC) 978-1905617142
Peterson, M. et al (1998), *Reason and Religious Belief* (OUP) 0-19-511347-0
[chapters 2,3, 12 and 13]
Runzo, J. (2001), *Global Philosophy of Religion* (Oneworld) 1-85168-235-X
[chapters 2 and 9]
Thrower, J. (1999), *Religion. The Classical Theories* (EUP) 0-7486-1010-3 [Chapter 2]

Discussion about the authority of individual sacred writings (e.g. different concepts of the inspiration and nature of such writings held by literalists, fundamentalists, conservatives and liberals) and the effects of different interpretations and/or modern scholarship on religious believers may be found in many general introductions to specific sacred writings.

Articles on the authority of religious founders, religious leaders and religious councils, as well as individual conscience and reason, appear in many introductions to individual world religions and encyclopedias of religion.

Different concepts of revelation (propositional and non-propositional) are in most introductions to philosophy of religion.

Religious Experience

Clarke, P.J. (2001), *Questions About God: a guide for A/AS Level students*, 2nd ed. (Nelson Thornes) 0-7487-6554-9 [Chapter 3, sections I and II]
Cole, P. (1999), *Philosophy of Religion* (Hodder & Stoughton) 0-340-72491-9 [Chapter 6]
Davies, B. (1993), *An Introduction to the Philosophy of Religion* (OUP) 0-19-289235-5 [Chapter 7]
Davis, C.F. (1999), *The Evidential Force of Religious Experience* (Clarendon Press) 0-19-825001-0
Dossett, W. (2006), *Religious Experience* (UWIC) 978-1905617128
Dossett, W. (2006), *Profiad Crefyddol* (UWIC) 978-1905617159
Evans, C.S. (1985), *Philosophy of Religion: Thinking about Faith* (IVP) 0-85110-742-7 [Chapter 4]
James, W. (2002), *The Varieties of Religious Experience. Centenary Edition* (Routledge) 0-415-27809-0
Johnston, P.S. (2002), *Shades of Sheol (Death and afterlife in the Old Testament)* (Apollos) 0-8511-1266-8
Jordan, A., Lockyer, N., & Tate, E. (2001), *Philosophy of Religion for A Level*, 2nd ed. (Nelson Thornes) 0-7487-6760-6 [Chapter 3]
Momen, M. (1999), *The Phenomenon of Religion. A Thematic Approach* (Oneworld Publications) 1-85168-161-2 [Chapters 4-7]
Peterson, M. et al (1997), *Reason and Religious Belief* (OUP) 0-19-511347-0 [Chapter 2]
Thompson, M. (1997), *Teach Yourself Philosophy of Religion* (Hodder & Stoughton) 0-340-68837-8 [Chapter 1]
Thrower, J. (1999), *Religion. The Classical Theories* (EUP) 0-7486-1010-3 [Chapter 3]
Webber, J. (1995), *Revelation and Religious Experience* (Abacus) 1-898653-11-9
Yandell, K.E. (1994), *The Epistemology of Religious Experience* (CUP) 0-521-47741-7 [Chapters 4 and 11]

Examples of different religious experiences may be found in most books on individual religions.

Relevant information is also available from the Religious Experience Resource Centre, Department of Theology and Religious Studies, University of Wales, Lampeter, Ceredegion SA48 7ED.

Life, Death and Life After Death

Badham, P. and L. (1984), *Immortality or Extinction?* (SPCK) 0-281-04095-8
Cole, P. (1999), *Philosophy of Religion* (Hodder & Stoughton) 0-340-72491-9 [Chapter 10]
Cooper, J.W. (2001), *Body, Soul and Life Everlasting* (Apollos) 0-85111-474-1
Davies, B. (1993), *An Introduction to the Philosophy of Religion* (OUP) 0-19-289235-5 [Chapter 11]
Fontana, D. (2005), *Is there an Afterlife? A Comprehensive Overview of the Evidence* (O Books) 1-9038-1690-4
Fox, M. (2002), *Religion, Spirituality and the Near-Death Experience* (Routledge) 0-415-28831-2
Hick, J.H. (1989), *Philosophy of Religion* (Prentice-Hall International) 0-13-662511-8 [Chapters 10-11]

