



GCE MARKING SCHEME

RELIGIOUS STUDIES - NEW AS/Advanced

JANUARY 2010

INTRODUCTION

The marking schemes which follow were those used by WJEC for the January 2010 examination in GCE RELIGIOUS STUDIES (NEW). They were finalised after detailed discussion at examiners' conferences by all the examiners involved in the assessment. The conferences were held shortly after the papers were taken so that reference could be made to the full range of candidates' responses, with photocopied scripts forming the basis of discussion. The aim of the conferences was to ensure that the marking schemes were interpreted and applied in the same way by all examiners.

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

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

GENERIC LEVEL DESCRIPTORS

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

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

RS1/2 BS: Introduction to Biblical Studies

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

SECTION A: Introduction to the Old Testament

- Q.1** (a) From Greek *apokalyptein* = to reveal; its main theme is God's revelation concerning the end-time, the day of Yahweh, which will bring an end to Israel's long disobedience and instigate the Kingdom of God; in later apocalyptic (Ezekiel and Daniel) there is an emphasis on visions, supernatural happenings and symbolism; these works were written in times of persecution and make deliberate use of language that is indecipherable to unbelievers. Expect references to set texts.

AO1 (30)

- (b) For: It expresses the convictions of the prophets that Yahweh is king and that his kingdom is near; it is a call to faithfulness; it interprets political events in the light of God's power; it has a future hope.

Against: Later apocalyptic in particular has a style of weird visions and symbolism not seen in classical prophecy; it attributes Israel's woes not so much to its disobedience as to cosmic evil; it is sometimes history presented as prophecy, e.g. the hero of the Book of Daniel 'prophesies' events from the fall of Babylon to the C2nd BCE, when the book was written.

AO2 (15)

- Q.2** (a) The Exodus is regarded as a holy event, the beginning of Israel's history and religion, when God acted on her behalf and laid upon her a lasting obligation. This is the view of prophecy and the psalms. It is also seen in the Torah (e.g. Deuteronomy 26:5-10). God's great redeeming act was to deliver Israel from Egyptian bondage. Israel's obligation was to remain faithful to the covenant that he had made with Moses and to keep the law. Israel's faith was built on this event. Expect references to association of festivals with the Exodus event.

AO1 (30)

- (b) For: According to I Kings 6:1, 480 years before the fourth year of Solomon's reign (i.e. c.958 BCE), which places it in 1438 BCE; but this does not correspond to other evidence that suggests that the Hebrews were employed in building the cities of Pithom and Rameses; this means that they were in Egypt in the reign of Rameses II (c.1290-1224 BCE). Does the reference to 480 years denote 12 generations (12 x 40)? If so, a generation is nearer 25 than 40 years. 12 x 25 = 300 years. If we add 300 to 958, we get 1258. A C13th date is now generally accepted.

Against: From about 1720 BCE, Egypt was ruled by a foreign dynasty, the Hyksos. Some argue that it was these rulers who allowed Jacob's family to settle in Egypt. The Hyksos' capital, Avaris, where Joseph was presumably based, was in the Goshen area, where Jacob's family settled (Gen 45:10). In about 1550 BCE, the Hyksos were overthrown by Pharaoh Ahmose I, who began an Egyptian revival that was consolidated by Thutmose III (c. 1490-1436 BCE). Was this the Pharaoh who 'did not know Joseph' (Exodus 1:8)? If so, we are back with the date suggested in I Kings 6.

AO2 (15)

Q.3 (a) A theory put forward by Mendenhall and others. Suzerainty treaties were treaties made between a suzerain and his vassals. Ancient Hittite treaties include a preamble, a historical prologue, stipulations, arrangements for the preservation of the treaty, witnesses and sanctions. Exodus 20 contains only the first three of these elements, but the account of the covenant renewal ritual in Joshua 24:1-28 contains them all.

AO1 (30)

(b) For: The suzerain/vassal treaties were used to subjugate vassal kingdoms. The model does not appear to be a good model for a loving God's dealings with his elect people. It also belonged to the world of settled peoples and would not have been meaningful to the semi-nomadic Hebrews.

Against: The model recognises that the covenant is not between equals; the Hebrews were certainly commanded to 'fear' God. Could it be that Moses had learnt about this treaty form in Egypt, which had dealings with Hittite kings?

AO2 (15)

Q.4 (a) Son of David and Bathsheba; consolidated his father's work; his programme of building (the Temple and the royal palace) and expansion (fortifications, trade routes, fleet of ships, co-operation with Hiram of Tyre; through political shrewdness and international diplomacy, and because there was no dominating empire, his reign was peaceful and wealthy.

AO1 (30)

(b) For: I Kings 3:3-15 (Solomon choosing God's gift of wisdom); credited with authorship of sections of the Book of Proverbs and the Book of Ecclesiastes; his wealth and wisdom were admired in his day (cf. the Queen of Sheba); Israel during his reign was a small empire; he was famous not only for commerce but for his patronage of the arts.

Against: The portrait may be idealised (the work of Jerusalem court historians); he taxed the people to fund his building programme; some of his many foreign wives worshipped other gods; Jeroboam's revolt.

AO2 (15)

SECTION B: Introduction to the New Testament

Q.1 (a) The doctrine that Jesus was fully God. He existed from the beginning with God. His earthly life was only a brief period in his existence. After his resurrection, he returned to his Father, and now reigns with him for evermore. At the same time, he is fully human, a man of flesh and blood, born of a woman; he experienced hunger, weakness, temptation, disappointment and death. Expect some reference to supporting gospel material, e.g. the Virgin Birth, the Logos, and references to Jesus' humanity.

AO1 (30)

(b) For: The accounts in Matthew and Luke contain supernatural elements that are difficult to believe (expect examples) and may have been devised by the early Church in an attempt to prove Jesus' divinity; the accounts differ (expect examples); Luke's chronology is dubious.

