



MS4  
£4.00

## **GCE MARKING SCHEME**

**RELIGIOUS STUDIES (NEW)  
AS/Advanced**

**SUMMER 2009**

## **INTRODUCTION**

The marking schemes which follow were those used by WJEC for the Summer 2009 examination in GCE RELIGIOUS STUDIES (NEW). 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.

	<b>PAGE</b>
RS1/2: Religion and Contemporary Society	3
RS1/2: Introduction to Religion and Ethics	5
RS1/2: An Introduction to Philosophy of Religion	11
RS1/2: An Introduction to Biblical Studies	14
RS1/2: Introduction to Christianity	18
RS1/2: Introduction to Eastern Religions	20
RS1/2: Western Religions	30

## GENERIC LEVEL DESCRIPTORS

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

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

## RS1/2: RELIGION AND CONTEMPORARY SOCIETY

1. (a) **For**  
Gives people choice and autonomy; no moral difference between withdrawing treatment (which is legal) and delivering a lethal injection; opportunity to legalise and regulate what already occurs at times (e.g. excessive morphine use) illogical for suicide to be legal but not assisted suicide; already legal in some parts of the world (e.g. Netherlands, Switzerland, Belgium and Oregon (USA)) permits people to die with dignity, etc.  
**Against**  
Difficulty of vulnerable making definitive decisions whilst suffering (not of 'sound mind') slippery slope argument regarding conditions under which it is acceptable; puts unfair pressure on medical practitioners; goes against Hippocratic oath of 'preserving life', recovery is possible, in some situations regarded as 'hopeless cases'; potential abuse of system, etc. **AO1 [30]**
- (b) **Always Oppose**  
Life is a sacred gift from God; euthanasia is a form of killing prohibited by sacred writings; suffering as an opportunity for spiritual/moral growth; religious principle of care for others better expressed by proficient palliative or hospice care than by hastening death; contrary to First Precept/ahimsa; prevents full passage of karma, etc.  
**Not Oppose**  
Demonstrates God-like quality of compassion; God-given reasoning faculties infer quality of life more important than length of life; God-given free will is being hindered if people have no right to choose euthanasia, etc.  
Candidates may answer from one religion or more than one. Level 7 may be reached using either option. **AO2 [15]**
2. (a) Reference can be made to any appropriate material that is derived from religious specific broadcasting. Answers may allude to a specific programme or series of programmes. On the other hand, candidates may make reference to specific religious broadcasting channels, or even a combination of the two. (A consideration of breadth vs depth should be borne in mind in relation to this factor). Expect answers to make reference to the use of religious leaders; sacred writings; examples of followers acting as witness to their faith; religious teachings; specific religious practices such as worship; festival observances, etc.
- (b) **Effective**  
Accessible to wide audience; ease of access for majority of population; use of multimedia technology more effective as a teaching medium; open to both committed and casual viewers, etc.  
**Not Effective**  
No replacement for communal worship; does not encourage social participation and support of other believers; individual has intimacy of involvement removed from them due to lack of physical presence during acts of worship; traditional teaching methods kept traditional religious practices 'alive'; lacks dimension of pastoral care/support; no 'follow-up' in real life of individual's actual ability to understand faith; undermines roles of traditional community religious leaders/teachers, etc. **AO2 [15]**

3. (a) **Fundamentalism**  
*Causes* - perceived threats to religious belief in form of textual criticisms of sacred writings; secular authority; scientific explanations of phenomena, etc.  
*Characteristics* - *inerrancy of sacred writings; conformity with traditional orthodox teachings; intolerance of religious diversity; moral absolutes, desire for certainty, etc.*
- NRMs**  
*Causes* - disillusionment with established religions; sense of disadvantage/deprivation; social change; emergence of charismatic leadership etc.  
*Characteristics* - rejection of society's values; authoritarian in belief and behaviour; demands total commitment; regard themselves as only true religion, etc. **AO1 [30]**
- (b) **True**  
*Fundamentalism* - Evidence of increased population amongst fundamentalist groups. Fundamentalism has diversified into different forms - therefore can adapt to social pressures/situations - gives it longevity. Acceptance of certain forms of fundamentalism within mainstream religion.
- NRMs**  
 Rejection of traditional religion has led those with spiritual desire to seek NRM's attractiveness of charismatic leadership. Use of Internet has helped spread of many NRMs and certain forms of fundamentalism, etc. **AO1 [30]**
- Not True**  
*Fundamentalism* - Assumption that all religious activity to be found in fundamentalism is statistically incorrect, evidence of growth areas in mainstream religion; general intolerance of religious fundamentalism within general population - tends to attract minority/those on society's fringes; fundamentalism has existed throughout British history and therefore, is part of past and present, not just the future.
- NRMs**  
 Assumption that all religious activity is to be found in NRM's is statistically incorrect, evidence of growth areas in mainstream religion; NRM's treated with suspicion by general populace, therefore, unlikely to represent future of religion in terms of widespread acceptance, etc. **AO2 [15]**
4. (a) **Freud**  
 Illusion; wish-fulfilment; escape from finality of death; God-figure to replace inadequate father-figure (the Oedipus complex) concepts of projection and regression, and as a neurosis, similarities between neurotic behaviour and ritual; religion engendering fear/guilt/repression; concepts of negation and sublimation, etc.
- Jung**  
 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) **Accurate**  
 Lack of evidence for Freud's theories; Freud's debatable use of scientific method; Theory of 'Primal horde' widely discredited; where is the evidence for Jung's 'collective unconscious'? Jung's failure to recognise religious experience as being external to the individual, etc.
- Inaccurate**  
 Psychological approach to religion is as valid as approaches by sociology, theology or philosophy; entirely valid, particularly when conjoined with these other disciplines; useful tool for defining and categorising religious behaviour - as long as its limitations are accepted, etc. **AO2 [15]**

## RS1/2 : INTRODUCTION TO RELIGION AND ETHICS

1. (a) Information given by candidates may include the following:

A deontological approach proposes that there are certain rules or principles that inform or guide people as to which actions are right or wrong. Aquinas' theory is often regarded as deontological because Aquinas stated that generally actions are right or wrong in themselves regardless of the consequences.

Aquinas believed that everything in the world has a purpose and this purpose was given to it by God. He stated that what makes humans different from other species is our ability to reason. Our ability to reason helps us to deduce what our purpose in life is. He believed that the purpose of human life was ultimately to achieve eternal life in heaven with God.

