



**GENERAL CERTIFICATE OF EDUCATION  
TYSTYSGRIF ADDYSG GYFFREDINOL**

**2009 – 2010**

**RELIGIOUS STUDIES**

**SPECIMEN QUESTION PAPERS  
SPECIMEN MARKING SCHEMES**



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## RELIGIOUS STUDIES

### RS1 and 2

### RS1/2 CS - Introduction to Religion in Contemporary Society

### SPECIMEN PAPER

(1¼ hours)

### ADDITIONAL MATERIALS

In addition to this examination paper, you will need an 8-page answer book.

### INSTRUCTIONS TO CANDIDATES

Answer **two** questions.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

### INFORMATION FOR CANDIDATES

Each question carries 45 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

*Answer two questions*

- Q.1 (a) Explain the argument for legalising euthanasia. [30]
- (b) 'Religious believers should strongly support the legalising of euthanasia.'  
Assess this statement. [15]
- Q.2 (a) Examine any **two** religious themes as portrayed in television 'soaps'. [30]
- (b) How far is the presentation of religious ideas in television 'soaps' accurate and positive? [15]
- Q.3 (a) Outline the evidence which suggests that religion in Britain is in decline. [30]
- (b) Discuss how far it is true to say that religion in Britain is in decline. [15]
- Q.4 (a) Explain Freud's understanding of religious belief. [30]
- (b) To what extent is Freud's view convincing? [15]

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## RELIGIOUS STUDIES

### RS1 and 2

### RS1/2 ETH - Introduction to Religion and Ethics

### SPECIMEN PAPER

(1¼ hours)

### ADDITIONAL MATERIALS

In addition to this examination paper, you will need an 8-page answer book.

### INSTRUCTIONS TO CANDIDATES

Answer **two** questions.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

### INFORMATION FOR CANDIDATES

Each question carries 45 marks.

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Part (a) of each question tests your knowledge and understanding.

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You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

*Answer two questions*

- Q.1 (a) Explain, with examples, Aquinas' natural law ethical theory. [30]
- (b) "Natural Law does not provide an adequate basis for morality."  
Discuss how far this is true. [15]
- Q.2 (a) Give an account of the four working principles and six fundamental principles of Situation Ethics. [30]
- (b) 'Only one thing is intrinsically good - love.'  
Assess this view. [15]
- Q.3 (a) Explain, with examples, the difference between Act Utilitarianism and Rule Utilitarianism. [30]
- (b) 'Happiness provides the best basis for moral decision making in today's society.'  
Evaluate this claim. [15]
- Q.4 (a) Explain the ethical teaching of **one** major world religion about gay/lesbian orientation and its sexual expression. [30]
- (b) To what extent are religious attitudes towards gays and lesbians discriminatory? [15]



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## RELIGIOUS STUDIES

### RS1 and 2

### RS1/2 PHIL - Introduction to Philosophy of Religion

### SPECIMEN PAPER

(1¼ hours)

#### ADDITIONAL MATERIALS

In addition to this examination paper, you will need an 8-page answer book.

#### INSTRUCTIONS TO CANDIDATES

Answer **two** questions.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

#### INFORMATION FOR CANDIDATES

Each question carries 45 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

*Answer two questions*

- Q.1 (a) Explain how the cosmological argument tries to prove that God exists. [30]
- (b) 'The cosmological argument for the existence of God is unconvincing.'  
Assess this view. [15]
- Q.2 (a) Explain how the teleological (design) argument tries to prove that God exists. [30]
- (b) Consider how convincing is the teleological argument for the existence of God. [15]
- Q.3 (a) Explain why the existence of evil and suffering in the world causes some people to question the existence and nature of God. [30]
- (b) Assess the claim that the Augustinian theodicy is not relevant for a religious believer today. [15]
- Q.4 (a) Explain what is meant by the term 'mysticism', giving appropriate examples to illustrate your answer. [30]
- (b) 'It is impossible to accept mystical experiences because of the lack of evidence'.  
Evaluate this view. [15]

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## RELIGIOUS STUDIES

RS1 and 2

RS1/2 BS - Introduction to Biblical Studies

SPECIMEN PAPER

(1¼ hours)

### ADDITIONAL MATERIALS

In addition to this examination paper, you will need an 8-page answer book.

**The use of a Bible is NOT permitted.**

### INSTRUCTIONS TO CANDIDATES

Answer questions from one section only, **either** Section A **or** Section B.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

### INFORMATION FOR CANDIDATES

Each question carries 45 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

Answer questions from **one** section only, **either** Section A **or** Section B.

**Section A: Introduction to the Old Testament**

Answer **two** questions

- Q.1 (a) Explain, with reference to examples from the Old Testament, the nature of myth. [30]
- (b) 'The stories in Genesis have far more value today if we think of them as myths rather than as history.'  
Assess this view. [15]
- Q.2 (a) Explain how the Exodus marks the beginning of Israel as a people. [30]
- (b) 'It is doubtful whether the Exodus happened at all'.  
Consider critically this claim. [15]
- Q.3 (a) Examine the main features of the covenants with:
- (i) Noah **and**  
(ii) David. [30]
- (b) 'Old Testament covenants are clearly modelled on Hittite suzerainty treaties.'  
To what extent is this true? [15]
- Q.4 (a) Examine the role of kings in Israel. [30]
- (b) 'David's reign was a complete success'.  
How far do you agree? [15]

**Section B: Introduction to the New Testament**

*Answer two questions*

- Q.1 (a) Explain how New Testament writers portray Jesus as God and man. [30]
- (b) 'We cannot believe the biblical accounts of Jesus' birth.'  
Assess this view. [15]
- Q.2 (a) Examine the interpretation of any **two** parables of Jesus that you have studied.[30]
- (b) 'Jesus did not want people to understand his parables.'  
Consider the validity of this claim. [15]
- Q.3 (a) Explain, with examples, the characteristics of the different types of miracles in the gospels. [30]
- (b) 'The miracles in the gospels are stories made up by the Church to teach faith.'  
Discuss how far this claim is justified. [15]
- Q.4 (a) Examine the most significant points of disagreement in the gospel accounts of the Resurrection. [30]
- (b) 'The disagreements in the gospel accounts of the Resurrection show that they are not accurate, historical accounts.'  
Evaluate this claim. [15]



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## RELIGIOUS STUDIES

### RS1 and 2

### RS1/2 CHR - Introduction to Christianity

## SPECIMEN PAPER

(1¼ hours)

### ADDITIONAL MATERIALS

In addition to this examination paper, you will need an 8-page answer book.

### INSTRUCTIONS TO CANDIDATES

Answer **two** questions.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

### INFORMATION FOR CANDIDATES

Each question carries 45 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

*Answer two questions*

- Q.1 (a) Explain what is meant by 'the Trinitarian formula'. [30]
- (b) 'The Trinitarian formula destroys the unity of God'.  
Assess this view. [15]
- Q.2 (a) Explain the issues on which the Anabaptists disagreed with earlier reformers. [30]
- (b) 'The Anabaptists' teaching on baptism is more reasonable than traditional teaching.'  
Evaluate this claim. [15]
- Q.3 (a) Explain, with examples, what is meant by 'liturgical worship'. [30]
- (b) 'The use of liturgy gives no scope for self-expression in worship.'  
How far is this true? [15]
- Q.4 (a) Explain why Easter is important for Christians and how its importance is reflected in the way Christians celebrate it. [30]
- (b) Consider critically the claim that it is meaningless for non-Christians to celebrate Easter. [15]



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## RELIGIOUS STUDIES

### RS1 and 2

### RS1/2 ER - Introduction to Eastern Religions

### SPECIMEN PAPER

(1¼ hours)

#### ADDITIONAL MATERIALS

In addition to this examination paper, you will need an 8-page answer book.

#### INSTRUCTIONS TO CANDIDATES

Answer questions from one section only, **either** Section A **or** Section B **or** Section C.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

#### INFORMATION FOR CANDIDATES

Each question carries 45 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

Answer questions from **one** section only, **either** Section A **or** Section B **or** Section C.

**Section A: Introduction to Buddhism**

Answer **two** questions

- Q.1 (a) Explain the main features of the Buddha's enlightenment. [30]
- (b) 'There is no point in focusing on sickness, old age and death.'  
Assess this view with reference to Buddhism. [15]
- Q.2 (a) Examine the role and significance of the Three Jewels in Buddhism. [30]
- (b) Evaluate the claim that the Buddha is the most important of the Three Jewels. [15]
- Q.3 (a) Explain what the Noble Eightfold Path teaches Buddhists about morality. [30]
- (b) 'The eightfold path is all a Buddhist needs to reach enlightenment.'  
Consider the validity of this view. [15]
- Q.4 (a) Explain the practice and purpose of puja in Buddhism. [30]
- (b) Consider how far Buddhist meditation is a form of escapism. [15]

**Section B: Introduction to Hinduism**

*Answer two questions*

- Q.1 (a) Explain the main features of Vaishnavism. [30]
- (b) Assess the view that Hinduism is a polytheistic religion. [15]
- Q.2 (a) Examine the concept of varna in Hinduism. [30]
- (b) To what extent can it be argued that Dalits are no longer discriminated against? [15]
- Q.3 (a) Explain the significance of stories and practices associated with Durga. [30]
- (b) 'Goddesses are just as important as gods in Hinduism.'  
Consider the validity of this view. [15]
- Q.4 (a) Explain the practice and purpose of puja in Hinduism. [30]
- (b) 'Puja is essential to Hindu belief and practice'  
Evaluate this view. [15]

### Section C: Introduction to Sikhism

Answer *two* questions

- Q.1 (a) Explain the contribution made by Guru Gobind Singh to Sikhism. [30]
- (b) Assess the view that the Ten Gurus of Sikhism are equal in status. [15]
- Q.2 (a) Examine Sikh beliefs about equality. [30]
- (b) Assess the view that the most important Sikh teaching is its teaching on equality. [15]
- Q.3 (a) Explain the role and importance in Sikhism of the five 'k's. [30]
- (b) 'Behaving well is much more important than displaying your faith through clothes and ornaments.'  
Discuss the validity of this view with reference to Sikhism. [15]
- Q.4 (a) Explain the significance of the activities with which Sikhs mark the festival of Vaisakhi. [30]
- (b) Consider critically, with reference to Sikhism, whether observance of festivals, more than any other activity, brings a community together. [15]

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## RELIGIOUS STUDIES

RS1 and 2

RS1/2 WR - Introduction to Western Religions

SPECIMEN PAPER

(1¼ hours)

### ADDITIONAL MATERIALS

In addition to this examination paper, you will need an 8-page answer book.

### INSTRUCTIONS TO CANDIDATES

Answer questions from one section only, **either** Section A **or** Section B.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

### INFORMATION FOR CANDIDATES

Each question carries 45 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

Answer questions from **one** section only, **either** Section A **or** Section B.

**Section A: Introduction to Islam**

Answer **two** questions

- Q.1 (a) Examine the way that Muslims use the Qur'an in worship and daily life. [30]
- (b) 'Observing Qur'anic teaching is impossible in the 21<sup>st</sup> Century.'  
To what extent do you agree with this view? [15]
- Q.2 (a) Explain the importance of key events in the life of Muhammad after his call to prophethood. [30]
- (b) 'The example of Muhammad is all that Muslims need to guide them through life.'  
Assess this view. [15]
- Q.3 (a) Explain how Muslim beliefs about the ummah are expressed in the practices of zakah and hajj. [30]
- (b) 'It is easier for Muslims to practise their faith if they are rich than if they are poor.'  
Consider critically the validity of this view. [15]
- Q.4. (a) Examine the roles of husband and wife in a Muslim marriage. [30]
- (b) 'It is because marriages are arranged that divorce is rare in Islam.'  
Evaluate the accuracy of this statement. [15]

**Section B: Introduction to Judaism**

*Answer two questions*

- Q.1 (a) Examine the nature of the Torah. [30]
- (b) 'The Torah was given by God.'  
Consider critically the validity of this view. [15]
- Q.2 (a) Explain what Jews mean when they describe themselves as the 'chosen people' of God. [30]
- (b) 'Belief in the covenant relationship is the greatest source of strength for Jewish people today.'  
Evaluate the accuracy of this statement. [15]
- Q.3 (a) Examine the role and significance of Pesach in Judaism. [30]
- (b) 'Judaism is too concerned with the past; it should be more prepared to change with the times.'  
Assess this view. [15]
- Q.4 (a) Explain why Jews celebrate life cycle rituals. [30]
- (b) 'The role of women in Judaism is simply to care for the needs of the family.'  
To what extent do you agree with this view? [15]





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## RELIGIOUS STUDIES

### RS3

### RS3 CS - Studies in Religion in Contemporary Society

### SPECIMEN PAPER

(1 $\frac{3}{4}$  hours)

#### ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12-page answer book.

#### INSTRUCTIONS TO CANDIDATES

Answer **two** questions.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

#### INFORMATION FOR CANDIDATES

Each question carries 50 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

No certificate will be awarded to a candidate detected in any unfair practice during the examination.

*Answer two questions*

- Q.1 (a) Give an account of the role of religion in the work of the Houses of Parliament. [30]
- (b) Evaluate the contention that religion has too much influence on government in Britain. [20]
- Q.2. (a) Examine how the beliefs and practices of members of a faith community are portrayed in films, including illustrative examples from **at least one** film that you have studied. [30]
- (b) 'Films always stereotype religious people.'  
Assess this view with reference to **at least one** film that you have studied. [20]
- Q.3 (a) Explain Karl Marx's understanding of religion. [30]
- (b) 'Society would be better off without religion.'  
Assess this assertion with reference to the work of Durkheim, Weber and Marx. [20]
- Q.4 (a) Examine the contribution of developmental theories of religion to our understanding of the relationship between religion and the individual. [30]
- (b) Consider critically the view that older people are more religious than younger people. [20]

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## RELIGIOUS STUDIES

### RS3

### RS3 ETH - Studies in Religion and Ethics

### SPECIMEN PAPER

(1¾ hours)

#### ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12-page answer book.

#### INSTRUCTIONS TO CANDIDATES

Answer **two** questions.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

#### INFORMATION FOR CANDIDATES

Each question carries 50 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

*Answer two questions*

- Q.1 (a) Analyse the main features of Aristotle's Virtue ethics and give examples to illustrate your answer. [30]
- (b) "What kind of person should I be?" is an ethically more significant question than "What should I do"? Discuss how far you agree. [20]
- Q.2 (a) Explain ways in which Kant's categorical imperative may be said to be compatible with a religious perspective on morality. [30]
- (b) 'Religious belief provides greater moral authority than Kantian ethics in dealing with moral issues today.' Evaluate this contention. [20]
- Q.3 (a) Examine the basis and main features of pacifism with reference to at least **one** major world religion. [30]
- (b) Consider critically the view that pacifism is an unrealistic response to the threats which humanity faces in the modern world. [20]
- Q.4 (a) Explain, with illustrations, the moral dilemmas raised by the genetic manipulation of cells. [30]
- (b) Assess the claim that genetic engineering is incompatible with a religious approach to morality. [20]

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## RELIGIOUS STUDIES

RS3

RS3 PHIL - Studies in Philosophy of Religion

SPECIMEN PAPER

(1¼ hours)

### ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12-page answer book.

### INSTRUCTIONS TO CANDIDATES

Answer **two** questions.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

### INFORMATION FOR CANDIDATES

Each question carries 50 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

*Answer two questions*

- Q.1 (a) Explain and illustrate differences between 'propositional revelation' and 'non-propositional revelation'. [30]
- (b) 'Faith is more valid if based on direct revelation rather than on human reason.' Evaluate this assertion. [20]
- Q.2 (a) Explain, with examples, the difficulties of using religious language. [30]
- (b) Consider critically how far such difficulties have been resolved. [20]
- Q.3 (a) Explain the philosophical basis for challenging religious belief in miracles. [30]
- (b) 'Philosophical arguments against the occurrence of miracles are convincing.' Evaluate this contention. [20]
- Q.4 (a) Examine the distinctive features of:
- (i) hard determinism **and**
  - (ii) libertarianism. [30]
- (b) 'Belief in the will of God or predestination is incompatible with belief in human free will and responsibility.' Assess the validity of this statement. [20]

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## RELIGIOUS STUDIES

RS3

RS3 BS - Studies in Biblical Studies

### SPECIMEN PAPER

(1¼ hours)

#### ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12-page answer book.

**The use of a Bible is NOT permitted.**

#### INSTRUCTIONS TO CANDIDATES

Answer questions from one section only, **either** Section A **or** Section B.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

#### INFORMATION FOR CANDIDATES

Each question carries 50 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

Answer questions from **one** section only, **either** Section A **or** Section B.