Jordan, A., Lockyer, N., & Tate, E. (2001), *Philosophy of Religion for A Level*, 2nd ed. (Nelson Thornes) 0-7487-6760-6 [Chapter 13]

Lawson, K. (2006), *Life, Death and Life after Death* (UWIC) 978-1905617135

Lawson, K. (2006), *Bywyd, Marwolaeth a Bywyd ar ôl Marwolaeth* (UWIC) 978-1905617166

Moody, R. (2005), *The Light Beyond* (UWIC) 978-1844135802

Peterson, M. et al (1997), *Reason and Religious Belief* (OUP) 0-19-511347-0 [Chapter 10]

Richards, H.J. (2000), *Philosophy of Religion*, 2nd ed. (Heinemann) 0-435-30259-0 [Chapter 8]

Runzo, J. (2001), *Global Philosophy of Religion* (Oneworld Publications) 1-85168-235-X [Chapter 8]

Runzo, J. and Martin, N.M. (eds.) (1999), *The Meaning of Life in the World Religions* (Oneworld Publications) 1-85168-200-7

Twelftree, G.H. (2002), *Life after Death* (Monarch) 1-85424-525-2

Webber, J. (1996), *Life After Death* (Abacus) 1-898653-13-5

Religious beliefs about life, death and life after death may be found in most books on individual religions.

6   ASSESSMENT GUIDANCE

6.1   Question Paper and Question Format

All examination questions are structured into two or more parts, which are related to the assessment objectives. The aim is to make the question transparent in its requirements and accessible, allowing candidates from across the ability range to demonstrate what they know, understand and can do. Structuring allows candidates to see how marks are divided within a question and to balance their length of their answers accordingly.

The format is as follows:

AS		A2	
Structured essay questions	Part (a) - 30 AO1 Part (b) - 15 AO2	Structured essay questions	Unit 3: Part (a) - 30 AO1 Part (b) - 20 AO2 Unit 4: Part (a) - 45 AO1 Part (b) - 30 AO2

Candidates need to be made aware that all questions include an evaluative element (AO2) worth a substantial number of marks. They should be made familiar with the typical 'trigger' words and expressions that examiners use to test the two assessment objectives (see Section 3).

Questions are marked using level descriptors. For an explanation of how these are applied, see the General Instructions in the mark schemes.

6.2   'Trigger' Words

It is crucial that examination candidates interpret the specific demands of each question and produce responses that meet precisely those demands. Examiners aim to set questions that are clear, accessible and consistent with a specification's aims, assessment objectives, assessment weightings and specified content. It is not in the interest of examiners or candidates for questions to be ambiguous, wordy or unduly difficult.

Different skill requirements in questions are indicated and elicited by specific command or 'trigger' words. A variety of 'trigger' words is used in Advanced Subsidiary and Advanced Religious Studies examination papers. Some require a more complex task to be undertaken than others.

Too often, though, candidates attempt to answer a question which they think is there or for which they have prepared rather than the one which is actually set. *Describing* when *evaluating* is required or *explaining* when *considering critically* is demanded are common examples of failure to recognise the exact instruction of a question.

Knowledge of the precise meanings of 'trigger' words is essential if candidates are to achieve their optimum performance. The following is an attempt to describe what is required by the main 'trigger' words in AS/A2 Religious Studies papers.