In order to achieve eternal life in heaven with God we need to use our ability to reason; this would tell us that God wants us to fulfil the five primary precepts (reproduce, preservation of self/innocent, learn, ordered society, worship God). An action is good if it upholds the precept and bad if it does not. Also secondary precepts can be deduced from the primary precepts like "self-preservation and the preservation of the innocent". By using our ability to reason we know that acts like murder and abortion would generally be wrong as they do not uphold this primary precept.

**(30) AO1**

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

### **Agree**

- It is outdated as it was written in the C13th and society has changed and is now more secular. Many people have rejected the 'deontological' approach in favour of approaches which allow them more personal autonomy.
- Deontological theories are too prescriptive and fail to consider the consequences, the situation we are in or the feelings or the special relationships we have with others.
- Certain acts could have more than one purpose, e.g. sex is for pleasure. So you cannot define such acts as being 'right' or 'wrong' in a deontological sense if they fail to fulfil one purpose if this is true.
- Natural Law is based on the assumption that what is 'natural' is always moral, but is celibacy any less moral than homosexuality?
- Homosexuals claim their sexuality is natural for them and many would dispute that there is a universal human nature as this deontological theory states.
- Atheists or humanists would not want to follow a deontological religious ethical theory as they do not believe God is the source of morality. They do not believe that a divine being decides what is 'right' or 'wrong' for humans.

### **Disagree**

- Natural law gives clear cut, objective and universal guidance.
- It creates a link between the cosmos (creation) and human nature.
- It can be deduced by experience and does not rely on unpredictable consequences.
- It is based on conviction that God created a purposeful world (as stated in Genesis).
- It is compatible with religious absolute morality (e.g. ten commandments)
- It is the basis of some religious moral thinking (e.g. Catholic teaching)
- It gives due place to God-given conscience/reason in ethical decision-making.

**(15) AO2**

2. (a) Based on simple single principle of "agape" love; variable moral action determined by individual circumstances and consequences; does away with legalistic rules; rejects antinomianism; reflects religious values (agape, concern for others, teachings of Jesus); four working principles – pragmatism, relativism, positivism, personalism; six fundamental principles – love alone is good, love is the only norm, love and justice are the same, love wills the good of others regardless of feeling, loving end justifies the means, decide situationally, etc.

**(30) AO1**

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

### **Agree**

- It is modelled on love, a major feature of world religions.
- It is based on pure motivation – "love".
- It is used by some liberal religious believers to make moral decisions (e.g. Quakers).
- The idea of putting people first ("personalism") is in keeping with the actions of many world religious leaders (such as Jesus healing the paralysed man).
- It has been a major feature of the teachings of several religious leaders (e.g. Gandhi, St Augustine, etc).

### **Disagree**

- It rejects absolutist/divine rules which are featured in many world religions.
- Religions would claim love should not be the only desirable quality – what about justice, equality, self-control, etc?



- It has been condemned by some religious leaders for its relativistic approach (e.g. Pope Benedict)
- It fails to consider the traditions within various religions, e.g. sex before marriage is allowed according to this theory.
- It places too much emphasis on the individual's right to make a decision and does not give any consideration to divine authority.

**(15) AO2**

3. (a) Act Utilitarianism: Bentham, Principle of Utility (GHP) – "Greatest happiness for greatest number" (maximum pleasure, minimum pain for greatest number), hedonic calculus is used to measure the "quantity of happiness". It puts the happiness/pleasure of others (as consequence of action) at the centre of decision making; acts are not 'good' or 'bad' in themselves but are judged according to outcomes, etc.

**(30) AO1**

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

#### **Agree**

- Act Utilitarianism allows a minority to suffer as long as the majority are happy. It looks for the maximum amount of happiness and not the distribution of happiness. It could justify acts such as the torture or death of an innocent person as long as it fulfilled the greatest happiness for the greatest number.
- As it is a consequentialist theory the intended outcome is not guaranteed and so people may end up being treated unfairly.
- As happiness is subjective, two similar situations could be treated differently as people have different ideas of what happiness is. This could lead to injustice for those involved.
- Ultimately people put their own happiness before the happiness of others so this will lead to injustice.
- Religious believers would argue that God's rules/teachings ensure justice, not a secular theory developed by man.

#### **Disagree**

- The use of the hedonic calculus ensures that everyone's happiness is considered when making an ethical decision, so it is just.
- Unlike absolutist theories, this theory allows the individuals to make a decision for themselves about what is just and not a set of prescriptive rules.
- Act Utilitarianism takes the situation into account when making an ethical decision and therefore is more just than absolutist theories which simply prevent people from performing certain actions.

- It is based on a democratic and fair philosophy as it promotes the greatest happiness for the greatest number.
- By considering the consequences of each action, Act Utilitarianism makes people consider how their actions affect others.

(15) AO2

4. (a) Credit the ethical teaching of only **one** major world religion. 'Teaching' may be interpreted broadly to include general moral principles (such as responsibility to others, not harming others), specific scriptural statements, statements from religious leaders, etc. Look for understanding of the underlying religious principles and how they are interpreted.

**Christianity:** Marriage is sacrament – divinely ordained by God – adultery breaks that sacrament, is forbidden in the ten commandments and is therefore prohibited by religious teaching/seen as immoral, etc.

**Islam:** Adultery is considered to be one of the three major sins in Islam; "Do not go near to adultery. Surely it is a shameful deed and evil, opening roads (to other evils)" (Qur'an 17:32); seen as destructive to Muslim society and carries harsh penalties – including the death penalty in some Islamic countries, although the Qur'an teaches that 100 lashes is a suitable punishment for adulterers (Surah 24.2).

**Judaism:** Considered the ultimate crime against the family. In the strictest sense, adultery occurs only when the woman involved is married, although any 'affair' is seen as reprehensible; Rabbinic ruling that a woman who commits adultery becomes forbidden to both her husband and her lover. However, Tshuva, to return to the path, is a major principle in Judaism, and therefore, after an affair, the couple should get a second chance and rebuild trust – if possible.

**Hinduism:** As marriage is seen as a sacred relationship, breaching the sacred commitments is a sacrilege and bad karma. Hinduism recognises three kinds of adultery: physical, emotional and mental. Adultery is both morally and socially wrong.

**Buddhism:** Specifically forbidden in the Five Precepts; it brings disharmony into relationships; sexual desire is one of the main causes of rebirth in the Six Paths.

**Sikhism:** In the Khalsa initiation ceremony the initiate is specifically told, 'You shall not commit adultery'. People who allow lust to overcome them, and violate this rule, will not escape the circle of life and death.