**Section A: Studies in the Old Testament**

Answer **two** questions

- Q.1 (a) Explain how modern scholarship attempts to establish **and** to interpret Old Testament texts. [30]
- (b) 'The true meaning of any Old Testament passage is that originally intended by its author.'  
Evaluate this view. [20]
- Q.2 (a) Examine ideas on the nature of God found in the passages that you have studied in the Book of Genesis. [30]
- (b) 'The concept of God in the Old Testament is confused rather than consistent.'  
Evaluate the validity of this statement. [20]
- Q.3 (a) Examine the characteristics of Israelite prophecy up to the eighth century BCE. [30]
- (b) 'Israelite prophecy up to the eighth century BCE shows no development.'  
Assess the accuracy of this statement. [20]
- Q.4 (a) Analyse the main themes in the prophecy of **either** Jeremiah **or** Ezekiel. [30]
- (b) 'The Old Testament prophets acted as their nation's conscience.'  
Assess this view with regard to **either** Jeremiah **or** Ezekiel. [20]



**Section B: Studies in the New Testament**

*Answer two questions*

- Q.1 (a) Examine the life of the early Christian community as portrayed in the early chapters of Acts. [30]
- (b) 'The earliest church was for Jerusalem Jews only.'  
Discuss how far this is true. [20]
- Q.2 (a) Examine the significance of the following Christological titles:  
(i) Son of Man, (ii) the Servant of the Lord, **and** (iii) Messiah. [30]
- (b) 'Jesus did not think of himself as the Son of God'.  
Consider the validity of this claim. [20]
- Q.3 (a) Examine the various leadership roles in the New Testament Church. [30]
- (b) 'Church leaders in New Testament times had no distinct functions.'  
Evaluate this statement. [20]
- Q.4 (a) Examine the teaching of Paul on marriage and divorce. [30]
- (b) 'New Testament teaching on marriage and divorce has no relevance for our age.'  
Assess this view. [20]



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## RELIGIOUS STUDIES

RS3

RS3 CHR - Studies in Christianity

SPECIMEN PAPER

(1¼ hours)

### ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12-page answer book.

### INSTRUCTIONS TO CANDIDATES

Answer **two** questions.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

### INFORMATION FOR CANDIDATES

Each question carries 50 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

*Answer two questions*

- Q.1 (a) Explain Christian understandings of the Church's role in manifesting the kingdom of God and working for the kingdom's fulfilment. [30]
- (b) 'Divisions within the Church restrict its appeal to outsiders.'  
Assess this view. [20]
- Q.2 (a) Explain the different views of Jesus in modern Christology. [30]
- (b) 'The quest for the historical Jesus is of no importance.'  
Evaluate this statement [20]
- Q.3 (a) Examine the Person of Christ in Feminist Theology. [30]
- (b) 'Feminist Theology is aimed at getting women into positions of leadership in the Church.'  
Discuss how far you agree. [20]
- Q.4 (a) Analyse the main features of charismatic worship. [30]
- (b) 'Charismatic worship is popular because it is fun, not because it is true worship.'  
Consider critically this assertion. [20]

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## RELIGIOUS STUDIES

### RS3

### RS3 ER - Studies in Eastern Religions

### SPECIMEN PAPER

(1¾ hours)

#### ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12-page answer book.

#### INSTRUCTIONS TO CANDIDATES

Answer questions from one section only, **either** Section A **or** Section B **or** Section C.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

#### INFORMATION FOR CANDIDATES

Each question carries 50 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

Answer questions from **one** section only, **either** Section A **or** Section B **or** Section C.

**Section A: Studies in Buddhism**

Answer **two** questions

- Q.1 (a) Analyse the main themes of the Lotus Sutra. [30]
- (b) Consider the claim that the Lotus Sutra is the most important of all Buddhist scriptures. [20]
- Q.2 (a) Explain Theravada beliefs about the arhat. [30]
- (b) 'The idea of the arhat is much closer to the teachings of the Buddha than the idea of the bodhisattva.'  
Evaluate this view. [20]
- Q.3 (a) Examine some of the practices of Tibetan Buddhism. [30]
- (b) 'The rituals of Tibetan Buddhism have very little to do with the original teachings of the Buddha.'  
Evaluate this contention. [20]
- Q.4 (a) Examine the major features of British Buddhism. [30]
- (b) To what extent has **one** British Buddhist community you have studied contributed to the popularity of Buddhism in Britain? [20]

**Section B: Studies in Hinduism**

*Answer two questions*

- Q.1 (a) Explain, with reference to examples, Vedic religious practices. [30]
- (b) 'The Upanishads, without doubt, are the most significant and valuable of the Vedic scriptures.'  
Evaluate this contention. [20]
- Q.2 (a) Explain, with reference to the text, what the Bhagavad Gita teaches about the nature of Krishna. [30]
- (b) How far can it be said that bhakti is the main theme of the Bhagavad Gita? [20]
- Q.3 (a) Give an account of the distinctive characteristics of the Swaminarayan Movement. [30]
- (b) 'Of all Hindu movements the Swaminarayan Movement has the most to offer modern believers.'  
Consider critically this claim. [20]
- Q.4 (a) Examine the changing roles of Hindu women in the home. [30]
- (b) 'Practices of female foeticide, infanticide and sati are evidence that Hinduism attributes a very low status to women.'  
Evaluate this view. [20]

### Section C: Studies in Sikhism

Answer *two* questions

- Q.1 (a) Explain the importance of the Guru Granth Sahib in Sikhism. [30]
- (b) 'A text is seen as sacred, not so much because it comes from God, but because of the value attributed to it by believers.  
Assess this view with reference to the Guru Granth Sahib. [20]
- Q.2 (a) Examine the effect of the Partition of the Punjab on Sikh life and identity. [30]
- (b) 'Sikh demands for a state of Khalistan cannot be justified.'  
Evaluate this view. [20]
- Q.3 (a) Examine the Sikh teachings about equality. [30]
- (b) 'Sikhism fails to put its teachings on equality into practice when it comes to caste distinctions.'  
Discuss the validity of this claim. [20]
- Q.4 (a) Examine the development of the Sikh community in Britain. [30]
- (b) Evaluate the view that the only solution to the challenges Sikhs face in Britain is full assimilation into secular British culture. [20]



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## RELIGIOUS STUDIES

RS3

RS3 WR - Studies in Western Religions

SPECIMEN PAPER

(1¼ hours)

### ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12-page answer book.

### INSTRUCTIONS TO CANDIDATES

Answer questions from one section only, **either** Section A **or** Section B.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

### INFORMATION FOR CANDIDATES

Each question carries 50 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

Answer questions from **one** section only, **either** Section A **or** Section B

**Section A: Studies in Islam**

Answer **two** questions

- Q.1 (a) Explain the contribution of Muhammad's three successors. [30]
- (b) To what extent was Uthman a 'rightly guided caliph' or a 'traitor of Islam'? [20]
- Q.2 (a) Outline the events that led up to the martyrdom of Husayn and explain the significance of this event to Shi'a Muslims in the 21<sup>st</sup> Century. [30]
- (b) 'The practices of Ashura are a corruption of true Islam.'  
Assess this contention. [20]
- Q.3 (a) Examine the role of women within the Qur'an and the sunna. [30]
- (b) 'Islamic women enjoy the respect and honour given them by the Qur'an.'  
Discuss how far this claim is valid. [20]
- Q.4 (a) Analyse Muslim understandings of jihad. [30]
- (b) 'The Kharijite understanding of jihad is inappropriate in the 21<sup>st</sup> Century.'  
Evaluate this claim. [20]

**Section B: Studies in Judaism**

*Answer two questions*

- Q.1 (a) Examine the Jewish mystical understanding of God. [30]
- (b) 'The Zohar is a corruption of true Judaism.'  
Assess this claim. [20]
- Q.2 (a) Explain the importance of family life within Hasidic Judaism. [30]
- (b) 'The Hasidic lifestyle ensures the survival of Judaism.'  
Consider critically this contention. [20]
- Q.3 (a) Examine the difficulties of maintaining a Jewish lifestyle in contemporary society. [30]
- (b) 'All children in Britain should receive the same non-faith education.'  
Evaluate this claim with particular reference to Jewish perspectives. [20]
- Q.4 (a) Examine the rise and development of political Zionism. [30]
- (b) 'Zionism is entirely political; it has no links with the Jewish religion.'  
To what extent is this claim valid? [20]



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## RELIGIOUS STUDIES

### RS4

### RS4 HE Studies in Religion and Human Experience

## SPECIMEN PAPER

(1¾ hours)

### ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12-page answer book.

### INSTRUCTIONS TO CANDIDATES

Answer **one** question.

Write your answers in the separate answer book provided.

Write the number of each question you answer both alongside your answer and on the front cover of the answer book.

### INFORMATION FOR CANDIDATES

Each question carries 75 marks.

The number of marks is given in brackets at the end of each part-question.

Part (a) of each question tests your knowledge and understanding.

Part (b) of each question tests your skills of reasoning and evaluation.

You are reminded of the need for good English and orderly, clear presentation in your answers. All questions should be answered in continuous prose. Assessment will take into account the quality of written communication in all your answers.

*Answer one question*

**Q.1 Religious Authority**

You must show knowledge and understanding of sacred writings as a religious authority and be able to determine the significance of sacred writings as such an authority, compared to that of religious leaders.

- (a) Examine the nature and role of sacred writings as a source of authority for religious believers. [45]
- (b) 'The authority of sacred writings is more important than the authority of religious leaders in 21<sup>st</sup> century religion.'  
Evaluate the validity of this statement. [30]

**Q.2 Religious Experience**

You must show knowledge and understanding of distinctive characteristics of religious experience, be able to provide examples of these characteristics and be able to evaluate whether or not religious experiences have any worth other than to those experiencing them.

- (a) Explain, with examples, ways in which religious experiences are different from other human experiences. [45]
- (b) 'A religious experience is of value only to the individual who experiences it.' [30]

**Q.3 Life, Death and Life after Death**

You must show knowledge and understanding of beliefs and views about the meaning of human life and be able to assess the importance of belief in life after death for a religious believer.

- (a) Identify and explain some religious beliefs, teachings, writings or theories you have studied about the nature and purpose of human life. [45]
- (b) Determine how important belief in life after death is in religion. [30]

## MARK SCHEMES

### RS1/2 CS - Introduction to Religion in Contemporary Society

#### MARK SCHEME

To be read in conjunction with the generic level descriptors (see page 115-118). What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

- Q.1** (a) 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 - Netherlands, Switzerland, Belgium, Oregon (USA); permits people to die with dignity etc.

N.B. The focus of this part-question is legalisation but arguments supporting euthanasia may also be credited if they are not credited in part (b) where the emphasis is on arguments arising from religious belief. **30 AO1**

- (b) Agree - 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.

Disagree - life a sacred gift from God; euthanasia a form of killing prohibited by sacred writings; suffering as an opportunity for spiritual and/or moral growth; religious principle of care for others better expressed by proficient palliative or hospice care than by hastening death; contrary to First Precept; prevents full passage of karma etc.

N.B. arguments not intrinsically religious in themselves but used by religious believers (e.g. difficulty of vulnerable making definitive decision whilst suffering; danger of mistaken diagnosis leading to request; potential abuse of system; potential damage to doctor-patient relationship) may also be credited.

**15 AO2**

- Q.2 (a)** Acceptable themes include religious beliefs (e.g. in God, sacred writings and life after death), practices (e.g. rites of passage, forms of worship and wearing of symbolic clothing) and ethical values (e.g. attitudes to marriage and divorce, homosexuality and war). General aspects shared with humanists, such as concern for others and forgiveness, may be given some credit but can only be awarded full credit if examined in an explicit religious context.

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

Responses should identify two appropriate themes, describe the contexts in which they appear, explain the views expressed about them and investigate and comment on any relevant aspects. **30 AO1**

- (b)** Accurate/positive - informative documentaries; school educational programmes; interviews with religious leaders; situations in 'soaps' often reflect real life situations and dilemmas; actual services of worship/festivals televised etc.

Not accurate/positive - emphasis on most controversial features of religion; extremist views given disproportionate amount of time; religious believers in drama often portrayed as unattractive characters; religious belief sometimes the butt of humour in a negative way offensive to believers etc. **15 AO2**

- Q.3 (a)** Six indicators - less involvement in organised religion, e.g. decline in church attendance and rites of passage; reduction of religious influence in society, e.g. increased role of State in social and moral welfare; growth of rational and scientific thought, e.g. sociological and psychological explanations for religion and predominance of scientific methodology; increase in religious pluralism thereby reducing authority and credibility in any religion; secularism of religious institutions, e.g. organised and success measured on same basis as that of secular businesses; effects of emergence of mass media, e.g. replacing religious institutions as leisure activity and provider of news. Expect five of the six indicators to be considered for the highest Levels. **30 AO1**

True - the general pattern of statistical evidence indicating less participation in organised religion is overwhelming; the reduced influence of religion on most individuals and on the State is self-evident, e.g. common utilitarianist basis for personal morality and government decisions; tolerance within society of satirical attacks on religion and intolerance of some religious beliefs and practices etc.

Untrue - growth of fundamentalist and charismatic movements; some continued religious influence, e.g. bishops in House of Lords; religious statistics open to some interpretation; contemporary emphasis on spirituality rather than organised religion; increasing popularity of RS in schools etc. **15 AO2**



**Q.4.** (a) Illusory to escape from sense of helplessness and finality of death; wish-fulfilment in terms of love, protection and meaning; God-figure evolved to replace inadequate fathers (Oedipus complex); totem/taboo ('primal horde', sacrifice); neurosis through fear and guilt; harmful - repressive, over-demanding morality, anti-intellectual, negation, sublimation etc. **30 AO1**

(b) Convincing - illusory theory supported by studies of children's concepts of God; recognition of subconscious, group behaviour, dangers of guilt etc.; religious belief sometimes harmful - e.g. religious neurotics, deviant behaviour, bigotry, wars of religion; religion does meet human biological needs and relieves human frustrations and anxieties etc.

Unconvincing - ignores benefits of religion - e.g. stimulating social altruism, maintaining morality, developing human potential and sense of contentment; biased because of his rejection of religious faith; anthropological studies used by Freud inaccurate; not all religions regard God as 'father figure'; not all people religious; fails to deal with non-theistic religion; totemism neither universal nor earliest form of human development etc. **15 AO2**



**RS1/2 ETH - Introduction to Religion and Ethics**

**MARK SCHEME**

To be read in conjunction with the generic level descriptors (see page 115-118). What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

- Q.1 (a)** Based on Aristotle's efficient/final causes; highest good is rational understanding/ following God's final purpose, purpose of human life five primary precepts which are developed in the secondary precepts which can change over time. Communal nature of human life just as important as freedom/dignity of individual; reason in agreement with nature; absolute morality - clearly defined and universally applied moral rules; not consequentialist; three revealed virtues (faith, hope and charity), four cardinal virtues (prudence, justice, fortitude, temperance); Aquinas' four levels of law – eternal ,divine, natural and human. The differences between interior/exterior acts, real/apparent goods, etc.

Candidates could give examples of efficient/final causes, primary/secondary precepts, interior/exterior acts, real/apparent goods. **30 AO1**

- (b)** Agree: Natural Law inadequate - outdated; society has changed (more secular?) e.g. greater scientific conflicts with other specific religious moral injunctions. Based on the assumption that what is natural is always moral. Could homosexuals claim their sexuality is natural for them? Is there a universal human nature?; deductive approach without emotions ? It is too prescriptive, it does not consider consequences. Could certain acts, have more than one purpose. Does everyone have the ability to reason?

Disagree: Adequate - 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; compatible with religious absolute morality; basis of Catholic moral thinking, gives due place to God-given conscience/reason in ethical decision-making. **15 AO2**

- Q.2 (a)** Working principles – pragmatism relativism positivism and personalism. Fundamental principles – only love intrinsically good; love is the ruling norm; love and justice are the same; love wills the good of others regardless of feeling; loving end justifies the means; decide situationally.

Maximum of Level 5 if only either working principles or fundamental principles considered. **30 AO1**

(b)

Agree

Agape involves "selfless" love – putting others first, which should ensure fairness and justice; put people before laws. Consequences of actions considered before making a decision. Each situation considered differently unlike absolutist theories so the most loving action in that particular situation is taken, not bound by rules. Fletcher said if one is acting out of love then one is acting justly; "love and justice are the same... ". We should act in a loving way to all, whether we like them or not - "Love wills the good of others, regardless of feelings" - no room for prejudice and discrimination (as Jesus demonstrated in the Parable of the Good Samaritan).

