



GCE MARKING SCHEME

RELIGIOUS STUDIES AS/Advanced

JANUARY 2011

INTRODUCTION

The marking schemes which follow were those used by WJEC for the January 2011 examination in GCE RELIGIOUS STUDIES. They were finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conferences were held shortly after the papers were taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conferences was to ensure that the marking schemes were interpreted and applied in the same way by all examiners.

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

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

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GENERIC LEVEL DESCRIPTORS

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

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

RS1/2 CS - Religion & Contemporary Society

Q.1 (a) Concepts relating to stewardship; anti-speciest arguments; animals have as much a right to life as human beings; care for all living things; respect for creation should be referred to; religious concepts such as ahimsa, stewardship and treating all life with respect, as sacred, etc. Candidates may answer from any religious tradition (and more than one) to support their answer. **[AO1 30]**

(b) **No justification:**
Religious person should be following religious principles that relate to stewardship and ahimsa; sacred writings generally permit hunting for food - necessity of survival but not for 'entertainment' ; hunting for entertainment appears cruel and promotes speciest agenda; religious persons should promote alternative forms of hunting (drag, scent, etc.) abuse of 'domination', etc.

Justification:

Those involved in hunting pastimes often are the only ones actively promoting habitats and conservation of species being hunted; no specific 'ban' on entertainment hunting in sacred writings; capture of animals in hunt not necessarily cruel and humane methods may be deployed once animal has been caught, etc. **[AO2 15]**

Q.2 (a) Expect answers to examine the purpose of religious-specific broadcasting by making reference 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 programmes dealing with a wide spectrum of concerns relating to religion, including religious leaders; sacred writings; examples of followers acting as witness to their faith; religious teachings; specific religious practices such as worship; festival observances, etc. **[AO1 30]**

(b) **For the proposition:**
Traditional teaching methods keep traditional religious practices 'alive', broadcasting 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, 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, etc.

Against the proposition:

Use of multi-media technology more effective as a teaching medium; accessible to wide audience; ease of access for majority of population; open to both committed and casual viewers, etc. **[AO2 15]**

Q.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.

Max Level 5 if answer does not examine both causes and characteristics.

[AO1 30]

(b) TRUE

Fundamentalism:

Evidence of increased population amongst fundamentalist groups more so than traditional religious memberships; fundamentalism has diversified into different forms, therefore, can adapt to social pressures/situations - gives it longevity. High media interest in fundamentalist group perpetuates state of unrest in public perception. Fundamentalism at root of intolerance within religions, (e.g. attitudes to gay marriage, women bishops in Anglican Communion) and between religions and cultures (e.g. Islam vs Christianity) etc.

NRMs

Secularisation debate demonstrates decline of traditional religious groups but recognises a growth in NRMs; rejection of traditional religion has led those with spiritual desire to seek NRMs; attractiveness of charismatic leadership; use of internet has helped the spread of many NRMs and certain forms of fundamentalism, etc.

NOT TRUE

Fundamentalism:

General intolerance of religious fundamentalism within general population - tends to only attract minority/those on society's fringes, evidence of growth areas in mainstream religion; fundamentalism has existed throughout British history, therefore, is part of past and present - not just future; religious unrest is an historical factor that can be traced back to the origins of most of the mainstream religions, so not just down to fundamentalism. Fundamentalists would argue that the threats to religion are from modernism, liberalism, secularism, atheism, the Devil, etc.

NRMs

Assumption that all religious activity to be found in NRMs is statistically incorrect, evidence of growth areas in mainstream religion; NRMs treated with suspicion by general populace, therefore, unlikely to represent future of religion in terms of widespread acceptance, etc.

[AO2 15]

Q.4 (a) 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. **[AO1 30]**

(b) **Agree:**
Jung's concept of individuation encourages positive mental health, therefore, religion necessary for this to occur; 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; Freud's view of religion too reductive, based on his own narrow interpretation of what religion was; flawed understanding of concepts of religion, etc.

Disagree:
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 may be questioned; Freud recognised psychological maturity could be achieved by rejection of childlike dependencies encouraged by religion; evidence that supports Freud's views as necessary for humans to reject superstitious behaviour in work of Dawkins et al (religions as cause of social unrest, etc.) **[AO2 15]**

RS1/2 ETH - An Introduction to Religion & Ethics

Q.1 (a) Natural Law : Different types of precepts:

Aquinas believed the primary precepts:

- Help us to identify using our ability to reason what is our God-given purpose in life.
- Identify which acts are 'good' - to worship God, to live in an ordered society, to reproduce, to learn and to defend the innocent and self-preservation.

Aquinas deduces the secondary precepts from the primary ones:

- They are rules that help us to know what we should or should not do because they uphold, or fail to uphold the primary precepts.
- For example, from the primary precept, 'To defend the innocent and self-preservation, you can deduce through the use of reason that acts like murder, abortion, etc, are wrong.

Candidates might also refer to the principle of 'double effect' here.

Different types of 'goods'

- People often sin because they confuse apparent good with real good (for example, drinking alcohol may make me feel more sociable, an apparent 'good' - but the ideal, real good, would be feeling self-confident and sociable without having to chemically alter my body.
- Some people do not have a guilty conscience about making false accusations or about stealing because their desires and emotions override their sense of right and wrong. They fail to pay attention to what their dispassionate reason would tell them.

Different types of acts

Aquinas distinguished between 'interior' and 'exterior' acts.

- Although **an external act** may be good in itself (for example, giving to charity - which is the **exterior act as people can see it**)
- It may come from a bad **intention/motive** (giving to charity so you can boast about it - which is the **interior act** which is not visible to others).