Against: If we believe that Jesus is God, the supernatural elements are credible; Matthew and Luke agree on the essential points, e.g. Jesus was born in Bethlehem, his mother, Mary, was a virgin, and several people came to worship him; Luke insists that his gospel is historically accurate, and some people believe that he received the story of Jesus' birth from Mary herself; the chronological error may have been due to a scribe's mistake. What is important here is the theological message of God entering his creation.

AO2 (15)

Q.2 (a) There are four types: a *short saying* that is self-explanatory; a *straight simile*: a single point of comparison between something from everyday life and a spiritual truth; a *simple story* that illustrates some spiritual lesson; an *allegory*: a longer and more complex story, where each element in the narrative stands for something else.

AO1 (30)

(b) For: The parable itself is only one half of the equation; the other half is the interpretation; Jesus' disciples seemed to find the interpretation difficult; Jesus acknowledges that 'some may hear but not understand'; the use of parables may have been a way of hiding the truth from his enemies.

Against: The parables are based on everyday events that would have been familiar to all Jesus' listeners; he interprets them, however, only to his disciples; those who are in a discipleship relationship with Jesus can understand their meaning. Expect discussion of scholarly criticism of the way gospel writers used the parables, i.e. the parables were originally clear illustrations, but they have been allegorised by the early church, or lost the content that gave them meaning, or reinterpreted to fulfil the purposes of the redactor.

AO2 (15)

- Q.3** (a) There are four types: *miracles of healing*: giving sight to the blind, speech to the dumb etc.; *miracles of exorcism*: casting out evil spirits; *miracles of resurrection*: raising the dead; *miracles of nature*: power over natural phenomena.

AO1 (30)

- (b) For: They record the superstitious response of an uneducated people to what were natural events, e.g. the widow of Nain's son was in a coma, the storm that Jesus calmed was a sudden squall that subsided as he was speaking; there have been philosophical, scientific and theological objections to miracles.

Against: If the miracles are explained away, then Jesus had no divine power; if he had no divine power, he was not God; if he was not God, he cannot have been resurrected (the greatest miracle of all); if there is no resurrection, Christianity is based on a lie.

AO2 (15)

- Q.4** (a) *Matthew*: Mary Magdalene and the other Mary; earthquake; angel rolls away the stone and tells them that Jesus is on his way to Galilee; Jesus appears to them; guards and chief priests episode.

Luke: Mary Magdalene, Mary the mother of Jesus, Joanna and other women; stone is already removed; two men in dazzling apparel tell them Jesus is risen; Jesus' appearance on the Emmaus road and to the disciples in Jerusalem.

John: Mary Magdalene alone; stone already removed; Jesus appears to her; later, he appears twice to the disciples in Jerusalem (once without and once with Thomas present); his appearance by the Sea of Galilee.

AO1 (30)

- (b) For: Christians believe that Jesus is God. If this is true, it is natural to believe that God conquered death (the alternative would be that death conquered God). It is impossible to account for the faith of the earliest Christian community if there was no resurrection. Moreover, as Paul asserts, if Jesus was not raised, faith is futile.

Against: The resurrection cannot be proved. Some Christians interpret the event as Jesus rising within people's hearts (Schweitzer) or as a myth (Bultmann); others assert that Jesus' greatness lies in his ethical teaching and sacrificial example.

AO2 (15)

RS1/2 CHR: Introduction to Christianity

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

- Q.1** (a) 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.

AO1 (30)

- (b) For: It seems to assert that there are three gods and to reject monotheism; this is the view taken by Unitarians; the Christian view of the First, Second and Third Person of the Trinity suggests that there is a hierarchy in the Godhead.

Against: The three persons are inter-dependent; the idea makes God social rather than solitary and therefore shows his essential nature of love. This forms the basis of the social life of Christians.

AO2 (15)

- Q.2** (a) The causes include: (i) corruption within the Catholic Church; ambitions, worldly clerics, concentrated on political office and neglected the needs of parishioners; sexual immorality; corrupt Popes, e.g. Alexander VI (1492-1503); (ii) worship practices that distanced ordinary people; services were held in Latin behind rood screens; the worshippers were only spectators; (iii) the rise of education following the introduction of the printing press; (iv) the selling of indulgences, which ignited Luther's protest.

AO1 (30)

- (b) For: It is true that there were political causes. The rise of nationalism following the fall of Constantinople to the Muslim Turks in 1453 meant that local princes had little allegiance to Christendom and did not want to pay taxes to Rome; the role of Frederick the Wise in protecting Luther.

Against: Luther's response was theological, based on alternative interpretations of the eucharist (consubstantiation), religious authority (Scripture alone) and justification (by faith, not works), and this had far reaching effects.

AO2 (15)

Q.3 (a) Worship that does not involve liturgy, i.e. a prayer book and lectionary as in Orthodox, Catholic and Anglican practice. Examples may include extempore prayer, music, prophecy, healing, exorcism, testimony and glossolalia in Pentecostalism; silence and ministry in Quaker worship; preaching styles; the charismatic emphasis on the gifts of the Spirit; Bible study groups.

AO1 (30)

(b) For: It seems modern; the worship is often lively and uses modern language and music; there is an emphasis on active worship, e.g. liturgical dancing. This, in contrast with rather staid liturgical practices, may appeal to younger people.

Against: Non-liturgical worship is often based on biblical foundations, e.g. the experience of Pentecost and Pauline teaching on spiritual gifts, whereas liturgical practices are traditional, not biblical.

AO2 (15)

Q.4 (a) Aspects of celebration include: vigils re-enacting 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. All this reflects the central Christian belief that, because Jesus has conquered death, we too can share his resurrected life. This means that there is no reason to fear death.

AO1 (30)

(b) For: It comes between two Bank Holidays (Good Friday and Easter Monday), and to many people is no more than a Spring holiday; it has, like Christmas, been commercialised, and sales of chocolate products soar; but the coming of Spring has been celebrated from pre-Christian times, cf. Beltaine.