Disagree

Love is subjective; someone could claim to be acting out of love and could perform such acts as murder or adultery whilst really acting in a selfish, unfair and unjust way (on those who suffer as a result). Consequences are not always loving or predictable, although the intention may have been to act in loving, fair and just way. Some Christians may argue that God should decide what is fair and just, God is the ultimate source of authority and not humans who often make wrong decisions.

**15 AO2**

**Q.3** (a)

Act

An act is right if its consequences maximize the pleasure/happiness or produce more pleasure than pain. Based on the principle of utility – greatest happiness for the greatest number and uses the hedonic calculus to measure the pleasure. and its criteria - intensity, duration, purity, extent, richness, certainty and remoteness.

Rule

An act is right if it accords with a set of rules which, as a consequence of being followed, maximize pleasure/happiness and fulfil "the greatest happiness for the greatest number" (GHP). Strong rule utilitarians will always uphold the rules, weak rule will break the rule if doing so, will fulfil the GHP.

**30 AO1**

(b)

Agree

Setting personal happiness in context of happiness of greatest number discourages selfishness; desirable to minimise unhappiness; reasonable; realistic and widely accepted and practiced basis of morality; permits a flexible approach to ethical decision-making, etc.

Disagree

People have different concepts of what constitutes happiness; difficulty of quantifying happiness (despite hedonic calculus and higher/lower pleasures); difficulty of determining all consequences; unequal distribution of happiness/ injustice to minority; selfless actions encouraged by religious teachings, devalued; unhappiness sometimes has beneficial consequences on human development; other criteria (e.g. will of God, motives) ignored, etc.

**15 AO2**

- 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 views of religious leader, 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 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 its states that "the woman who imitates men" will not enter Paradise. **30 AO1**

- (b)** Discriminatory  
Candidates may refer to the way religious teachings or religious rules are discriminatory or are interpreted in ways that may be perceived as discriminatory.

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; of marriage or recognition of civil partnerships.

Similar arguments and evidence from another religious tradition is creditable, 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 (RC 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 recognize 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. **15 AO2**

**RS1/2 PHIL - Introduction to Philosophy of Religion****MARK SCHEME**

To be read in conjunction with the generic level descriptors (see page 115-118). What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

**Q.1 (a)** First three of Aquinas' 'Five Ways':

- (1) Motion/change – unmoved mover, including concept of 'efficient cause' Students could make reference to Aristotle's example of the sculptor or Aquinas's example of fire and wood .
- (2) Cause – first/uncaused cause (this is commonly exemplified by the idea of the falling dominoes).
- (3) Contingency – uncreated/non-contingent/Necessary being – reference may also be made to Copleston's development of this argument "a being that must and cannot-not exist". Kalam version (First part of Craig's argument refers to the idea that the present could not exist in an actual infinite universe, that the universe must be finite and therefore requires a beginning – a cause, which is God – the second part of the argument refers to the idea of a personal creator – the universe could not be the result of natural causes as nature did not exist before the universe did, therefore the cause must have been a personal being who freely chose to create the universe, this personal creator being God.; Leibniz's Principle of Sufficiency , etc.

**30 AO1**

- (b) **Unconvincing:** possibility of infinite regression (arguments suggest that why is it illogical to have a universe which is infinite but insist that it is entirely logical to say that God is infinite); 'Big Bang' (a hypothesis which suggests that a chemical reaction was the alpha point of the universe); plurality of causes; cause not necessarily the God of Classical Theism (as; debate about cause/effect, self-change and contingency/non-contingency (e.g. people/animals move themselves – Kenny – Newton's First Law of Motion); how is God uncaused if nothing else is?, No experience of how universes begin - Kant); existence without explanation – Russell's 'brute fact' – "I should say that the universe is just there, and that's all.", etc.

**Convincing:** A posteriori/premise drawn from empirical world – i.e. based on sense experiences; based on common experience of cause/effect – observable by all and the basis on which all traditional science is based; infinity of matter impossible – scientific principle that nothing can be created or destroyed - all matter is just recycled forms of energy; offers simple logical explanation (c.f. Ockham's razor); part of cumulative case (i.e. when added to other claims such as teleological argument and ontological argument), etc.

**15 AO2**

- Q.2** (a) Evidence of design (order, regularity, purpose/intelligibility). Aristotle and Plato's original assertions of the apparent order in the universe; Aquinas development of Aristotle's ideas; Paley's watch analogy; reference to Paley's use of the complex structure of the eye and Newton's example of the thumbprint; Paley also asserts that astronomy and physical laws also support the idea that an observable regularity in the universe points towards an intelligent designer (A modern addition to this idea can be found in Arthur Brown's example of the ozone layer). The Anthropic principle which states that the hairline conditions upon which the existence of human life depends can be cited. The use of Tennant's aesthetic principle – that the appreciation of beauty is not necessary for survival but is evidence of a divine creator; etc.

**30 AO1**

- (b) **Convincing** – a posteriori/premise drawn from empirical world – i.e. based on sense experiences; reasonable to postulate external intelligence responsible for design as the intricacy required to put together the complex mechanisms that exist within the current universe from the micro to the macro level go beyond our current abilities and technologies; compatible with recent scientific findings about complexity of nature, etc.

**Unconvincing** - unsound analogy, humanity and nature dissimilar to machine; defects in natural world; existence of evil v. design; God as architect, not creator; anthropomorphic concept of God. Many arguments are likely to only make reference to Hume. Alternative explanation of evolution; etc.

**15 AO2**



**Q.3 (a)** Apparent incompatibility of suffering/evil with concept of omniscient deity; with omnipotent deity; with benevolent deity; (this could be illustrated by reference to the 'Inconsistent Triad'; origin of evil – where did evil come from? Was God responsible for its creation, if not, did it come about because he has no control over that sphere of existence? Natural evil (how can a world designed by God contain so many flaws – natural evil is indiscriminate in the amount and extent of suffering that it induces); extent of evil/suffering (why is there so much suffering in the world? Couldn't God place a limit on the amount of people that suffer or even the amount of evil that individuals suffer from); animal suffering – if evil is part of a moral framework why should non-human entities suffer as well? Why is nature 'red in tooth and claw?'; suffering of 'innocent' – the seemingly unfair distribution of evil and suffering; etc. **30 AO1**

**(b) Not Relevant**

Criticisms of 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.

**Relevant**

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.

**15 AO2**

**Q.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. **30 AO1**

**(b) Impossible**

Difficulties of verification due to lack of wider audience; Emotional response therefore impossible to empirically prove; Difference of opinions from different religious traditions seem to 'cancel each other out'; mystical experience could be result of drug/alcohol abuse; widely reported cases of 'fake' experiences; etc.

**Possible**

Principle of Credulity – suggests individuals should be believed unless there is firm evidence against their assertions; individuals tend to demonstrate deeper levels of commitment to their religious/faith traditions after these experiences; assertion of individuals who have undergone the mystical experience that it is valid; 'category mistake' to look for empirical evidence of a mystical experience, etc. **15 AO2**



**RS1/2 BS - Introduction to Biblical Studies****MARK SCHEME**

To be read in conjunction with the generic level descriptors (see page 115-118). 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 (AS)**

- Q.1** (a) A story about the gods (but there is only one Old Testament God). A better definition is a story about the beginning of time that tries to explain nature and the human condition, e.g. why there is day and night, water and dry land, male and female, why people suffer, why they have different languages. These stories attempt to domesticate the world of nature in order to enable those who heard them to cope with it, and in that sense they contain an element of truth. There are different kinds of myth - ritual, origin, cult etc. Credit references to ancient Near Eastern texts, and expect adequate illustrations from the biblical narratives of Creation, the Fall and the Tower of Babel. **30 AO1**
- (b) *For:*  
The Old Testament contains several different types of literature, e.g. myth, legend, prophecy, history, apocalyptic. Some of these convey ideas rather than historical fact. Not to recognise this can lead to a futile criticism of their historicity. Awareness of intent enriches our understanding of parts of the Old Testament as a theological interpretation of history, and gives us a clearer insight into their symbols and metaphors.
- Against:*  
Fundamentalists accept that the whole of the Old Testament is literally true, and it is not, therefore, essential to differentiate between various types of literature. Others would argue that all that matters is what the literature conveys to the modern reader. **15 AO1**
- Q.2** (a) The story of Israel begins with God's promise to Abraham that he and his descendants will be given a new land, but between promise and fulfilment there are many difficulties. The Exodus is the movement of the people of Israel towards that fulfilment. In that process they are liberated from bondage and the covenant community is formed. The Mosaic faith, which is established during the Exodus is based on a belief in one God, Yahweh, who makes his saving presence known in history, takes the initiative to establish a close relationship with his people and tolerates no other gods. The challenge for the Israelite people throughout their history was to remain faithful to this God. **30 AO1**
- (b) *Doubtful:*  
Problems in relating the biblical accounts to actual historical circumstances; dating and route; the number of those who fled; the silence of Egyptian records; mythical elements.
- Not doubtful:*  
The overwhelming significance of the Exodus in the biblical narrative; the account does not purport to be a photographic report of what exactly took place; it must be taken seriously, although critically; the story may be embellished, but it signifies the redemptive action of God. **15 AO2**

- Q.3** (a) *Noah*: An 'everlasting' (i.e. unconditional) covenant with Noah and all living creatures, promising never again to return the earth to primeval chaos; prefaced by a renewal of the blessing to go forth and multiply and to have dominion over animals; introduced a new privilege that meat might be eaten, provided the animal was properly slaughtered, the blood being sacred to God, i.e. life is sacred. The covenant was signified by a rainbow and applied to all people because it was made with Noah and his sons, from whom all the peoples of the world were descended.

*David*: another 'everlasting' covenant; extended to the whole dynasty; influenced by Near Eastern ideas of kingship; God's election of David as his representative and Zion as his abode on earth; the royal theology of the house of Judah; gives rise to the messianic hope. **30 AO1**

- (b) *True*:  
The characteristic features of Hittite suzerainty treaties (preamble, historical prologue, stipulations, arrangements for the preservation of the treaty, witnesses, sanctions) bear a striking resemblance to the Mosaic covenant; Moses became acquainted with this treaty form in Egypt, which had a long history of dealing with the Hittites.

*Untrue*:  
The suzerainty treaties belonged to a world of settled peoples, and would not have been meaningful to the semi-nomadic Hebrews; the suzerain/vassal model is not a good model for a loving God's dealings with his elect people; the Hebrew covenants contain a moral element that is lacking in the suzerainty treaties. **15 AO1**

- Q.4** (a) The clamour for a king as leader in war; the king as builder of fortifications, lawgiver (governs according to justice and truth); his sacral role - God's anointed viceroy and 'son' through whom God's blessing was mediated to society; his role in worship (David and the ark of the covenant; Solomon both endowed and dedicated the Jerusalem Temple); the dynastic principle; the notion of empire. The conflict between the two conceptions of Israel as owing allegiance to a king and owing allegiance to God. Some expression of discontent. **30 AO1**

- (b) *For*:  
His military and political strengths (e.g. defeats Philistines, establishes Jerusalem as capital city); his religious strengths (brings ark of covenant and the priestly class to Jerusalem); traditionally a poet and musician.

*Against*:  
His political weaknesses (an unpopular census, Absalom's rebellion, uncertainty concerning the succession); personal weakness (the Bathsheba incident); the probable bias of southern, Deuteronomic historians. Reach a reasoned conclusion. **15 AO2**

**Section B: An Introduction to the New Testament (AS)**

- Q.1** (a) Incarnation = God becoming flesh. Responses may focus on the supernatural elements in the accounts of Matthew (angel appears to Joseph twice, the virgin birth, the star) and Luke (angel appears to Mary, Mary and Elizabeth, the virgin birth, angels appear to shepherds), and on John's assertion that in Jesus the Word became flesh. The birth is portrayed as a miracle and as fulfilment of prophecy. Nevertheless, it is the conjunction of the natural and supernatural that shows incarnation, so there is important symbolism in the human birth, the stable/manger, revelation to shepherds. etc. **30 AO1**
- (b) *For:*  
The supernatural elements outlined above are difficult to believe, and may have been added by the evangelists to prove that Jesus' birth was no ordinary birth.
- Against:*  
If this is the case, the credibility of the whole of the New Testament is put in doubt. If Jesus really was divine, would we not expect some strange happenings at his birth? These pave the way for his later miracles and for his Resurrection. **15 AO2**
- Q.2** (a) Two parables with an exposition of each parable. Expect the Prodigal Son, the Great Banquet, the Sower or the Good Samaritan, but credit any other parables of Jesus. Interpretation is required for higher levels, not mere narration. **30 AO1**
- (b) *Valid:*  
Jesus himself said he was speaking in parables because people would not understand them; it is obvious that the disciples did not understand because they ask Jesus for an explanation; the parables allowed Jesus to hide his message from those who had no interest or were hostile to him.
- Invalid:*  
Those who ask Jesus for an explanation show that they are true followers of his; they are rewarded with a full explanation of his message; the meaning of the parables is revealed to those who have a master-disciple relationship with Jesus. Able candidates may challenge the text, translation and interpretation of Mark 4:10-13 and the early church's allegorization of parables. **15 AO2**

- Q.3** (a) There are four types: healing, exorcism, resurrection, nature. These should be defined, with appropriate examples. Accept any miracles from the gospels.

**30 AO1**

(b) *True:*

Several New Testament scholars (e.g. Bultmann) believe that miracles should be demythologised, that they were put in by the early Church to reinforce the idea that Jesus was the Son of God, and that many of them have identical key features which testify to their oral transmission as part of the Church's teaching. Thus, the Healing of the Centurion's Son, for instance, could be a story made up to teach faith. Credit references to Greek/Roman wonder-workers.

*Untrue:*

Miracles are not unreasonable if seen through the eyes of faith. Indeed, if Jesus was the Son of God, such events would be almost expected. Christianity is based on the Resurrection, which is itself a miracle. If the Resurrection is a story made up by the Church, Christianity is based on a lie.

**15 AO2**

- Q.4** (a) *Matthew:* Mary Magdalene and 'the other Mary' go to the tomb; *Luke:* Mary Magdalene, Joanna, Mary the mother of James, and 'other women'; *John:* Mary Magdalene only. *Matthew:* they see the stone being rolled back by an angel. *Luke* and *John:* the stone had already been removed. In *Matthew*, one angel; in *Luke* and *John*, two. There are also discrepancies in what the angels say. *John* describes in detail Jesus' appearance to Mary Magdalene. *Matthew* alone describes the guards meeting with the chief priests; *Luke* alone describes in detail the appearance on the Emmaus road.

**30 AO1**

(b) *For:*

There is some evidence that the evangelists are writing to suit their own purposes, e.g. in *Matthew* Jesus appears in Galilee, in order to show that his Galilean ministry is being continued; in *Luke* he appears in Jerusalem, in order to show that the old order has passed away; in *John* he appears in both places. Are the evangelists following their own agenda? If so, are they believable?

*Against:*

All agree that Jesus was resurrected, that a woman, or group of women, went to the tomb, that the stone was rolled back, that they saw an angel, or angels, that Jesus himself appeared to them, that they ran back to Jerusalem to tell the disciples, that Jesus could now reveal himself and disappear at will, and that he appeared only to his followers. The basic story is the same.

**15 AO2**

**RS1/2 CHR - Introduction to Christianity****MARK SCHEME**

To be read in conjunction with the generic level descriptors (see page 115-118). What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

**Q.1** (a) That God is three Persons, but still one God. The three Persons are (i) God the Father, Creator and Preserver; (ii) God the Son, Saviour; (iii) God the Holy Spirit, who gives life to the people of God. The term Trinity does not occur in the Bible, but it expresses what the New Testament says about the will of the Father, the obedience of the Son and the constant ministry of the Holy Spirit. None of the three Persons can exist or act except in relation to the other two. The idea was made an article of Christian faith in the early Creeds. **30 AO1**

(b) *For:*  
It seems to assert that there are three gods and, therefore, to be a rejection of monotheism; this is the view taken by Unitarians; the fact that Christianity speaks of the First, Second and Third Persons of the Trinity suggests that there is some kind of hierarchy in the Godhead, which potentially threatens its unity.