(30) AO1

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

### Agree

- Relativistic theories treat each situation as unique and so allow for personal circumstances, e.g. a person may have fallen out of love with their spouse or are being abused by their spouse and so seek love elsewhere.

- Relativistic theories also tend to adopt a consequentialist approach to ethics and make people think about the likely outcome of their actions – are the actions likely to be the most loving or lead to the greatest happiness? What is the likely outcome of committing adultery?
- Such theories rely on a subjective approach based on emotions such as love happiness. People could think that committing adultery will make them happy, so they could be allowed to do this according to Utilitarianism.
- These theories allow people to combine "emotion" (love/happiness) with reason.

### **Disagree**

- Relativistic theories do not give clear-cut answers to problems, whereas absolutist theories do – adultery is considered wrong in many religions because of the pain caused to the other person's spouse, family, breaking of vows, etc.
- The consequences of an action cannot be accurately predicted, they are simply calculated guesses. Deontological theories do not make this mistake. What happens if, by committing adultery, a person infects their spouse with an STI?
- Different people have different ideas of what "love" or "happiness" is. Would it not be better to rely on an objective viewpoint such as God's? Holy books, for example, give humans guidance on adultery.
- Is using "emotion" the best way to make a decision? People sometimes make bad decisions because they let their hearts rule their head.

**(15) AO2**

## 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.

- (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 (e.g. 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.

2. (a) Aquinas's 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) Persuasive: 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.

Not Persuasive: Paley's unsound analogy as humanity and nature (organic) dissimilar to machine (mechanical); design defects in natural world (e.g. natural disasters, food chain), existence of evil vs. design (e.g. 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.

**AO2 15**

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

*Irenaean theodicy* – Immature creation; image/likeness; 'vale of soul making'; epistemic distance; free will; universal salvation; eschatological verification, etc.

Maximum of Level 5 for answer restricted to only one theodicy.

**AO1 30**

- (b) No justification: Criticisms based on concepts relating to logical, scientific and moral error. Concept of hell as part of universe's design implies foreseen flaw, therefore not made perfect; if humans were created perfect then evil choice would not have been made; scientific evidence disagrees with 'fallen' nature – development of species over time/evolutionary developments, etc; biological impossibilities of all humans being 'seminally present' in Adam; failure to justify 'innocent' and animal suffering: evil not merely absence of good but real entity, etc. 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 good rather than evil, etc.

Justification: Consistent with biblical tradition of wholly good creator God; consistent with accounts of bible of Fall and Atonement; consistent with human experience of cause/effect; responsibility for suffering becomes humanity's rather than God's etc. 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.

**AO2 15**

4. (a) Credit appropriately any accurate/relevant explanations but expect, most commonly, reference to William James concepts: *Ineffability* (the concept that mystical events cannot be adequately verbalised); *Noetic quality* (the gaining of knowledge otherwise inaccessible to an individual – usually about the divine); *Transiency* (whilst the experience may be brief, its significance and effect usually last for a much longer time) and *Passivity* (the individual does not initiate the deeper experience but 'loses control' to an aspect of the spiritual/divine realm). Examples should reflect definitions and may come from a wide variety of sources – credit appropriately.

**AO1 30**

- (b) Dependent: Many religious traditions are founded on mystical experiences (e.g. Angelic visions, prophetic dreams etc); Individual experiences of prayer, worship, etc; can lead to mystical experiences and help to strengthen religious belief for both individuals and communities; seeking contact with the divine/transcendent is encouraged in several religious traditions; mystics often accorded higher status with religious traditions; etc.

Non-dependent: Religious belief can be result of rational enquiry (i.e. natural theology, etc); mystical experiences are often sought for by individuals/communities who already have religious belief – therefore it is a goal for religious believers not a pre-requisite; mystical experiences can be open to different interpretations and therefore not solely adequate for grounds of 'belief'; etc.

**AO2 15**

## RS1/2: AN INTRODUCTION TO BIBLICAL STUDIES

### SECTION A: AN INTRODUCTION TO THE OLD TESTAMENT

1. (a) True prophets claimed to have been called by God and have a direct personal knowledge of him. Characteristics include a belief in God's holiness and his sovereignty over all creation and history; to be in a right covenant relationship with God is the moral foundation of both religion and society. Prophetic literature includes a blend of judgement and hope; it disturbs national complacency, denounces the sins of the people and their rulers, proclaims God's universality and judgement and insists on the perpetuity of his rule. It explains the past, exposes the present and declares what God is about to do. Expect adequate examples from the set passages in Isaiah and Jeremiah.

**AO1 [30]**

(b) **For**

Their message was unique to Israel; they wrote for their time, warning against the sinfulness of their age; some of their allusions are irrelevant and some of their metaphors are strange.

**Against**

What they have to say about the nature of God (his transcendence, love, omnipotence, judgement, etc) is still relevant; human sinfulness does not change.

**AO2 [15]**

2. (a) Expect discussion of historical/political/economic factors, e.g. the rise of the Babylonian Empire, Judah's attempts at forging alliances, Egypt's apparent weakness, etc. There were two deportations:

(i) 597 BCE, the first conquest of Jerusalem by Nebuchadnezzar to punish Josiah's son, Jehoiakim, who had renounced his allegiance to Babylon. As soon as Jehoiachin, who had succeeded his father, Jehoiakim, as King, had surrendered to the Babylonian army, Nebuchadnezzar ordered him, together with the elite of the land, to be sent to Babylonia.

(ii) 587 BCE; the new King, Zedekiah, who had taken an oath of allegiance to Nebuchadnezzar, had planned an insurrection; Nebuchadnezzar laid siege to Jerusalem for a year and a half; Zedekiah was captured and blinded, his sons were murdered and he was taken in chains to Babylon.

**AO1 [30]**

(b) **For**

In their search for something to protect them from the hostile environment of Babylon, the Jews turned to:

- (i) religious schools (later to become the Synagogue), where people came to worship;
- (ii) the Sabbath - to keep the Sabbath holy became a crucial obligation;
- (iii) a new emphasis on circumcision, fasting, dietary and purity regulations;
- (iv) the Law - the Holiness Code was given its final form in the Exile.

All this strengthened Israelite religion, albeit in a legalistic way.

**Against**

Jerusalem and the Temple were in ruins; there were doubts about God's power, justice and love, and that he had cancelled Israel's destiny; there was a general embracing of alien cults or syncretism.

