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GENERAL CERTIFICATE OF EDUCATION
TYSTYSGRIF ADDYSG GYFFREDINOL

MARKING SCHEME

RELIGIOUS STUDES (NEW)
AS/Advanced

JANUARY 2009

INTRODUCTION

The marking schemes which follow were those used by WJEC for the January 2009 examination in GCE RELIGIOUS STUDIES. They were finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conferences were held shortly after the papers were taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conferences was to ensure that the marking schemes were interpreted and applied in the same way by all examiners.

It is hoped that this information will be of assistance to centres but it is recognised at the same time that, without the benefit of participation in the examiners' conferences, teachers may have different views on certain matters of detail or interpretation.

WJEC regrets that it cannot enter into any discussion or correspondence about these marking schemes.

GENERIC LEVEL DESCRIPTORS

Level	Units 1 and 2 AS AO1 Descriptor	Marks
7	A thorough answer in the time available; an accurate and relevant treatment of the topic, showing thorough knowledge and understanding. Effective use is made of well-chosen evidence and examples where appropriate. Form and style of writing are highly suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Good legibility and high level of accuracy in spelling, grammar and punctuation.	30-28
6	A fairly full answer in the time available, including key facts and ideas, presented with accuracy and relevance, along with evidence of clear understanding. Apt use is made of evidence and examples where appropriate. Form and style of writing are suitable. Material is organised clearly and coherently. Specialist vocabulary is used accurately. Clear legibility and high level of accuracy in spelling, grammar and punctuation.	27-25
5	Addresses the question; mainly accurate and largely relevant knowledge; demonstrates understanding of main ideas. Some use is made of evidence or examples where appropriate. Form and style of writing are suitable. Most of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	24-20
4	A partially adequate treatment of the topic; mainly accurate and largely relevant knowledge; basic or patchy understanding; little use made of relevant evidence and examples. Form and style of writing are suitable in some respects. Some of the material is organised clearly and coherently. Some accurate use is made of specialist vocabulary. Satisfactory legibility and accuracy in spelling, grammar and punctuation.	19-15
3	Outline answer. Knowledge limited to basics, or low level of accuracy and or/relevance. Limited understanding. Evidence and examples lacking or barely relevant. May be disorganised. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are adequate.	14-10
2	A bare outline with elements of relevant accurate information showing a glimmer of understanding, or an informed answer missing the point of the question. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate.	9-5
1	Isolated elements of approximately accurate information loosely related to the question. Little coherence and little correct use of specialist vocabulary. Legibility and accuracy in spelling, grammar and punctuation are such that meaning is unclear.	4-1
0	No accurate, relevant knowledge or understanding demonstrated.	0

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

RS1/2 CS - RELIGION AND CONTEMPORARY SOCIETY

1. (a) Concepts relating to stewardship; care for all living things; respect for creation should be referred to. Candidates may answer from any religious tradition (and more than one) to support their answer. Reference should be made to appropriate sources of authority from within the religious tradition to support the answer (e.g. In Christianity reference could be made to the Bible's command of Stewardship, etc).

AO1 30

- (b) **For:** Use of animals for food; pets; labour; etc – an acceptable part of human life

Against: Cruelty; pleasure/sport; experimentation – abuse of animals and their purpose as outlined in scriptures, etc.

AO2 15

2. (a) Reference can be made to any appropriate material that shows religious belief and practice. Examples may include specifically religious characters (e.g. Reverend Lovejoy; Ned Flanders; Apu; Krusty, etc); or practices (e.g. places of worship; rites of passage; festivals, etc) or beliefs (e.g. God; faith; scripture; traditions, etc.). Candidates must clearly relate the beliefs and practices demonstrated within the show to specific religious beliefs and practices from within accepted world religious traditions.

AO1 30

- (b) **For:** Candidates may make reference to a number of examples within the show where religion is apparently not taken seriously. (e.g. The treatment of Apu's religion by both Rev. Lovejoy and Homer; the depiction of Rev. Lovejoy and his church services as boring, causing characters to fall asleep during sermons, etc.). Candidates may also wish to argue that depicting religious beliefs and practices using satirical humour is inappropriate and undermines the integrity of people's faith, etc.

Against: Candidates may make reference to a number of examples within the show which demonstrate that religion is apparently taken seriously. (e.g. The way in which Ned's faith sustains him through a number of personal trials and tragedies; the promotion of religion as a unifying force for the community – as evidenced by the attendance of most of the cast at Rev. Lovejoy's church; etc.). Candidates may also wish to argue to the basic premise of the show is to underline, promote and reinforce several key religious ideas such as the family as a stable and valuable unit within society; the sanctity of marriage; the importance of forgiveness and reconciliation, etc.

AO2 15

3. (a) Expect exploration of the six classic indicators of secularisation (*as per specification*): Differing definitions of religion (including those based on belief in the supernatural or an adherence to a believing community and those expressed in terms of a value-system or a set of meanings to life.); participation in organised religion; religious influence in society; growth of religious pluralism; moral compromises and materialism of religious institutions; emergence of mass media.

AO1 30

- (b) Agree:
Evidence for continuing decline in attendance to places of worship of mainstream religion; growing rejection of 'organised religion' in parts of society; materialisation subsuming of religious imagery and themes during festival periods; restriction of certain religious practices – e.g. wearing religious symbols; continued rise in interest in spiritual/ esoteric religions; fascination of 'new age' movements and 'alternative' medicines – rooted in folk religion; etc.

Disagree:

Statistical evidence to support growth within some areas of organised religion/places of worship; growth of fundamentalism as a response to religious apathy/antagonism; continued growth of faith schools within the UK; promotion of religious festivals within religious communities in UK – and defence of celebration of these by multicultural groups, etc.

AO2 15

4. (a) Product of the 'collective unconscious' – concepts of individuation and archetypes; meeting human needs of psychic health and stability, of mystery and symbolism; prophetic meaning of dreams/visions; etc.

AO1 30

- (b) Convincing:
Jung's theories help demonstrate the depth and complexities of God's creations for religious believers; innate ability to generate images of the divine gives comfort to religious believers who consider this as evidence for God's creation of humankind; description of religious behaviour as evidence of 'healthy' state of mind is positive, etc.

Unconvincing:

Where is the evidence for Jung's 'collective unconscious'? Jung's failure to recognise religious experience as being external to the individual; question of God's existence ultimately unanswerable according to Jung – unacceptable ultimatum for many religious believers, Jung's methodology is questionable – i.e. in relation to archetypes; definition of individuation as a religious process maybe questioned; etc.