*Against:*  
The three Persons are not independent of one another; the Son depends on the Father, and the Holy Spirit depends on the Father and the Son; the idea makes God social rather than solitary; it shows his essential nature of love; he loves and is loved and this love is shared; it is thus the basis of the social life of Christians. **15 AO2**

**Q.2** (a) Anabaptists = Rebaptizers, a derogatory name for a group of movements which disagreed with infant baptism, arguing that only believing adults should be baptized. Whilst earlier reformers believed that the baptism of infants washed away original sin, the Anabaptists taught that believer's baptism was simply a ceremonial rite of acceptance into the Church for those whose faith was mature. The Anabaptists also disagreed on (i) *the nature of the Church*, believing that all those outside their own group were non-Christians; the Church consisted only of those who had made a commitment to Christ at their baptism; each one of these had a part to play in the decision-making of the Church, and there was no need for a hierarchy of Church officials; the Church should also be free from state interference; (ii) *the significance of the eucharist*: the eucharist did not involve transubstantiation (Catholic) or consubstantiation (Luther), but was simply a memorial meal where no essential change occurred in the elements. **30 AO1**

(b) *For:*  
Biblical precedence of Christ's baptism; only believers can make a faith commitment; declaration of faith is based on free will.

*Against:*  
Christ's commission to baptize 'all nations'; early Church practice; baptism as a sacrament. Reach a reasoned conclusion. **15 AO2**

**Q.3** (a) Liturgy < Greek *leitourgia* = public service; a formal service following a specific order, usually set out in a prayer book or service leaflet. It may include hymns, confession, biblical readings, an affirmation of a creed, prayers and a sermon. There is a special Eucharistic and Baptismal liturgy. Churches which use liturgical worship include the Orthodox Church, the Roman Catholic Church and the Anglican Church. Some nonconformist denominations also have their own liturgical order of worship. **30 AO1**

(b) *True:*  
The use of liturgical worship may stifle individual self-expression in that it is formal worship where everyone knows what to expect. Contrast this with charismatic worship, which is much more spontaneous.

*Untrue:*  
Liturgy is simply a pattern; what happens within that pattern may vary from place to place and from week to week, and there is room for self-expression under the guidance of the Holy Spirit, especially in music and prayers, which may be led by lay people. **15 AO2**

**Q.4** (a) The centrality of the Resurrection. Christians believe that Jesus literally conquered death, and that they too, through baptism and the Holy Spirit, can share his resurrected life. Therefore, there is no reason to fear death. Some reference should be made to the biblical accounts of the Resurrection. Aspects of celebration include: vigils reenacting the burial and discovery of the empty tomb; candles and the symbolism of light; dawn services; eucharistic celebrations; ending of Lenten fast; decoration of churches with flowers; Easter gardens; joyfulness of Easter music and hymns; symbolism of eggs; etc. **30 AO1**

(b) This raises the issue of overlap of secular and religious traditions; issues of 'ownership'; relative importance of the social and the theological aspects of celebration.

*For:*  
Non-Christians do not believe in the Resurrection, and cannot, therefore, accept the theological meaning of Easter. Celebration of Spring misses the point. Easter is supremely important to Christians: if non-Christians secularise it they desecrate it.

*Against:*  
Easter was originally a pagan festival to which Christian significance was added. Easter occurs at the beginning of Spring, and everyone can share in the celebration of new life at this time. Even those who do not believe in the Resurrection may see Easter as an opportunity to celebrate the lasting influence of Jesus' ministry and teaching. **15 AO2**



**RS1/2 ER - Introduction to Eastern Religions****MARK SCHEME**

To be read in conjunction with the generic level descriptors (see page 115-118). 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 Buddhism**

**Q.1 (a)** Candidates should provide the context for the Buddha's commitment to sitting under the tree until he had solved the problem of human suffering. They should explain the significance of the four watches of the night, in which the Buddha received various forms of spiritual knowledge, and in the fourth he became fully enlightened, beyond the workings of karma, beyond suffering, and free from future births. Candidates may explain enlightenment in terms of a release from samsara, the absence of greed, hatred and delusion, absence of suffering, the workings of wisdom and compassion. **30 AO1**

**(b)** *Agree:*  
It is depressing to contemplate the darker side of human life and wrong to do so to the exclusion of the lighter side.  
Youth, health and life are as much part of life as sickness, old age and death.

*Disagree:*  
It is through contemplating sickness, old age and death that they can be faced and overcome.  
Buddhists are rightly concerned about what is wrong with life, and how to right it, so a focus on what is wrong is not pointless but life-giving and purposeful. **15 AO2**

**Q.2 (a)** Expect candidates to identify and explain the three Jewels—Buddha, Dhamma and Sangha and the way they support Buddhist life; three pillars of Buddhism; concept of refuge; Bhikku;  
Buddha - the inspiration of his life as example to Buddhists  
Dhamma - the inspiration of what he taught;  
Sangha - responsibility for looking after the dhamma; to interpret it in their own way; responsible for keeping dhamma and Buddhist way of life alive. **30 AO1**

**(b)** *Agree:*  
Without the Buddha there would be no dhamma or sangha;  
Buddha's life shows that enlightenment is within reach of every person;  
Buddha is an inspiration to Buddhists—they can relate to him.

*Disagree:*  
No one jewel more important than others;  
All are interdependent;  
Dhamma is true irrespective of Buddha's existence;  
Historical Buddha not important in some Buddhist traditions. **15 AO2**

**Q.3** (a) Expect candidates to explain the morality aspect of the path: right speech (kind, truthful speech, no lies, gossip, inflammatory speech), right action (don't destroy life, steal, overindulge the senses etc.), and right livelihood (work in a way that brings no harm to others). Candidates should explain that the morality part of the path cannot be taken out of the context of the path as a whole because the eight parts are not individual steps: all must be cultivated together. **30 AO1**

(b) *For:*  
The Eightfold path is central as the fourth of the Four Noble Truths.  
It is the statement of the middle way.  
It enables the Buddhist to develop in every aspect of their lives.

*Against:*  
Many other paths recommended in Buddhism.  
Eightfold path is usually practised by lay people hoping to attain a better rebirth.  
Members of the monastic sangha practice the Eightfold path, but much more besides.

**15 AO2**

**Q.4** (a) Expect candidates to refer to the various forms of puja within Buddhism - frequent recitations of the formula of 'going for refuge' and renewing the five precepts, sometimes as a formal daily prayer in front of a small shrine of the Buddha in the home. Buddhists can at any time of the day or week visit the temple and make an offering to the Buddha statue, stupa or bo-tree. Merit can be attained in this way. Expect reference to the use of candles and flowers, poya days, offering of gifts. Also to circumambulate a stupa in a clockwise direction. Reference could also be made to communal puja. Candidates may also refer to meditation as part of puja. **30 AO1**

(b) *Agree:*  
Meditation is usually conceived of sitting and focusing within, rather than acting in the outside world. This may be conceived of as escapist.  
Meditation is often presented as 'stress-relief'. This may also be seen as escapist.  
Some may practice mediation with only selfish motives, to improve the quality of their own lives

*Disagree:*  
Meditation is the practice of rooting out greed hatred and ignorance from their roots in the human ego. This may be seen as the most important activity a human being could be engaged in.

Meditation is the route by which the Buddha himself came to be enlightened.  
Meditation is a very challenging pursuit for those who take it seriously.

Meditation is the way of developing wisdom and compassion. **15 AO2**

### Section B: An Introduction to Hinduism

- Q.1** (a) Expect candidates to describe various forms of devotion to Vishnu and his avatars; reference to Ramayana and Bhagavad Gita; path of Bhakti; practice of puja; festivals of Diwali, Holi, etc. **30 AO1**
- (b) *For:*  
Reference to the many gods worshipped across India.  
Reference to different avatars and their murtis in temples.  
Reference could also be made to Trimurti.
- Against:*  
Many gods seen as merely aspects of the one god Brahman.  
Many Hindus focus their devotion on only one god - reference to Vaishnavism and Shaivism. **15 AO2**
- Q.2** (a) Literally means colour. An Aryan word used to stratify society in ancient times, observance of which is still found today. The four varnas are the Brahmins, the Kshayryias, the Vaishyas, and the Shudras. The varna system is sometimes articulated in terms of the sacrifice of Purusha, primal man. (Rig Veda). Each varna has dharma (obligation) associated with it, and is differentiated in terms of ritual purity and pollution. (Varnas are endogamous and practise commensality). **30 AO1**
- (b) *For:*  
Candidates may refer to the Untouchability Offences Act of 1955.  
Reference could be made to Dalits who have converted to Buddhism or Christianity in order to escape religious oppression.  
Reference to many movements which criticise the caste system.  
Reference to Dalit pressure groups and publications and the Dalit Liberation Education Trust.
- Against:*  
Reference to the 10,000 or so crimes against Dalits reported every year.  
Reference to persistence of beliefs about ritual impurity. **15 AO2**

**Q.3** (a) Durga was created and armed by the wrath of the gods to slay the buffalo demon Mahisha, symbol of ignorance and selfishness. She has ten arms and rides a tiger or lion. The main practice associated with Durga is Durga-puja, the Bengali festival. Images of the goddess are made and paraded around the streets, stick dances are performed and it is very much a women's festival. **30 AO1**

(b) *Agree:*  
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.

*Disagree:*  
Trimurti is depicted as all male.  
Goddesses are only 'consorts'.  
Goddesses often shown in subservient role to Gods. **15 AO2**

**Q.4** (a) Expect candidates to explain puja as devotion 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; murtis help people worship - show qualities of Brahman; reciting of Mantras; shows respect. **30 AO1**

(b) *Agree:*  
Simple and accessible form of worship.  
Shows daily devotion to deity.  
Daily time spent in presence of deity.  
Shows that deity is important in everyday life.  
Part of religious identity of Hindu.

*Disagree:*  
God is in everything.  
All acts are worship.  
Meditation is equally important in Hindu worship.  
Fulfilling the dharma equally important in the life of a Hindu. **15 AO2**

### Section C: An Introduction to Sikhism

**Q.1** (a) Expect candidates to refer to his creation of the Khalsa within the Sikh community; special vows of loyalty; the outward appearance of the Sikh - 5 Ks and the turban; conferred guruship on the scripture, now known as Guru Granth Sahib. **30 AO1**

(b) *Agree:*  
 Each have equal status and are equally important.  
 Each chose successor.  
 Each continued with Guru Nanak's teaching.  
 All Gurus share Guru Nanak's spirit.  
 They are like candles lit from each other.  
 All worked in own way to develop the religion.

*Disagree:*

Some of the Gurus made more important contributions to development of Sikhism than others.  
 Guru Nanak as founder.  
 Guru Arjan as builder of Amritsar.  
 Guru Gobind Singh founder of the Khalsa.  
 Expect candidates to make an assessment of the relative importance of the Gurus. **15 AO2**

**Q.2** (a) Equality is important in Sikhism because God does not privilege any section of society, nor is there any notion of ritual purity as result of birth or gender. Sikhism grew in part as a movement critical to the treatment of marginalized groups in the predominantly Hindu society from which it grew, and was also critical of practices within Islam that it considered as perpetuating inequality. Equality is one of the distinctive teachings of the Sikh gurus, and is expressed in many different ways in the practice of the religion, such as in the practice of sewa and langar. **30 AO1**

(b) *Agree:*  
 It is the teaching that set Sikhism apart from other religions such as Hinduism. Candidates could reflect on the powerful impact such a teaching had in a setting where caste commensality was the norm.  
 It influences Sikh practices and way of life.

*Disagree:*

Candidates could argue that there are other important Sikh teachings which set the religion apart:  
 Sikh understanding of God.  
 Sikh understanding of the soul and rebirth.  
 Sikh teaching on worship. **15 AO2**

**Q.3** (a) The five 'k's (panj kakke) are the marks of the Khalsa given originally to the Panj Piare in 1699 by Guru Gobind Singh as marks of their commitment. Modern Sikhs (both male and female) wear them to demonstrate their link with history and for the symbolism of each item - kesh, symbol of devotion and not tampering with that which is God-given; kangha, cleanliness, tidiness and discipline; kara, originally for protection, symbolising unity of the community and eternity of God; kirpan, struggle against evil and self-centredness; kacch, chastity and decorum. For many, but not all Sikhs the wearing of the five ks is an indication of initiation into the Khalsa. The turban is not one of the five ks. **30 AO1**

(b) *Agree:*  
For Sikhs how one acts is of primary importance.  
Only through one's actions does one become pure or impure.  
Strong tradition in Sikhism of good actions within the community (sewa) and of defending the weak.

*Disagree:*  
Traditions of dress are important not in themselves but for what they symbolise and how they act to affirm both connections within the community and religious identity.  
5 ks given so that no-one could deny they were a Sikh even in a situation of danger. **15 AO2**

**Q.4** (a) In the Punjab this festival celebrates the grain harvest, and many Sikhs try to celebrate it in Amritsar. It remembers the founding of the Khalsa in 1699. The nishan sahib outside the gurdwara is replaced and the flag-pole is washed in yoghurt to symbolically cleanse it. Sikhs remember the massacre at Jallianwala Bagh which happened at Vaisakhi in 1919. Cards are exchanged, street processions occur in which the Guru Granth Sahib is taken around the community, and the Gurdwara is attended. **30 AO1**

(b) *For:*  
Festivals are important in the Sikh calendar in affirming identity both within the community and through history.  
Many of the activities which occur at festival times express shared values and commitments.

*Against:*  
There are many other important activities such as worship.  
People do not always celebrate festivals for the correct reasons.  
It is a very superficial way of bringing people together. **15 AO2**

## RS1/2 WR - Introduction to Western Religions

### MARK SCHEME

To be read in conjunction with the generic level descriptors (see page 115-118). What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

#### Section A: Introduction to Islam

- Q1.** (a) Candidates should demonstrate knowledge and understanding of the use of the Qur'an both in worship and daily life.

**Worship:**

Readings from Qur'an at mosque.  
Referred to by Imam during Friday sermon.  
Use in prayer.  
Used at special religious celebrations.  
Used during month of Ramadan.

**Daily Life:**

Treated with great respect.  
Qur'an as a guide to life.  
Moral issues/shariah law.  
Prayer and Pillars.  
Muslims may carry copies with them/recite.  
Qur'an is central to life.

**30 AO1**

- (b) Candidates should debate the relevance and practicality of observing Qur'anic teaching today.  
Generations of believers have struggled to adapt principles to modern life.  
Idea of being outdated document.  
Demands of time and place.  
Technological and scientific age.  
Qur'an not written or intended for the 21<sup>st</sup> Century.

**On the other hand**

Throughout history the Qur'an as the basis of faith.  
Source of Islamic law.  
Reference points for daily life.  
Qur'an is the word of Allah.  
Eternal principles - timeless standards.

**15 AO2**

- Q.2** (a) Candidates should demonstrate knowledge and understanding of the significance of the key events in the life of Muhammad after his call.  
Revelations.  
Life in Makkah and rejection there.  
Hijrah.  
Life in Madinah.  
Final sermon.  
Death in Madinah. **30 AO1**
- (b) Candidates should debate the importance of Muhammad to Muslims.  
Example of Muhammad as a role model  
Human example to follow  
Great leader with compassion  
Simple life  
Self discipline - strong faith  
Servant of Allah  
Actions and sayings (sunna and hadith)  
**On the other hand**  
Muhammad was only a messenger  
Importance of the Qur'an as a guide to life  
Importance of worship  
Importance of Five Pillars/family life/festivals etc. **15 AO2**



**Q.3 (a)** Candidates should demonstrate knowledge and understanding of the importance of the ummah in zakah and hajj.

**Ummah** as the worldwide brotherhood of Islam - one family - no barriers of race or status - all are equal before Allah - helping each other when in trouble etc. Reference should be made with examples to the importance of the ummah as shown through observance of the two pillars - the practice of zakah and the pilgrimage to Makkah.

**Zakah** - the purification of wealth. A Muslim's obligatory duty to help fellow Muslims - not an act of charity (that is sadaqah). It avoids greed and is a test of honesty and sincerity. Its purpose is to avoid the love of money - it is for the good of humanity - the circulation of wealth, all of which belongs to Allah. The recipients of zakah should not feel ashamed. zakah is used for set purposes. Usually given in secret - often at the end of Id-ul-Fitr. Hadith - "He is not a believer who eats while his brother is hungry."

**Hajj** - universal meeting of all Muslims at Makkah. Ihram as the symbol of equality, single mindedness, sacrifice and brotherhood before Allah. Great feeling of being one family. Community support to send people on pilgrimage. Max.L5 if only one Pillar covered. **30 AO1**

**(b)** Candidates should debate the relevance of wealth in Islam.

Comfort that wealth brings.

More opportunity to help others.

Giving of Zakah.

Going on pilgrimage.

Sometimes difficult to focus on spirituality.

**On the other hand**

No distractions of wealth.

No complications of lifestyle.

Role in life often questioned.

Survival often more important than beliefs.

Having to rely on others to survive. **15 AO2**

- Q.4** (a) Candidates should demonstrate knowledge and understanding of the roles of husband and wife in a Muslim marriage.

**Husband**

Head of household - father.  
Support and protect family - provider.  
More experience in public life - business.  
Extravagance to be avoided.  
Teaching from Qur'an, hadith etc.