3. (a) Hebrew *berith*. A solemn agreement between God and his people:
- (i) *with Noah* - God promises not to destroy the world by flooding (sign: the rainbow);
  - (ii) *with Moses* - God promises to defend the Israelites if they agree to obey him (sign: the Decalogue); the Noahic covenant is unconditional; the Mosaic covenant is conditional. **AO1 [10]**
- (b) **For**  
 It seemed to some that the *Davidic* covenant had been annulled; Jerusalem had been sacked and the Temple was in ruins; the royal theology of the house of Judah, with its emphasis on God's election of David and his descendants as Kings and Zion as his dwelling place, had been found wanting; the land, promised in the Abrahamic covenant, had been lost; many Jews at the time thought that God had turned against them
- Against**  
 The subsequent rebuilding of the Temple; God had punished only to cleanse; it was inconceivable that God could be unfaithful to his covenant; Christian belief about Jesus' Davidic origins and modern day Zionism. The conditional *Mosaic* covenant, which depended on the people's faithfulness to God, still remained, and led to an obsession with cultic purity and legalism. **AO2 [15]**
4. (a) The two traditions:
- (i) the Samuel tradition - Samuel (a Judge) opposes the establishment of a monarchy but gives in to popular clamour and chooses Saul of the tribe of Benjamin by casting of lots; Saul is proclaimed King at Mizpah;
  - (ii) the Saul tradition - Saul visits Samuel (a seer) in search of his father's asses, and is anointed King; following a victory on behalf of the men of Jabez-Gilead, he is then proclaimed King at Gilgal. The Samuel tradition may be the Deuteronomic version of events; the Saul tradition may have come from a Benjaminite source. **AO1 [30]**
- (b) **For**  
 Saul was more of a Judge than a King; he made no attempt to unite the tribes; he was dependent on the spirit (*ruach*) of Yahweh, and when that deserted him he experienced depression; his failure to destroy the Amaleks; a psychopath?
- Against**  
 He was a good military leader; he was tormented by both Samuel and David; the Amalek failure may reflect his merciful nature; his story is told from the point of view of his enemies, i.e. the scribes of the Davidic court; he lived between the world of the Judges and that of the monarchy. **AO2 [15]**



## SECTION B: AN INTRODUCTION TO THE NEW TESTAMENT

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

1. (a) **Matthew**  
An un-named angel appears to Joseph; Joseph marries Mary; the Wise Men; the slaughter of the infants; the flight to Egypt; the return to Nazareth from Egypt; quotes from Isaiah, Micah, Jeremiah, Judges,  
**Luke**  
Angel Gabriel appears to Mary; Mary visits Elizabeth; the birth of John the Baptist; Historical details; the census; the shepherds; the presentation of Christ in the Temple; the return to Nazareth from Jerusalem; the Magnificat, Benedictus and Nunc Dimittis. **AO1 [30]**
- (b) **For**  
The differences merely reflect the different emphases in the two gospels. Matthew was writing for Jewish readers; Luke for Gentiles; each emphasised elements that would appeal to their readers, e.g. Matthew's appeal to Old Testament prophecy, Luke's insistence that the old order has passed with John the Baptist. Could not an angel have appeared to both Joseph and Mary? Could not Jesus have been visited by both Wise Men and shepherds? Is Luke based on Mary's testimony? Both accounts agree on the essential facts.  
**Against**  
Matthew gives little historical detail; he states only that Jesus was born 'in the days of Herod'; Luke seems chronologically unsound, unless we accept that 'Quirinius' is a scribal error for 'Saturninus'; we might expect more agreement on such a significant event; there is no need for harmonisation if we accept that both accounts aim at proving a theological point, i.e. that Jesus is the Messiah. **AO1 [30]**
2. (a) **Form criticism**  
The study of pericopae, which may have been orally transmitted in the early Church and used by the gospel writers. Jesus' original parables were short sayings which he did not explain. The early Church made up a story leading up to the saying, elaborated the saying itself and sometimes provided a complex interpretation of it. Expect examples, e.g. the parable of the Sower; Mark builds up an elaborate parable based on a simple saying of Jesus (something along the lines of, 'Don't worry about the result of your preaching, any more than a sower worries about the result of his sowing.') and explains every component of it and is then copied by Matthew and Luke. Jesus provided only the *mashal*; the Church provided the *mishnal* in order to teach discipleship. **AO1 [30]**
- (b) **For**  
Jesus wanted people to interpret his parables for themselves; he handed over some of his authority to his apostles, who were thus qualified to interpret his sayings; even those who had known Jesus wanted his parables explained.  
**Against**  
Christians believe that Jesus was God: this gives authority to his teaching; if Jesus did not explain the parables, how authoritative are the biblical explanations? If the Church fabricated these explanations, what else did it fabricate?

3. (a) **Redaction criticism**  
 The study of how the gospel writers edited their material to serve a particular purpose. The one crucial thing they wanted to teach was faith. The miracles were included with this aim in mind. Expect examples, e.g. Feeding the Five Thousand (faith in Jesus caused the people to share their food), giving life to the spiritually dead, etc. In this way, the miracles became parables. Others argue that the miracles are trustworthy. Eyewitness account (is Mark based on Peter's reminiscences? Did Matthew and Luke copy Mark?) **AO1 [30]**
- (b) **For**  
 Science can explain some of them away as natural events, e.g. people who were resuscitated had not really been dead. Demythologisation can do the same, e.g. the Gaderene/Gerasene demoniacs, where Satan recognises Jesus, it is a parable to show the 'glory' of Jesus, i.e. that he is the Son of God.
- Against**  
 If the miracles are explained away, what does this say about Jesus? If there were no miracles, there can have been no resurrection; if there was no resurrection, Jesus was not divine; if he is not divine he cannot have saved mankind and, therefore, Christianity is based on a falsehood. **AO2 [15]**
4. (a) As candidates no longer have a Bible available, fine detail is not to be expected. Matthew alone mentions the tombs/saints incident; Luke alone has the 'Father, forgive them' and 'Father, into thy hands' sayings, the story of the forgiven robber and the repentant multitude; John alone mentions the inscription by Pilate, the quibbling among the soldiers, the Mary/John incident at the foot of the cross, the piercing of Jesus' side, the 'I thirst' and 'It is finished' sayings. In the Synoptics, Jesus is buried by Joseph of Arimathea; in John, by Joseph of Arimathea and Nicodemus. However, all agreed on the essentials. **AO1 [30]**
- (b) **For**  
 The unlikely nature of the resurrection event; it has long been held by some that Jesus' body could have been stolen by:
- (i) the disciples,
  - (ii) the Jewish or Roman authorities,
  - (iii) Joseph of Arimathea.
- Against**
- (i) what would the disciples gain? Would they have persevered if they knew that they were lying/ What did they do with the body/
  - (ii) Would the authorities not have produced the body to prove that no resurrection took place/
  - (iii) Would Joseph of Arimathea, a devout Jew, have stolen a body on the Jewish Sabbath. How could he have done it by night. What did he do with the body. Matthew pre-empts this claim with his guard/chief priests story. **AO2 [15]**