AO2 15

RS1/2 ETH - INTRODUCTION TO RELIGION & ETHICS (AS)

1. (a) Some religious believers may use Aquinas' Natural Law theory because they agree with him that :-
- God made the world and established within it a sense of order and purpose which reflects His will.
 - God's purpose could be seen through the application of reason. Reason is God's gift to humanity .He said '*the moral life is the life according to reason*' (Aquinas in "*Summa Theologica*"). Reason is the means by which we can identify our final cause and then choose to follow this or not.
 - It should be the goal of every human to return to God and gain eternal life.
 - God creates all that exists including eternal law which is revealed in divine law found in religious scriptures and teachings e.g. there are examples of these in the absolutist laws contained within the Torah/Bible/Quran, etc.
 - The primary precepts reflect the main purposes for humankind as outlined in religious scriptures (e.g. Genesis)
 - We sometimes fall short of God's purposes and "sin" (real/apparent goods)
 - Our motive for committing an act is important as well as the act itself (interior/exterior goods)

[30 A01]

- (b) Arguments given may include the following but credit any valid arguments:-

Agree:

- It treats people fairly by giving them a set of rules which they all should live by and promotes a sense of community.
- It promotes basic human rights such as the right to life, the right to education and the right live in an ordered society.
- It recognizes that God punishes those who do wrong so it promotes justice.
- Anyone can follow this theory if they use their ability to reason so it is fair.
- It promotes fairness as it is deduced by experience – we can see that adultery leads to a worse society for us to live in.
- It is universal and eternal : so people know that whatever century they live in , or no matter where they live, what is acceptable and what is not.

Disagree:

- It fails to consider the personal situation a person finds themselves in – what if someone had to steal to feed their starving children ?
- It does not consider the consequences of an action which could cause pain for others.
- It does not recognize that some acts e.g. sex can have more than one purpose and as a result discriminates against those who perform an act without fulfilling its purpose e.g. homosexuals.
- Not everyone has the ability to reason – so they cannot use natural law therefore it treats them unfairly.
- It is too prescriptive and leaves no room for "free choice" and therefore promotes unfairness
- It fails to move with the times and promotes old fashioned and out of date ideals – e.g. that divorce is wrong. Therefore it is unfair.

[15 A02]

2. (a) Fletcher promoted a consequentialist approach to ethics because whilst legalistic and absolutist theories do provide rules for people to live by, they are too prescriptive and don't allow for personal circumstances. They also do not allow people to make moral choices themselves or make them consider the consequences of their actions. Being a consequentialist theory Situation Ethics makes people consider the likely outcome of their actions and whether the outcome is a loving one (based on agape love). This can be seen in several of the Ten Principles of Situation Ethics, such as :-

Personalism - The desire to put people, not laws, first:

Situation ethics puts people at the heart of our concern. Does the action one takes lead to a loving outcome for the people involved regardless of any rules that are broken?

Relativism -The right response may be different from one situation to another.

Supporters of Situation Ethics avoid words like "never", "always", "perfect", and "complete" as they believe that circumstances can always throw up exceptions. They would not for example say never kill or never steal. He argued that his theory being a consequentialist theory basis its principles on the outcome of the action and not the morality of the action itself (e.g. the example he gave of the woman in a POW camp who committed adultery). It therefore gives you the freedom to make your own decisions.

"Only one thing is intrinsically good; namely, love: nothing else at all":

No actions are intrinsically right or wrong. Nothing is good in and of itself except for love. Actions are good if the consequences are loving and bad if they are not

"A loving end justifies the means"

Love is the end - never a means to something else. As long as the outcome is loving it does not matter what actions you have performed in order to achieve this. For example the Diane Pretty case, if your wife was in severe pain and was suffering from multiple sclerosis, her quality of life is very poor and so the most loving thing to do might be to end her life and commit euthanasia – the consequences would be loving.

[30A01]

- (b) Arguments given may include the following but **credit any valid arguments.**

Agree:

- It considers the consequences of the action before it happens.
- It is subjective and gives people the freedom to decide what the most loving thing is.
- It considers the situation that the person is in and does not say that any act is forbidden.
- It is based on the application of reason to emotion – "agape". It is compatible with the altruistic approach of many world religions.
- Being relativistic, it is less likely to be viewed as old fashioned and keeps apace with technological advancements.

Disagree:

- The consequences of one's actions cannot be accurately predicted.
- For religious believers it removes God as the ultimate source of authority as it allows the person to decide what is the most loving action.
- It does not give clear cut guidance about what to do.
- Ends do not always justify the means – e.g. could a person justify killing all drug dealers because it leads to a loving outcome?
- Being subjective means it is open to abuse; people might “use it” to justify bad actions by claiming they did the “most loving thing”.
- Being relativistic it means that society would never get an unchanging set of rules which might cause moral chaos.

[15 A02]

3. (a) Candidates may make reference to :-

Act Utilitarianism: Bentham, Principle of Utility (GHP) – “Greatest happiness for greatest number” (maximum pleasure, minimum pain for greatest number), Hedonic Calculus – 7 criteria to measure the “quantity of happiness”. Put happiness/pleasure of others (as consequence of action) at centre of decision making, acts are not 'good' or 'bad' in themselves but are judged according to outcomes, etc. JS Mill - “quality” of pleasure more important - Higher and Lower pleasures. Higher pleasures are intellectual pleasures and lower pleasures are physical pleasures. Rule Utilitarianism looks at the consequences of having everyone following a particular rule, calculates the overall utility of accepting or rejecting the rule, develops rules in order to agree on morally acceptable action which fulfils GHP, etc.

[30 AO1]

- (b) Arguments given may include the following but credit any valid arguments.

Agree:

- Mill believed that his utilitarian ethic had caught the very spirit of the Christian Golden Rule (to treat others as we would want them to treat us) which is also prevalent in other religions.
- Religious believers keep rules such as “do not steal” and strong rule Utilitarians would also keep this rule because it would fulfil the principle of utility.
- A Utilitarian would claim the ultimate goal is happiness; some may claim that religion is based upon making people happy.
- Utilitarianism and religious believers may agree on certain issues e.g. if one partner in a married couple commits adultery, then for the other partner's sake and for their children it may be better (less painful) for all concerned if they divorce.

Disagree:

- Religious believers would not accept the fact that under Act Utilitarianism a minority might suffer for the happiness of the majority.
- Many religious believe in moral absolutes such as “Do not kill” –rules given by God, whereas Act Utilitarians do not and look at the consequences of each act to determine whether the act is good or bad.
- Most world religions believe that people should make themselves and God happy by following God's will/teachings, etc. God is the ultimate source of authority and it is not up to individuals to decide what “happiness” should be.
- Some religious believers would say that through experiencing “pain” and suffering (which Utilitarians avoid) people become better human beings. People can also identify with the pain and suffering of others (e.g. Jesus).