People must perform a good exterior act **and** do so with the right intention (interior act). If they wish to glorify God.

Max of Level 4 if only one type covered.

Max of Level 6 if only two covered.

NB The higher levels can be awarded for a good explanation of these issues even if there are only a few examples given.

[AO1 30]

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

Agree:

- It is based on the conviction that God created a purposeful world - a view held by the majority of the world religions.
- It is compatible with religious absolute morality - the 'divine' laws found within most major world religions.
- By fulfilling natural law you are fulfilling God's will according to many sacred texts, e.g. purpose of sex is procreation as stated in the Bible and the Qur'an.
- It gives due place to God-given conscience and reason in ethical decision-making.

Disagree:

- It conflicts with special religious moral injunctions (e.g. Jesus said in Matthew Chapter 5v39, 'If someone strikes you on the right cheek, turn to him the other also' which contradicts Natural Law's view that you have the right to protect yourself).
- It is based on reason and not love/compassion. Love/compassion feature strongly in many world religions.
- Many religions or denominations within a religion oppose an absolutist approach to morality, e.g. Buddhism or the Quakers. They would consider the situation the person finds themselves in.
- In the New Testament, Jesus opposes legalistic (law-based) morality. He appears to have adopted a form of 'personalism.' He says that people are more important than rules, e.g. the healing on the Sabbath (Matthew Chapter 12v9-13).
- It appears to override 'free will' which is an important feature of many of the major world religions. Natural Law prescribes how you should act and leaves little room for autonomy. **[AO2 15]**

Q.2 (a) Why do some religious believers accept the use of Situation Ethics?

- It is modelled on the teachings of Jesus.
- The idea of putting people first 'personalism' is in keeping with the actions of Jesus as recorded in the Bible.
- One of the six fundamental principles of Situation Ethics is 'Only the principle of love provides a reasonable base by which to make judgements of right and wrong.' Jesus and Paul taught love as the highest principle above the law.
- Another of the six fundamental principles is 'Love wills the good of others, regardless of feelings.' Jesus used the parable of the Good Samaritan to emphasise this point - Luke Chapter 10.
- Some Christians argue that the fundamental principle 'Love's decisions are made situationally, not prescriptively' reflects the Christian belief in 'free will'/autonomy.

Why do some religious believers reject the use of Situation Ethics?

- Situation Ethics rejects absolute moral laws like the Ten Commandments, but St Paul said that love is the fulfilling of the law - Romans 13v10.
- It fails to consider religious tradition or the teachings of Church leaders.
- St Paul stated that love is not the only desirable quality, '... the fruit of the Spirit is love, joy, peace, patience ...' - Galatians 5v22-23.
- Religious leaders such as the Pope have rejected the relativistic approach of Situation Ethics.
- Situation Ethics removes God as the source of ultimate authority in the Universe and substitutes man in his place. **[AO1 30]**

- (b) **Agree:**
- It is based on a single principle, the application of agape to the situation.
 - It is based on love which, rationally as well as emotionally, is a key feature of most moral systems.
 - It is flexible and practical. It takes into account the complexities of human life and can take tough decisions where, from a legalistic perspective, all actions seem wrong.
 - It is pragmatic - it concentrates on the effects of an action.
 - It is based on reason and emotion.
 - The consequences of an action cannot be accurately predicted, therefore, Situation Ethics is not practical.
 - Love is subjective - people have different ideas about what constitutes 'love' so it cannot be applied consistently.
 - Some people consider certain actions to be intrinsically wrong regardless of the situation it is performed in.
 - Situation Ethics is too individualistic and could be 'polluted' by human selfishness.
 - If someone wishes to ignore the principle of love and act in a selfish way they can do so easily.

Maximum Level 5 if only one-sided.

[AO2 15]

- Q.3** (a) Mill agreed with Bentham that happiness should be the basis of moral decision-making, but -
- disagreed about how this should be achieved.
 - Mill believed the 'quality' of the pleasure produced was more important than the 'quantity' of pleasure produced.
 - He rejected Bentham's use of the hedonic calculus and instead preferred to use his qualitative approach to identify 'higher' and 'lower' forms of pleasure. Higher pleasures were intellectual, lower pleasures were physical. Higher pleasures were more desirable, but some lower pleasures needed to be fulfilled to survive (e.g. eating and drinking).
 - Unlike Bentham, who as an Act Utilitarian (who applies the greatest happiness principle [GHP] to each act) Mill is considered to be a Rule Utilitarian.
 - Rule Utilitarians look back at history to formulate rules which will enable us to fulfil the GHP. Mill is also considered by many to be a 'weak' Rule Utilitarian in that, in exceptional circumstances, he would break the established rules if doing so is more likely to fulfil the GHP.

[AO1 30]

NB Max Level 4 for general account of Utilitarianism or only one of Bentham or Mill. Max Level 5 if development not explained.
Max Level 5 if only one-sided.

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

Agree:

- Happiness is subjective.
- Happiness cannot be measured (despite hedonic calculus - quantity and higher/lower pleasures - quality); difficulty of determining all consequences.
- It can lead to injustice for the minority.
- Selfless actions encouraged by religious teachings.
- People are devalued.
- Unhappiness sometimes has beneficial consequences on human development.
- Other criteria (e.g. will of God; motives) ignored, etc.

Disagree:

- Setting personal happiness in context of happiness of greatest number discourages selfishness.
- It is desirable to minimise unhappiness.
- It is a realistic and widely accepted and practiced basis of morality.
- Many argue it is the basis of democracy.
- Permits a flexible approach to ethical decision-making, etc.

[AO2 15]

Q.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.