**Wife**

Wife and mother.  
Managing the household.  
Raising children - supervising their religious and moral training.  
More sheltered life - right to protected status.  
Expectation to be treated with respect.  
Teaching from Qur'an, hadith etc.

**30 AO1**

- (b) Candidates should debate the relevance of arranged marriages and divorce in Islam.  
Centrality of arranged marriages in Islam.  
Role of parents.  
Importance of family background.  
Joining of families.  
Support of families.  
Based on idea that parents know what is best for children.  
High success rate in Islam.

**On the other hand**

Not all marriages work out.  
Divorce is allowed by law.  
Divorce as the most detested thing that is allowed in Islam.  
Regulations with regard to divorce.  
Cultural practices and customs.  
Not all successful marriages are arranged.

**15 AO2**

**Section B: Introduction to Judaism**

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

Torah as teaching - God's direction for the people of Israel.

Torah as record of history.

Difference between written and oral Torah (Talmud).

Setting for the religion of Judaism - role of God.

Covenants - idea of chosen people.

Obligations laid on Jewish people - legislation throughout the Torah.

Moses as the teacher.

Leviticus - rules to enable people to attain holiness.

Numbers - responsibility of the priesthood.

**30 AO1**

(b) Candidates should debate the authorship of the Torah.

Variety of views on this topic within Judaism.

Orthodox Jews view Moses as the author of the Torah.

Moses spoke to God on Mount Sinai.

Authentic words.

**On the other hand**

Many Jews reject the above view.

Traditional view defies reason.

Composite document devised from several sources.

Revisions.

However, most Jews acknowledge the sanctity of the Torah

**15 AO2**

- Q.2** (a) Candidates should demonstrate knowledge and understanding of the phrase 'chosen people' in Judaism.  
Israelites chosen to play a special role in God's plan for the whole of mankind.  
Israel's role in the redemption of mankind - Deuteronomy 14:2.  
Privilege v responsibility - Deuteronomy 29:9.  
Special obligations.  
Noahide Code and 613 mitzvot.  
Covenants with Abraham, Noah, etc.  
Exodus, Moses and Mt. Sinai - covenant rules for life.  
Relationship with God in terms of covenant.  
Purpose of life in Judaism.  
Communicating with God through observance of the commandments.  
The land of Israel - the holy land - importance in Judaism.  
The coming Messiah - role within Judaism. **30 AO1**

- (b) Candidates should debate the importance of the covenant for Jewish people today.  
Importance of the tradition of the covenant.  
Passover - next year in Jerusalem.  
Fulfilment of the covenant.  
All life has purpose towards Jewish homeland - state of Israel.  
Judaism through history e.g. strength of the covenant drives Judaism forward.

**On the other hand**

- Great strength in the Jewish community life today.  
Traditions of Judaism.  
Rites of Passage.  
Festivals.  
Determination to survive as a nation.  
Attachment to secular Judaism. **15 AO2**

**Q.3** (a) Candidates should demonstrate knowledge and understanding of the importance of Pesach.  
Remembering Exodus from Egypt.  
Pesach as celebration of freedom.  
Without this event there would be no Jewish people.  
Beginning of a new nation.  
Significance and symbolism of seder meal.  
Poignant and memorable occasion. **30 AO1**

(b) Candidates should debate the issue of the idea of change in Judaism.  
Orthodox Judaism.  
Importance of tradition in Judaism.  
History of Jewish people.  
Reliving history through festivals, rite of passage etc.  
Unity of Jewish people - community.  
The past as a basis for today.

**On the other hand**

Impact of Reform Judaism.  
Importance of living life in changing times.  
Rites and ceremonies in different communities.  
Changing role of religion in society. **15 AO2**

**Q.4** (a) Candidates should demonstrate knowledge and understanding of the importance of life cycle rituals in Judaism.  
Distinctive heritage and destiny.  
Continuing traditions - repeating ancient ceremonies.  
Importance of life cycle rituals within family.  
Sanctity of life - primary focus in the home.  
To mark passage from one stage of life to the next.  
Linking generations through family and religious customs.  
Roles within God's plan.  
Commitment to the religion - members of covenant. **30 AO1**

(b) Candidates should debate the role of women in Judaism.  
Role of mother—influence over children.  
Mother as teacher in the home.  
Mother's importance in festival observance.  
Role of wife.

**On the other hand**

Rise of feminism.  
Better education and careers for women.  
Women as rabbis and cantors.  
Many Jewish women see it as a privilege to organise the home. **15 AO2**



**RS3 CS - Studies in Religion in Contemporary Society****MARK SCHEME**

To be read in conjunction with the generic level descriptors (See page 115-118). What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

**Q.1 (a)** 26 Lords Spiritual in the House of Lords, including two archbishops and 24 senior bishops of the Church of England, out of a house of 751 Lords. The Lords oversee all Acts of Parliament and have some limited ability to make amendments or delay legislation, thus providing the Lords Spiritual with influence over the legislature and judiciary. Parliament (both houses) are opened every day with Christian prayers; members face the wall behind them. Attendance at this is voluntary. There are organisations such as Christians in Parliament, and there are Bible study classes. Political parties also often have religious sections. **30 AO1**

**(b)** **In favour** of the statement: Britain is now a secular society, religious views are not held by the populace, so therefore they should not have influence over government. Britain is a multi-faith country, so the bias toward Christianity is inappropriate. There are no Church in Wales, Church of Scotland or Church of Ireland bishops serving as Lords Spiritual, let alone clerics from other churches or indeed religions, so the Church of England has, it could be argued, an inappropriately privileged position in the legislature. Religious positions often cut across the work government wants to do to promote the rights of certain sections of society (e.g. homosexuals), and the work it wants to do in scientific endeavour (stem-cell research, assisted dying etc).

**Against** the statement: The majority of British people say they are Anglican. Britain is often seen as a 'Christian Country'. It is important to use the wisdom of the senior bishops of the UK in making serious decisions about the law. Without this religious perspective in government it would be harder to defend the rights of religious people to practice. Britain's government is distinctive in the recognition it gives to religion. Religious views have a great deal of sway in Westminster, but not in the devolved governments, such as the Welsh Assembly government and the Scottish Parliament. **20 AO2**

**Q.2 (a)** Candidates should discuss matters relating to beliefs and practices specific to the faith community portrayed. Suggested areas which may be covered are: personal identity; religious symbolism and dress; food laws; festival and rites of passage observances; relationships with other members of the faith community within the film as well as how they relate to people from outside those faith communities, etc. **30 AO1**

**(b) In favour:** Ideas could include: film is restricted in the amount of information that it can portray, therefore necessary to 'stereotype' because of this; films are sometimes made by individuals who only have a restricted view of a particular faith community; Religious beliefs and practices are sometimes incidental to the main theme of the film so it is unavoidable that beliefs and practices will be 'stereotyped'; Stereotyping a faith group may be part of the device used by the film-maker in order to convey their message (this can be both positive and negative) etc.

**Against:** Ideas could include: films are often produced by members of faith communities themselves and so accurately reflect the experiences of those individuals – therefore not stereotyped; film is often used as a medium to promote anti-stereotypical images; the huge variety within some faith traditions often means that only certain beliefs and practices from within specific cultures/traditions can be shown but this is an accurate depiction of actual belief and practice – not a stereotype, etc.

It is expected that candidates will make reference to exemplar material from one or more film from their course of study in order to support their answers. Maximum level 2 for candidates who only make general assertions without referring to specific films. **20 AO2**

**Q.3 (a)** Expect candidates to explain that Marx understood human beings as experiencing alienation and oppression as the result of capitalism. They use religion as a comfort –'the sigh of the oppressed creature, the opium of the people.' Religion therefore functions to keep the oppressed in their place, retaining the status quo, and coping with inequality. Therefore religion favours the Bourgeoisie. Candidates should be able to link Marx's understanding of the nature of society with the projection of religion. **30 AO2**

**(b) In favour** of the statement: If Marx is right, religion enables people who would otherwise rise up against their oppressors and bring about revolution and positive change, to accept things as they are and not to rise up to bring about change. This benefits one section of society but not all of it, and enables widespread suffering to continue.

**Against** the statement: If Weber is right, religion is one of the drives behind the work ethic, so therefore has positive connotations. If Durkheim is right, religions gives structure, values and discipline to society, so is a good thing. It may be a projection, but it is positive and not negative.

Candidates may also refer to issues in which certain types of religious position can be problematic, such as the rights of homosexuals, developments in science, attitudes to war, and so on. Candidates should demonstrate awareness of a diversity of religious views in their answers. **20 AO2**



**Q.4** (a) Credit knowledge and understanding of some theories of religious development, e.g. Fowler's six stages of faith: Stage 0 - "Primal or Undifferentiated"; Stage 1 – Intuitive-Projective; Stage 2 – Mythic-Literal, Stage 3 - Synthetic-Conventional; Stage 4 – Individuative-Reflective; Stage 5 – Conjunctive; Stage 6 – Universalizing; also Goldman's 'Readiness for Religion' theory. Other relevant works may also be referred to, eg: Heller (The Children's God); Hyde (Religion in Childhood and Adolescence), etc. Higher level answers will examine something of the contribution of these theories to a broader understanding of the nature of religion. **30 AO1**

(b) **In favour** of the view candidates may argue that there is evidence that many church congregations are aging. It is often argued that since older people are closer to death themselves, and have experienced much more bereavement than younger people, they tend to ponder spiritual matters more than the young do.

**Against** the statement candidates may argue that many young people are joining charismatic and evangelical churches, exploring religions such as Buddhism, Hinduism and Islam. Candidates may argue that gender, personality and background are just as likely to affect religious behaviour and belief as age.

**20 AO2**



**RS3 ETH - Studies in Religion and Ethics****MARK SCHEME**

To be read in conjunction with the generic level descriptors (see page 115-118). What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

- Q.1** (a) Importance of human soul (rational and irrational elements); all human action has aim (superior and subordinate aims); ultimate aim is the Good; supreme Good is happiness; recognition of Aristotle's three kinds of friendship; Good of community more important than Good of individual; key for achieving supreme Good is cultivation of virtues (excellencies of mind and character [classified as love of pleasure, love of honour or love of contemplation]). Two categories of virtues (moral and intellectual, giving examples). To develop virtues, doctrine of the mean is important (avoid excess or deficiency in any area of behaviour).

Examples may relate to any of the above features, such as illustrating superior and subordinate aims; illustrations of the three kinds of friendship; an example which illustrates the 'good of community'; illustrations of the three excellencies of mind and character etc. **30 AO1**

- (b) In favour of 'What should I be?': allows for personal situation/context; allows a relational approach to ethics; impossible to develop a universal morality in a multi-religious and multicultural context; cannot judge an act in itself irrespective of motivations or consequences; from a religious perspective provides greater scope for a morality based on love, compassion etc.

In favour of 'What should I do?': provides the possibility of a universal morality; greater clarity to moral injunctions, avoiding ambiguity; from a religious perspective, provides scope for absolute moral principles based on text or doctrine; provides for acts which are judged to be good or bad in themselves.

Candidates may reject or affirm on or other of the two statements or may propose a compromise position. For example, in some situations 'What should I do?' is more important; in other situations, 'What kind of person should I be?' is more important. **20 AO2**

- Q.2** (a) The answer should focus specifically on the three principles of Kant's categorical imperatives.

The first imperative ('Do not act on any principle that cannot be universalized') could be seen to reflect the universal claims of some religions. e.g. the Ten Commandments in Christianity and Judaism; the claim of Situation Ethics that love is the only absolute ethical law. Examples could include murder, adultery, stealing or lying.

The second imperative ('So act that you treat humanity... never merely as a means but always at the same time as an end') could be seen to reflect the claims of Christianity, Judaism and Islam, for example, that human beings are created 'in the image of God' and that all human beings, therefore, have intrinsic worth and should be treated with dignity and respect. Again, Jesus' teaching that his followers should 'love their neighbour as themselves' denies the possibility of exploiting other people.

The third imperative ('Act as if you live in a kingdom of ends') is an extension of the second and some of the same arguments apply. However, the key issue here is that it is not just a matter of individual behaviour. Ethical behaviour has to be seen within the context of society as a whole. Most religions would content that human beings have a responsibility to create a society where all human beings are accorded worth and dignity and which is founded on principles such as justice, fairness and mutual respect. **30 AO1**

- (b) Answers are likely to focus on two general approaches, namely, that a religious perspective usually leads to universal absolute moral claims (e.g. the Ten Commandments or morality based on Natural Law), which could be seen to be comparable to Kantian ethics and that such moral clarity is essential if there is to be moral authority in a complex social context, or that religious perspectives may also recognise the diverse claims of love and compassion in different situations (e.g. the Sermon on the Mount or Situation Ethics) which could be seen to be incompatible with Kantian ethics and that contemporary society requires this more flexible approach to moral authority. **20 AO2**

**Q.3** (a) A definition could be attempted e.g. complete rejection of all violence, military conflict and war as means of solving any crisis, and embracing non-violence and reconciliation, both by individuals and states. The following could be referred to as the basis and main features of pacifism (it is likely that most students will refer to Christian pacifism, although other religious perspectives, such as Buddhism, Gandhianism or the teaching of the Dalai Lama are equally acceptable): based on the teaching of Jesus, especially the Sermon on the mount; an ethic of love, forgiveness and non-violence towards enemies (of which Jesus' acceptance of crucifixion may be given as an example); Jesus himself is the inspiration of pacifism; the main Christian attitude to war and conflict in the four centuries until Christianity became recognised as the official religions of the Roman Empire; it is based on an understanding of God as a God of peace and not a God of war; on a pragmatic level, some would argue that ultimately war is never effective as a means of ending injustice etc., but rather deepens conflict. **30 AO1**

(b) Arguments in favour of the contention could include: the powerful forces, both conventional and nuclear, that are now available mean that some measured armed response is essential; pacifism is perceived as 'doing nothing' faced with injustice; there is justification in some sacred texts for engaging in war to counter injustice etc.; there are historical examples of religious adherents (e.g. Christians) recognising that pacifism cannot deal adequately with injustice (e.g. Bonhoeffer); the alternative just war/holy war theories have a recognised historical and theological basis and are accepted as norms in many societies; pacifism is always going to be confined to a minority; Judaism and Islam, for example, could argue that there is a religious responsibility actively to defend the religion and the rights of its people.

Arguments against the contention are likely to include: religious teaching about fostering peace and non-violence should always be paramount whatever the circumstances; practical considerations should not mean betraying fundamental ethical and/or religious principles (what is ethically right is more important than what is effective); an ethic of love, forgiveness and reconciliation offers real alternatives in relations between peoples and nations; war could be regarded as murder, murder is ethically unacceptable and, therefore, pacifism is the only alternative.

Some answers might focus on ethical theories, citing absolutist theories (such as natural law and Kant's moral theory) as being opposed to war and consequentialist theories (such as utilitarianism and situation ethics) as having to weigh up the consequences of action or inaction. **20 AO2**

**Q.4 (a)** A general explanation of 'genetic manipulation of cells' may be given, including the uses to which such techniques are put (for example, medical research, crop improvement, economic development). Dilemmas include: whether such manipulation threatens the balance of nature; whether it has long-term effects on the genetic make-up of particular species; whether there are hitherto unknown side-effects for animals or plants of the same or other species; whether the application of such techniques to human genetic material raises different issues; whether the technique is unethical in itself or whether the purpose to which the technique is put, and its consequences, determine its moral acceptability etc. Candidates may examine the ways in which ethical theories provide different responses to the dilemmas posed. Examples may come from medical research, animal or plant research, or crop development for economic purposes. **30 AO1**

**(b)** Answers may examine ways in which religions approach moral questions in this area.

In favour of the contention: Arguments could include:

Genetic engineering undermines this divine authority.

Genetic engineering interferes with divine design and purpose.

Medical abnormalities and diseases are part of the natural order and should be accepted by believers as the will of God.

From a more general point of view, genetic engineering techniques inevitably involve unknown and unpredictable risks.

Since genetic manipulation of crops to improve production, saleability and/or profit may benefit the rich and powerful at the expense of the poor and vulnerable.

Against the contention: Arguments could include:

Genetic engineering enables human beings to be partners with God in improving human life and the sustainability of nature.

A religious belief may not necessarily understand the universe as static and unchanging.