## RS1/2: INTRODUCTION TO CHRISTIANITY

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) Christ bringing humanity 'at one' with God. Christian teaching begins with the Fall – human disobedience which damages the originally perfect relationship between people and God. Jesus is God incarnate. In his death he reconciles human beings with their Creator. God's forgiveness is now readily available to all who accept Jesus as Saviour. Some see Jesus' death as a sacrifice (c.f. Jewish practice) which liberated humankind from the sin of Adam. Some see it as a ransom – the repayment of a debt to God. But does a righteous God demand ransom? Luther argued that the righteousness of God demanded that humankind be punished. Jesus offered himself to take this punishment on its behalf. **(30 AO1)**
- (b) *For:* The paradox of a loving/angry, kind/severe God; much of the Bible portrays him as angry and severe; at first glance, the death of Jesus may suggest the same thing; much Christian teaching centres on divine punishment.  
  
*Against:* God is only angry against sin; his anger is righteous anger; Christians believe that Jesus was God's only Son; therefore, in sacrificing his Son for the sins of the world, God was giving himself; this is the greatest act of love that the world has ever seen. **(15 AO2)**
2. (a) The Catholic Church taught that the water of baptism washed away original sin. It was, therefore essential that babies should be baptised at the earliest possible opportunity; after baptism, salvation depended on repentance and good works. Luther taught that salvation was through faith alone. He argued that baptism was a promise of divine grace which, if received in faith, washed away original sin. Zwingli believed that baptism had nothing to do with original sin; it was simply a symbolic rite of acceptance into the Church. Calvin argued that it was only effective for the elect people of God. The Anabaptists rejected infant baptism altogether and practised the baptism of believers. Expect at least two views for Level 3. **(30 AO1)**
- (b) *For:* Certainly, if one believes in original sin and that baptism is an objective sacrament – or even in a softer doctrine, e.g. Jesus said 'Let the little children come unto me', and 'Baptize all the nations of the world'; it is also the tradition of the Church, and there is some tentative biblical evidence for it.  
  
*Against:* Infant baptism is not based on free will; infants have not reached a mature faith and cannot make a declaration of belief or commitment; Jesus himself was baptized as an adult. **(15 AO2)**

3. (a) *Catholic*: transubstantiation; anamnesis; sacrifice; the liturgy commemorates the death, resurrection and ascension of Jesus; the priest represents Jesus and wears richly embroidered vestments; the elements are in ornate vessels.

*Protestant*: may be consubstantiation. memorialism or virtualism, depending on the denomination; there is no sacrifice, because Jesus' sacrifice was once for all; thus, the priestly role is greatly diminished. In some Protestant denominations the eucharist is not the central act of worship, and in some it is not celebrated at all. **(30 AO1)**

- (b) *For*: Most Christians believe that they are in some way in communion with Christ and with one another; most would agree that the eucharist is the central act of worship; it is a source of comfort and renewal; it reassures believers of God's love for them.

*Against*: There is still a division between those who believe that the elements become the body and blood of Christ, those who believe in a real presence, and those who believe that the eucharist is simply a memorial meal. Often, those of different beliefs will not take communion together. **(15 AO2)**

4. (a) The birth of Christ. There should be some exploration of the birth narratives in Matthew and Luke, especially of the way in which they suggest Christ's divinity, and of John's Logos interpretation. This should lead to the Nicene Creed and the Doctrine of the Incarnation (Christ is fully divine and fully human). Christmas celebrates the relationship between the human and the divine, between time and eternity; a festival of wonder. **(30 AO1)**

- (b) *For*: Christmas has been commercialised (expect examples); to many it simply means food, drink, presents; however, this is nothing new as there has always been a desire to celebrate the winter solstice.

*Against*: Christian believers do celebrate Christmas in a Christian way (expect examples), and even unbelievers know the words of Christmas carols, can recognise the main characters in a nativity play, and may well make an effort to give to charity at this time. **(15 AO2)**

## RS1/2: INTRODUCTION TO EASTERN RELIGIONS

### SECTION A: INTRODUCTION TO BUDDHISM

1. (a) Expect candidates to do more than merely describe the events. They must explain their significance to the Buddha and to Buddhism. Expect candidates to refer to:

- The birth stories – which show his importance and the prophecy concerning his future.
- The four sights – which ultimately led him to the three marks of existence.
- The renunciation – realising that life in the palace was an illusion; his commitment to the quest for enlightenment.
- The ascetic lifestyle – the rejection of extremes.
- The enlightenment – seeing the nature of life.
- His decision to teach – that each person could find enlightenment
- His death – reaching Nirvana.

Candidates may give a broad overview or discuss in-depth three or four of the most important events. **(30 AO1)**

- (b) Expect candidates to give more than one point of view which could include:

- The aim of every Buddhist is to gain enlightenment – the account of his enlightenment shows them the way;
- Mythical elements in the birth stories are not important – if the Buddha was an ordinary man then enlightenment is open to all;
- Four sights merely pointers on way to enlightenment;
- All other events lead up to the enlightenment – it is the fulfillment of his spiritual quest;
- The account gives them strength and encouragement in their quest and confirms their belief that enlightenment is possible;
- Life of the Buddha as a whole is important to Buddhism and Buddhists – birth stories show his uniqueness;
- Four sights explain his decision to go on spiritual journey – influence on teaching of three marks of existence; finding of middle way between two extremes. **(15 AO1)**

2. (a) Candidates are expected to do more than merely describe the symbols – an explanation of their meaning is also expected.