AO1	
Analyse	Explain, compare and point out the complexity of different components of an issue, process, argument or proposition and consider to what degree they are supported by evidence, related, are logically consistent or able to be tested empirically.
Define	Write down the precise meaning of the term and all that term implies, using examples where appropriate.
Describe *Give/Write an account*	If the 'trigger' word is modified by 'briefly', identify and write a few sentences on each of the main factual elements of the required content; if the 'trigger' word is modified by 'in detail', write as much factual information as possible on the precise term, activity or concept.
Examine	Write out, with some details or examples, the essential elements of the concept, theory or reason and establish the relationship or links between them; but if the 'trigger' word is modified by 'critically' see Assess above.
Explain	Demonstrate understanding by exploring reasons, usually with the use of examples.
Identify	Write a little about each specific, salient feature.
Illustrate	Provide examples to explain a statement.
Outline / Summarise	Write a concise account of the main features, incidents or principles, omitting examples and detailed or peripheral information.
AO2	
Assess *Determine* *Evaluate*	Appraise a specific statement by weighing up two or more opinions or appraise a defined aspect through a review of its strengths and weaknesses and conclude with a reasoned personal judgement.
Consider critically/how far/to what extent/the validity *Discuss how far/to what extent*	Elucidate the pros and cons of a particular view or issue by stating and explaining the evidence, and then reach a reasoned judgement about the accuracy, validity or truth of that view or issue.

6.3   Essay Writing

All essays are structured and candidates who fail to reflect that structure in their responses inevitably penalise themselves. Recognition of the various 'trigger' words will enable candidates to realise that part (a) of each question seeks to elicit knowledge and understanding and part (b) of each question targets evaluation.

Whilst all that is normally required in part (a) is clear, accurate presentation of factual information, factual material is only credited in part (b) if it is used, applied and explained. The art of responding to part (b) questions is to make a relevant point and then use factual material to illustrate, elaborate or clarify that point. Candidates should be aware that only about half of the AO1 marks in the examination are for factual knowledge: the rest are for understanding and for quality of written communication. AO2 (evaluation) carries 25% of the marks in AS papers and 40% in A2 papers, so it is vital that candidates are well rehearsed in evaluative skills.

Part (b) questions always have an element of debate and controversy which is designed to test candidates' understanding, analytical and evaluative skills. Candidates are expected to present more than one side of an issue, offering arguments for and against and making good use of evidence, examples and reasons, and then conclude with a critical appraisal of both sides and a balanced and reasoned judgement. A critical stance which questions assumptions, opinions and evidence by demonstrating their inadequacies should be taken when answering part (b) questions. Such inadequacies include insufficiency, invalidity, unreliability and subjectivity.

There are five characteristics of effective essays:

(1)   ACCURACY of facts, and of quotations from texts and scholars and relevancy of the response as a whole to the set question;
(2)   BREVITY of introductions and conclusions, which should be pointed and pertinent, the avoidance of regurgitating detailed narratives and answers reflecting concise target bombing rather than comprehensive saturation bombing;
(3)   CLARITY in language, in structure (e.g. each paragraph stating one point which is then illustrated, elaborated or analysed) and in logical argument;
(4)   DEPTH demonstrated by pertinent examples, scholarly references and raising crucial critical issues; and
(5)   EVALUATION exemplified by informed presentation of alternative viewpoints, coherent argument, perceptive assessment and critical acumen.

The two main failings of candidates, according to examiners' reports, are lack of substance or detail, and irrelevancy. The first indicates either inadequate knowledge of the subject matter or insufficient revision, whilst the second suggests careless reading of questions or inadequate knowledge of examination technique and 'trigger' words. Furthermore, many candidates would benefit from reading the rubric, planning their answers, allocating time to each essay more equitably and/or writing more legibly. Should a candidate miscalculate timing, providing a skeleton answer in note form to the last question is likely to gain more credit than completing part (a) but writing nothing for part (b).

6.4   Synopticity

In the Curriculum 2000 specification, the synoptic assessment had to carry 20% of the A level marks (40% of A2) and was entirely assessed in a designated synoptic unit (Unit 9). For the specifications that apply from 2009 onwards there are new regulations. There is no longer a designated percentage of marks for synoptic, but all A2 units must include some synoptic testing. In order to meet this requirement it has been necessary to shift the focus of synopticity from tracing connections **between** units to tracing connections **within** units.