In Christianity, for example, expect awareness of traditional attitude opposing homosexuality based on sacred writings, with examples; different points of view of religious leaders, religious tradition (e.g. creation or against natural law) religious concepts (e.g. agape - Quaker view) religious beliefs (e.g. purpose of sex) and the nature/nurture debate.

In Islam, expect the view that homosexual attraction is not regarded as a sin, but homosexual practice is regarded as depraved. Use of examples - Surah 4:16-18 states that, if two men are found guilty of lewdness they should be punished, but Allah will accept their repentance of those who do evil out of ignorance and repent soon afterwards. The Prophet declared that neither sex should imitate the other in their way of speaking, walking, dressing or moving. In the Hadith, it states that 'the woman who imitates men' will not enter Paradise.

Credit material from any other major world religion.

Maximum Level 5 if no reference to orientation/expression.

[AO1 30]

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

Discriminatory

Agree:

Candidates may refer to the way religious teachings or religious rules are discriminatory or are interpreted in ways that may be perceived as discriminatory.

Christianity

In Christianity, for example, fundamentalist interpretations of the Bible, AIDS seen by some as God's punishment for sin and comments by religious leaders; Natural Law - main purpose of sex is reproduction and, therefore, homosexual sex is unnatural. The Catechism of the Catholic Church refers to homosexuals being 'intrinsically disordered.' The refusal of priestly/Episcopal ordination to gays, or marriage or recognition of civil partnerships.

Islam

Similar arguments and evidence from another religious tradition is creditable. For example, in Iran and Afghanistan (under the Taleban) homosexuals have been executed. They argue that you cannot be a 'gay Muslim' because the word 'Muslim' means to 'submit to the will of Allah' and if you are homosexual then you are not doing this.

Disagree:

Some religious traditions differentiate between homosexual and practice (Roman Catholic Church, some Muslims - they admit that some people are born homosexual and that God/Allah will reward those who struggle to control their homosexual tendencies by not putting them into practice). Others regard both inclination and act as sinful or disordered.

Christian basis for an inclusive attitude towards homosexuals - Jesus made no pronouncements about homosexuality, but he did say "love your neighbour as yourself". Some denominations such as the Quakers recognise that a loving gay or lesbian relationship (based on agape love) can be of equal worth to that of a heterosexual one. It could be seen as a civil rights issue, e.g. same-sex marriage. Some Christians refer to the verse in Genesis which states, 'So God created man in his own image, in the image of God he created him; male and female he created them' (Genesis 1v27) homosexuality is natural to them and part of God's plan, so they should not be discriminated against.

[AO2 15]

RS1/2 PHIL - An Introduction to Philosophy of Religion

Q.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; Leibniz's Principle of Sufficient Reason; Kalam version (First cause, concepts of infinity, personal creator; Craig and Miller, et al.); **[AO1 30]**

(b) **Fails:**
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 (e.g. people/animals move themselves – Kenny; how is God uncaused if nothing else is? No experience of how universes begin – Kant); existence without explanation – Russell's 'brute fact', etc.

Does not fail:

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), i.e. God is cause of universe; part of cumulative case, etc. **[AO2 15]**

Q.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.

Max Level 4 for a general answer on teleological.

Max Level 6 if any elements demanded in question is lacking.

[AO1 30]

(b) **Fails:**
Paley's unsound analogy; designing source not necessarily God of Classical Theism; weight of scientific evidence from physics; biology and cosmology against divine design; discrediting of intelligent design arguments from contemporary scientific community, etc.

Does not fail:

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. **[AO2 15]**

Q.3 (a) **Augustine:**
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 a way of redemption through Christ, etc.

Irenaeus:

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) **Adequate:**
The Augustinian theodicy is consistent with biblical tradition of wholly good creator God; consistent with accounts in bible of Fall and Atonement; consistent with human experience of cause/effect; responsibility for suffering becomes humanity's rather than God's etc. The Irenaean theodicy 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. Also credit any other relevant religious response (e.g. Process theodicy, Religious freewill responses, etc.)

Not Adequate:

Criticisms of Augustinian theodicy 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. Also criticisms of Irenaean theodicy: 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. Also credit any relevant criticisms of other religious responses.

[AO2 15]

Q.4 (a) Credit appropriately any accurate/relevant explanations but expect 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) **No place in modern world:**

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.

Has place in modern world:

Many religious traditions are founded on mystical experiences (e.g. angelic visions; prophetic dreams, etc) can help to strengthen religious belief for both individuals and communities; seeking contact with the divine/transcendent is encouraged in several religious traditions. Also 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.

[AO2 15]

RS1/2 BS - An Introduction to Biblical Studies (Old Testament & 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.*