Against: To committed Christians it is the most important and glorious celebration of the year. It celebrates Jesus' conquest of death. This proves that Jesus was the Son of God; it also makes eternal life possible for us. Many who seldom attend church will make an effort to go on Easter day.

AO2 (15)

RS1/2: An Introduction to Eastern Religions

SECTION A: Introduction to Buddhism

1. (a) Expect candidates to **either** give a general answer and refer to his background; the four sights; his renunciation; his life of extreme asceticism and the actual steps of enlightenment under the tree in Bodhgaya **or** to focus in detail on the actual enlightenment itself – the different watches of the night and what happened in each one.

The first watch – reaching the four stages of jhana

The second watch – the heavenly eye

The third watch – perfect wisdom

All this leading to full enlightenment.

30 AO1

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

Without the Buddha there would be no dharma;

Buddha's life shows that enlightenment is within reach of every person;

Buddha is an inspiration to Buddhists – they can relate to him.

Dharma is true irrespective of Buddha's existence;

Dharma is not like the Buddha set in a specific period;

Historical Buddha not important in some Buddhist traditions.

15 AO2

2. (a) Expect candidates to identify the role and significance of the three Jewels – Buddha, Dharma and Sangha and the way they support Buddhist life; three pillars of Buddhism; concept of refuge; Bikkhu;

Buddha – the inspiration of his life as example to Buddhists;

Dharma – the inspiration of what he taught;

Sangha – responsibility for looking after the dharma; to interpret it in their own way; responsible for keeping dharma and Buddhist way of life alive.

30 AO1

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

Without the sangha the Buddha's story and his teaching might have been lost;

There would be no modern interpretation of his teaching;

Lay-Buddhists would not have their help and guidance towards enlightenment;

Lay-Buddhists would lose the chance to gain punya.

No one jewel more important than others; all are interdependent;

Without the Buddha there would be no dharma or sangha;

Without the dharma there would be no relevance to the Buddha or sangha;

Without the sangha there would be no dharma.

15 AO1

3. (a) Expect candidates to:
 refer that it is the fourth noble truth;
 that the path is split into three – panna, sila, samadhi – wisdom, morality,
 meditation.
 All steps on the path must be worked on at the same time;
 Refer to the eight parts – right view, right attitude, right speech, right action,
 right livelihood, right effort, right mindfulness, right concentration. **30 AO1**
- (b) Expect candidates to give more than one point of view which could include:
 that it is a guide of how to live the middle way;
 following the path leads to enlightenment;
 that it is the way to overcome dukkah;
 that it enables Buddhists to develop in every aspect of their lives;
 therefore Buddhists required nothing more.
 There are other important teachings in Buddhism e.g. the three marks of
 existence.
 Buddhism needs to be taken as a whole if enlightenment is to be gained.
15 AO1
4. (a) Expect candidates to refer to:

 the practice of meditation is aimed at calming the mind, and training it to
 explore reality as it really is, the nature of dukka, anicca and anatta and
 therefore is a tool for enlightenment. Expect reference to different types of
 meditation – samatha – meditation for peace of mind;
 vipassana – deep meditation – both from Theravada tradition;
 zazen – sitting meditation from zen Buddhism – a form of Mahayana
 Buddhism. Expect candidates to look at the main features of the different
 types of meditation. **30 AO1**
- (b) Expect candidates to give more than one point of view which could include:
 meditation isn't just a way of calming the mind and rather than avoiding reality
 is a way of exploring reality;
 It faces up to the reality of dukka, anicca and anatta and is therefore a tool for
 enlightenment;
 It allows people to find the answers to life's problems;
 people meditate to escape life's problems;
 meditation is a way of escaping facing up to life's responsibilities;
 meditation gives relief from the symptoms of stress but not from the cause,
15 AO2

SECTION B: Introduction to Hinduism

1. (a) Expect candidates to refer to:
- the importance of the personal aspects of god;
 - worship includes ecstatic dancing and the chanting of the names Rama and Krishna;
 - the following to the letter of worship rituals in the temple and during festivals;
 - the belief that God and the soul are different;
 - their main goal is moksha;
 - the highest path to moksha is bhakti;
 - the most important scriptures are the Vedas and Puranas
- 30 AO1**
- (b) Expect candidates to give more than one point of view which could include:
- Vishnu is a personal god and has attributes that can be admired, Brahman is an idea without embodiment and is impersonal and therefore Hindus do not have a personal relationship with him;
 - Through bhakti a personal relationship can be formed with Vishnu;
 - Vishnu has many avatars and people find it easier to identify with a god in more human form;
 - Sometimes it is easier to worship an idea or concept than reality;
 - Sometimes an impersonal god can create more awe in the believer.
 - Brahman is in all things – worship of any god is worship of Brahman;
 - Brahman is indirectly worshipped in all puja and festivals.
- 15 AO2**
2. (a) Expect candidates to refer to any relevant rite of passage such as Sacred Thread Ceremony or marriage:
- Sacred Thread Ceremony** – it being the most important of the first ten samskars;
- it being a ritual for the three upper varnas only but in practice for the upper varna only or to those born to rich families;
 - it signifies that a boy is twice-born;
 - it signifies the receiving of a personal mantra;
 - it reminds the boy of three duties during his life – duty to God duty to parents and duty to his guru;
 - the fact that a boy after receiving the sacred thread is expected to pray three times a day, to perform puja and to read, study and learn the
- Marriage** – religious duty for upper varnas; importance of family life; explanation of main features – welcoming the groom, sacred fire, seven steps, northern star.
- 30 AO1**
- (b) Expect candidates to give more than one point of view which could include:
- Expressions of identity;
 - Psychologically helpful markers on the journey of life;
 - Give structure to life;
 - Modern life is changeable and confusing and rites of passage are important and helpful.
 - Modern life does not conform to the traditional structure and therefore no place for rites of passage;
 - Diminishing value attributed to them to today's society;
 - Diminishing influence of religion in India's increasingly urban and fragmented society and in Britain's.
- 15 AO1**