The best way to grasp synopticity is to view it as a seamless, holistic understanding of all that candidates have learned in their course of study. Candidates with a synoptic understanding see how one topic is related to another, and how knowledge learned in one part of the course is relevant to concepts and issues in another part. From a thorough grasp of each element they can move on to making links between topics within a unit, and to linking one module with another. Skills learned in one part of their study are transferred. Techniques used successfully to answer one question are flexibly adapted to answer another. Able candidates can often perceive connections intuitively or with a little prompting. Weak candidates may be unable to make connections because their knowledge and understanding of the separate elements is too superficial and insecure. The skills they learn in one context they fail to apply in another. Faced with a new question or an unusual and expected angle on a topic, able candidates will often reason their way through, drawing on the resources that are part of their mental furniture; weak candidates may write their learned answer to a different question or give up without making an attempt. To a large degree, therefore, synopticity is the mark of the able candidate. This is not always the case, though. A clever but lazy candidate may have a holistic understanding but a superficial knowledge of detail, whilst a conscientious rote-learner may be able to give an impression of a synoptic understanding that is not really there.

Synopticity is not tested in AS papers. However, if candidates are to do well at A2 level the foundations for synopticity need to be laid at the AS stage. It is for this reason that the preamble to each unit, including those at AS, advises that all of the topics in a unit should be studied. Candidates may use information and ideas from one topic to answer questions on another where relevant and appropriate, and this is to be encouraged from an educational point of view even if it does not reap any immediate advantage in terms of examination marks. The words 'where relevant and appropriate' are important here. If candidates stray from the demands of the question and try to introduce material from other contexts to demonstrate synopticity in an artificial way they will gain nothing by it. Real synopticity has a naturalness that is unforced.

Synopticity is tested in both Unit 3 and Unit 4. In Unit 3 it is not expected that candidates will make any links with material learned in other units, except perhaps the corresponding AS unit. They will not gain any credit for doing so unless what they write is relevant and appropriate to the question in the immediate context of that examination paper. They should be able to see the links between the four topics specified in the unit and demonstrate a holistic grasp of the unit. Unit 4 no longer requires explicit cross-referencing to other units, but the broadness of the topics lends itself to synopticity. Here it is expected that candidates will try to draw together knowledge, understanding and skills learned in the other three units and add to them the new things they learn in Unit 4.

Both assessment objectives include a synoptic dimension. In AO1 candidates should 'demonstrate knowledge and understanding of the connections between different elements of their course of study'. Elements, in this context, may be the several aspects of a topic, or the four topics that make up a unit (e.g. in Unit RS3 ETH applying Kantian ethics to the issue of euthanasia). In Unit 4 it may be widened to include connections between units (e.g. what Islam and the New Testament teach about life after death).

In AO2 candidates should 'relate elements of their course of study to their broader context and to aspects of human experience'. Elements may again be taken to refer either to the issues listed within a topic, or to the topics within a unit. The 'broader context' will be the unit itself for Unit 3; for Unit 4 it could be the A-level course of study or the wider context of religion itself. The best AO2 answers show an awareness that goes beyond the immediate issue and unit of study and reveal the candidate's appreciation of the nature and diversity of religion and its value and importance in interpreting human experience. An A-level course introduces candidates to the discipline of Religious Studies, its assumptions, ethos, methods, procedures and tools. Though these are not, for the most part, systematically studied in their own right at this level, candidates will have been initiated into the discipline

and should by the end of the course have developed some expertise. Their demonstration of their ability to tackle the complexities of a religious issue with reference to scholarship and to form a judgement based on understanding and reasoning is another key aspect of what we mean by synopticity.

For assessment purposes the synoptic element is not separated out from other features of an answer that have to be assessed. It is one element among many in each of the level descriptors for Units 3 and 4 at the upper end of the scale. Synoptic is not mentioned at the lower levels because it is unlikely to be found in low-level answers. In making decisions about marks examiners view the answer as a whole and then look for the descriptor which best fits the quality of the work. The criteria include many elements: focus, thoroughness, accuracy, diversity, use of evidence, quality of written communication, etc, as well as the synoptic aspects. None of these on its own is likely to make a huge difference to the end mark: collectively they determine the level; individually they refine the mark within the level. Even in Unit 4, synoptic is not more important than the other criteria.