[15 A02]

4. (a) Credit material given from the viewpoint of **ONE** world religion.

Christianity:

Jesus stated that it was God's intention that people should leave their mother and father to become joined with their spouse. He also stated that the couple were joined by God, that marriage was intended to create a lifelong union and that it was within this setting that the couple should become "one flesh" (Matthew 19v4-6) (have sexual intercourse). Christians marriage stresses the importance of mutuality – each spouse's body belongs to the other spouse and to them both jointly (1 Corinthians 7v4). Generally Christians believe that purpose of marriage is to create love and support for each other (including through sex), to create children and to bring them up in a stable environment. This in turn provides society with family units of mutual support.

Judaism:

Marriage begins the relationship between two extended families and is understood to mean that the husband and wife become "one" soul in the eyes of God. A man is considered to be "incomplete" if he remains unmarried, marriage is seen as part of God's plan. Marriage is intended to imitate the relationship between Adam and Eve, where each supported each other. Marriage provides the right environment for sexual activity. Although procreation is not the sole purpose, a Jewish marriage is expected to fulfill God's commandment to have children, this is recognized in the circumcision ceremony, when hope is expressed that the baby will enter the chuppah (marriage canopy).

Sikhism:

Married life is seen as a natural function of human life. Marriage, in Sikhism, is regarded as a sacred bond in attaining worldly and spiritual joy. Guru Amar Das said: "They are not husband and wife who only have physical contact; rather they are wife and husband who have one spirit in two bodies." (AG 788, SGG) The fourth Guru, Guru Ram Das, originally composed "Lavan", the wedding song, to celebrate a holy union between the human soul (atman) and God. The Guru believed that married life should also be moulded on the ideal laid down for our union with God. Sikh marriage is intended to provide each person with commitment, mutual support, a harmonious partnership, procreation, a stable environment for children and union with God.

Islam:

Muslim marriage brings rights and obligations to both parties, and can only be successful when these are mutually respected and cherished. Marriage also begins the relationship between two extended families. It is regarded as the natural status for humans, every Muslim is encouraged to marry and have a family. "*Whoever gets married has completed half of his faith; therefore let him be conscious of Allah in the other half of his faith.*" (Hadith). Marriage provides the right environment for sexual activity in order to create children, mutual support and the creation of a stable family unit.

Buddhism:

Buddhists believe that marriage like every other situation we experience has a purpose and it should help us to become better people and to reach enlightenment. The normal guidelines for good conduct such as following the Eightfold Path (e.g. right action - respecting your partner), also apply within a marriage as do the five precepts that are relevant for all Buddhists including the third precept to refrain from sexual misconduct. The Sigalovada Sutta also describes the respect that one is expected to give to one's spouse.

Hinduism:

A Hindu marriage not only involves the bonding of two souls (one man and one woman) but also two extended families. A Hindu marriage is considered to be a religious duty and a sacrament (samskara). This samskara marks the start of the second and the most important stage of life called the 'Grihstha Ashrama' which involves setting up of a new family unit. Two individuals who are considered to be compatible form a lifelong partnership at this ceremony in which the responsibilities and duties of a householder are explained. Marriage according to Hinduism is a perfect union of man and woman spiritually, mentally and physically. This unbreakable bond is created by performing rituals during the marriage ceremony. The purpose of marriage is to create children, faithfulness and mutual support. The creation of children is the most important purpose of marriage because it affects the future of society.

[30 A01]

4. (b) Arguments given may include the following but credit any valid arguments.

Agree:

- The number of people getting married has generally been decreasing (currently at its lowest level since the C19th), signifying that the status of marriage as the ultimate example of commitment is becoming less relevant for many people.
- People do not believe in making a life-long commitment to one person. The divorce rate until recently was also increasing – some would argue that there is no point in getting married if it is likely to end in divorce.
- Over 40% of children are now born out of wedlock. People believe they can offer a stable home to children without having to get married.
- If people choose to get married they may do so because they may do so because they think it is the most loving thing to do, they are pursuing their own happiness or because it has become a social or cultural norm. If they choose to marry it is not because they believe it is part of God's plan for humanity. A significant proportion of the population do not believe in God and therefore do not believe that they need to follow the teachings of the major world religions.
- People may disagree with some religious views of marriage because of the stereotypical roles given to men and women within the marriage.
- The majority of people in the UK now choose a civil marriage ceremony rather than a religious ceremony.

Disagree:

- If people adopted the view taken by many of the world religions that marriage is for life then they may be less likely to seek a divorce so easily. As a result of this the divorce rate would do down.
- A religious believer would argue that a "religious" marriage provides a more stable environment for children, where people have made a commitment not only to each other, but also before and to God.
- Almost half of first marriages that take place in the UK are "religious" marriages. This suggests that being married in front of God is still important for many people.
- Before a religious wedding a couple may well receive advice about getting married from a spiritual leader such as priest, they are as a result of this more likely to understand the seriousness of the commitment they are making.
- Religious teachings and leaders would argue that a religious marriage is part on God's plan for humanity and therefore relevant at all times and in all places.
- The rituals and words used in a religious ceremony help those getting married to gain a deeper understanding of the meaning and purpose of marriage than the one they may gain from a civil ceremony, where there are just vows and a sworn commitment to each other.

[15 A02]

RS1/2 - AN INTRODUCTION TO PHILOSOPHY OF RELIGION

1. (a) First three of Aquinas' 'Five Ways':
1. Motion/change – unmoved mover, including concept of 'efficient cause'
 2. Cause – first/uncaused cause
 3. Contingency – uncreated/non-contingent/Necessary being – reference may also be made to Copleston's development of this argument

Kalam version (First cause, concepts of infinity, personal creator); Leibniz's Principle of Sufficient Reason; etc.

Maximum of Level 5 for answer confined solely to Aquinas's Ways.

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

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

Maximum of Level 4 for one-sided argument.

2. (a) Aquinas' Fifth way 'From the governance of the world'; Paley's Watch analogy; Observation of natural phenomena – structure of human eye (Paley), detail of a thumbprint (Newton), etc. Anthropic principle (cosmos developed for intelligent life) and Aesthetic argument (appreciation of beauty not necessary for survival, therefore natural selection not only process governing behaviour/survival), etc. **AO1 30**

- (b) Ineffective: Paley's unsound analogy as humanity and nature (organic) dissimilar to machine (mechanical); design defects in natural world (eg natural disasters, food chain), existence of evil vs. design (eg random purposeless suffering); alternative explanation of evolutionary natural selection; design only apparent – order and result not evidence of intention; creative source not necessarily God of Classical Theism – could be team of gods, apprentice god (Hume), etc.