God intends that human beings should use God-given intelligence to develop skills and techniques which can lead to cures to diseases and abnormalities

It would be unethical to fail to use genetic engineering where it can reduce poverty and its associated consequences in disease and malnutrition

Uncontrolled application of such techniques may be ethically irresponsible, but under appropriate ethical controls agreed by Government, such techniques would be ethically acceptable from a religious perspective. **20 AO2**

### RS3 PHIL - Studies in Philosophy of Religion

#### MARK SCHEME

To be read in conjunction with the generic level descriptors (see page 115-118). What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

- Q.1** (a) Propositional - divine promulgation of truth through special means (sacred writings, religious institutions/leaders, recorded abnormal experiences of chosen people etc.); God's self-disclosure to humanity; truth revealed by God; faith primarily acceptance of such propositions/belief; emphasis on knowledge of God etc.

Non-propositional—awareness of divine through normal experience (e.g. understanding and appreciation of Nature, interpretation of history); truth achieved through human reasoning (natural theology); human discovery of God; faith primarily trust; emphasis on relationship with God/response to presence of God etc.

N.B. Analyses of revelation do not fall into neat categories (e.g. a sacred writing may be regarded either as having divine authority or simply a fallible record of religious experiences; is conversion special revelation or an aspect of ordinary human experience?). **30 AO1**

- (b) Consideration of supernatural external authority and special religious experience, as opposed to intellect and natural experience, in terms of objectivity, authentication, accuracy, interpretation and fallibility; difficulties of contradictory and failed revelations; dichotomy between 'belief in' and 'belief that', between heart and head; arguments for the pre-eminence of direct revelation or fideism (e.g. Anselm, Barth, Kierkegaard), as opposed to arguments for the pre-eminence of reason (e.g. Hick, Kant) etc. Credit should also be given for arguments promoting the usefulness of both revelation and reason (e.g. Baillie, James, Tennant). Judgement on the validity of the contention may be based on analysis of differing concepts of (e.g. Pascal's Wager, Kierkegaard's 'leap', Tillich's 'ultimate concern') and the degree to which faith can be assimilated to intellectual assent or limited to intuitive/emotional response to God or be dependent on external authority or tradition. **20 AO2**

- Q.2** (a) Dealing with metaphysical, affective and elusive; evocative/informative dilemma; literal/figurative ambiguity; not open to verification through five senses; not open in principle to verification (not empirical, tautological or mathematical); not open to falsification; neither analytic nor synthetic.

Reference could be made to Vienna Circle, logical positivists such as Ayer and (early) Wittgenstein, Flew's use of Wisdom's parable of the gardener etc.

**30 AO1**

- (b) Strengths and weaknesses of concepts of religious language as analogical, symbolic and a language-game; criticisms of verification principle (does not allow for art, music, sense of obligation, ethics; problem of verifying verification principle); value and inherent problems of non-cognitive language.

Reference could be made to reductionism (Tillich, Braithwaite, Cupitt); eschatological verification (Hick); Bultmann's 'demythologization'; Hare's 'bliks'; Mitchell's 'freedom fighter'; Swinburne's 'toys in the cupboard' etc. **20 AO2**

- Q.3** (a) Hume's five arguments - impossible to prove as evidence would have to outweigh centuries of evidence for laws of nature which is not possible, denial would have to be more 'miraculous' than its acceptance; inadequate witness credibility; appeal of the unusual to human nature, especially to believers desiring to promote their religion; mainly alleged in 'ignorant and barbarous nations'; miracles in different religions cancel each other out.

Other arguments - mere coincidences (e.g. Holland's story of child on railway track); incompatible with God's love/justice (e.g. answers some prayers for healing but not others, heals an individual's back pain but allows Holocaust); inconsistent with cosmological and teleological arguments for existence of God based on regularity, Creator breaking laws of nature against own Creation etc.

**30 AO1**

- (b) **Convincing** - concept of interventionist God; concept of revelation; biblical precedents; concept of answered prayer; all laws of nature may not be known or need modification as scientific knowledge increases (e.g. not necessarily exclusive choice between generally accepted law and miraculous exception, such as first moon walk); claims not confined to primitive, uneducated societies; almost all alleged miracles demonstrate God's power, not doctrinal truths of a specific religion therefore not contradictory; Swinburne's 3 types of historical evidence (own memories, others' testimonies and physical traces of past events) basis of our knowledge of scientific laws so equally valid for belief in miracles; Swinburne's principles of credulity and testimony; weight of contemporary testimonies to unexpected healing, etc.

**Unconvincing** - assumes existence of external supernatural Power; hallucination, false perception and deception more probable than actual miracle; usurps concept of free will; many claims of miracles found to be fraudulent, false or mistaken; many lack significance (e.g. crying statues) etc.

N.B. Some evidence and exemplars may be credited in either (a) or (b) but not both. **20 AO2**



**Q.4 (a)** Hard determinism - theory of universal causation; four types - scientific (scientific materialism), historical (Marxism), logical (self-fulfilling prophecy), theological (predestination); predominance of environmental and genetic factors; predictability; choice an illusion; humans as creatures of compulsion and circumstance without moral blame etc. Reference could be made to Spinoza, Skinner, Monod, studies in neurology.

Libertarianism - denial that human actions are predictable; predisposition is one of several factors and does not determine outcome; formed character and personality can be counteracted by moral self; humans capable of moral choice between self-interest and duty; common experience of being a self-determining being; act of decision-making etc. **30 AO1**

**(b)** **Incompatible** - logical opposites; conflicts within a religion (e.g. Calvinism v. Arminianism, Umayyads v. Mutazalites); differences in theodicies (Augustinian, Irenaean, Process); Buddhist and existentialist rejection of traditional concept of God, etc.

**Compatible** - dichotomy apparent within same sacred writing (e.g. cf. Romans 2:7-8 and 8:28-30); both aspects evident in religious teaching (e.g. concepts of divine sovereignty and of human sin/stewardship); Kant - phenomenally determined but noumenally free; Leibniz's concept of 'best of all possible worlds' (free will + evil rather than no free will + total good); idea of limited choice within overall divine plan (cf. legal restrictions within human society,); idea of human choice coinciding with God's will etc. **20 AO2**



## RS3 BS - Studies in Biblical Studies

### MARK SCHEME

To be read in conjunction with the generic level descriptors (see page 115-118). What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

#### Section A: Studies in the Old Testament

- Q.1** (a) *Establish:* the attempt to reconstruct a better text than exists in any surviving manuscript by comparing ancient versions and suggesting variant readings (expect examples).  
*Interpret:* Historical exegesis attempts to ascertain the probable meaning of the author in his time (expect examples, e.g. that 'the king' is always a reference to the contemporary king of Israel). Source criticism examines the content and historical context of the postulated JEDP sources. Redaction criticism explores the contribution made by editors, e.g. the editorial material in the Deuteronomistic History. The goal of Form criticism is not interpretation but the identification of genres. Credit all relevant material. **30 A01**
- (b) *For:*  
Ascertaining the author's meaning puts the passage in its proper historical context and guards against arbitrary interpretations (e.g. that 'the king' is a messianic reference to Christ); it insists that the words refer to those persons and events intended by the writer, and thus aims at historical truth.
- Against:*  
Is it desirable to restrict authors (especially prophets or poets) to one meaning only? The re-application of Old Testament passages began within the Old Testament itself and continued in the New Testament to highlight meanings which the original authors could never have intended. The reader's subjective judgement is a legitimate element in the process of understanding. The ultimate goal of reading the Bible is spiritual, not academic, knowledge. **20 A02**

**Q.2** (a) Genesis 1-2: God as *Creator*: the original perfection of created things, the purposeful arrangement of the cosmic structure; his *immanence*: the spirit of God is the principle of life; his *transcendence*: God's majesty is exalted above all created things. Genesis 3 and 6-9: God as *Judge*: the enslavement of life as punishment for sin, judgement mixed with concern for human survival; *covenant* God: Man is called to be God's representative, exercising dominion in his world. Credit all relevant material. **30 AO1**

(b) *For*:  
The concept of God varies in different Hebrew traditions (e.g. in the Yahwist tradition, God's activity is immediate; in that of the Elohist, he acts through intermediaries); different Old Testament books emphasise different aspects of his nature (First Isaiah - holiness; Amos - righteousness; Hosea - loving-kindness; Second Isaiah - forgiveness, etc.).

*Against*:  
The apparent confusion arises from these different emphases; the Old Testament writers are all agreed on some basic concepts - that God is holy, that his wrath is closely connected with his righteousness and that his punitive actions conceal love. **20 AO2**

**Q.3** (a) Cultic figures; 'sons of the prophets'; seers and dreamers; ecstatic prophecy; Saul among the prophets; the prophets of Baal; distinction between true and false prophecy - true prophets are called by God and show ethical and social concern; miracles; critics of kings; the election of Israel; message determined by circumstances of their time; C8<sup>th</sup> sees the beginning of written prophecy. Credit references to Samuel, Nathan, Elijah, Elisha Amos, Hosea, First Isaiah, Micah. **30 AO1**

(b) *For*:  
All the prophets think of themselves as messengers, sent to communicate God's word to the people; their authority comes from God; they are concerned with God's righteous wrath against sinful behaviour; much of their preaching is directed at idolatry.

*Against*:  
There is a distancing from the cult; the prophet is increasingly a lonely figure set apart from society; the miraculous elements of prophecy disappear; contrast the brightness of Nathan's outlook with the gloom of Amos' predictions. **20 AO2**

- Q.4** (a) *Jeremiah*: historical background; message of judgement and hope; the New Covenant; the heart's deceit; prophet of individualism, suffering, doom; his 'Confessions'—personal agony, self-pity and self-righteousness; his clash with popular prophets; his preaching on idolatry; acted parables.

*Ezekiel*: historical background; his early teaching that apostasy will lead to judgement; Israel had never been sinless; allegories of harlotry; the destiny of the individual; acted parables; the later teaching about Israel's resurrection; the image of shepherd and flock; his blueprint for a new Jerusalem; father of Judaism? **30 AO1**

- (b) *For*:  
Jeremiah's belief that the military threat from Babylon could not be resisted as it had been ordained by God; his disillusionment with Deuteronomic reform; his personal agony. Ezekiel's message of judgement/hope; his personal experiences; his grandiose plan for the reconstitution of the nation. Credit references to acted parables.

*Against*:

Both prophets were more than simply the nation's conscience; they were also interpreters of history, creators of theology, peddlers of nationalism and guardians of Israel as the elect people of God. **20 AO2**

### Section B: Studies in the New Testament

**Q.1** (a) The Church was founded on a lively belief in the resurrection of Jesus. Following Jesus' ascension, a small company of some 120 believers met, with Peter as their spokesman. Their number was multiplied after the Pentecost to numerous groups meeting in houses with occasional large gatherings in the Temple precincts. The apostles preached and worked miracles. Active membership involved baptism, 'the breaking of bread' and the sharing of possessions. The rapid growth of the Church is clearly stated, and drew official rebuke (Acts 4:5-7) and opposition. Some early difficulties are recorded in the Ananias/Sapphira episode and the institution of the Seven. Credit all relevant material. Look for some scholarly interpretation and critical analysis of the Acts narrative. **30 AO1**

(b) *For:*

It was based exclusively in Jerusalem, around the Temple, and led by Jews who had witnessed the resurrection; Peter's first sermon is directed at the 'men of Judaea and all who live in Jerusalem', his second at the Israelites, and both draw heavily on traditional Jewish teaching; a large number of Temple priests submitted to the faith.

*Against:*

Pentecost affected people from every nation; Barnabas was of Cypriot origin; the Hellenists complaint against the Hebrews; Jesus' assertion (Acts 1:8) that eventually his disciples will testify about him 'to the ends of the earth'. **20 AO2**

- Q.2** (a) *Son of Man*: Jesus' preferred designation of himself; occurs 69 times in the Synoptic Gospels, 12 times in John, and always attributed to Jesus himself; originally meant 'one who belongs to the human race' (cf. Daniel 7:13), but may have developed to indicate an eschatological figure; Jesus uses it both with reference to his eschatological work (judgement) and to his earthly work (the Son of Man was already incarnate).

*The Servant of the Lord*: the Old Testament background in Second Isaiah; in several passages Jesus links this title to the title Son of Man, i.e. he links the deepest possible expression of humiliation with the highest possible expression of exaltation.

*Messiah*: its origins in the Jewish hope for the future - the Messiah was to fulfil his task in a purely earthly setting as the king of Israel and a descendant of David; while Jesus appears to demonstrate an attitude of extreme restraint towards the messianic title, he did reconcile his own calling with that of the messiah, although he gives the idea a new meaning; the early Church preferred this designation to all others. **30 AO1**

- (b) *For*:  
The evidence for Jesus' use of the title with reference to himself is slight (but see Matthew 11:27); in the Synoptic Gospels he is often given the title by others - Gabriel, God (at his baptism and transfiguration), Satan, those possessed by evil spirits, the disciples, the Jews (at his trial and crucifixion); was it the early Church that invented this title for him? *Against*: even though he does not proclaim the title openly, Jesus was aware of his status as the Son of God; cf. his reaction to Peter's confession (Matthew 16:16) and that of the evil spirits (Mark 3:11); he constantly experienced complete unity of will with the Father; his consciousness of being the Son of God refers to both his person and his work; this knowledge was confirmed to the first witnesses of the resurrection and became one of the most ancient creedal statements of the early Church. **20 AO2**

**Q.3 (a)** Key features of the answer might include: evidence from Acts of the appointment of apostles, deacons, elders; Paul's 'body of Christ' metaphor; Christ is the head; apostleship gives special authority; emphasis on service given out of love, with no official status; Paul's appointment of elders in every church that he established; his vague reference to 'those who are over you'; saints, bishops, deacons; some passages in the Pastoral Epistles deal specifically with the office of bishop, i.e. an elder with the special function of oversight, and deacon, whose function is not specified; order and dignity is important; also charismatic leadership - prophets, teachers, evangelists, pastors, speaking with tongues, healing. Candidates should be aware of the development of leadership patterns over time and issues of the authority and interpretation of the NT sources of information. **30 AO1**

**(b)** *For:*  
There is some ambiguity concerning the functions of leaders (bishops/priests/deacons); no machinery is suggested for electing suitable leaders.

*Against:*  
Authority was invested in the apostles, who were regarded as the foundations of the Church, but were subject to the supreme authority of Christ; the Church may not be a democracy, but neither is it an autocracy; it is a theocratic community in which Christ is head. **20 AO2**

**Q.4 (a)** Candidates should show knowledge and understanding of the material in the set passages: 1 Corinthians 7:1-16, 25-40: conjugal rights; celibacy; do not divorce; unbelieving spouses; remaining single; Romans 7:1-6: remarriage of widows. Credit also any other nominally Pauline material. Look for understanding of the Jewish biblical background; the Jewish-Christian/gentile context; sexual mores in ancient Corinth; Paul's own celibacy and attitude to sexuality; the distinction he makes between his own teaching and what is 'from the Lord'; the tensions in mixed marriages; the expectation of an imminent parousia, etc. **30 AO1**

**(b)** *For:*  
Jesus' ethical teaching was not meant as legislation for a secular society, while Paul's was written in the mistaken belief that the parousia was imminent. What gave spiritual dynamic to both was the premise that Christians would want to please God. No ethic can be imposed on the unwilling.

*Against:*  
Christian believers would still want to base their ethics on the saving work of Christ. Jesus was concerned with inner motives - character rather than activity. Obedience is a matter of devotion to Christ. Christian ethics are rooted in theology. However, since the theological guidance given is non-systematic, Christians may disagree among themselves on many individual ethical issues. **20 AO2**



**RS3 CHR - Studies in Christianity****MARK SCHEME**

To be read in conjunction with the generic level descriptors (see page 115-118). What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

**Q.1 (a)** Responses should focus on the Church as the sign and instrument of God's saving action in the world. *Sign*: the Church as the true Israel, the body of Christ, the communion of saints, the temple of God, the bride of Christ; these things are manifestations of the kingdom of God; the significance of baptism and the eucharist; the priesthood of believers. *Instrument*: the Church exists to promote the kingdom and to proclaim and live its values; it has a mission to the needy and unbelieving; it manifests the kingdom but also works for the kingdom's fulfilment; the outward organisation is a sacramental means of inner vitality which inspires believers. **30 AO1**

**(b)** *For*:  
Christians sometimes seem to have little love for each other; there are different interpretations of the sacraments and the priesthood, and this may restrict the Church's appeal to outsiders.

*Against*:  
Denominations often act together, e.g. through the World Council of Churches, Christian Aid etc., to address such issues as poverty and oppression; all denominations work broadly towards the same goal; there is unity of purpose.

**20 AO2**

**Q.2 (a)** The unhistorical character of the gospels; supernatural elements; the lack of any psychological development in the portrait of Jesus; inconsistencies and credulity. Scholars differ in opinion:

(i) those who believe that historical uncertainty cannot affect the theological assertions made in the gospels (Bultmann, Tillich),

(ii) those who insist that the Christian faith must be founded on literal history (Jeremias, Cullmann).