SECTION A An Introduction to the Old Testament

- Q.1** (a) The Old Testament prophets were God's spokesmen to the people; they instructed the people in God's ways and foretold the destruction of Israel if they disobeyed. They also demonstrated God's power; through them God performed many miracles aimed at convincing the people that he was truly God. However, because the people eventually became an idolatrous nation, God sent them into captivity, to Assyria and then to Babylon. In Babylon, their message became one of comfort and hope; they prophesied of better times to come and told of the coming of the Messiah. Many had a specific focus, e.g. the sanctity of God (Isaiah) the new covenant (Jeremiah) monotheism; the God of Israel is the God of the whole earth (Second Isaiah). **[AO1 30]**
- (b) **For:**
The work of the prophets was to act as God's messengers and make known God's will; their message was usually prefaced with the words 'Thus says the Lord'; they taught about God's character, the meaning of his dealings with Israel in the past; they were primarily preachers of righteousness whose duty it was to denounce sin.
- Against:**
Old Testament prophecy does contain future predictions; prophets foretell Israel's punishment; there are also some very important prophecies announcing the coming of Messiah's kingdom; but the prophet was no fortune teller; as a rule, he was a forthteller rather than a foreteller. **[AO2 15]**
- Q.2** (a) Expect a summary of 2 Kings 24:1-25:7: Jehoiakim becomes King as a vassal to the Babylonian King Nebuchadnezzar; Chaldeans, Syrians, Moabites and Ammonites invade Judah. In 597, Jehoiakim dies and is succeeded by his eight-year-old son, Jehoiachin. Nebuchadnezzar lays siege to Jerusalem and Jehoiachin surrenders. Nebuchadnezzar puts Zedekian on the throne and takes Jehoiachin, his mother, wives and state administrators into Babylonian exile (the First Deportation together with the Temple treasures and ten thousand wealthy people, leaving behind only the poorest. Zedekiah's rebellion in 587 causes Nebuchadnezzar to besiege Jerusalem. Zedekiah flees but is captured, blinded and taken to Babylon; Jerusalem falls and Judah is led into Exile. **[AO1 30]**

- (b) **For:**
Many of the causes arose from the ambitions of ancient empires, in particular Assyria (which had destroyed the northern kingdom of Israel in 721 BCE) and Babylon, and their desire to subjugate their smaller neighbours; forcing the Kings of Judah to become their vassals led, understandably, to consistent rebellion.

Against:

The continuous threat from these empires encouraged many Judeans to apostasy; they took to worshipping the oppressors' gods in order to demonstrate, not only their allegiance, but also that they considered these gods to be mightier than their own (cf. Manasseh) biblical authors are adamant that it was this idolatry that caused God to punish them with the Exile. [AO2 15]

- Q.3** (a) *With Noah:* God promises never to destroy the earth by flooding; the sign is the rainbow; maybe a myth to explain what a rainbow is; *with Abraham:* God promises land and progeny; the sign is circumcision; the covenant is unconditional, i.e. it does not demand a reaction from Abraham or his descendants; *with Moses:* God promises that he will be the God of the Israelites and they will be his people; this covenant is conditional, i.e. if the people do not obey God, it can be revoked; the sign is the Decalogue; *with David:* God promises that one of David's descendants will rule in Jerusalem for ever and chooses Zion as his dwelling place; the sign is the monarchy and the Temple; the covenant is unconditional - individual Kings who do wrong will be punished but the covenant itself will not be revoked. [AO1 30]

- (b) **For:**
The monarchy and the Temple had been destroyed, and so it seemed that the Davidic covenant had come to an end; several prophets taught that the Exile was God's punishment for the Israelites' disobedience to the Mosaic covenant, which God had now revoked; the people had lost the land promised to Abraham's descendants.

Against:

The Exile had no effect on the Noahic covenant; there soon developed a hope for a Messiah of David's line who would deliver Israel; there was a new emphasis on obeying the Decalogue in the hope that God would forgive past sins. [AO2 15]

- Q.4** (a) There are two traditions:
- (i) *The Saul tradition* (1 Samuel 9:10-16) searching for lost asses, Saul consults Samuel, who is described as a seer; having been informed by God that Saul was the divine choice, Samuel anoints him King in a private ceremony. On his way home, Saul meets a band of ecstatic prophets and demonstrates his charisma. His selection is part of a divine plan. A corresponding account in 1 Samuel 11:1-11, has Saul publicly crowned King at Gilgal following his successful defence of the people of Jabesh-Gilead against Ammonite tyranny.
 - (ii) *The Samuel tradition* (1 Samuel 8; 10:17-24; 12:1-5) in their desire to be like other nations, the people demand a King. Samuel warns of the dangers but, when the people insist, Saul, who is in hiding, is chosen by sacred lot. [AO1 30]

(b)

For:

The Samuel tradition may be the work of Deuteronomic historians who:

(i) worked in the royal court in Jerusalem and thought of David as the ideal King; their bias against Saul is shown in the portrayal of his timidity when the selection is made;

and,

(ii) were familiar with despotic excesses under Solomon and believed in a theocratic state; they are biased against kingship in general; kingship was the way of Canaan.

Against:

The Saul tradition may contain a solid historical core in the report of Saul's charisma and military prowess and the description of the ecstatic prophets of Gibeath-elohim; it may be the work of historians from the tribe of Benjamin, to which Saul belonged; its portrayal of Saul is more positive. **[AO2 15]**

RS1/2 BS - An Introduction to Biblical Studies (Old Testament & 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.

SECTION A An Introduction to the New Testament

- Q.1** (a) The account includes: the appearance of an un-named angel to Joseph; Joseph marries Mary; the Virgin Birth; the Wise Men; the star; the slaughter of the infants; the flight to Egypt; the return to Nazareth. There are several references to Old Testament passages (from Isaiah, Micah, 2 Samuel, Jeremiah, Hosea and Judges). Reference to supernatural elements (e.g. the angel, the star, the Virgin Birth) show Matthew's conviction that Jesus is the Son of God. [AO1 30]

- (b) **For:**
The Gospel's Jewish flavour. Matthew's account focuses on Joseph, refers constantly to Old Testament prophecy and attempts to establish a connection between Jesus and King David.

Against:

Jesus is revealed to the Wise Men 'from the East', who are non-Jews; the holy family flees to Egypt; this shows that Matthew believes that Jesus is for all peoples. [AO2 15]

- Q.2** (a) *Outline:* The seed falls:
- (i) on the path and is eaten by birds;
 - (ii) on rocky ground where it cannot lay roots;
 - (iii) among thorns which choke it;
- and
- (iv) on good soil where it grows.