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

Maximum of Level 4 for one-sided argument.

AO2 15

3. (a) **Nature of Evil:** Natural/Moral. Expect examples to be given, ie *Natural*: Evil which occurs outside of the direct control of humans, eg earthquakes, tsunami, flooding, volcanic eruption, etc. *Moral*: Evil which is a direct result of human action: eg murder, theft, rape, child abuse, etc. Credit may also be given to candidates who make reference to the concept of metaphysical evil (as outlined by Aristotle/Aquinas).
Reference must also be made to why the *problem of evil* is a challenge to the belief in God– as per The Inconsistent Triad, ie inconsistency of omnibenevolence, omnipotence and existence of evil and how removing any of these criteria can offer a solution to the Problem of Evil but in doing so creates further problems, eg denies *either* the concept of the God of classical theism or the existence of evil – neither of which is a satisfactory explanation. Max Level 4 for candidates who only make reference to one part of the question. **AO1 30**
- (b) **Successful** Provides purpose for suffering; compatible with scientific view of evolution; involves genuine human responsibility respecting human free will; promotes human growth/development in achieving moral virtue; maintains belief in life after death; in accord with Buddhist attitude of acceptance of suffering, etc.
- Unsuccessful** God partly responsible for evil; questions omnibenevolence of God when purpose of life is to grow through suffering; incompatible with biblical accounts of Creation, Fall and Atonement; idea of suffering leading to moral/spiritual development not universal experience but often leads to more evil/suffering (soul-breaking rather than soul-making); excessive extent of evil/suffering not accounted for, fails to justify suffering of ‘innocent’; animal suffering unresolved; fails to explain uneven distribution of suffering; if all go to heaven, no incentive to do good rather than evil, etc. **AO2 15**
4. (a) Expect suitable reference to be made to a religious mystic and their main works/teachings. Examples may include, as per *specification*,: St Teresa of Avila; Meister Eckhart, Isaac Luria, Rumi or Shankara. Candidates are permitted to make reference to a mystic outside of this list. **AO1 30**
- (b) No value:
Live in world based on reason/logic/scientific enquiry; mysticism is sometimes seen as ‘navel gazing’ with no clear end or purpose; mystics tend to live apart from society – therefore of no real value to those within it; Lack of empirical evidence; confusion over interpreting mystical experience; possibility of deception from some; alternative explanations from psychology, etc.
- Value:
Increases individual and, sometimes, corporate spiritual understanding; reveals truths undiscoverable through other means; challenges superficial material understanding of world; provides comfort to many; deepens faith; inspirational lifestyle; promotes understanding of peace and unity, etc.
Maximum Level 4 for one-sided answer **AO2 15**

RS1/2 BS - INTRODUCTION TO BIBLICAL STUDIES

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

1. (a) *Matthew*: an un-named angel appears to Joseph on three occasions; an angel appears to the Wise Men; God warns the Wise Men in a dream; the star. *Luke*: angel Gabriel appears to Mary; unborn John the Baptist recognises the unborn Messiah; angels appear to shepherds; Simeon and Anna miraculously recognise who Jesus is. *Both gospels* claim that Jesus was conceived by the power of the Holy Spirit and born of a virgin. [30 AO1]
- (b) *For*: They go against reason; they reflect Eastern and Greek myths; they reflect ancient Jewish hopes; Matthew's Virgin Birth claim is based on a dubious Greek translation; some scholars have called for demythologisation.
Against: The Incarnation is not something reason can explain; early Christian writers were not likely to be influenced by pagan myths; Luke insists on the historical accuracy of his gospel; if Jesus is divine, it is natural to believe that he entered the world in a supernatural way. [15 AO2]
2. (a) To gain attention – people were more likely to listen to a story than a sermon; parables made the teaching alive – people were familiar with natural things, but not with spiritual things; to awaken people's minds; to show the relationship between the natural and the spiritual world; to reflect who Jesus himself was (fully divine, fully human); to conceal the meaning from those who were apathetic or hostile to him. [30 AO1]
- (b) *For*: They were written by the Church to suit its own purpose; Jesus' original parables were short, cryptic sayings, and it is doubtful whether he explained any of them; their explanations reflect the kerygma of the early Church.
Against: The early Church would not have invented parables and explanations as there would have been eyewitnesses who knew that they were fabrications; if it did, then what else did it fabricate? Would it believe its own fabrications? If the teaching is not that of Jesus, what authority does it have? [15 AO2]
3. (a) Responses should focus on one specific miracle and examine its key features, which might include: a cry for help, sometimes on behalf of another; touch, command (or both); a miracle may be performed from a distance; the amazement of the onlookers; miracles are performed to bring glory not to Jesus but to God; some show God's pity for suffering humanity; some show Jesus' authority over nature. [30 AO1]
- (b) *For*: This is true in several instances. Jesus did not perform many miracles in Nazareth, his home town, because its people did not believe in him; in Matthew two blind men are healed only when they assert that they believe in Jesus, etc.
Against: The faith does not have to be that of the recipient; cf. the centurion's servant, Lazarus; some miracles do not require faith at all – their function is the overthrow of Satan. [15 AO2]

4. (a) Responses should focus not on the text but on its Pauline interpretation in I Corinthians 15. Key elements of the answer include: Paul's belief, based on his own personal experience, that the resurrection of Jesus was an objective event; because Jesus has been resurrected, those 'who belong to Jesus' will be resurrected as well, but there is a specific order – Christ is the first fruits; if Jesus was not resurrected, nobody will be resurrected and Christian preaching is a fraud; Jesus as the Second Adam; the resurrection body (analogy of seed and plant). [30 AO1]

(b) *For:*

- (i) He gives no indication of how this change will be effected;
- (ii) he does not say if it will happen to each individual at death, or collectively at the end of time;
- (iii) he gives no clear teaching on whether it happens to all, or only to believers.