Expect candidates to refer to:

- The wheel in general being a symbol of pratitya samutpada;
- The wheel being held by Yama, god of death, who eats the wheel showing that everything ultimately is going to die.
- The twelve links, what they are, and that ignorance of cause and effect leads to suffering;
- The six realms – realms after death or physical realms?
- Rising and falling bodies – representing Karma
- The three poisons of ignorance, craving and aggression at the hub of the wheel represented by the pig, cock and snake. **(30 AO1)**

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

- There is no atman to be reborn into another life;
  - Buddha did not encourage speculation about nature of life after death;
  - Buddha did not explain clearly whether a Buddha would exist after death;
  - Buddha himself refers to previous lives;
  - Wheel of life depicts different realms;
  - Many Buddhists believe in rebirth;
  - Teaching on skandas and analogy of flame suggest a belief in life after death.
- (15 AO2)**

3. (a) Expect candidates to mention aspects of lifestyle, such as number of possessions, daily routine, work in the vihara, the importance of teaching the laity. They may mention regional differences in expectations about how long a person might live in the monastic sangha. They may mention religious practice; puja and meditation. They may mention the rains retreat, the recitation of the pattimokkha, the adherence to 227 precepts etc.

**(30 AO1)**

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

- The sangha provides a refuge from attachment to material possessions, concerns and joys and provides an atmosphere where gaining enlightenment is the main focus;
- It gives freedom from sexual desire which is considered one of the most powerful of the selfish cravings tying you down to samsara;
- Sangha provides a community which support each other towards the same aim;
- Sangha gives time for meditation and for developing the practice;
- Gives lay buddhists a chance to ammass punya;
- Buddhism is a personal religion – it is a personal quest and journey to enlightenment;
- The Buddha said 'be a lamp to yourself';
- There are many traditions, especially in Mahayana Buddhism of lay people attaining enlightenment.

**(15 AO2)**

4. (a) Expect candidates to refer to puja not as worship but as a way of showing respect. Features could include – prostration; three times repetition of going for refuge in the three jewels; temple and home shrines – Buddha statues; symbolism of hand movements; use of incense to symbolise the dharma disseminating to all corners of the world; use of flowers symbolising the fragility of life and candles symbolising the overcoming of the darkness of ignorance; offering of food on poya days. **(30 AO1)**
- (b) Candidates should consider more than one point of view which could include:
- It shows the Buddhist's commitment to his religion;
  - It is the way a Buddhist shows his respect for the Buddha;
  - It reminds the Buddhist of the Buddha's teaching and of his quest in life;
  - There are more important practices in Buddhism than puja – after all the Buddha was not a god and every Buddhist has to be a lamp unto himself.
  - In puja the Buddhist is not seeking help from the Buddha – it is not seeking a relationship with a supernatural being;
  - The concept of the bodhisattva includes many of the features of worship;
  - Meditation is far more important – the Buddha was enlightened through meditation and it is also the fourth Noble Truth.
  - Support for the monks of the Sangha is also important as it produces merit.
  - Practices which follow the principles of the Noble Eightfold path are also important. **(15 AO2)**

## SECTION B: INTRODUCTION TO HINDUISM

1. (a) Expect candidates to refer to monotheism – the belief in one single universal God who has personal qualities e.g. Vishnu in Vaishnavism and Shiva in Shaivism; monism – the belief that everything is made up of one essential essence – atman. God is impersonal, without qualities – Brahman; Henotheism – devotion to a single god while accepting the existence of other gods; polytheism – the belief in or worship of many gods or divinities.

Maximum Level 5 for one.

**(30 AO1)**

- (b) Expect candidates to give more than one point of view which could include:
- It is impossible to form a relationship with a god without personal qualities or physical attributes;
  - worship is about developing a relationship – a two way experience;
  - Imitating divine attributes is an important part of worship;
  - Brahman is in everything;
  - Brahman expresses himself through the Trimurti and other gods and therefore building a relationship with these gods is ultimately building a relationship with Brahman;
  - The qualities and attributes of the Trimurti are the qualities and attributes of Brahman.

**(15 AO1)**

2. (a) Expect candidates to refer to Hindu belief that the universe is ordered and that each person has a role to play within it; if people fulfil their roles the universe operates harmoniously; acting outside their given role threatens cosmic order; varnashramadharma defines duties for the individual according to their class (varna) and by their stage of life (ashrama); each varna and ashrama has its own specific dharma; a Hindu's life is governed by his dharma according to his varna and ashrama; fulfilling one's dharma also leads to good karma.

**(30 AO1)**

- (b) Expect candidates to give more than one point of view which could include:
- Hinduism has a huge number of norms and regulations surrounding the proper execution of dharma in any context;
  - Varnashramadharma refers entirely to actions relating to duty and purity, rather than theology;
  - It could be argued that in Hinduism what you do is more important than what you believe and varnashramadharma is an expression which supports this;
  - Candidates could argue that there are many other things which are important in Hinduism – the elaborate theologies found in the scriptures; the importance of bhakti and daily puja.

**(15 AO1)**



3. (a) Expect candidates to refer to Ganesh as the son of Shiva and Parvati; reference could be made as to how he got his elephant head; explanation of his features – his bent trunk to move obstacles and his four arms representing the four varnas; painted red; bringer of good luck and prayed to on special occasions; god of learning and wisdom. Expect candidates to refer to the creative and destructive aspects of Kali, the Divine Mother, destroyer of evil spirits; name means black and is often portrayed with dark skin, naked, long hair, a skirt of arms, a garland of newly decapitated heads etc; often depicted standing on Shiva; symbols of her creative and destructive powers; sacrifice of goats. **(30 AO1)**
- (b) Expect candidates to give more than one point of view which could include:
- All the main male Hindu gods have female 'consorts';
  - Shakti is very important to Hinduism;
  - Goddesses worshipped in own right;
  - Goddesses have characteristics and power of their own;
  - Puja is offered to goddesses;
  - Trimurti is depicted as all male;
  - Goddesses are only 'consorts';
  - Goddesses often shown in subservient role to gods. **(15 AO2)**
4. (a) Expect candidates to refer to explain puja as devotional offering at a shrine; worship at shrine in the home; candidates may explain what is on the shrine; explanation of steps in puja – awakening of deity with food; welcomed as honoured guest; strengthens relationship with god; shows devotion to deity; murti help people worship – show qualities of Brahman; reciting of Mantras; shows respect. **(30 AO1)**
- (b) Expect candidates to give more than one point of view which could include:
- It is a simple and accessible form of worship which shows daily devotion to deity;
  - Daily time spent in presence of deity which is a religious experience;
  - Deity is present in the murti;
  - It shows the importance of the deity in the believer's everyday life and strengthens the religious identity of the Hindu;
  - Strengthens the personal relationship between believer and deity;
  - Puja in Hinduism is a duty not an experience;
  - It is done out of want not need. **(15 AO2)**

### SECTION C: INTRODUCTION TO SIKHISM

1. (a) Expect candidates to refer to the religious situation at the time of Guru Nanak – the influence and rivalry of Hinduism and Islam; the social disunity and religious segregation; the concept of ritual pollution; mysticism; invasion of Mughal army under Babur; Mughal persecution;

Candidates may give thorough account of Guru Nanak's period or a broader account that includes some aspects of the context of the development of Sikhism under later gurus.