However, even group

(i) would agree that it is important that Jesus was a real person and not a myth, and group

(ii) would not hold that all the incidents recorded in the gospels are literally true. **30 AO1**

**(b)** *For*:  
Bultmann et al. would challenge the validity of history and argue that what is important is an existential encounter with Christ which leads people to a new self-understanding.

*Against*:  
This view is subjective, owes much to existentialist philosophy and is reminiscent of gnosticism; it does nothing to alleviate fear, anxiety or guilt; is it realistic to believe that the apostolic faith is divorced from the historical Jesus? **20 AO2**

**Q.3** (a) Male bias in procession of divine Son from divine Father; compounded by development of Christian dogma by Church 'Fathers'; suggests male supremacy in reconciliation of humanity with God; women tainted by Judaeo-Christian creation accounts and associated with earthly desires; triumphalist symbolism of Christianity. Search for more inclusive and woman-friendly Jesus (healer, soother, etc.), coupled with emphasis on prominence given to women in gospels/Acts; but most efforts aimed at idolatry which occurs when conditional concerns (maleness) are given unconditional significance (divinity); the proper symbol of Christianity is the cross; strip away the patriarchal shell and the kernel of God's Word applies to both women and men. Expect reference to feminist theologians, e.g. Ruether, Johnson, Fiorenza. **30 AO1**

(b) *For:*

Does aim at removing discrimination; has succeeded to some extent, e.g. first Anglican woman bishop consecrated in USA in 1989; Church of England admits women priests in 1992 (Wales later); in other Protestant traditions women are allowed to exercise leadership, but not in Catholicism or in some evangelical denominations, where this is regarded as unbiblical.

*Against:*

It attempts to do more, i.e. to revise the Christian worldview, which has been centred around men; to challenge male-oriented language - Christ as 'conqueror', God 'the Father' (the Bible also uses female imagery for him, e.g. Ezekiel 16); God is not bound by gender; aims at correcting distorted view of women in Christianity. **20 AO2**

**Q.4** (a) Responses should focus on the biblical foundations (Acts 2:1-42 and I Corinthians 12:8-11). There should be some reference to emotional preaching, lively singing, extempore prayer, together with some attempt to explain what is meant by prophecy, tongues, healing, miracles, exorcisms, which are all demonstrations of the power of the Spirit. **30 AO1**

(b) *For:*

Charismatic worship lacks structure; there is little teaching; may be undisciplined; is based on personality and charisma; goes against the tradition of an ordered service.

*Against:*

It is an expression of spiritual gifts; it is spontaneous, as was the early Church, and therefore biblical; it encourages fellowship and is more appealing to young people; it is fun, but joy is the mark of the Christian; formal liturgy is based not on the Bible but on Church tradition. **20 AO2**

**RS3 ER - Studies in Eastern Religions****MARK SCHEME****Section A: Studies in Buddhism**

**Q.1** (a) The main themes of the Lotus Sutra are the notion of all paths being subsumed into the one path – ekayana, the bodhisattva way. Enlightenment is an option for anyone, no matter what their status or gender. The cultivation of wisdom and compassion are crucial. All the Buddha's teachings are upaya, skilful means, designed to bring the hearer to enlightenment no matter what their starting point. **30 AO1**

(b) **In favour** of the statement candidates should argue that the Lotus is a very well known sutra within most forms of Mahayana Buddhism, and it discusses important themes distinctive of Mahayana Buddhism. For the Nichiren schools it is the only important scripture. Its importance is highlighted by the practice of chanting merely its name, let alone its contents.

**Against** the statement candidates should argue that Theravada Buddhists do not acknowledge the orthodoxy of any of the Sanskrit scriptures, only the Pali Canon. They might argue that the Lotus is unlikely to be reporting the actual words of the historical Buddha. They might argue that other schools of Mahayana Buddhism give a higher priority to other scriptures, such as the triple sutra of the Pure Land schools. They may argue that it is not particular scriptures, but particular teachings that are important. **20 AO2**

**Q.2** (a) Candidates should explain that the arhat is the ideal of the Theravada school, the fourth category after stream-winner, once-returner, and never-returner. The arhat will attain enlightenment in the current human birth. Many of the Buddha's followers were considered arhats (for example, the five ascetics who heard the Buddha's first sermon). Arhats demonstrate the many 'factors' of enlightenment (e.g. the brahmanaviharas, the paramitas etc) and are considered as fully enlightened beings. **30 AO1**

(b) **In favour** of the statement candidates may argue  
 (i) that the Pali canon, preserved by the Theravada School, is usually seen as earlier than the Sanskrit scriptures, so Theravada notions may have some primacy.  
 (ii) the Buddha himself is described as an arhat.

**Against** the statement candidates may argue  
 (i) it is not possible to establish what the Buddha really taught,  
 (ii) Buddhism is not a creedal religion, so deviations from core ideas are not viewed in the same way as in some other religions,  
 (iii) that the notion of the bodhisattva more fully represents what the Buddha taught – the link between wisdom and compassion founded on pratitya samutpada. **20 AO2**

**Q.3** (a) Candidates should explain the practices mentioned in the specification. Mudras (seal, sign) are hand gestures which bring into reality the different features of enlightenment which they represent. Mandalas are symbolic pictorial representations of the universe, consisting of concentric circles which the meditator travels through towards the pure centre. Mandalas often depict enlightened beings which the meditator visualises in order to develop the qualities of that being. Mantra are syllables or series of syllables the uttering of which manifests the qualities of the enlightened being with whom the mantra is connected – e.g. Om mani padme hum – is the mantra of Avalokitesvara the Bodhisattva of Compassion. Credit other relevant practices. **30 AO1**

(b) Expect candidates to demonstrate awareness of the diversity of Buddhism and the problematic nature of seeing the teachings of the historical Buddha as normative.

**In favour** of the statement expect candidates to cite the Buddha's own teachings against the efficacy of rituals.

**Against** the statement expect candidates to explain how Tibetan rituals are aids to meditation - a crucial tool for attaining enlightenment and amongst the teachings of the Buddha. Expect them to explain that the Buddha taught using skilful means – what is important is not how enlightenment is attained but that it is attained, the means are merely the raft or vehicle, not the absolute truth. Candidates may point out that Buddhism is not a creedal religion, nor does it have a central ecclesiastical authority; therefore different schools of Buddhism are at liberty to develop in their own ways. **20 AO2**

**Q.4** (a) Expect candidates to explore the early role of the Buddhist Society, the development of the FWBO and possibly the development of the English Sangha trust. Candidates may focus on some key features, such as the efforts to mediate Buddhism in the English language; the lack of engagement with the state, unlike in other countries such as Thailand; Buddhism's immense popularity and growth in Britain; the proliferation of local groups, and a level of interest not necessarily linked to strict adherence. **30 AO1**

(b) Expect candidates to explore the appeal of the particular group they have chosen. Expect them also to express the ways in which the contribution of their chosen group is limited. Candidates should demonstrate an awareness of the diversity of British Buddhism, and also the wide-ranging factors which contribute to its appeal in the UK. **20 AO2**

### Section B: Studies in Hinduism

- Q.1** (a) Expect candidates to outline the various rituals associated with the Vedic Gods, especially that of yajna, sacrifice, both domestic and official, used to propitiate the gods to ensure good fortune. Candidates should describe the role of priests (both hotr, reciter and udgatr, chanter priests), and the use of soma.

**30 AO1**

- (b) **In favour** of the statement candidates may argue i) the Upanishads are the most philosophical of the Vedas, and have a resonance in the modern period which other Vedas may not have, due to relating to rites that have long since died. ii) the Upanishads spawned a tradition within Hinduism which influences the most famous of the Indian Philosophers, e.g. Shankara, Ramakrishna, Vivekananda, etc.

**Against** the statement candidates may argue that the whole of the Veda is considered sruti, so it is impossible to privilege one branch over another, ii) some classifications do not consider the Upanishads as strictly part of the Veda, iii) much of the material in the Upanishads is prefigured in the Aranyakas and the Brahmanas.

**20 AO2**

- Q.2** (a) Expect candidates to focus on the theme identified in the question, not merely to recount the story of the Gita, and to refer to the text. Krishna has a variety of roles. He is first depicted as Arjuna's companion and charioteer. He is also depicted as Arjuna's counsellor and teacher. Furthermore he is understood to be an avatar who is to be worshipped, and who has descended to the human realm because it is threatened by evil. He is also understood to be Vishnu, and also Brahman (theophany in chpt 11).

**30 AO1**

- (b) **In favour** of the statement candidates might argue bhakti is a major theme, with a great many sections devoted to it. Candidates should give examples.

**Against** the statement candidates may argue that there are other important themes such as the nature of god, the meaning of action and the path of karma yoga. A possible conclusion would be that the Gita is a multifaceted text with many themes and layers of meaning.

**20 AO2**

- Q.3** (a) Founded by Swaminarayan 1781-1830, a religious reformer influenced by Ramanuja. Movement popular amongst Gujaratis, especially those hailing from East Africa, and is consequently a very strong movement in the UK (Most British Hindus are Gujarati.). Movement opposes sati and encourages widow re-marriage; they are vegetarian and pacifist. It has both a householder and a sadhu tradition, and uses Swaminarayan's *Shikshapatri* as a guide-book to life. It considers Swaminarayan himself as the perfect manifestation of god. **30 AO1**

- (b) **In favour** of the statement candidates may argue
- (i) Swaminarayan introduced many progressive ideas into Hinduism, and fought for the equality of women and for social reform
  - (ii) the Swaminarayan movement is popular in Britain (cf the Neasden Temple, largest Hindu temple in Europe), suggesting that it is successful and adherents are able to live in Britain with a strong Swaminarayan identity,
  - (iii) the movement is particularly dedicated to education, healthcare and charity.

**Against** the statement, candidates may argue that the lifestyle of the householder is quite difficult to preserve in the modern world; strict segregation of the sexes, abstention from alcohol, vegetarianism, pacifism, (though of course this argument could cut both ways) complicated rules about ritual purity, which continue to preserve caste distinctions. **20 AO2**

- Q.4** (a) Candidates should describe the main features of stridharma – that women are expected to oversee the worship in the home, to have a family, preferably sons, to take care of the running of the home, and to advise younger family members on pecuniary matters especially when they have retired. Women are considered polluted when menstruating, and are rendered inauspicious by divorce or widowhood. The Hindu marriage act of 1955 made divorce legal, and in 1994 it became illegal to use the amniocentesis test to determine the sex of a foetus (to protect against female foeticide). There is some evidence that lower-castes are more accepting of divorce and widowhood. **30 AO1**

- (b) **In favour** of the statement candidates may argue that such practices of female infanticide and sati are evidence that Hinduism attributes low status to women. A woman's dharma is defined by her marital status. Without a husband she is inauspicious, therefore the practice of sati was a solution to this – therefore valuing a woman's life less than that of her ritual state. Female foeticide and infanticide was likewise practised because of the inauspicious nature of female children. Male children are a blessing and female children a burden, economically and religiously. There are many other practices that affirm this low status of women in Hinduism.

**Against** the statement they may argue that practices such as sati and female infanticide are now illegal, and they were never, or rarely terribly widespread. The Indian Women's movement is growing, scriptures are being read in new ways that favour women, Hinduism is one of the few religions which understands the divine as female, and women have a very high status in the home and in the worship in the home. **20 AO1**

### Section C: Studies in Sikhism

**Q.1** (a) Expect candidates to explain the gradual formation of the Adi Granth, its enshrinement in the Harimandir, and the conferment of Guru-ship on the book by Guru Gobind Singh. Candidates should explain the role played by the book in the community – as teacher and guide and source of God's hukam (will); its role in worship, festivals and rites of passage, the purity regulations surrounding its use, and the ritual respect afforded to it. Candidates should also refer to the contents of the scriptures, the hymns of the Gurus, the Bhagat Bani, the Mul Mantra and the Japji. **30 AO1**

(b) **In favour** of the statement candidates may refer to the fact that it was a believer, Guru Gobind Singh, who conferred Guruship on the book. They may argue that it is through the constant ritual treatment of the book and the continuing process of seeking God's will by taking hukams, that the book is made sacred.

**Against** the statement they may argue that from the Sikh point of view, the book contains God's will, spoken through the hymns of the Gurus, and this is the reason it is sacred. **20 AO2**

**Q.2** (a) Expect candidates to explain the events of Partition on the Sikh community, the effect of the reduction in size of the Punjab, the loss of holy sites, the large numbers of refugees, the effect on migration out of the Punjab entirely. Candidates should explain the connection between Sikhism and the land of Punjab. Partition resulted in some Sikhs calling for a homeland of their own. **30 AO1**

(b) **In favour** of the statement candidates may argue that Sikhs are not in a majority in the Punjab, and that apart from the short period of the Sikh Raj, Sikhs have always accepted non-Sikh rule.

**Against** the statement they may argue that it is an injustice to the Sikhs that Pakistan was created for the Muslims, with no account taken of Sikh calls for self-determination, and that the historic connection between the Sikhs and the land of the Punjab, and centuries of persecution, justify the call. **20 AO2**

**Q.3 (a)** Equality – both in terms of caste and gender – is central to all the teachings of the Gurus, many of whom worked tirelessly to improve conditions for those who were marginalized by the society of their time. The notion of a natural equality issues from Sikh theology, the idea that God has no attributes (e.g. no gender), and that God is immanent (i.e. to be found in communities, in the low castes and women), and it also arises from the rejection of traditional notions of ritual purity. **30 AO2**

**(b)** **In favour** of the statement candidates should note that despite the many practices (e.g. the adoption of Khalsa names, the practice of langar etc.) designed to combat social inequalities and to affirm the equality of all in the sight of God, Sikhs still observe caste endogamy, and Sikhs are still identified by their caste, so much so that different gurdwaras will be associated with different castes.

**Against** the statement they should point out that caste observance is a different thing to caste discrimination, and also that the Gurus never taught that there was no such thing as caste, just that caste should not be understood in terms of ritual purity. They may also comment on the difficulty of defining the difference between practice which is 'social' and those which are 'religious'. **20 AO2**

**Q.4 (a)** Expect candidates to note the connection between Britain and the Sikhs through the British Empire, large scale immigration from East Africa following Africanisation, and from the Punjab after Partition, slowed after changing immigration legislation. First wave was men, hoping to make enough money to return, but gradually families came. Settlements mostly in cities, community economically upwardly mobile in contrast to other immigrant groups. Candidates may explore any number of dimensions of Sikh life in the UK – Gurdwaras, festivals, Punjabi language, etc. **30 AO1**

**(b)** **In favour** of the statement candidates may argue that intercommunal and racial rioting, and prejudice and discrimination are so severe in the UK, the only solution is a halt in the assertion of religious/ethnic/communal identities.

**Against** the statement they may argue that such an occurrence would be a tragic loss to the richness and diversity of British life, a denial of what is rightfully British Sikh heritage. They may also argue that there are other solutions to the challenges faced by Sikhs, and they may critique the notion that there is 'secular British culture'. **20 AO2**



## RS3 WR - Studies in Western Religions

### MARK SCHEME

To be read in conjunction with the generic level descriptors (see page 115-118). What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

#### SECTION A: Studies in Islam

**Q.1 (a)** Candidates should discuss the contribution of Abu Bakr, Umar and Uthman. Candidates can legitimately include relevant biographical information, which could include a short discussion on why they were chosen as Caliphs. They need to discuss each of the three Caliphs. However their responses may well consider the latter two in more detail. Candidates may well include strengths and weaknesses of each Caliph, but examiners should not look for an evaluation of their contribution. Abu Bakr was selected for his unifying role, and his leadership in unifying most of the Arabian Peninsula. Umar extended significantly the influence of Islam; Uthman continued this growth while also ensuring an authorised version of the Qur'an and establishing his own family in key positions within the empire. **30 AO1**

*(b) For:*  
Strong leadership. Extended the influence of Islam. Maintained control of different tribes/regions through implementation of family ties/tribal bonds. Was correctly chosen as rightful successor following Umar. Most Muslims see his contribution as strong, thus title of rightly guided. Ensured authoritative version of Qur'an thus unifying Islam significantly. Weakened influence of Qurra.

*Against:*

Candidates should recognise that he is considered by Shia Muslims as one of the three traitors of Islam who did not recognise Ali's rights to leadership. He was in weakened role following Umar. Struggled to maintain control over growing sphere of Islamic influence. Rapid growth meant lack of coherent management. Used family ties as basis for promotion rather than piety / merit. Weakened influence of key Qurra companions - those closest to Muhammad - and thus played into hands of extremists and was assassinated. He destroyed certain 'versions' of Qur'an, thus causing division.