3. (a) Expect candidates to refer to:
- gods/goddesses as being manifestations of Braham;
 - gods/goddesses as being different ways of approaching Braham;
 - gods/goddesses as being role-models for human relationships;
 - gods/goddesses as being a source of strength and comfort;
 - gods/goddesses as being a way to show the importance of certain virtues.
- 30 AO1**
- (b) Expect candidates to give more than one point of view which could include:
- gods have special powers which humans do not have;
 - the stories and events associated with them do not really reflect real-life situations;
 - some of the actions of the gods and goddesses are not really good examples of how to act in given situations or how to solve problems;
 - it is not the gods themselves that are important but the virtues they represent;
 - their relationships represent human relationships;
 - it is not the actions themselves that are important but the motivation behind them e.g. the overcoming of evil;
- 15 AO1**
4. (a) Expect candidates to refer to:
- Diwali as the festival of lights and as being one of the most popular festivals in Hinduism;
 - Diwali as the celebration of the victory of good over evil, light over darkness;
 - the background to the festival – the story of Rama and Sita; or in Southern India the killing of Narakasura by Krishna or his wife;
 - it is also the time when Kali was born;
 - Lakshmi visits every home to bring success in the coming year;
 - Some of the main features of the festival – e.g. Diwali lamps and their significance;
 - Families and communities coming together; paying of bills; turning over a new leaf.
- 30 AO1**
- (b) Expect candidates to give more than one point of view which could include:
- there are many festivals in Hinduism;
 - they are a way of remembering important events in Hinduism;
 - they help people to concentrate on spiritual matters;
 - they are happy events which raise peoples' spirits;
 - they confirm and support people's faith;
 - there are other important aspects in Hinduism e.g. puja;
 - it could be argued that varnashramadharma is the most important part of Hinduism.
- 15 AO2**

SECTION C: Introduction to Sikhism

1. (a) Expect candidates to refer to:
- the religious, social, and political circumstances of Punjab in the time of Guru Nanak;
 - traditions about the early life of the Guru – his family, 3 days in the river – significance of revelation and subsequent ones;
 - teaching and travelling with Mardana;
 - teachings on God, attitudes towards Hinduism and Islam, nature of humanity, equality and community, settlement at Kartarpur. **30 AO1**
- (b) Expect candidates to give more than one point of view which could include:
- he was influenced by Hindu and muslim cultures of the time;
 - teaching influenced by political structures e.g. Mughal empire;
 - influence of the caste system;
 - his openness to people from a wide variety of backgrounds;
 - his original teaching on moksha, human destiny and human nature;
 - his distinctive views on God;
 - his challenge to rituals and the caste system. **15 AO2**
2. (a) Expect candidates to refer to:
- God is one;
 - God is immanent and all pervading;
 - God is the sustainer and creator of all things;
 - God as Word;
 - God is self-revealing and could not otherwise be known;
 - God is sovereign;
 - God as nirguna and saguna, without form and with form, or without qualities and with them;
 - God as Guru;
 - the names of God. **30 AO1**
- (b) Candidates should give more than one point of view which could include:
- Many beliefs shared with Islam and Hinduism;
 - Belief in one God with Islam
 - Teaching on rebirth with Hinduism
 - Sikhs would argue that nothing was derived = this was new revelation;
 - Sikhism has many unique teachings:
 - Teaching on god as Guru
 - Teaching on equality
 - Purpose of worship. **15 AO2**

3. (a) Expect candidates to refer to:
- Means service which may be to God or humanity;
 Examples of different kinds of sewa in the Gurdwara and in the community;
 all kinds of sewa are of equal value
 ways of showing humility;
 every Gurdwara having a langar which provides for everyone's needs;
 all welcome;
 idea of langar as 'laboratory of sewa'. **30 AO1**
- (b) Candidates should give more than one point of view which could include:
 that the langar has religious significance – stresses equality;
 gives sense of unity to Sikh community;
 stresses Sikh identity;
 sewa expresses a number of fundamental Sikh beliefs about the nature of God as immanent and the nature of humanity as equal.
 Sewa is important in the whole of daily life, not just the langar;
 Many other activities are just as important – reading the Guru Granth Sahib;
 singing;
 wearing the 5ks;
 Expect candidates to make an assessment of the relative importance of these activities. **15AO2**
4. (a) Expect candidates to refer to:
- celebrations in the home;
 stronger focus on street processions and events in Gurdwara;
 Role of Panj Pyares;
 Amrit ceremony, public celebrations and competitions;
 celebration of origins of the Khalsa;
 rituals – taking down the flag, washing and replacing, family gatherings and feasts.
- Max L4 if no more than description of Vaishakhi celebrations. **30 AO1**
- (b) Candidates should give more than one point of view which could include:
- it is simply commemorating events in the past;
 it has become more social than religious;
 it has lost some of its spiritual meaning
 it shows community solidarity;
 it is an affirmation of identity. **15 AO2**

RS1/2 ETH: Introduction to Religion and Ethics

Q.1 (a) Credit any valid information, which may include:

- Aquinas believed the God-given ability to reason helps people to work out what God wants them to achieve in life (eternal life with God).
- Reason helps humans to deduce the primary precepts which are to worship God, to live in an ordered society, to reproduce, to learn and to defend the innocent.
- Reason also helps people to derive the secondary precepts from the primary precepts. For example, the principle 'defend the innocent' leads to rules such as 'do not abort'.
- However, in extreme circumstances these secondary precepts are flexible. For example, if someone owned a gun that had been stolen from them but intends to kill others with it upon its return then they would not return it as this is the rational thing to do.
- Aquinas believed that people should use our ability to reason to distinguish between what he called real and apparent goods. A real good is something that helps people to become nearer to the ideal human nature that God had planned for us e.g. being a sociable person.
- An apparent good is a vice that takes people further away from the ideal human nature that God had planned e.g. taking drugs or alcohol in an attempt to become more sociable.
- Aquinas believed that no one knowingly pursues evil by choosing a good, but sometimes people don't use our ability to reason properly and this error occurs.