Explanation: The seed is the word of God; the different types of ground represent the hearers;

- (i) Satan takes the word away;
- (ii) difficulties cause shallow hearers to fall away;
- (iii) the word is choked by worldly cares;
- (iv) the hearers accept the word and bear fruit.

A parable of the Kingdom.

Max Level 5 for outline only.

[AO1 30]

- (b) **For:**
The parables teach that there is a relationship between the natural and the spiritual world. This relationship is best exemplified in the Person of Jesus, who is considered to be God in human form. His divine nature corresponds to the divine truths in the parables; his human nature corresponds to the earthly images. The earthly images sometimes conceal the divine truths, just as Jesus' humanity concealed his divinity.

Against:

The parables are simply the ethical teachings of a good man, and can be appreciated as such without believing that Jesus is God. They may have been the work of the gospel writers to reflect the kerygma of the early Church.

[AO2 15]

- Q.3** (a) A nature miracle; the only miracle that appears in all four gospels. Jesus and his disciples retire to 'a lonely place' but are followed by a large crowd; Jesus 'has compassion' on them and teaches them; when it is late, he tells the disciples to feed the crowd; they have five loaves and two fish, which Jesus blesses; all are satisfied and there are twelve baskets of leftover. Expect some reference to common features, e.g. the hopelessness of the situation, the disciples' confusion, the pity for suffering humanity, the miracle is performed through words and is designed to bring glory to God, the need for faith.

[AO1 30]

- (b) **For:**
It is only God who can over-rule nature (turn water into wine, walk on the sea, cause a fig tree to wither, etc.) The assertion that Jesus can do so proves that he is God. The greatest nature miracle of all was the Resurrection.

Against:

The miracles:

- (i) are natural events, misinterpreted by a credulous people;

or

- (ii) belong to the realm of mythology;

or

- (iii) were imagined by the early Church to show how unique Jesus was.

Science and philosophy both deny their veracity.

[AO2 15]

Q.4 (a) Paul accepts the Resurrection as an objective fact. Jesus had appeared to him. Because Jesus had risen from the dead, Christian believers too will be resurrected. If they do not, then neither did Jesus, and if Jesus was not resurrected, the Christian faith is futile and untruthful. The second Adam argument; the end of time. **[AO1 30]**

(b) **For:**
Paul discusses the question with what kind of body the dead are raised, but gives no indication of how or when this change will be brought about or whether it will happen to all or only to Christian believers.

Against:

He is clear that the resurrection body (imperishable, glorious, strong, spiritual) is different to the earthly body (perishable, dishonourable, weak, earthly). In this, he echoes the New Testament accounts of the risen Jesus, whose body seems to have undergone a significant change. **[AO2 15]**

RS1/2 CHR - An 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.*

- Q.1** (a) God becoming flesh in the Person of Jesus who was, therefore, fully divine and fully human. Necessitated because of human sin (the Fall) God becomes flesh in order to redeem his people. The belief has its roots in the birth narratives of Matthew and Luke and in John's Prologue. The Nicene Creed (AD 381) proclaims that Jesus is the only-begotten Son of God, made flesh by the Holy Spirit through the Virgin Mary. The Virgin Birth and other supernatural elements, Jesus as the fulfilment of Old Testament prophecy, but bringing hope for the entire world. The meeting of time and eternity. **[AO1 30]**
- (b) **For:**
It defies logic; the church has never succeeded in giving a logical explanation of the belief; the mythological character of certain elements in the biblical story.
- Against:**
Some people argue that the Incarnation is symbolically, not literally, true; it grew out of the conviction that Jesus was a divine Person who could not, therefore, have had an ordinary birth; the gospel narratives developed over time; nevertheless, the doctrine expresses the essential truth that God, in Jesus, became a human being. **[AO2 15]**
- Q.2** (a) Throughout the Middle Ages, the Roman Catholic Church was the only source of religious authority in the west. Its priests baptised infants, administered the regular sacraments and buried the dead, and they alone had the power to consecrate bread and wine into the body and blood of Christ. Many of the Reformers were scholars, who refused to accept any second-hand authority. Luther's attempt to discover the basis of tradition led him to proclaim that religious authority should be founded on scripture alone. His doctrine of salvation through faith meant that there was no need for the offices of a priest. The priesthood of all believers. The attempt to return to the purity of the early church. Calvin's theocracy in Geneva. The Anabaptist attempt to dispense with clerical hierarchy. **[AO1 30]**
- (b) **For:**
It put a stop to malpractices such as the selling of indulgencies; it led to the Catholic Council of Trent (1545-1563) where traditional doctrine was explained more clearly; by the end of the sixteenth century most of northern Europe was Protestant.
- Against:**
Some of the Reformers' experiments were obvious failures, e.g. Calvin's theocracy; their ideas split not only the church but the Protestant movement itself; they had no effect on Catholicism - in 1870, the First Vatican Council proclaimed the dogma of Papal Infallibility. **[AO2 15]**

Q.3 (a) Protestants have different views on the eucharist: consubstantiation (Lutherans) virtualism (Calvinists) memorialism (Zwinglians) they also have different attitudes to liturgical worship. Lutherans practise liturgy (as do Anglicans) but there are several Protestant denominations which do not. All this affects the way in which they celebrate the eucharist. Because the bread and the wine do not actually become the body and blood of Christ, the service has none of the mystery and magic of an Orthodox or Catholic service and is based on simplicity and reverence. It is called Holy Communion or the Lord's Supper, not Mass. It may not be the main service: the emphasis on salvation through faith means that what is essential is receiving the Word of God. The pulpit, therefore, is the architectural centre-piece of many chapels. Because Protestants do not believe in the eucharist as a sacrifice, an altar is unnecessary. The sacrament may be administered once a month, or less.