How, then, can candidates best be prepared to maximise their marks for synopticity? To some degree even the weakest can be taught an overview. Teachers can help by constantly cross-referring within units and linking back all new material to what has been learned elsewhere. Revision of past units can help. The more systematic and ordered the course of study is, the more likely it is that candidates will have possible links drawn to their attention. However, step-by-step approaches in which the teacher does most of the thinking and candidates are spoon-fed lead only to modest results and can hinder the performance of able candidates. Formulaic answers may be good: they are unlikely ever to be excellent. At the top end of the range synoptic ability is independent, original, flexible, broad-ranging, maybe even quirky. Candidates need inspiration, challenge and freedom to develop ability to that degree. They will be best served in this by being required to take responsibility for their own learning and given imaginative, open-ended tasks, plenty of opportunity for discussion, and encouragement to take intellectual risks. In Unit 4, in particular, candidates will get the best results if they have experienced thorough teaching of the topic, had chance to make their own individual research with good teaching support, and have thought through and debated the issues both with their teachers and their peers.

6.5   Mark Schemes: their use and abuse

The mark schemes which WJEC publishes are written primarily to secure consistency and accuracy in the marking of examination scripts. Teachers should find them helpful for understanding how work is marked but should not regard them as model or definitive answers.

The mark scheme for each unit comprises two elements: the generic level descriptors, which apply to all units at AS and A2 respectively and which do not change from year to year, and the notes or comments which are tailored specifically to the precise wording of the questions set in a particular examination series. The generic level descriptors take precedence, and are, indeed, the essential core of the mark scheme. The notes are intended to assist markers to apply the level descriptors to the answers to a specific question. These notes are used and developed at a number of stages as follows:

- in first draft to indicate to the Reviser the Principal Examiner's purpose; the demands of the question and the details of the mark scheme may be altered in the light of the Reviser's comments;
- in second draft to inform the Question Paper Evaluation Committee, which may make further refinements to the question and mark scheme;
- at the standardising meeting, where the Principal Examiner works through samples of scripts with the Assistant Examiners and the mark scheme may be adjusted to take account of the way candidates are actually answering the questions.

After standardising the mark scheme is applied by all markers. It is not altered any further. Its purpose at this stage is to ensure that all markers are marking to the same consistent standard set by the Principal Examiner.

Subsequently the mark scheme provides a point of reference at the grade awarding meeting, in dealing with appeals and when archive scripts are consulted for purposes of continuity or research.

The focus of Principal Examiners in writing mark schemes, therefore, is upon these internal uses rather than on their helpfulness to teachers and candidates. Teachers should not regard them as comprehensive and exhaustive or suppose that answers along other lines and with different content will be penalised. Principal Examiners use mark schemes flexibly, as a guide rather than as a rule, as exemplary rather than as definitive. Some Principal Examiners write in more detail than others. This is a matter of individual style and does not indicate that there is a different expectation from one unit to another: after all, the level descriptors are constant. Some give more detail than others because of the needs of their examining team, which may be larger or less experienced than another team, or because they think that it will be helpful to teachers of their particular unit.

Many teachers now use the level descriptors as the basis for their marking of students' classwork and homework tasks, giving feedback to the students on a photocopy marked with a highlighter. This is a good way of familiarising students with the criteria by which their examination work will be judged and giving them the information that will enable them to see how they can improve their results.

The use of the notes as guidance for candidates is more problematical. In some cases teachers may find the notes so informative and helpful that they use them to guide their own teaching and share them with candidates. The danger in this is that they can then become a crutch, with teachers and candidates relying too much on past papers and mark schemes. Candidates do not do well when they learn answers off by heart and regurgitate them in the exam room regardless of the actual demands of the question before them. Questions are rarely repeated exactly, and every effort is made to try to make each examination paper unpredictable.