Against: He is clear that

- (i) there will be a resurrection not only of the soul (cf. Philo) but also of the body;
- (ii) that those who are resurrected will be in the image of Christ;
- (iii) that the resurrection body will operate not according to the laws of the flesh but according to the laws of the spirit. [15 AO2]

RS1-2 CHR - INTRODUCTION TO CHRISTIANITY (AS)

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

1. (a) The relationship presupposes God's righteousness, human sinfulness. Humans, by their disobedience damaged their relationship with God (the Fall, Adam and Eve). In the fullness of time, God becomes human in the fully human and fully divine Person of Jesus Christ (the Incarnation). By his death and resurrection Jesus redeems humanity and reconciles it with God (the Atonement), and restores the promise of eternal life. After his ascension he sends his Holy Spirit to encourage those who believe in him. [30 AO1]
- (b) *For:* It asserts that humanity is essentially sinful, unable to redeem itself and subject to God's wrath and vengeance; this may lead to feelings of guilt and despair.
Against: The gospel (good news) of Jesus is that humankind has been reconciled with God; this is all God's doing, for God is love, and it was his will that this reconciliation should take place, even though it cost him dearly. [15 AO2]
2. (a) The Roman Catholic Church taught the doctrine of transubstantiation, i.e. that the bread and wine of the eucharist become the body and blood of Christ. A priest was necessary to bring this change into effect. The eucharist as a sacrifice. Luther taught the doctrine of consubstantiation, i.e. that the bread and wine remained the same in essence, albeit that they still contained Christ's presence. This meant that no sacrifice was being made, and a lowering of the priestly status. The Catholic Church also distributed only the bread. Luther insisted on communion in both kinds. [30 AO1]
- (b) *For:* It challenged a view of the eucharist that had prevailed for centuries; it became the accepted view in some circles, and opened the door to yet more radical understandings, e.g. Zwingli (memorialism) and Calvin (virtualism).
Against: It changed nothing within the Roman Catholic Church itself, which to this day still teaches transubstantiation; it split the Church wide open, dented priestly authority, and gave rise to further disagreement. [15 AO2]
3. (a) Trends include: influences from the *Liturgical Movement*: an attempt to renew worship to bring reconciliation between the various traditions, Orthodox, Catholic and Protestant; to make liturgy more attuned to early Christian traditions and more relevant to modern Christian life; *Iona*: founded in 1938; an ecumenical Christian community whose members share a common rule including daily prayer and Bible reading, mutual accountability for use of time and money, regular meetings, action on justice, peace and creation; *Spring Harvest*: an inter-denominational evangelical organisation, providing a range of events, courses and resources, its main event being held at Butlins resorts over Easter, with modern music, workshops and Bible study groups. [30 AO1]
- (b) *For:* There is an element of entertainment, e.g. liturgical dancing, house parties, pilgrimages, holidays, modern music, and an emphasis on active worship.
Against: the underlying purpose is serious. The Liturgical Movement is based on scholarly research. Iona has a strict common rule. Spring Harvest emphasises the importance of Bible study. [15 AO2]

4. (a) The most poignant day in the church year because it commemorates the trial and crucifixion of Jesus. A day of fasting and penance. *Orthodox*: a tapestry showing Jesus' burial is carried in procession around the church and left on the altar until Ascension Thursday. *Catholic*: celebration of solemn eucharist; the church is decorated in black and purple; veneration of crucifix. *Anglican*: Good Friday devotions may include the liturgy of the passion, three hour meditation on the cross, appropriate hymns and readings. The aim is to commemorate the death and burial of Jesus, and to recreate those events. [30 AO1]
- (b) *For*: Good Friday commemorates the death of the founder of Christianity, and, as such, is not a celebration; the atmosphere is sombre; the hymns and readings reflect a world where God is absent. *Against*: Christians believe that the death of Christ was:
- (i) a sacrifice on behalf of humankind,
 - (ii) an atonement for its sins,
 - (iii) a redemption, i.e. buying humanity back from the bonds of sin and death,
 - (iv) a reconciliation between humankind and God. It was not, however, the end. It was followed by the resurrection, joyously celebrated on Easter Day [15 AO2]

RS1/2 ER - INTRODUCTION TO EASTERN RELIGIONS

SECTION A : Introduction to Buddhism

1. (a) Expect candidates to refer to :
vedic religion;
period of different religious teachings competing with each other;
some established teachings;
the soul as being eternal;
reincarnation;
class and caste system;
duty;
renunciation. **30 AO1**
- (b) Expect candidates to give more than one point of view which could include :
He merely adapted some beliefs;
Teaching of the Buddha includes key beliefs of Brahminism – karma and rebecoming;
existence of gods; yogic practices; value of spiritual insight.
He had new ideas which were different from religion of his age on self; caste; equality;
racial purity; sacrifices; extreme austerities etc.
Max L5 for answer that only deals with one element. **15 AO2**
2. (a) Expect candidates to identify and outline teaching on dukkha, anicca and anatta.
Dukkha – expect candidates to focus on the difficulty with translation; means more than suffering; first of four noble truths; diagnosis of human condition.
Anicca – impermanence; everything in constant state of flux; cause and effect; nothing lasts forever.
Anatta – nothing about the self which is fixed or permanent. Cannot be identified with any of the skandhas; candidates may use illustration of the chariot.
Max L4 for explanation of one element.
Max L5 for an exceptionally good answer in two elements **30 AO1**
- (b) Candidates should give more than one point of view which could include :

Depressing to contemplate the darker side of human life and wrong to do so to the exclusion of the lighter side; youth, health and life are as much part of life as sickness, old age and death.
Misconception that Buddhism is depressing derives from the problematic translation of the term dukkha as suffering; Buddhism is realistic in its diagnosis of the human condition; Buddhism is highly positive because it teaches a way out of suffering. **15 AO2**

3. (a) Expect candidates to identify and explain the Four Noble Truths. Many candidates will explain them in terms of a doctor's diagnosis of the human condition – what's wrong with life, why it is wrong, the good news that something can be done and the prescription.

Expect candidates to exemplify each truth:

- (i) All life is suffering
- (ii) Suffering is caused by tanha (craving)
- (iii) It is possible to overcome tanha
- (iv) The way to overcome tanha is through following the Noble Eightfold Path.

30AO1

- (b) Candidates should consider more than one point of view which could include :
It is a teaching that deals with life as a whole – a diagnosis of what is wrong with life and what needs to be done.
The Noble Eightfold path is a path to enlightenment – what else do Buddhists need?
The Four Noble Truths give Buddhists hope and inspiration in dealing with life.
The Noble Eightfold Path is a guide on how to live in the world – nothing else is needed.
There are many important teachings and practices in Buddhism which are needed to support the Four Noble Truths :
The three marks of existence
The three jewels
Teaching on karma and rebirth
Meditation
Puja.