AO1 (30)

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

Agree

- It is universally applicable.
- Provides an objective set of principles that can be seen true by natural reason.
- It is unchanging so it can be used at all places and at all times.
- It appears to be supported as a theory by some religious texts so suitable for some religious believers and following it appears to fulfil God's will.
- It brings together nature of cosmos (creation) with human nature.
- It can be deduced by experience.

Disagree

- It makes many assumptions e.g. that there is a universal human nature and that the main purpose of sex is reproduction.
- It is difficult to determine what is natural. For example a homosexual may argue that is their natural state.
- It is an inflexible absolutist theory – it does not allow individuals to make a moral choice for themselves.
- It does not take the situation or the consequences into consideration.

AO2 (15)

- Q.2** (a) Fletcher said that we should base all our moral decision making on the application of agape (selfless love), the love which Jesus commanded in the New Testament. He said that people should always use the principle of love or "agape" and apply it to the situation we are dealing with. He said that no situation is identical so we should treat each situation separately. He gave people the ability to make moral choices for themselves based upon "agape" and the situation they were in. The precept '*to do whatever is the most loving thing*' is not a law but a motive and an attitude that can inform moral choice. One needs to act in a loving way even if that means breaking established moral rules/codes of practice. He aimed to achieve the 'Middle Way' between the two extremes of antinomianism and legalism.

Antinomianism is the idea that people are under no obligation to obey the laws of ethics or morality as presented by religious authorities. There are no rules, laws or principles which must be followed: the situation itself will provide the solution, which can be found through intuition. Fletcher rejected this because he said this would lead to moral chaos; anyone could do anything they liked.

Legalism is a different type of ethical approach, which is based on following prescribed rules by which people can make every moral decision. Legalism is linked to the idea that obedience to a code of religious law is necessary in order for a person to gain eternal life. Fletcher also rejected this because he said this type of system does not allow people the freedom to make moral choices and does not consider the situation they find themselves in.

AO1 (30)

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

Agree

- Situation Ethics gives individuals the freedom to make their own choices – this would lead to a fairer society than one where they are forced to follow rules.
- People would act more altruistically and show greater concern for those in need.
- People can consider the situation they are in to make a fair decision based on agape rather than be forced to keep absolutist rules.
- This theory would make people consider the consequences of their actions and ask 'was this the most loving thing to do?'

Disagree

- Some might perform evil acts and claim they are acting out of love when this is not their real motive. For example killing an elderly relative for their inheritance and claiming to be acting out of love – this is not fair to the relative. Humans may be influenced by their selfish tendencies.
- One cannot guarantee the outcome is going to be loving – so it cannot be fair.
- Love is subjective – what one person considers to be a loving action another may not – this means the people involved in these situations will not be treated fairly.
- Love should not be the only basis upon which we decide whether something is fair or not. We need to consider other factors such as religious views, happiness, etc.

AO2 (15)

- Q.3** (a) Bentham was concerned with the QUANTITY of pleasure and used the Principle of Utility/Greatest Happiness Principle (GHP) – "The Greatest Happiness for the Greatest Number". He used the Hedonic calculus (Intensity, Duration, Certainty Extent, Richness, Remoteness and Purity) to measure the pleasure.

Mill, although he agreed with the Principle of Utility in general, believed that it was the QUALITY of the pleasure that was more important than the quantity. He distinguished between 'higher' pleasures (pleasures of the mind) and 'lower' pleasures (pleasures of the body). After the 'lower' pleasures have been attended to (the requirements of the body have been satisfied) then the real moral business involves pursuit of the 'higher' pleasures: mental, cultural and spiritual.

A01 (30)

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

Agree

- People cannot predict the consequences of their actions.
- You cannot quantify pleasure/happiness.
- Happiness is subjective so different people would come to differing decisions in the same situation.
- Some people prefer to have greater guidance / a set of rules to live by. Many religious believers would claim that the state of society has worsened since people have rejected religious principles in favour of Utilitarianism.
- The concept of 'happiness' changes over time so people are never sure whether their actions will fulfil the GHP.

Disagree

- Modern democracy is a form of Utilitarianism. Trying to achieve the greatest happiness for the greatest number. Utilitarianism only reflects what is happening in society anyway.
- Hospitals/legal systems also seem to operate on the basis of fulfilling the GHP.
- People think about the consequences of their actions before they take them and it is only the consequences that have a real effect on human well-being.
- Many people use happiness as a basis for making moral decisions.

A02 (15)

- Q.4** (a) Only material from one religion to be credited. Candidates are likely to refer to sex before marriage and adultery in their response to this question, but answers which refer to gay/lesbian sex are also acceptable.

Candidates are likely to refer to issues such as the traditional religious attitudes to sex outside marriage based on religious teachings, various forms of religious authority, religious concepts, as well as from the use of reason and conscience, etc.

For example, sex is a gift from God and should be kept within the marriage bond, gay/lesbian sex appearing to be condemned in sacred writings, sex outside marriage is irresponsible as it could lead to unwanted pregnancy, it is wrong to use people as sex objects, could lead to STIs, could lead to a breakdown of the traditional family unit and society, etc.

A01 (30)

- (b) Arguments may include the following, but credit any valid arguments which have not already been mentioned in (a) or have been used differently in (b):

Agree

- Sex outside marriage can lead to STDs.
- Sex outside marriage can lead to unwanted pregnancies.
- Sex outside marriage can lead to abortions.
- Sex outside marriage leads to the breakdown of the family unit, which in turn leads to a breakdown of society.
- Adultery is disrespectful and damages the sanctity of marriage and the family bond.
- All of the above can have a financial impact – money spent on dealing with these issues could be spent on schools, hospitals, etc.
- Approximately 40% of children are now born out of wedlock; this does not provide a stable environment for the child to grow up in.
- People are not respecting others by 'using' them for sex. British people have nearly the highest number of sexual partners in Europe.