[AO1 30]

(b) **For:**
Jesus' words ("This is my body ... my blood") the belief in transubstantiation makes it necessary for the eucharist to be celebrated with the utmost solemnity, using ornate vessels and vestments; liturgy, incense and music add to the sense of mystery; the priest is an icon of Christ; *anamnesis*.

Against:

Jesus' words are not to be taken literally; the Protestant way attempts to recreate the purity of early Christianity; lay people have a part to play. However, the sacrament is administered, it is a source of comfort for Christians.

[AO1 15]

Q.4 (a) The biblical accounts are in Matthew and Luke. In Matthew, an angel appears to Joseph to announce the birth; Jesus is born in Bethlehem and is visited by Wise Men, led by a mysterious star; the slaughter of the infants; the flight to Egypt. In Luke, Mary is informed by the angel Gabriel that she is pregnant by the Holy Spirit; her visit to Elizabeth; the census; Jesus is visited by shepherds and recognised as the Messiah by Simeon and Anna. The biblical story is reflected in Christmas readings, carols, cribs, christingle, cards; the most popular Christmas service is probably Midnight Mass which focuses on Jesus as 'the light of the world (John 1).

[AO1 30]

(b) **For:**
Modern consumerism has almost obliterated the Christian meaning of Christmas, so that it is no longer a Christian festival at all; it is now a secular celebration of childhood, family, generosity, peace, etc. The most important festival for Christians is Easter, which celebrates the Resurrection.

Against:

All Christian festivals are linked: without the Incarnation, there could have been no Resurrection; with Easter and Pentecost, Christmas is still one of the three main Christian festivals; Christmas services are amongst the best attended in the church year.

[AO2 15]

RS1/2 ER - Introduction to Eastern Religions

SECTION A: Introduction to Buddhism

- Q.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 any three of the following.

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.

Max L3 for one event; Max L5 for two.

[AO1 30]

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

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.

It was his life experiences that set him on his quest for enlightenment;

It was from the four sights that he got an insight into human nature - dukkha, anatta and anicca;

It was his experience of extreme comfort and extreme austerity that directed him towards the middle way - magga.

[AO2 15]

- Q.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?

The three poisons of ignorance, craving and aggression at the hub of the wheel represented by the pig, cock and snake.

[AO1 30]

- (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.
[AO2 15]

- Q.3** (a) Expect candidates to give an overview of the path and to explain what each step means in the life of a Buddhist i.e. give examples:

Refer that it is the fourth noble truth;
That the path is split into three - panna, sila, samadhi - wisdom, morality, meditation;
All steps on the path must be worked on at the same time;
Refer to the eight parts - right view, right attitude, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. **[AO1 30]**

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

The Buddha's example shows that any person can follow the path;
The Buddha teaches that everyone has to be a lamp unto themselves;
The Buddha was not a member of the sangha when he attained enlightenment;
The sangha provides guidance on how to follow the path;
There are no distractions in the sangha;
Life in the material world makes it difficult to follow some of the steps of the path.
[AO2 15]

- Q.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. **[AO1 30]**

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

The Buddha was enlightened through meditation;
It is through meditation that a Buddhist sees the true nature of reality;
Meditation is a very important part of the Eightfold Path;
It is through meditation that a Buddhist overcomes dukkha;
Buddhism must be taken as a whole and therefore no one part leads to enlightenment on its own;
Although meditation is important moral development and wisdom are equally important;
All parts of Buddhism interrelated. **[AO2 15]**

SECTION B: Introduction to Hinduism

Q.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;

[AO1 30]

(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.

[AO2 15]

Q.2 (a) Expect candidates to refer to the atman 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. Expect also reference 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.

[AO1 30]

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

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;
Some acts produce negative karma and have to be avoided;
Other things just as important in a Hindu's life - following their dharma according to their varna and ashrama;
Worshipping deities, celebrating festivals and family life also important.

[AO2 15]

- Q.3** (a) Expect candidates to refer to Durga and Kali as other forms of Parvati, the consort of Shiva. Expect reference also to the creative energy shakti.

Durga - name means 'out of reach' or fortress; created by male gods to defeat buffalo demon Mahish; given weapons by the gods - e.g. trident by Shiva, chakra by Vishnu; victory celebrated as Dusshera; shown riding a lion holding a number of weapons; in statues shown standing above the demon Mahisha; described as the mother of the world and associated with fertility, crops and plants; very popular in Bengal where Durga Puja is the main Autumn festival; destroys evil and ignorance.

Kali - has a destructive and creative aspect - the divine mother; destroys evil spirits and protects her followers; her name means 'black'; depicted with black skin, naked, unkempt long hair, wearing a skirt of arms, a garland of newly decapitated heads around her neck, earrings of dead children and a bracelet of snakes; long, sharp teeth, purple lips and red eyes; shown usually standing on Shiva; in one of her ten arms she carries a sword and another hold the head of the giant she has just slain; very popular in West Bengal, South India and Kashmir.

Max L5 if only one examined.

[AO1 30]

- (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 in 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.

[AO2 15]

- Q.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.

[AO1 30]

- (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.

[AO2 15]

SECTION C: Introduction to Sikhism

Q.1 (a) Expect candidates to refer to:

He created the khalsa within sikh community;
Introduced special vows of loyalty;
Introduced the 5Ks;
Conferred guruship on the scripture.

[AO1 30]

(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.

[AO2 15]

Q.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 of 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.