**(30 AO1)**

- (b) Candidates should give more than one point of view which could include:

- Many beliefs shared with Islam and Hinduism;
- Belief in one God with Islam;
- Teaching on rebirth with Hinduism;
- Sikhs would argue that nothing was derived – this was new revelation;
- Sikhism has many unique teachings:
  - Teaching on God as Guru
  - Teaching on equality
  - Purpose of worship.

**(15 AO2)**

2. (a) Expect candidates to refer to:

- Sikhism teaches that God does not privilege any section of society;
- No notion of ritual purity as a result of birth or gender;
- Critical of practices that promote inequality;
- Expressed in different practices of Sikhism such as langar and sewa;
- Expressed in Sikh worship – requirements equal for men and women.

**(30 AO1)**

- (b) Expect candidates to give more than one point of view which could include:

- It is one of the main characteristics of Sikhism;
- Distinguishes Sikhism from other religions;
- Many important Sikh practices based on equality such as the langar;
- Many other important features in Sikhism;
- Teaching on God and worship also important;
- Importance of Guru Granth Sahib

**(15 AO2)**

3. (a) Expect candidates to refer to:
- the historical background and circumstances concerning the founding;
  - the vows taken;
  - the outward signs of belonging to the Khalsa such as the 5K's and their meaning;
  - not all Sikhs choose to belong to the Khalsa;
  - different degrees of belonging.

**(30 AO1)**

- (b) Expect candidates to give more than one point of view which could include:

Traditions of dress are very important – for their symbolism and how they affirm religious identity; 5K's worn so no-one can deny they are a Sikh; very effective statement of religious identity. Candidates may refer to turbans, shalwar kameeze, dupatta etc.

Only through actions does one become pure or impure;

Strong traditions within Sikhism of good actions within the community and of defending the weak.

**(15 AO2)**

4. (a) Expect candidates to note that the purpose of Sikh worship is to praise God and develop the spirituality of the individual and the community; corporate worship in the gurdwara is only one aspect of Sikh worship; simple form – singing of hymns from the Guru Granth Sahib led by musicians, ragis and a series of addresses based on them; Guru Granth Sahib installed in morning; respect paid to it at various times during the day; God is praised at all times and kept constantly in mind; congregational worship on a Sunday; prostration before Guru Granth Sahib; removal of shoes; Sikh worshipper hopes to be nourished by God's word.

**(30 AO1)**

- (b) Expect candidates to give more than one point of view which could include:

- eating is an important part of Sikh worship – the langar – stresses equality; gives sense of unity to Sikh community; stresses Sikh identity;
- eating of karah prashad;
- sikhs under obligation to give hospitality;
- other aspects of worship just as important – reading Guru Granth Sahib; singing etc
- sewa as aspect of worship.

**(15 AO2)**

## RS1/2: WESTERN RELIGIONS

### SECTION A: INTRODUCTION TO ISLAM

1. (a) Candidates should demonstrate knowledge and understanding of akhirah.
- Basic belief in life after death – life on earth followed by eternal life – the latter being the most important.
  - This life on earth is seen as a test.
  - This life has a purpose.
  - How mankind responds to this life determines future existence.
  - Character – reaction to good fortune or misfortune – way of life.
  - On the Day of Judgement man stands before Allah.
  - Paradise (37v41) or Hell (92v14).
  - Because Allah is compassionate, he has sent rules to help mankind.
  - Only those who do not repent go to eternal suffering (16v61).
  - Man has a choice how to live his life.

(30 AO1)

- (b) Candidates should debate the importance of akhirah to Muslims.
- Influence of ideas about the Day of Judgement on actions today.
  - Without belief in life after death is life meaningless?
  - Reward at the end of time.
  - Importance of preparing for meeting with Allah.
  - Putting the will of Allah into practice.

#### On the other hand

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

(15 AO2)

2. (a) Candidates should demonstrate knowledge and understanding of the importance of the Sunna and Hadith.

#### Sunna

- The life and example of Muhammad – known from a study of hadith.
- Vitally important for the understanding of Islamic law – supplements the Qur'an.
- Example of Muhammad as a role model – what he said and did.
- Muhammad passing on the will of Allah.
- Muhammad puts the Qu'ran into practice.
- Muslims would not normally go against the example of Muhammad.

### **Hadith**

- Sayings and teachings of Muhammad – traditions.
- Vitally important for a full understanding of Islam.
- Collections of reports set down by scholars.
- Prophetic hadith – words and teaching of Muhammad himself.#
- Sacred hadith – authority traced back through Muhammad to Allah but not part of the Qur'an.
- Sayings transmitted through chains of reliable people.
- Important for giving insight into various aspects of belief, worship and conduct.
- Practical aspects of everyday life dealt with in the Prophetic Hadith.
- All reveal insights into the kind of man Muhammed was.
- Weak and suspect hadith.
- Hadith, secondary only to the Qur'an

Maximum Level 5 for answer that deals only with Sunna or only with Hadith.

**(30 AO1)**

(b) Candidates should debate the importance of Muhammad to Muslims.

- Example of Muhammad as role model.
- Human example to follow .
- Great leader with compassion.
- Simple life.
- Self-discipline.
- Servant of Allah.
- Strong faith.
- Actions and sayings – chosen by Allah.

### **On the other hand**

- Muhammand was only a messenger.
- Importance of Qur'an as a guide to life.
- Importance of worship.
- Importance of five pillars.
- Importance of family life.
- Importance of festivals.

**(15 AO2)**

3. (a) Candidates should demonstrate knowledge and understanding of Jihad.

- Jihad as 'striving'.

Candidates should cover both aspects of jihad i.e. spiritual and military.

- A Muslim's daily striving is to be pure in spirit and to resist evil.
- Spiritual jihad is the greater.
- Military jihad – fighting against tyranny and oppresion.
- Qur'an is specific on the limits of military jihad.
- To bring freedom and justice.
- Islam should not be the aggressor.
- Must be in the cause of Allah – to bring or restore peace.
- Nature should not be damaged.
- Women, children, old and sick not to be harmed.
- Should be led by a spiritual leader.