Disagree

- People now have more freedom to make choices for themselves rather than having to obey absolutist religious rules. It would be more damaging to society if people were forced to obey religious principles when many don't believe in God.
- If you love someone you should be allowed to express your love for them by having sex with them.
- The relativistic approach taken by many in society allows them to consider the situation they find themselves in and make a decision based on this.
- If people choose to have many sexual partners in pursuit of their own personal happiness then this is not wrong.
- Many people now have a more secular approach to sex before marriage but this does not appear to be having a negative effect on society, which is still functioning.

A02 (15)

RS1/2 PHIL: An Introduction to the Philosophy of Religion

- Q.1** (a) First three of Aquinas' 'Five Ways':
1. Motion/change – unmoved mover, including concept of 'efficient cause'.
 2. Cause – first/uncaused cause.
 3. Contingency – uncreated/non-contingent/Necessary being; Leibniz's Principle of Sufficient Reason; Kalam version (First cause, concepts of infinity, personal creator; Craig and Miller, et al.).

Maximum of Level 5 for answer confined solely to one set of arguments only.

AO1 (30)

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

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

AO2 (15)

- Q.2** (a) Arguments against design from science – including reference to Darwin and Dawkins; the existence of evil (e.g. random purposeless suffering), design defects in natural world (e.g. natural disasters, food chain) as evidence against benevolently designed world; the arguments of Hume (team of gods, apprentice god, analogy of machine unsound, etc.), Kant's argument that design only apparent – order and result not evidence of intention; etc.

AO1 (30)

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

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

AO2 (15)

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

AO1 (30)

- (b) Successful: 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.

Unsuccessful: Criticisms of theodicy based on concepts relating to logical, scientific and moral effort. 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.

AO2 (15)

- Q.4** (a) Nature of subjectivity of religious experiences; challenges of verification and falsification to the use of language to describe a religious experience; Franks Davies three categories of challenges (i.e. description-related; subject-related and object-related challenges); Wisdom's parable of the gardener; Freud's view of religious experience (cf. Oceanic experience) as expression of desire to retreat from world and return to womb; issues of psychological health; naturalistic explanations; etc.

AO1 (30)

- (b) Arguments against devaluation: Increases individual and, sometimes, corporate spiritual understanding; reveals truths undiscoverable through other means; challenges superficial material understanding of world; provides comfort to many; deepens faith; inspirational lifestyle; promotes understanding of peace and unity; etc.

Arguments for devaluation: Live in world based on reason/logic/scientific enquiry; mysticism is sometimes seen as 'navel gazing' with no clear end or purpose; mystics tend to live apart from society – therefore of no real value to those within it; lack of empirical evidence; confusion over interpreting mystical experience; possibility of deception from some; alternative explanations from psychology; etc.

AO2 (15)

RS1/2 CS: Religion and Contemporary Society

- Q.1** (a) Current legal position: deliberate or 'active' euthanasia means anyone assisting suicide or death is liable for murder. Euthanasia is outlawed by the Murder Act of 1965 and by the Suicide Act of 1971. The Murder Act states that intentional killing, even with the patient's consent for compassionate reasons, is a crime and the Suicide Act makes assisted suicide a crime. The House of Lords ruled in 1994 that 'there should be no change in the law to permit euthanasia.' However, Euthanasia has been decriminalised in a number of European countries, such as the Netherlands and Belgium and in 2008 these countries were joined by Luxembourg. 'Passive' euthanasia – to allow a patient to die by withdrawing medical treatment or nourishment, for example turning off a life-support system to which a patient in a coma has been connected, is legal. Candidates may make reference to religious principles from any suitable (i.e. within the A level specification) religious tradition. General principles will involve the prohibition against taking life; ahimsa; compassion; sanctity of life, preservation of God's gift of life; etc.

Maximum Level 5 if only one element is addressed.

A01 (30)

- (b) No need: Difficulty of vulnerable making definitive decisions whilst suffering (not of 'sound mind'); slippery slope argument regarding conditions under which it is acceptable; puts unfair pressure on medical practitioners; goes against Hippocratic oath of 'preserving life'; recovery is possible, in some situations regarded as 'hopeless cases'; potential abuse of system; religious principle of care for others better expressed by proficient palliative or hospice care than by hastening death; etc.

Need: Advances in medicine mean painless death – preserves person's dignity; human rights issue; demonstrates God-like quality of compassion; God-given reasoning faculties infer quality of life more important than length of life; God-given free will is being hindered if people have no right to choose euthanasia; etc.

Candidates may answer from one religion or more than one. Level 7 may be reached using either option.

AO2 (15)

- 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.

Maximum Level 5 if only one element is addressed.

AO1 (30)

- (b) *Due to the complex nature of possible combinations, it should be appreciated that this question might be approached in a different way to that stated in this mark scheme. As long as the material submitted is relevant, this is entirely valid. It should also be borne in mind that candidates do not need to cover all stated aspects in order to reach the higher levels.*

Better than: Situations in 'soaps' often reflect real life situations and dilemmas; actual services of worship/festivals televised, viewing figures for most popular soaps far outrank attendance to places of worship, projection of moral behaviour from soap characters is often emulated by viewers – thereby providing a moral framework, etc.

Not better than: Emphasis is 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, religious followers do not consider television soaps to be replacement activities for religious and moral teaching but rather potential minor conduits, religious authority is not given proper consideration in soap operas, etc.

AO2 (15)

- 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 some breadth in covering the indicators to be considered for the highest Levels.