15 AO2

4. (a) Expect candidates to refer to the centrality of meditation in most forms of Buddhism; reference could be made to different attitudes to meditation within different Buddhist traditions; meditation as a way to see the true nature of all things; different types of meditation – samatha – meditation for peace of mind; vipassana – deep meditation – both from Theravada tradition; zazen – sitting meditation from zen Buddhism – a form of Mahayana Buddhism.
Expect candidates to look at the main features of the different types of meditation.

30 AO1

- (b) Expect candidates to give more than one point of view which could include :
meditation isn't just a way of calming the mind and rather than avoiding reality it is a way of exploring reality;
it faces up to the reality of dukkha, anicca and anatta and is therefore a tool for enlightenment;
it allows people to find the answers to life's problems;
people meditate to escape life's problems;
meditation is a way of escaping facing up to life's responsibilities;
meditation gives relief from the symptoms of stress but not from the cause.

15 AO2

SECTION B : Introduction to Hinduism

1. (a) Expect candidates to refer to :
the belief that Shiva is the supreme God of the Trimurti;
Shiva worshipped in two forms – as a linga and in human form;
Shiva's consort Parvati and his sons Ganapathi and Murugan also worshipped;
Many temples dedicated to Shiva but worship can take place in the home;
Natural linga shaped stones, flowers and food used during worship;
Much emphasis placed on the parts of the Vedas which praise Shiva;
Use of sacred ash in worship as well as sacred syllable 'Om';
Holiest of shrines is Nataraja temple in Tamilnadu;
- 30AO1**
- (b) Candidates should give more than one point of view which could include :
Followers of Vishnu and Shiva are known by the name of their respective gods;
They are dedicated to their one god;
They have specific rituals and practices;
They have their own temples;
Many do not recognise any other gods.
In the past tension between them
- All followers of Vishnu and Shiva are Hindus;
Hindus believe in one supreme god – Brahman;
Shiva and Vishnu are manifestations of Brahman;
Shaivism and Vaishnavism are different paths to brahman;
Brahman is worshipped through Vishnu and Shiva.
- 15 AO2**
2. (a) Expect candidates to refer to karma as the principle of cause and effect and operates on a moral basis; situation in this life fruit of karma in past life; karma accumulated through reincarnated lives; explains the problem of evil; concept of immortal soul or atman which according to Hinduism is the spark of life in every sentient being; This atman is trapped in the cycle of birth, death and rebirth (samsara) driven by karma until it attains moksha or liberation; soul transmigrates between lives and may be reborn countless times into various physical (or other) existences, depending upon its karma.
- 30 AO1**
- (b) Expect candidates to give more than one point of view which could include :
All Hindus hope for a better reincarnation - this depends on good karma which is gained from good works, fulfilling dharma etc making a Hindu careful of his behaviour;
Some acts produce negative karma and have to be avoided;
Ultimate aim is to gain moksha – again good karma is the key;
Hindus accept that their status in life is a consequence of past lives and therefore try to behave in the best possible way to ensure a better reincarnation;
Many Hindus act without regarding the consequences;
If this was true there would be no crime in Hindu society;
- 15 AO2**

3. (a) Expect candidates to refer to the portrayal of Rama and Sita in the Ramayana; relationship between the two expressive of the relationship between God and the devotee; main characteristics are love, loyalty and devotion and attention to duty within the relationship; Sita is seen as ideal woman and wife; an avatar of Lakshmi.; Rama is the perfect avatar of Vishnu and a popular symbol of chivalry and virtue, embodiment of truth and morality – ideal son, ideal husband and ideal king.

30 AO1

- (b) Expect candidates to give more than one point of view :
Goddesses are often portrayed as passive consorts of the male gods;
Importance of Hindu Trimurti which is all male;
Role of goddesses subservient to male gods eg Sita, Lakshmi also portrayed as perfect Hindu wife showing obedience to her husband, Vishnu. However she is also the embodiment of beauty, grace and charisma.
many goddesses worshipped in their own right because of their qualities and power;
Kali is a powerful goddess who destroys evil spirits and is often shown standing on the body of her partner Shiva;
Kali's symbolism shows her creative and destructive powers.
Reference could be made to Durga who saved the male gods from Mahisha;
Reference could be made to the shakti energy associated with the female aspect of every male god – lively energy;

15 AO2

4. (a) Expect candidates to refer to some of the following reasons and to exemplify them with reference to Hindu festivals.
festivals are a way of :
remembering important events within the tradition eg Diwali;
creating a special atmosphere where people can forget their problems and concentrate on spiritual matters;
raising people's spirits;
strengthening and confirming a person's faith;
reminding people of their duties and aims in life;
bringing the community together and giving a sense of identity through celebration.

30 AO1

- (b) Candidates should give more than one point of view which could include :
Festivals can be more social occasions than religious ones – an excuse to eat and drink, sometimes to excess;
Festivals do not show any commitment to a religion;
Strong religious beliefs are not necessary to take part in festivals – people like to sing, dance and act but the words and actions are not important;
They are times when people are caught up in the community spirit and simply follow their neighbours;
Celebrating festivals can be a way of affirming religious beliefs; of showing belonging to a religious community; of expressing one's religious identity.
Preparing for religious festivals takes a lot of time and effort;
Festivals can be very moving religious experiences.

15 AO2

SECTION C : Introduction to Sikhism

1. (a) Expect candidates to refer to Guru Nanak as the human source of the teachings of Sikhism;
His teaching on the nature of God – the Mul Mantra – God as One, immanent and all-pervading, Word, sovereign;
His teaching on human nature and spiritual liberation;
His rejection of the caste system and teaching on equality – male-female and the unity of humanity;
Guru Gobind Singh's teaching on strength, unity and loyalty;
His code of discipline;
Teaching on the use of military force;
His teaching on restoring true religion and spreading the faith.

30 AO1

- (b) Expect candidates to support Gobind Singh by referring to the fact that he founded the khalsa and all it represents within the Sikh community; responsible for five Ks and outward appearance of the Sikh; he also conferred guruship on the Guru Granth Sahib. Reference to his contribution through these things to Sikh identity.
Expect candidates to support Guru Nanak by referring to the fact that he is the founder of Sikhism; Sikh doctrine is essentially that taught by Nanak; started congregational worship and the langar.
Candidates may argue that their contributions are different but just as important.

15 AO2

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

30 AO1

- (b) Expect candidates to give more than one point of view which could include :
Treated as a 'living' book and carried with reverence to and from the Gurdwara;
Sikhs prostrate themselves before Guru Granth Sahib;
a great many Sikh rituals and practices affirm 'divine' role of book;
it is not God but an expression of the word of God;
it is shown respect, as a human leader, but not worshipped.
only God is worshipped.