[AO1 30]

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

Different roles does not mean difference in status;
Women are honoured as men e.g. Kaur;
Women are becoming more and more involved and also instrumental in the future course of Sikhism and important decisions;
No caste prejudice;
No difference made between cultures and generations;
Cultural differences remain;
Women expected to fulfil traditional roles;
Sikh teaching on equality is theoretical rather than practical;
Women sit separately from men.

[AO2 15]

- Q.3** (a) Expect candidates to refer to:
- Gurdwara as place of worship;
 - Presence of the Guru Granth Sahib;
 - Provision of langar;
 - Provision of classes;
 - Provision of special young people's events;
 - Provision of medical, legal, social and financial advice;
 - Community centre.
- [AO1 30]**
- (b) Expect candidates to give more than one point of view which could include:
- Expect candidates to explain that the langar has religious significance - stresses equality; gives sense of unity to Sikh community; stresses Sikh identity.
- Many other activities are just as important - expect candidates to refer to sewa; reading the Guru Granth Sahib; singing etc. Expect candidates to make an assessment of the relative importance of these activities. **[AO2 15]**
- Q.4** (a) Expect candidates to refer to:
- It is the second mela;
 - A New Year celebration which is celebrated during the dark half of the lunar months of Asvina and ends on the second day of the month of Kartik;
 - Festival of light and deliverance to both Hindus and Sikhs;
 - Gurdwaras illuminated and children receive presents;
 - Story of the sixth Guru, Guru Hargobind is told at the Sikh festival and not Rama and Sita as in the Hindu festival;
 - At Amritsar Golden Temple is illuminated and there are firework displays;
 - Treasures are put on display.
- [AO1 30]**
- (b) Candidates should give more than one point of view which could include:
- Festivals can be more social occasions than religious ones;
 - Festivals do not show any commitment to a religion;
 - Strong religious beliefs are not necessary to take part in festivals;
 - We live in a multi-cultural society;
 - The events which are celebrated in some of these festivals have lost their meaning or are irrelevant in today's world;
 - Celebrating festivals can be a way of affirming religious beliefs; of showing belonging to a religious community; of expressing one's religious identity.
- Max L5 if no reference to Sikhism. **[AO2 15]**

RS1/2 WR - Western Religions

SECTION A: Introduction to Islam

- Q.1 (a) Candidates should demonstrate knowledge and understanding of the origins and nature of the Qur'an.

Origins

Revelations to Muhammad - recitations - the transmitter.
Verses learned by heart then written down in Arabic on various materials.
Translations not allowed/all copies identical.
Not written in chronological order.
Makkah and Madinah periods evident in Qur'an.
Zaid ibn Thabit - complete written version in one book - no alterations - no explanations or editorial comments.
Copies of this text sent to main Muslim centres.

Nature

Structured in surahs - revealed book.
Symbol and source of Islam - words of Allah.
Source of prayer and teaching.
Basic beliefs - guidance for Mankind.
Power to motivate.
Nature of Allah.
Basis of Sharia law.
Teaching on final judgement etc.
Layout of Quran.
Titling.

Max. L5 for answer that deals only with Origins **or** Nature. **[AO1 30]**

- (b) Candidates should debate the importance of the Qur'an and other sources of authority.

Qur'an as the words of Allah.
Unchanged throughout history.
Relevance for the 21st Century.

On the other hand

Muhammad as a role model.
Importance of sunna and hadith.
Role of Imam.
Importance of mosque teaching.
Risalah (channel of communication - prophets etc.)

[AO2 15]

- Q.2** (a) Candidates should demonstrate knowledge and understanding of key events in the life of Muhammad after his call to be a prophet.

Revelations: Confirmation that Muhammad had Allah's support - confirmation of the Night of Power - guidance.

Life in Makkah: threats and violence - taught about one god - against idol worship - rejection.

Hijrah: escape to Madinah - stories surrounding his journey. Night journey.

Life in Madinah: welcomed - first Muslim community - first mosque - start of Muslim calendar - creation of the umma rights for all people - Battles - return to Makkah - destruction of idols.

Final sermon: Mt. of Mercy - farewell to followers.

Max. marks available for broad coverage **or** for three areas in some detail.

[AO1 30]

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

Contrast of the message of Islam with existing beliefs and practices.

Monotheism v polytheism.

Rejection of corruption and immorality.

Condemnation of paganism + idol worship.

Responsibility for life v fatalism.

Need for emigration for the survival of Islam - conversions.

Acceptance of the power of Allah.

Supremacy of Allah.

On the other hand

Places like Makkah and Madinah were ready for change.

Important role of Muhammad as leader and prophet of Allah.

Muhammad's vision - mediator.

Islam as a way of life - not just a religion.

Constitution of Madinah.

Revelations and battles.

Treaties and alliances.

[AO2 15]

- Q.3** (a) Candidates should demonstrate knowledge and understanding of the beliefs and practices of hajj.

Not compulsory.

Wearing Ihram - equality.

Circumambulating the Kaaba ('Here I am O my God').

Touching black stone (sent by Allah).

Walking between Safa and Marwa (remembrance of Hagar).

ZamZam well (water found by Hagar).

Mt. Arafat - confession of sins - ready for Day of Judgement.

Stoning of pillars at Mina - rejection of evil.

Sacrifice of lamb - remembrance of Ibrahim's sacrifice.

Hair shaving.

[AO1 30]

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

Fulfilling a pillar.
Following the footsteps of Muhammad.
Devotion to Allah - overcoming expense and other sacrifices.
Holiest event in Muslim Calendar - closeness to Allah.
Ihram as the symbol of equality.