AO1 (30)

- (b) *N.B. Some of the following points could be used for either side of the argument, depending on which definition of religious is used.*

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

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

AO2 (15)

- Q.4** (a) 'Collective unconscious' – concepts of individuation and archetypes; meeting human needs of psychic health and stability, of mystery and symbolism; prophetic meaning of dreams/visions; description of religious behaviour as evidence of 'healthy' state of mind is positive, etc.

AO1 (30)

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

Disagree: Jung's theories help demonstrate the depth and complexities of God's creations for religious believers; innate ability to generate images of the divine gives comfort to religious believers who consider this as evidence for God's creation of humankind; etc.

AO2 (15)

RS1/2 WR: Western Religions

SECTION A: Introduction to Islam

Q.1 (a) Candidates should demonstrate knowledge and understanding of Tawhid (belief in one god).

- Importance of the concept of Tawhid in Islam.
- Nothing to rival Allah – has no equals – by definition is supreme.
- Oneness / unity of Allah / no gender.
- Creator of all things.
- Transcendent, eternal, infinite / beyond human reasoning.
- Present everywhere.
- Merciful / compassionate.
- Forgiving and all knowing.
- Judge who is true and just.
- Has power and majesty.
- Everything happens for a purpose.
- Shirk.

AO1 (30)

(b) Candidates should debate the importance of the Day of Judgement.

- Basic belief in life after death – life on earth followed by eternal life – the latter being the most important.
- Life on earth as a test – so this life has a purpose – how mankind responds to this life determines future existence.
- Doing the will of Allah ensures good reward at the end of time.
- Huge incentive for good Muslims to look forward to.
- Test of character / reaction to good or bad fortune / way of life.
- Paradise beckons all believers.

On the other hand:

- Importance of everyday life in a secular society.
- Human condition and failings.
- Fear of the unknown at Day of Judgement.
- Punishment for those who do not repent.
- Apprehension for most Muslims.
- Man alone before Allah.

AO2 (15)

- Q.2** (a) Candidates should demonstrate knowledge of the events in Muhammad's life at Makkah and Madinah.

Makkah

- Makkans laughed at Muhammad's teaching.
- Threats to him and his followers.
- Violence – banned from preaching in the city.
- Few people listened to him.
- Taught about one god and against idol worship.
- Deaths of Khadijah (wife) and Abu Talib (uncle).
- The Night Journey.

Madinah

- Hijrah.
- Stories surrounding Muhammad's escape.
- Welcomed in Madinah.
- Bought land, built house, first mosque.
- Beginning of the Muslim calendar.
- First Islamic community state in 622 C.E.
- Creation of the Ummah – Muhammad as leader – rights and duties of all citizens.
- Battles of Badr, Uhud, Trench.
- In 630 C.E. Muhammad took control of Makkah.
- Destruction of idols.
- Final Sermon (Mt. of Mercy).

Max. L5 for answer that deals only with Makkah or Madinah.

AO1 (30)

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

- Simple background.
- Muhammad was only a messenger.
- Displayed many human feelings.
- Involved in many battles.
- Great leader with a vision.
- More a warrior than a religious leader.
- Fought for what he believed to be right.
- Risked his life on many occasions.
- 'A warner and bearer of good tidings.' 7 v 188
- Although he was the seal of the prophets he is not worthy of worship.
- No drawings of statutes – respect within limits.

On the other hand:

- Example of Muhammad as a role model – human example to follow.
- Muhammad puts into practice the will of Allah.
- Great leader with compassion – servant of Allah.
- Assumed great status in Islam – more than any other man – legends etc.
- Given the Qur'an by Allah.
- Importance of sunnah and hadith.
- Importance of Qur'an as a guide to life.

AO2 (15)

Q.3 (a) Candidates should demonstrate knowledge and understanding of the importance of Sawm to Muslims.

- Sawm is one of the pillars, observed during the month of Ramadan.
- Ramadan is the month when Muhammad received the Qur'an.
- Healthy adult Muslims go without bodily pleasures during the hours of daylight.
- Hunger, comforts and sexual desires have to be brought under control.
- Conscious efforts must be made to ensure no evil deed or thought is committed.
- A time for spiritual discipline.
- Time for extra prayers and reading of the Qur'an.
- Sawm develops self control and restrains passion.
- Prepares people for suffering and develops sympathy.
- Strengthens the Ummah through shared ordeals and experiences.
- Makes Muslims appreciate what they have.

AO1 (30)

(b) Candidates should debate the difficulty of performing the pillars.

- Difficulty of going without food, drink, etc.
- Difficulty of change of lifestyle to perform sawm.
- Effect on health.
- Social pressures.
- Experiencing hardships etc.

On the other hand:

- Difficulties associated with performing other pillars.
- Problems associated with hajj e.g. time, cost, physical ability etc.
- Difficulties involved with salah e.g. times, place etc.
- Implications of zakah.

AO2 (15)

Q.4 (a) Candidates should demonstrate knowledge and understanding of halal and haram.

- Halal – allowed – clean.
- Haram – forbidden – unclean – pork. Surah 2 v 172, 5 v 4.
- Eating as a religious discipline – submission.
- Food preparation – animal killing – no blood.
- Halal shops.
- Halal food includes fish, fruit, vegetables, grain, root crops.
- Where halal food is not available, Muslims may eat what is available. Surah 2 v 173.
- Behaviour categorised as halal or haram.
- Alcohol and drugs – haram – because it leads to wrong doing.
- In dress and lifestyle – Islam demands modesty.

AO1 (30)

(b) Candidates should debate the issue of dress and lifestyle for Muslims in modern Britain.

- Muslim clothing and lifestyle should reflect decency. Surah 7 v 26.
- Withholding religious traditions.
- Islam encourages simplicity and modesty.
- Types of clothing expressing arrogance are disliked.
- Dress and lifestyle reflecting religious beliefs.
- Problems to do with mixed cultures.
- Lifestyle problems to do with western culture.
- Problems to do with mixing with non-muslims.
- Statements of religious belief.