15 AO1

3. (a) Expect candidates to refer to gurdwara as the home or abode of the Guru and that wherever the Guru Granth Sahib is installed there is a gurdwara; some candidates may refer to historical development of the gurdwara from the dharmshala; setting for worship; school; rest centre for travellers; the langar within the gurdwara; sometimes used as a clinic.

30 AO1

- (b) Expect candidates to give more than one point of view which could include : that sewa is service and often takes the form of physical work, helping the community, gurdwara or langar, mental work, trying to understand the teachings of the Gurus and helping others to do the same, or by giving money to charity. The practice of sewa also affirms and expresses the Sikh belief in the equality of all human beings. Guru Granth also says there can be no worship without the practice of good deeds. However there are many other practices in Sikhism which are just as important – worship, the langar, wearing of the 5ks etc.

15 AO2

4. (a) Expect candidates to refer to :
Gurpurb being the anniversaries of Gurus' birthdays and occasionally deaths;
anniversary of the first installation of the Adi Granth;
Sikhs celebrate them in the same way wherever they live and therefore binds them together;
They are ways of celebrating the main events in Sikh history and therefore what it means to be a Sikh;
They express shared values and commitments.

30 AO1

- (b) Expect candidates to give more than one point of view which could include :
Society is very different now and what happened in the past can be irrelevant;
Focusing on the past instead of moving forward can be negative;
Sikhs need to face the challenges of today;
Sikhism has much more to offer in the modern world than historical events.
What happens in the past shapes the present and future;
Affirm Sikh identity within the community;
Affirm values and principles;

15 AO2

RS1/2 WR - WESTERN RELIGIONS

SECTION A: Introduction to Islam

1. (a) Candidates should demonstrate knowledge and understanding of the importance of the Qur'an and the Sunna as the basis of shari'a law.

Qur'an

Qur'an as the word of Allah – source book of Islamic values and principles.
The revealed book for the guidance of mankind/status not doubted.
Respected by all Muslims as the basis of shari'a law.
Basic rules of shari'a found in the Qur'an – do not associate anything with Allah, do not take life, show kindness to parents etc.
Basis of shari'a is wisdom and welfare of people.
However, it does not provide an exhaustive body of laws.

Sunna

What Muhammad said, did and actions that he allowed.
The Sunna is known from a study of hadith.
Vitaly important for understanding shari'a law.
Example of Muhammad as a role model.
Muhammad passing on the will of Allah.
Muhammad puts the Qur'an into action – he interprets the Qur'an.
Some Muslims see the hadith as only secondary to the Qur'an.

Max.L5 for answer that deals only with the Qur'an or only with the Sunna

(30 AO1)

- (b) Candidates should debate the concept of Tawhid.

Basic Muslim belief – oneness – no gender.
Unity, absolute – one alone – no partners or families.
Allah by very definition is supreme.
Nothing can rival Allah as a source of power or love.
There is nothing remotely like Allah – beyond human knowledge and reasoning.
Allah knows everything, sees everything and can do anything.
This concept is beyond human comprehension.
Allah has no beginning or end.
If Allah is likened to anything this is shirk.
Allah is beyond the world of matter.
Surah 112, 6v103.

On the other hand

Tawhid does not mean that Allah does not know or care about humans.
Allah is supreme compassion – knows human frailties.
All things happen for a reason – Allah requires trust and courage.
Allah's mercy is greater than humans have a right to expect.
Humans must surrender to the will of Allah made known through prophets – faith.
All humans are answerable to Allah – no other power has any right over Muslims.
Surah 2v186, 50v16.

(15 AO2)

2. (a) Candidates should demonstrate knowledge and understanding of the importance of the Night of Power and the hijrah.

Night of Power

27th day of Ramadan 610C.E.

First revelations to Muhammad on Mt. Hira.

Muhammad begins his prophecy – repeating messages sent to him, initially to close friends – then to public.

Starting point of Islam – first convert Khadijah (his wife).

Seal of the prophets – no more prophets.

Nearest of all humans to Allah.

This night is better than “one thousand months”.

Accusations about Muhammad’s mental health.

Muhammad taught Islam – “submission to the will of Allah – followers were called Muslims.

Clashes with those who worshipped idols etc.

He taught followers how to pray, to believe in one god and about a day of Judgement.

Hijrah

Muhammad’s journey from Makkah to Madinah.

Start of Muslim calendar A.H. 622.

Establishment of a Muslim state in Madinah (the town of the prophet).

Rights and duties of Muslims.

First mosque – regular prayer times – fasting – money for poor.

Conflict with non-believers.

Muhammad as ruler of a city state.

Max.L5 for answer that only deals with Night of Power or only with Hijrah. **(30 AO1)**

- (b) Candidates should debate the authorship of the Qur’an.

Some scholars see the Qur’an as a product of Muhammad’s mind.

Contradictions in some of the writings.

Difficulties associated with biography of Muhammad.

Qur’an as the thoughts of Muhammad as his mind went through a religious revelation over a period of time.

Written by Muhammad as solutions to problems of his time.

Satanic verses rejected – Muhammad’s vision of a monotheistic community.

On the other hand

Allah’s authorship of the Qur’an and its integrity as part of Muhammad’s prophecy is almost universally accepted by all Muslims.

Was Muhammad illiterate?

Qur’an as the word of Allah revealed through Gabriel to Muhammad.

Oral tradition – then written down.

Last scripture given to the final prophet.

Writings finally collected together when Uthman was Caliph twenty years after Muhammad’s death.

Muhammad as transmitter – Zaid as the author.

Some material post dates Muhammad by many years – created to meet sectarian ends.

(15 AO2)