On the other hand

Importance of other pillars:
Shahadah - basic and common belief.
Zakah - sharing of wealth - giving to poor.
Sawm - fasting as a discipline of togetherness.
Salah - reference to regular contact with Allah.

[AO2 15]

- Q.4** (a) Candidates should demonstrate knowledge and understanding of the roles of men and women in Muslim family life.

Man

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

Woman

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

Max. L5 for answer that deals only with Man **or** Woman.

[AO1 30]

- (b) Candidates should debate the influence of culture and tradition on Muslim family life.

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

On the other hand

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

[AO2 15]

SECTION B: Introduction to Judaism

- Q.1** (a) Candidates should demonstrate knowledge and understanding of the role of Abraham.

Abraham - Father of the nation - 'our father Abraham'.
Abraham as an historical figure - the Hebrew.
Obedience to God - monotheism.
Migration to Canaan - an act of faith - covenant of faith.
God's promise to make a great nation and country.
Promise of a son.
Covenant of circumcision.
Beginning of new order.
Birth of Isaac - child of promise.
Abraham changed the concept of religion - belief in one god.
Abraham - Isaac - Jacob.

[AO1 30]

- (b) Candidates should debate the role of covenant in Judaism.

Responsibility of the covenant relationship - a burden.
Setting examples.
Obedience.
Holiness and righteousness.
Loving all men.
Burden of observing mitzvot / shabbat / food laws.
Covenants made for specific times.
Changing role of religion and society.
Relevance of Jewish practice today e.g. circumcision, kashrut.

On the other hand

Jews believe they have a special place in history.
They are God's chosen people - privilege of selection - chosen for responsibility.
Covenant drives Judaism forward.
Promise for the future - Messiah - freedom etc.
Importance of tradition and history.
Reliving history through festivals etc.
Covenant as a basis for Jewish life today.
Position of Reform Judaism.
Use of technology.

[AO2 15]

- Q.2** (a) Candidates should demonstrate knowledge and understanding of the nature of worship in the synagogue.

Synagogue replaced temple as place of worship.
Meeting place.
Worship in synagogue to get nearer to God.
Thanking, praising, acknowledging God's power.
Communicating with God - daven.
Three synagogue services each day.
Minyan (quorum of ten males).
Torah reading.
Role of rabbi, chazzan etc.
'Uniform' of worship - yarmelke, tallit etc.
'Furniture of worship - ark, bimah etc.
Festival worship.
Synagogue language.

[AO1 30]

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

Synagogue as a meeting place - visible side of the Jewish community.
Origins in Babylon.
Focus of Judaism as: House of Prayer, House of Study, House of Assembly.
Focal point for rites of passage.
Focal point for festivals.

On the other hand

Many would argue for the importance of the Torah and study of the Talmud.
Importance of Shabbat observance.
Importance of the home and family life.
Importance of observance of mitzvot. [AO2 15]

- Q.3** (a) Candidates should demonstrate knowledge and understanding of Yom Kippur.

Beliefs

Yom Kippur as the Day of Atonement.
Humanity attempts to return to God.
Holiest day of the Jewish year.
Significance of Kol Nidre service.
Importance of synagogue.
Jews seeking forgiveness from fellow Jews.
Jews seeking forgiveness from God.
Prayers ascending to heaven - closing of gates.

Practices

Five services.
Luxuries and normal activities of life to be avoided.
Role of fasting - 25 hours.
Importance of white clothing.
Importance of synagogue.
Confession of sins "We have transgressed".
Reading from book of Jonah.
Shofar horn sounded.

Max. L5 for answer that deals only with Beliefs **or** Practices. [AO1 30]

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

Important time as man seeks forgiveness from fellow men and God.
Joy of forgiveness through repentance.
Restoration due to God's divine grace.
Role of Man v Role of God.
High point of Jewish calendar - Day of Awe.
Spirit of Yom Kippur should be observed every day.
Reference to High Priest entering Holy of Holies on this day each year.

On the other hand

Importance of other festivals e.g. Pesach.
Importance of Rosh Hashanah.
Importance of Shabbat in Judaism. [AO2 15]

- Q.4** (a) Candidates should demonstrate knowledge and understanding of Jewish beliefs and practices about divorce.

Beliefs

Marriage is seen as a Jewish ideal - divorce as a last resort.
Jewish law recognises that marriages break down.
No grounds for divorce.
Husband must initiate or consent to divorce.
Document called a 'get' drawn up.
Man can remarry immediately.
Credit Talmudic teaching. Ketubah involves possibility for divorce.
Reform position.

Practices

Written by a qualified scribe.
Delivered by husband to wife or agent of husband.
Witnesses sign the 'get'.
Woman must wait ninety days in case of pregnancy.
Jewish attitude to divorce is pragmatic.
No stigma attached to divorce.
No civil court.
Rabbinic court - bet din.

Max. L5 for answer that deals only with Beliefs **or** Practices. **[AO1 30]**

- (b) Candidates should debate the roles of men and women in Judaism.

Judaism still rooted in tradition.
Only men can become rabbis in Orthodox Judaism.
Circumcision as central to the covenant.
Men sit apart in the synagogue.
The minyan is a male domain.
Women take no part in synagogue worship.
Women can't handle the Torah, ask for divorce etc.
Importance of Bar Mitzvah.
Men study the Torah.
Religious clothing for men.

On the other hand

Women are equal to men but have different roles.
Important roles as wife and mother.
Jewish descent is through the mother.
Mother's vital role in the home.
Mother's role in religious and social upbringing.
Knowledge of Kashrut.
Impact of Reformed Judaism - 'emancipated woman' - more an equal partnership.

[AO2 15]



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