6.6   Understanding Level Descriptors

The new specification uses seven levels instead of the five levels used in mark schemes for Curriculum 2000. The rationale for it is as follows:

- Results for each unit will ultimately be reported as standardised (UMS) marks out of 100. If the original raw marks are on a low scale there is a risk of inaccuracy when they are multiplied up to the UMS scale. It is a good principle to get the raw marks somewhere near to 100 so that examiners, rather than computers, have control of their allocation.
- Within each level there need to be sufficient marks available to allow fine tuning to take account of the many different criteria (e.g. thoroughness, accuracy, use of examples, quality of language). If there only two marks on a level it is impossible to discriminate adequately between answers which have very real differences of quality.
- The range of marks within a level must, however, be sufficiently tight to ensure that markers have little room to drift out of line with each other.
- The level descriptors must be sufficiently distinct from each other for examiners to be able to recognise the differences reliably and consistently.
- Taking all of these factors together, and in the light of experience since 200, 5 levels would be too few, 10 would be too many, 7 looks to be about right.

The marks associated with each level may seem generous by comparison with the marks used in Curriculum 2000. The aim is to try to reduce the gap that exists between the raw marks and the UMS marks associated with Grades A and E and so to stretch the candidates' results out over a wide scale. This will help to ensure good discrimination between candidates on the middle grades, where even a couple of marks can make an enormous difference to a candidate's future.

Marking a piece of examination work is done in four stages:

1. the answer is worked through and read in detail and viewed as a whole
2. it is then matched against the level descriptors for the particular assessment objective being tested (AO1 or AO2) and assigned to the level of 'best fit'; that does not mean that the work must match every detail of the descriptor, but that, taken as a whole, the work matches the level descriptor chosen better than it matches the ones above or below it
3. the mark is chosen from the range of mark associated with that descriptor taking account of how much of the descriptor is matched whether the work is nearer to the level above or to the level below how well it matches the associated descriptor for Quality of Written Communication
4. finally, some 'salvage' allowance may be made if the candidate has divided the material between parts (a) and (b) of the answer in an unorthodox but partially creditable way.

Notice that it is never a matter of adding ticks. The judgement is made on overall quality, not on the number of points made or the length of the answer.

Marking is done positively. No marks are deducted for errors or irrelevance. On the other hand, only work that is highly relevant and accurate can access the highest levels.

Some key pointers

AO1
Answers with no matter relevant to the question get 0, regardless of their length or the accuracy of the information they contain.
Level 1 answers contain 'isolated' points, which may lack coherence or be adrift in a sea of inaccurate or irrelevant material.
Level 2 answers may have little more information than Level 1 but come without as much waffle.
Level 3 is an 'outline', lacking detail
Levels 4 and 5 get to grips with the question and show knowledge of key ideas; level 5 is better illustrated by examples
Level 6 is a high quality answer which is not quite as full, or even, or accurate, or comprehensive as we would require for Level 7
Level 7 may not be perfect, but it is as good as we can expect in the time available.

AO2
Low level answers give information rather than reasoned argument, and often contain assertions that are not supported by evidence and/or reasoning. Middle level marks go to candidates who do try to address the question set and to present an orderly argument with justifying support. It is often superficiality of understanding or the inability to see more than one point of view that lets them down. The top levels go to answers that are well-informed, well-reasoned and that show the ability to think critically about more than one point of view and form a sensible judgement.

The descriptors for A2 answers are more demanding than those for AS.

6.7   Award of Grades

When the marking is completed after the examinations in January and June a Grade Award Meeting is held. The chief and principal examiners review a selection of scripts in each of the Units and, assisted by statistical data and copies of archive scripts from previous years, determine the boundary marks for the grades in each unit. The raw marks are then converted into uniform marks on a scale weighted as follows:

	UMS Marks
Grade A	80-100
Grade B	70-79
Grade C	60-69
Grade D	50-59
Grade E	40-49
Grade U	0-39

It is these uniform marks that are carried forward to be accumulated with those from other units to determine the eventual AS or A Level award as follows:

AS	A-Level
	Grade A* 360+
	Grade A 320+
	Grade B 280+
	Grade C 240+
	Grade D 200+
Grade A 160+	Grade E 160+
Grade B 140+	Grade U <160
Grade C 120+	
Grade D 100+	
Grade E 80+	
Grade U <80	

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