3. (a) Candidates should demonstrate knowledge of the role of the mosque in Islam.
- Important as first and foremost it is the place where Muslims meet for prayer – constant reminder of Allah in the community.
 Mosque functions as the basis of Muslim social life – for parties, lectures, games room, fund raising activities.
 Important function as a school – madrassah – learn Arabic, study the Qur’an etc.
 For rites of passage ceremonies such as birth, marriage and death rituals – ummah idea.
 Importance as a law court – for matters of Islamic law.
 Some mosques have collections of books and serve as a library. **(30 AO1)**
- (b) Candidates should debate the importance of attendance at the mosque.
- Centrality of the mosque to worship – call to prayer etc.
 Importance of corporate worship in the mosque.
 Role and practice of women.
 Importance of mosque during festivals.
 Importance of worship during Ramadan.
 Gives a Muslim religious identity.
 Importance of the Imam and the Friday sermon.
On the other hand
 “Wherever the hour of prayer overtakes you, you shall perform it. That place is a mosque”. (Hadith)
 Place of prostration can be any clean place.
 Importance of private worship and du’a prayers.
 Many Muslims in the world do not have access to a mosque.
 Importance of basic beliefs.
 Spiritual v physical v practical.
 Importance of submission – doing the will of Allah wherever possible.
 Difference of expectation re men and women. **(15 AO2)**
4. (a) Candidates should demonstrate knowledge and understanding of the structure and practice of Muslim family life.
- Marriage is incumbent on every Muslim – it is central to Islam.
 Arranged marriage – joining not only of individuals but of families.
 Family life is central to Islam.
 Different roles within the family.
 Men support, protect and deal with the ‘outside’ world.
 Women’s main role is that of wife and mother, managing the household, raising children and supervising their religious and moral education.
 Extended family to include uncles, aunts, cousins etc.
 Attitude towards children and rules of conduct towards parents.
 Attitudes towards the elderly.
 Importance and practice of families during rites of passage events.
 Importance and practice of families during festivals.
- Max.L5** for answer that only deals with structure or only with the practice. **(30 AO1)**
- (b) Candidates should debate the centrality of the family unit in Islam today.
- A base for physical and emotional stability – basis of society.
 A place for love, peace and security.
 Bonding of individuals through shared home life and beliefs.
 Strength of blood ties.
 Importance of the Ummah as the great family of Islam.
On the other hand
 Family units can break – fragility of human ties and character.
 Pressure from secular life.
 Strength from religious leaders and beliefs.
 Role of the mosque.
 Use of the Qur’an.
 Impact of jihad. **(15 AO2)**

SECTION B: Introduction to Judaism

1. (a) Candidates should demonstrate knowledge and understanding of the importance of Moses as the founder of Judaism.

Originated as a slave – understood ‘slave’ way of life.
Brought up in Egyptian court – gained knowledge he used later in life when dealing with Pharaoh.
Eventually lived in the desert – survival skills later in life.
Chosen by God to lead Jewish people – burning bush – return to lead Jews from Egypt.
Moses as a great leader of people – developed their faith in one God.
Moses as a teacher – Mt. Sinai – people of the covenant.
Giving of Torah to Moses – basic rules of Judaism – rules and laws still in use to day. “Judaism without Torah is no Judaism”.
Moses as a man – great leader of Judaism.
Most Jews regard Moses as “our teacher Moses”.
“There has not risen a prophet since in Israel like Moses whom the Lord knew face to face ...” Deut. 34 v 10. **(30 AO1)**

- (b) Candidates should debate the role of the covenant as privilege or burden in Judaism.

Responsibility of the covenant relationship.
Setting examples – loving others – obedience – holiness – righteousness etc.
Burden of observance of mitzvot.
On the other hand
Strength of the covenant drives Judaism forward.
Privilege of selection.
God’s care and concern throughout history.
Promise for the future – Messiah – freedom – land (state of Israel).
Traditions, festivals.
Strength of fulfilling the law. **(15 AO2)**

2. (a) Candidates should demonstrate knowledge and understanding of the observance of mitzvot in Judaism.

Mitzvot – laws relating to Jewish life based on Torah and Talmud.
Complex rules developed over many years.
Purpose of mitzvot is to discipline the people towards the holiness of a covenant people.
Mitzvot set Judaism apart – developing a particular attitude to life.
Jews demonstrate their belief in God and acceptance of his demands – a form of worship.
613 Mitzvot cover every area of life.
Each mitzvah has something to teach.
Character building and self discipline.
To achieve highest levels, candidates must give examples. **(30 AO1)**

- (b) Candidates should debate the importance of kashrut.

All Jewish people do not keep kosher – many levels of observance.
Restrictive and outdated.
Reform view of kashrut – for health reasons.
Some keep kosher in the home but not outside – conflict!
Are food laws really important – are Jews what they eat?
Laws interpreted to suit contemporary life styles.
On the other hand
Some Jews observe rules to minute detail.
Rules laid down by God for his people.
Right belief and practice based on the traditions of the Torah and Talmud.
An example to other nations.
No place for compromise. **(15 AO2)**

3. (a) Candidates should demonstrate knowledge and understanding of the beliefs and practices related to Pesach.

Pesach commemorates and celebrates the historical exodus from Egypt.
Transformation of 'rag tag' band of slaves into a nation.
From a folk tribe, the exodus created the Jewish People.
Pesach as a celebration of freedom.
Beginning of a new nation.
Significance and symbolism of seder meal.
Importance of preparations and food and wine.
Unleavened bread (dependence on God) v Hametz (self reliance and pride).
Symbolic foods.
The Haggadah.
Poignant and memorable occasion.

Max.L5 for answer that deals only with beliefs or only with practice.

(30 AO1)

- (b) Candidates should debate whether past events are at the heart of Judaism today.

Importance of history and tradition in religion.
Importance of the history of the Jewish people.
The past as a basis for today.
Reliving of history through the festivals.
Uniting of all Jewish people.
Sense of community.
Relevance of home and synagogue.
On the other hand
Living communities today – importance of the here and now.
Too much time spent dwelling on events of the past.
Impact of reform Judaism.
Rites and ceremonies v moral life.
Importance of the family today.
Role of synagogue.
Role of home/family life.

(15 AO2)

4. (a) Candidates should demonstrate knowledge and understanding of the importance of marriage in Judaism.

Practice

Marriages often arranged by families.
Religious occasion.
Simple ceremony – dowry – witnesses – use of canopy (chuppah).
Reading and signing of the document (ketubah).
Social contract with rights and obligations to protect the bride.
Presentation by the groom to the bride of an item of value while reciting the marriage declaration.
Circling of groom.
Recitation of blessing over cup of wine.
Contract given to bride.
Breaking of glass.
Bonding for life – joining of families.

Importance

Judaism built on the institution of marriage – mitzvot.
Jews expected to marry (Gen.2v18).
Importance of procreation.
Importance of being a mother.
Emotional, spiritual, physical fulfilment.
Joining of families.
The importance of “arranging”.
‘Marrying out’.

Max.L5 for answer that deals only with practice or only with importance. **(30 AO1)**

- (b) Candidates should debate the importance of the mother in Judaism.

Important role of Jewish mother in Jewish family.
Influence of mother v other agencies.
Faith v practice v example.
Difference between Orthodox and Reform.
Role of mother as a teacher.
Women as rabbis.

On the other hand

Dilemma exists that often women have no say in the religious life of the community – role of the father.
Judaism is male dominated – shaped by rabbinical decisions.
Centrality of the Torah.
Centrality of tradition.

(15 AO2)



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