Maximum Level 5 unless both aspects of jihad are covered.

**(30 AO1)**

(b) Candidates should debate the centrality of jihad in Islam today.

- Jihad is often regarded as the sixth pillar.
- Western perception of jihad.
- Rise of Islam in the modern world.
- Media coverage of Islam.
- Perception of importance of 'fighting' for Allah.
- Status of dying for Islam.

**On the other hand**

- Muslims stress the idea of striving for good.
- It is linked to the pillars but does not have that status.
- Islam is about submission to the will of Allah – this is central to all Muslims – no need for another pillar.
- Importance of the main tenets of the faith other than jihad. **(15 AO2)**

4. (a) Candidates should demonstrate knowledge and understanding of life cycle rituals in Islam.

- Central occasions in family life.
- Family and community joining together.
- Tradition and fulfilling of scripture.
- Inclusion of all family members.
- Strengthening of ummah.
- Important transitional stages in life/religion.

**Birth**

- Whispering of call to prayer.
- Welcome to the ummah.
- Tahneek (something sweet in baby's mouth – prayers)
- Aqiqah (shaving of head, sacrifice, helping poor, choice of name etc.)
- Circumcision (sign of all prophets etc.)
- Bismallah (learning of Qur'an).

**Marriage**

- Centrality of marriage in Islam.
- Essential for stability of society.
- Arranged marriages.
- Joining of families.
- Procreation.
- Simple ceremony.
- Mixed marriages (not generally approved for girls)

**Death**

- Idea of being prepared to meet Allah
- Last word heard should be Allah.
- Washing.
- Prayers.
- Body buried in earth facing Makkah
- Mourning for three days.

Maximum Level 5 for answer that does not mention all three life cycles.

**(30 AO1)**

(b) Candidates should debate the difficulties of practising Islam in a non-Muslim country.

- Implementation of food laws – impact on family life.
- Halal v Haram – impact on socialisation in a secular society.
- Issues to do with education.
- Worship – prayer times – mosques.
- Quranic teaching v cultural traditions.

**On the other hand**

- Importance of following the will of Allah – never easy.
- Possible to be a Muslim without compromising.
- Life as a test – Allah sets out everyone's life span.
- More mosques – halal food – schools etc.
- Adapting principles to modern life.

**(15 AO2)**

## SECTION B: INTRODUCTION TO JUDAISM

1. (a) Candidates should demonstrate knowledge and understanding of the nature and authority of the Torah.

### **Nature**

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

### **Authority**

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

Maximum Level 5 for answer that only deals with nature or only with authority.  
**(30 AO1)**

- (b) Candidates should debate the relevance of the Torah and the Talmud for Jews today.

- Talmud as the climax of interpreting Jewish law.
- Emphasis on practicalities – guides to living.
- Enormous authority within Judaism.
- Main focus of traditional Jewish education.
- Sections of the Torah irrelevant today – written for a nomadic people – but still read every Sabbath in synagogue.

### **On the other hand**

- Many Jews believe the Torah is from God and so is more important.
- The Talmud contains discussion and debate of humans.
- Torah remains the basis of Judaism.
- Handing down the traditions of the Torah.
- Orthodox v Reform.

**(15 AO2)**



2. (a) Candidates should demonstrate knowledge and understanding of the role of the synagogue in Judaism.
- Synagogue as a meeting place – shul – visible side of the Jewish community.
  - Bet kneset – house of assembly
  - Originated in Babylon
  - Synagogue as a community centre – weddings, bar mitzvah etc.
  - Bet midrash – house of study.
  - Place of prayer and Torah reading.
  - Religious services – layout of synagogue.
  - Some synagogues have mikveh.
  - Sometimes used for Bet Din – Rabbinical courts.
  - Each synagogue is autonomous – administered by a council.
  - Role in celebrations of festivals.
  - Integration of synagogues within the wider community. **(30 AO1)**
- (b) Candidates should debate the importance of the synagogue worship.
- Importance of a place of worship.
  - Importance of communal worship and liturgy.
  - Importance of tradition of synagogue worship.
  - Importance of synagogue clothing and Torah readings.
  - Role in festivals.
  - Role in rites of passage.

**On the other hand**

- Other important Jewish practices.
  - Importance of the home.
  - Sabbath observance in the home.
  - Observance of festivals in the home e.g. Sukkot, Pesach.
  - Importance of life in a secular society.
  - Rites of passage. **(15 AO2)**
3. (a) Candidates should demonstrate knowledge and understanding of the role and significance of Yom Kippur.
- Yom Kippur as the Day of Atonement – man attempts to return to God.
  - Holiest day of the Jewish year.
  - Importance and significance of synagogue worship.
  - Significance of the Kol Nidre declaration.
  - Confession of sins.
  - Man making peace with fellow man.
  - Role of fasting.
  - Importance of specific clothing.
  - Significance of closing of the doors of the ark.

Maximum Level 5 for answer that only deals with role or only with significance. **(30 AO1)**

(b) Candidates should debate the importance of Yom Kippur.

- Important time as man attempts to seek God's forgiveness.
- Forgiveness only for those who have truly repented.
- Restoration due to God's divine grace.
- Role of man v role of God.
- High point of Jewish calendar.

**On the other hand**

- Importance of other festivals e.g. Pesach.
  - Importance of Rosh Hashanah.
  - Importance of Sabbath worship
- (15 AO2)**

4. (a) Candidates should demonstrate knowledge and understanding of Jewish beliefs expressed in family life.

- Religious life centred round the family – starting point for learning.
  - Different roles of members of the family.
  - Sabbath in the family – beliefs with regard to observance.
  - Rites of passage within the family – beliefs with regard to practice.
  - Festival observances within the family e.g. Pesach.
  - Observance of mitzvot – mezuzah – tefillin.
  - Observance of kashrut.
  - Family as an important base in Judaism.
  - Be fruitful and multiply – marriage – base of Jewish home.
  - Education within the family unit.
- (30 AO1)**

(b) Candidates should debate the importance of family life.

- Importance of the family unit – physical and emotional base.
- Family as a place of learning and shared experiences.
- Family as a place of support and tolerance.
- Jewish family in the modern age – stability.

**On the other hand**

- Jewish family in a secular society – tensions.
  - Family v individual v society.
  - Judaism sustained by Sabbath worship.
  - Judaism sustained by celebration of festivals.
  - Judaism sustained by traditions/
  - Judaism sustained by observing mitzvot.
- (15 AO2)**



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