On the other hand:

- Is clothing important today – does it matter what people wear?
- Has clothing ever really been important as part of religious practice?
- Can cause discrimination and prejudice.
- When in Rome do as the Romans do!
- Religious standards – does it matter what other people think?
- Does fasting have a purpose?
- Is praying five times a day really necessary?

AO2 (15)

SECTION B: Introduction to Judaism

Q.1 (a) Candidates should demonstrate knowledge and understanding of the covenant with reference to Abraham and Moses.

- Covenant requires Jews to affirm their faith in God.
- Jews should follow His commandments.
- Jews expect that God will fulfil his promise – to make the Jews a great nation, living in the land of Israel.
- The covenant is renewed with every Jew in every generation.
- The Jews are not chosen for special privilege but for sacred responsibility.

Abraham

- Received God's promise that his people would be a great nation.
- God would give his people a special land.
- Abraham's name would be made great.
- A spiritual covenant forming the basis of a relationship between God and the Jewish people.
- Spiritual covenant sealed with a physical covenant – circumcision (brit milah).
- This covenant renewed with every male Jew in every generation.

Moses

- God spoke to Moses on Mt. Sinai.
- Seal of the covenant of faith, law and love.
- Code of behaviour – basis of moral and religious law.
- Conduct between man and God.
- Conduct between people.

Max. L5 if only Abraham or Moses mentioned.

AO1 (30)

(b) Candidates should debate the importance of Jewish covenants.

- Importance of living life in changing times – to fit in with contemporary society.
- Impact of Reform Judaism.
- Changing role of religion in society.
- Attachment to secular Judaism.
- Covenants made for specific times in Jewish history.
- Relevance of Jewish practices today – circumcision, kashrut etc.

On the other hand:

- Because of the covenants, Jews believe they have a special role to play.
- They are 'God's chosen people' – chosen for responsibility.
- The importance of tradition and history throughout Judaism.
- Importance of Torah, Talmud, Rabbinic tradition.
- Reliving history through rites of passage, festivals etc.
- Covenants as a basis for Jewish life today.
- Mezuzah, kashrut etc.
- Importance of Promised Land idea – Zionism.
- Strength of the covenants drives Judaism forward.

AO2 (15)

Q.2 (a) Candidates should demonstrate knowledge and understanding of the nature of Jewish worship in the home.

- Jewish home as central to worship.
- Importance of mezuzah – attentiveness to the Torah.
- Prayer – emphasis on blessings.
- Importance of kitchen – kashrut.
- Worship through eating meals together, examples.
- Importance of clothing in the home.
- Daily purification.
- Worship at home during Passover.
- Worship during festivals.
- Worship during rites of passage ceremonies.
- Importance of Shabbat.
- Observance of mitzvot.

AO1 (30)

(b) Candidates should debate the importance of the home to Judaism.

- Dedication of home when family move in.
- Home as a 'miniature sanctuary'.
- Place where people live according to the ideals and beliefs of Judaism.
- Importance of mezuzah.
- Central place for family bonding.
- Central place for religious teaching.
- Importance of the rites of passage ceremonies in the home.
- Observance of festivals in the home.

On the other hand:

- Importance of synagogues after the destruction of the temple.
- Groups of Jews meeting each other – keeping the religion alive during Diaspora.
- Retaining religious and racial identity and culture.
- Shul – school. Community base. Bet din.
- Central part of Jewish community.
- Importance of Shabbat worship.
- Importance of beliefs and practices.
- Importance of Torah and Talmud.
- Traditions.

AO2 (15)

Q.3 (a) Candidates should demonstrate knowledge and understanding of the activities that take place during Rosh Hashanah.

- Rosh Hashanah – Head of the Year – birthday of the human race.
- Start of ten day period of 'stock-taking'.
- No work – greetings.
- Round loaves – eating of new fruit.
- Themes – kingship, judgement, revelation.
- A time for self-evaluation, repentance and seeking forgiveness.
- Selichot service at midnight.
- Covers and curtains in synagogue are white.
- Eating apples dipped in honey (hoping for sweet things).
- Synagogue worship – readings from Torah etc.
- Blowing of Shofar horn and its significance.
- Tashlich ceremony – casting away of sins.
- Solemn days leading to Yom Kippur.
- Shabbat of Returning.

AO1 (30)

(b) Candidate should debate the importance of Rosh Hashanah.

- Serious, solemn time for repentance and reviews.
- Preparation for God's judgement.
- Leading to the Day of Atonement – renewing bond between Jews and God.
- God decides people's future.
- God's majesty and all seeing justice.
- Height of Jewish spiritual life.

On the other hand:

- Although Rosh Hashanah is important other festivals have equal claims.
- Pesach – exodus from Egypt – freedom – new nation – the Jewish People – celebrations.
- Yom Kippur – atonement – forgiveness of sins – restoration with God.
- Shabbat worship – importance of mitzvot – family – a day to look forward to – traditions – central to Judaism.

AO2 (15)

Q.4 (a) Candidates should demonstrate knowledge and understanding of the different roles of men and women in Judaism.

- Originally precise and differentiated roles.
- Men – study of the Torah – importance of education – part of minyan – importance of bar mitzvah – marriage selection – religious clothing – Shabbat blessings etc.
- Women – important role as wife and mother – passing on Jewish line – mother's faith shapes the spiritual character of future generations – ritual purity – kashrut rules in kitchen – lighting of Shabbat candles etc – education of children – not obliged to visit synagogue – problems of 'marrying out'.
- Traditional structure has become weakened.
- 'New man' and emancipated woman – more of an equal partnership.
- Impact of Reform Judaism and the role of women.

Max. L5 if only men or women covered.

AO1 (30)

(b) Candidates should debate the relative importance of men and women in Judaism.

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

On the other hand:

- Women are equal to men but have different roles.
- Role as mother is important.
- Jewish descent is through the mother.
- Mother's vital role in the home.
- Reform Judaism has more equal rights.

AO2 (15)



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