Maxim

**20 AO2**

**Q.2 (a)** Candidates need to give an outline of the events that led to the death of Husayn, which could include Ali's assassination and importance. Some candidates may struggle with precise selection of material and thus will not maintain a balance between historical detail and the equally important significance to Shia Muslims in contemporary society. Husayn's martyrdom is key to understanding Imamate within Shia Islam. Able candidates will discuss his martyrdom as sacrificial and atoning death as a key characteristic of Shi'ism. Most candidates should discuss the importance of martyrdom and the links to persecution of Shias through history. Key themes of suffering and sacrifice should be clear in responses. **30 AO1**

**(b) For:**  
Practices of such scale are without parallel within Islam. Public grief and obvious mourning of one individual / family is verging on idolatry. Devotion to Husayn & family as seen in iconography is shirk? Self-flagellation and brow beating, spilling of blood not Islamic. None of these practices referred to in Qur'an or in Prophet's sunna.

*Against:*

Devotion to Prophet's family: commemoration of Islamic history and prophet's family. Devotion to Husayn merely other form of devotion to Allah. Husayn as Mediator and Atoner within Islam. History of 12 Imams is key to understanding Shia Islam. Martyrdom and self-sacrifice are key components of any religion: public grief and such examples are merely symbolic acts to show devotion to Allah. **20 AO2**

**Q.3 (a)** Candidates should refer directly to passages in the Qur'an which clarify the role and status of women. These could include the revolutionary change in the status of women, which meant equality in law; inheritance rights; polygamy restricted; right to divorce; marriage a contract & entitlement to mahr etc. They should refer to passages in Qur'an which place men and women on equal footing before God, or to superiority of man within leadership of family. They could refer to hadith such as "paradise is at the feet of your mother" or to other sunna of Muhammad. Limiting beatings to two instances. **30 AO1**

**(b) For:**  
Women are considered backbone and heart of family life and are vital to community well being: as such role of housewife is held in high esteem within Islamic communities. At the time of the Prophet, Islam gave women a revolution in status: women are equal in the eyes of Allah and are frequently referred to within sources as on the same footing as men. Dress code restrictions are not examples of exploitation but of true freedom: freedom from unasked for attention and freedom from fashion pressures. Women are responsible for the upbringing and nurture of children giving them the most important of duties within any community.

*Against:*

Women within Islam are under men's authority as clear from certain passages: "men standing one step above women." also man has certain rights over his wife: polygamy and divorce. Man's right to beat his wife (even given severe restrictions) is a clear example of inferiority. Dress codes are clearly unequal. **20 AO2**

**Q.4** (a) Candidates need to distinguish between Greater and Lesser Jihad. They should explain true meaning of term.

**Greater:** commands all Muslims to live in God's path: to lead good, moral lives, to oppose evil, to resist temptation and to reject Satan in their personal lives.

**Lesser:** the struggle or defence of Islam through holy war. This literally refers to defence and should not include aggressive warfare. Candidates should note that jihad as holy war has several restrictions. High scoring candidates will explain their answers with reference to different groups (Kharijite) or through reference to Qur'anic text, which states that the greatest example of jihad is the completion of Hajj. **30 AO1**

(b) *For:*

Most Muslims in Britain would agree that holy war is not appropriate as the conditions needed are not met in modern society. To divide the world into good & evil; realm of Allah and Enemy of Allah, is simplistic and not in line with other teachings. Moreover although certain Muslim communities are under attack and face persecution, a multi-faith and inter-faith dialogue is required in order to promote mutual understanding and co-operation.

*Against:*

Some Muslims would see the world through fundamentalist eyes and see the basics and principles of Islam under attack in Western society and in certain Islamic states throughout the world. They would agree that a call to arms and literal fight for the truth of Islam was necessary to defend and ensure the survival of Islam Other Muslims would not agree, but would defend the notion of holy war, as in certain circumstances a Muslim would be obliged to fight in order to defend the weak or challenge evil and injustice. **20 AO2**

## Section B: Studies in Judaism

### Q.1

(a) Candidates are expected to outline the twofold understanding of God within the Kabbalah. Firstly God as he is in himself and secondly God in manifestation. God as he is Ein Sof (En Sof) The Infinite; The Limitless; this is God's very essence, his infinite light before the beginning of the Creation process. God as Ein Sof is so far beyond human reason or understanding that very little, if anything can be said to portray or explain his essence. However, Man's understanding of God is through a (process of emanation) in which the powers of the Godhead (sefirot) are manifest. Candidates may refer specifically to the 10 Sefirot: Crown, Wisdom, Understanding; Loving Kindness; Power (judgement); Beauty; Victory; Splendour; Foundation; Sovereignty. Candidates could well refer or develop the twofold experiential theme within the Mystical tradition, an individual's thirst for intimacy with God and the base realization that no-one can grasp his true nature. Able candidates will use terminology correctly and give an outline of difficult mystical concepts. **30 AO1**

(b) *For:*  
Candidates could maintain several valid lines of argument in response to this statement. Firstly the statement "true Judaism" is provocative and candidates need to refer to the wide divergence within the religion. The Zohar's "flights of the imagination" distract from the centrality of the Torah and adherence to the commandments and to the basics of the Covenant, or from the importance of a devout family life. Certain practices linked to early Hasidic communities could also be described as a corruption of Judaism: the Besht's emphasis on Zohar was criticised by his opponents.

*Against:*

Zohar emphasizes those themes in the Kabbalah such as a personal intimacy with God: which corresponds well with the strict adherence to God demanded by Judaism. The Hasidic Movement which is based on the Zohar revitalised Jewish worship and devotion in a very bleak era for Judaism following disillusionment and anti Semitic pogroms. **20 AO2**

**Q.2** (a) Candidates should give a clear and thorough explanation of the centrality of the family to Hasidic community and lifestyles. Although certain candidates may list a number of observations regarding role of women men, children within communities (maximum Level 3), expect able candidates to explain their observations and select relevant examples and link these to the importance of remaining Torah –true, links to Covenant, Shema, and ultimate survival and continuation of religion. Important themes could include: importance of religious education and observance; marriage and child rearing; duties and responsibilities; worship and prayer. **30 AO1**

(b) *For:*  
Candidates could well refer to historical contribution of Hasidism in that it ensured survival through bleak period of anti-Semitism. Tight knit Hasidic families have endured the test of time and changes: they boast several strong communities in Israel, Britain and USA. Every religion needs strong base of community life to withhold temptation of secular lifestyle. Hasidic communities boast large families and marrying out is still relatively uncommon.

*Against:*

Candidates could argue that several other contributing factors maintain survival of Judaism: Reform Movement's relaxation of mitzvot in line with modernity; family life in all branches of Judaism; Relationship (Covenant) with God; Land of Israel etc. **20 AO2**

**Q.3** (a) Candidates could list number of difficulties of maintaining Jewish identity in secular community. These could include prejudice and misunderstanding of their religious commitments. Difficulties of maintaining mitzvot, kashrut laws, purity laws. Candidates could legitimately refer to diversity within Judaism, and that more Orthodox communities have more challenges, although their close knit and insular communities could indeed aid and lessen conflict with secular community. Although some candidates may simply list difficulties: price / availability of kosher diet. More able candidates will explain the core difficulty of remaining Torah-true and it is the demand of the Covenant / commandments / Shema to remain true to God's way in daily life. More able candidates will explain Judaism as a lifestyle rather than mere religion. **30 AO1**

(b) *For:*  
Expect candidates to argue that mutual understanding of faith and secular community will lead to mutual understanding and comprehension within society, whereas segregation breeds mistrust and scepticism. Candidates could argue from a Reform perspective that one can remain faithful to the covenant while making compromises to outdated laws in line with demands of modern day living. Assimilation and better understanding between faiths will lead to more co-operation.

*Against:*

Orthodox Jews would argue that a comprehensive Jewish education is necessary to fully develop the individual in order for him / her to fully comprehend the expected responsibilities of Son / Daughter of the Covenant. Candidates could argue that education and understanding of Jewish heritage and religion has ensured the survival of the Jews as a minority under extreme persecution. **20 AO2**

- Q.4** (a) Candidates need to explore the relation between the growth of anti-Semitism alongside the growth of Zionism. Candidates should examine the contribution of Herzl, his response to the Dreyfus affair and the setting up of the First Zionist Congress. Candidates may refer to some of the demands of the Congress. Responses are expected to focus on the call for the establishment of a Jewish homeland as a sanctuary and as a solution to what Herzl called the "Jewish question". Zionism grew and came an irresistible force with the establishment of the state of Israel. Candidates could refer, legitimately that its rise was opposed by certain factions of Judaism. **30 AO1**

(b) *For:*

Candidates could argue that taking Herzl as the founder of Political Zionism: he certainly did not link its importance to religion, and would have accepted other lands as a Jewish homeland: South America / Uganda. It could be argued that Zionism has nothing to do with Judaism - its long-term political goal was security of the Jewish nation. Secular Jews would also see the state of Israel as important to maintaining a Jewish identity in Israel and the Diaspora.

*Against:*

Candidates should also be able to argue that it is impossible to understand the emotional longing for a Jewish homeland and the central role of the Covenant to Judaism, which are implicit to Zionism. Candidates need to explore the question of how central Covenant is to the concept of a Jewish homeland. Liturgical references and Messianic beliefs stress the importance of a return to the Promised Land. **20 AO2**

## RS4 HE - Studies in Religion and Human Experience

### MARK SCHEME

Candidates may be expected to be familiar with a selection of the issues listed, depending on the combination of units they have studied. However, the content listed is not exhaustive and due credit will be given for all relevant material.

Answers are marked according to the quality of knowledge, understanding and skills demonstrated in relation to the generic level descriptors. The depth and breadth of knowledge and understanding demonstrated must be considered in relation to the number of areas of study to which reference is made. For example, a detailed answer from one area and a less detailed answer from two or more areas may be of equal overall quality and would be credited accordingly

**Q.1 (a)** Knowledge and understanding of the nature and ways sacred writings are used as a source of authority:

**Nature** - divine revelation/progressive revelation; infallible word of God/collection of human documents reflecting people's experiences and insights; ascription of authority (e.g. status of Torah over Nevi'im and Ketuvim, Sruti over Smrti); means by which God communicates directly with individual reader/requiring interpretation by spiritual leader, etc.

**Role** - source of authority for beliefs/teachings; source of authority for religious practices; basis for ethical decisions; basis of liturgy—sermon, prayer, readings, etc.

Candidates are free to place the emphasis of their response on either nature or role but must deal with both to some extent in order to be awarded Level 5. **45 AO1**

**(b)** Evaluation of importance of authority of sacred writings, compared with that of religious leaders:

On the one hand, candidates may argue that selected sacred writings are the direct word of God (e.g. Torah, Qur'an) and God's most authoritative and unchanging revelation to humanity, with absolute authority. On the other hand, they may argue that sacred writings are regarded as simply a record of previous teachings and that any authority is partial and requires constant reinterpretation in the light of changing societies. Leaders may be interpreted widely to include religious founders, national and local teachers, theologians etc., some of whom in practice have equal or greater influence and authority.

Maximum of Level 5 for a response which is confined merely to demonstrating the importance of sacred writings or religious leaders. **30 AO2**

- Q.2** (a) Knowledge and understanding of distinctive features of religious experience. Expect at least three distinctive features to be described and illustrated for Levels 6 and 7 (e.g. feeling of awe and wonder, sense of oneness with external phenomena, conviction of meeting with deity, sense of inner peace, realisation of new truth, sense of joy and release). Better candidates may use terms such as mystical, (Otto), peak experiences (Laski/Greeley), regenerative, revelatory, charismatic, paranormal. Reference could be made to the Alister Hardy Religious Experience Research Centre. **45 AO1**
- (b) Evaluation of the value of personal religious experience. Consideration of at least three aspects of worth for either individual or community (e.g. begins or deepens religious commitment, efficacy of prayer, catalyst of new religious movements, theistic evidence, effect on moral behaviour) is expected for Levels 6 and 7. On the one hand, candidates may argue that religious experience for the individual is dramatic, convincing and has greater impact than any cerebral factors. At the same time such experiences are too subjective, open to other interpretations, lacking confirmatory evidence etc. to be equally valuable to others. On the other hand, candidates may argue that others are affected greatly by the religious experiences of individuals (e.g. in terms of the writings, teachings, ministry and behaviour of these individuals). **30 AO2**
- Q.3** (a) Knowledge and understanding of different religious ideas about the nature and purpose of human life. Expect at least three different ideas to be identified and explained for Levels 6 and 7 (e.g. Divinely created, human sin, sanctity of human free will/determinism, resurrection, reincarnation, moksha, mukti, samsara, Sheol, judgement, eternal life). **45 AO1**
- (b) Evaluation of the importance of belief in life after death in religion. Consideration of at least three factors (e.g. ethical motivation, coping with suffering, hope of justice, reward for faith) is expected for Levels 6 and 7. Candidates should consider whether this particular belief is central or peripheral to religion, integral or trivial. On the one hand, candidates may argue that belief in life after death has greater motivating impact than other beliefs and factors because of its permanent/far-reaching consequences. On the other hand, they may argue that other beliefs and factors are of equal or greater influence as they are more tangible, basic, essential and have immediate impact. **30 AO2**



**GENERIC LEVEL DESCRIPTORS**

<b>Level</b>	<b>Units 1 and 2 AS AO1 Descriptor</b>	<b>Marks</b>
<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>

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

Level	Units 3 and 4 A2 AO1 Descriptor	Marks	
		Unit 3	Unit 4
<b>7</b>	Either in breadth or in depth, a focused, highly accurate and relevant treatment of the topic, showing thorough knowledge and mature understanding, including, where appropriate, diversity of views and/or scholarly opinion. Effective use is made of well-chosen evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated convincingly. Form and style of writing are highly 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>30-28</b>	<b>45-42</b>
<b>6</b>	Either in breadth or in depth, a fairly full answer including key facts and ideas, presented with accuracy and relevance, along with evidence of clear understanding. Where appropriate, some awareness of diversity of views and/or scholarly opinion is demonstrated. Apt use is made of evidence and examples where appropriate. Knowledge and understanding of connections between elements of the course of study is demonstrated satisfactorily. 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>41-37</b>
<b>5</b>	Addresses the question; mainly accurate and largely relevant knowledge; demonstrates understanding of main ideas. Limited awareness of diversity of views and/or scholarly opinion is demonstrated. Some use is made of appropriate evidence or examples. Some knowledge and understanding of connections between elements of the course of study is evident. 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>24-20</b>	<b>36-30</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. Little, if any, knowledge and understanding of connections between elements of the course of study shown. Form and style of writing are suitable in some respects. 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>19-15</b>	<b>29-22</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>21-15</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>14-8</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>7-1</b>
<b>0</b>	No accurate, relevant knowledge or understanding demonstrated.	<b>0</b>	<b>0</b>

Level	Units 3 and 4 A2 AO2 Descriptor	Marks	
		Unit 3	Unit 4
<b>7</b>	A focused, comprehensive and mature response to issue(s). Different views, including where appropriate those of scholars or schools of thought, are analysed and evaluated perceptively. The argument is strongly supported by reasoning and/or evidence, with an appropriate conclusion being drawn. There may be evidence of independent thought. Relationships to the broader context and to human experience are convincingly demonstrated. 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>20-19</b>	<b>30-28</b>
<b>6</b>	A focused and thorough response to issue(s) raised. Different views, including where appropriate those of scholars or schools of thought, are analysed and evaluated. The argument is largely supported by reasoning and/or evidence, with an appropriate conclusion being drawn. Relationships to the broader context and to human experience are adequately demonstrated. 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>18-17</b>	<b>27-25</b>
<b>5</b>	Addresses the issue(s) raised. Different views are considered, with some appropriate analysis or comment. The argument is supported by reasoning and/or evidence. Relationships to the broader context and to human experience are attempted with partial success. 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>16-14</b>	<b>24-20</b>
<b>4</b>	The main point of the issue(s) is understood. An argument is presented, partially supported by reasoning and/or evidence. More than one view is mentioned (though not necessarily in a balanced way), with limited analysis or comment. There is little awareness of the broader context and of relationships to human experience. Form and style of writing are suitable in some respects. 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>13-10</b>	<b>19-15</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>9-7</b>	<b>14-10</b>
<b>2</b>	Some attempt made to address the question in a very simple way, with little understanding, no analysis, little reasoning, and little coherence of thought. Specialist vocabulary is used sparingly and/or imprecisely. Legibility and accuracy in spelling, grammar and punctuation are barely adequate	<b>6-4</b>	<b>9-5</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>3-1</b>	<b>4-1</b>
<b>0</b>	No valid relevant reasoning.	<b>0</b>	<b>0</b>