



GCE MARKING SCHEME

RELIGIOUS STUDIES AS/Advanced

SUMMER 2010

INTRODUCTION

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

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

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

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GENERIC LEVEL DESCRIPTORS

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

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

RS1/2 CS – Religion and Contemporary Society

- Q.1** (a) Expect reference to issues such as: Animals have as much a right to life as human beings; The experiments cause unnecessary suffering to animals and degrade us as human beings; The benefits of such experiments could be gained in other ways; The stress endured by animals in the laboratory can render the results meaningless. Religious concepts such as ahimsa, stewardship and treating all life with respect, as sacred; care for all living things; respect for creation should be referred to. Candidates may answer from any religious tradition (and more than one) to support their answer. [AO1 30]
- (b) **For:** Human life has greater intrinsic value than animal life. the information gained from such experiments could not be gained in other ways. The pain inflicted on the animals is minimised and controlled by legislation. Useful medicines have been developed as a result on animal experimentation such as vaccines against rabies, polio, TB, etc. Without such experimentation we may still be trying to develop these medicines, etc.
- Against:** The questionable accuracy of results gained from animal experimentation; use of alternative technologies e.g. computer modelling – using technology combined with current knowledge to predict what effects and side effects the medicine/drug will cause etc. [AO2 15]
- Q.2** (a) Reference can be made to any appropriate material that shows religious belief and practice. Examples may include specifically religious characters (e.g. Reverend Lovejoy; Ned Flanders; Apu; Krusty, etc); or practices (e.g. places of worship; rites of passage; festivals, etc) or beliefs (e.g. God; faith; scripture; traditions; etc). Candidates must clearly relate the beliefs and practices demonstrated within the show to specific religious beliefs and practices from within accepted world religious traditions. [AO1 30]
- (b) **For:** Candidates may make reference to a number of examples within the show where religion is not accurately portrayed. (e.g. the depiction of Rev. Lovejoy's church services causing characters to fall asleep during sermons, the stereotypical representation of Roman Catholicism, Judaism and Hinduism, etc). Candidates may also wish to argue that depicting religious beliefs and practices using satirical humour necessarily means that religious beliefs and practices are likewise subject to satire and therefore not accurately portrayed, etc.
- Against:** Candidates may make reference to a number of examples within the show which demonstrate that religious belief and practice is shown accurately. (e.g. The way in which Ned's faith sustains him through a number of personal trials and tragedies; the promotion of religion as a unifying force for the community – as evidenced by the attendance of most of the cast at Rev. Lovejoy's church; the role of the rabbi within the Jewish community, the importance, etc). Candidates may also wish to argue that the basic premise of the show is to underline, promote and reinforce several key religious beliefs such as the family as a stable and valuable unit within society; the sanctity of marriage; the importance of forgiveness and reconciliation, etc. [AO2 15]

Q.3 (a) **Fundamentalism:** Religious response in terms of causes and characteristics, as follows:

Causes – perceived threats to religious belief in form of textual criticisms of sacred writings; secular authority; scientific explanations of phenomena, etc

Characteristics – inerrancy of sacred writings; conformity with traditional orthodox teachings; intolerance of religious diversity; moral absolutes, desire for certainty, etc.

NRM's: Religious response in terms of causes and characteristics, as follows:

Causes – disillusionment with established religions; sense of disadvantage/deprivation; social change; emergence of charismatic leadership, etc.

Characteristics – rejection of society's values; authoritarian in belief and behaviour; demands total commitment; regard themselves as only true religion, etc

[AO1 30]

(b) **Fundamentalism:**

Strengths might include: certainty of convictions lead to confidence in faith; strong sense of community; usually maintain a high moral standard; robust challenge to materialism and selfish ethos, etc.

Weaknesses might include: tendency to intolerance and arrogance; concentration on selective and sometimes comparatively trivial issues; tendency to regard life in absolutist terms of black and white; selective use of religious traditions and texts, etc.

NRM's:

Agree: A sense of deprivation is the basic reason based on evidence of Niebuhr, Glock, Stark, Yinger and Weber's 'theodicy of disprivilege', etc

Disagree: Consideration of other reasons which include rapid social change (culture change – Sorokin); protest movements (Marxists); secularisation – decay of traditional religious structures (Wilson); need for satisfaction of spiritual needs in material society (Nelson), etc.

[A02 15]

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. [AO1 30]

(b) **Misunderstood:** 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.

Understood: 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 not meet human biological needs and relieves human frustrations and anxieties etc. [AO2 15]

RS1/2 ETH – Introduction to Religion and Ethics

Question 1

(a) **Candidates may make reference to the following, but do not need to include all aspects to achieve a Level 7. Use the level descriptors to achieve a 'best fit'.**

- Aquinas' theory was based on Aristotle's ideas, but he theologised them e.g. highest good=God.
- Humans should aim therefore to fulfil God's final purpose for us = to gain eternal life with God in heaven.
- Aquinas believed that everything has a natural purpose. We can discover this through the application of reason/rational understanding.
- Hit theory is based on absolute morality – clearly defined and universally applicable; detailed rules deduced from general principles.
- The four levels of law – eternal, divine, natural and human
- The purpose of human life to fulfil the primary precepts (to worship God, to live in ordered society, to reproduce, to learn, to defend the defenceless). Secondary precepts help humans to uphold these precepts and are generally inflexible, but do change in extreme circumstances.
- The three revealed virtues (faith, hope, love) and four cardinal virtues (prudence, justice, temperance and temperance) help humans work towards their final purpose.
- He distinguished between exterior/interior acts and real/apparent goods.
- His theory was not consequentialist, etc. [30 AO1]

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

Agree

- It provides clear rules for people to live by; there are no 'grey' areas.
- These rules are eternal and unchanging so they can apply to all people at all times.
- Many religious believers would approve of its use as sacred texts support such an approach e.g. it agrees with the Ten Commandments.
- People using their ability to reason could see that such rules are beneficial to all e.g. living in an ordered society.
- People are not relying on unpredictable consequences when making a decision.

Disagree

- Many people are no longer religious so why should they follow rules which are based on a belief in God?
- Such an approach is too restrictive and does not allow people to act autonomously.
- These rules are hundreds of years old and society has changed.
- These rules make no allowance for the situation a person finds themselves in.
- Many people prefer to make decisions based on love or happiness rather than strict rules. [15 AO2]

Question 2

- (a) **Candidates may make reference to the following, but credit any accurate/relevant information.**

“Agape” is defined as “*selfless love – giving love constantly and unconditionally, regardless of the actions of the loved one*”. Passages which may be referred to include:

- John 15v13, which states, “*Greater love has no man than this, that a man lay down his life for his friends.*”
- Galatians 5v14. “*For the whole law is fulfilled in one word, 'You shall love your neighbour as yourself.'*”

Candidates may also refer to passages which seem to support the ten principles of Situation Ethics such as:

Relativism – Jesus for example attacked the Pharisees' insistence on following the Torah or Jewish Law. Matthew 23v23.

Personalism – Jesus' desire to put people before laws. For example Jesus put people first, he broke Sabbath laws to heal on the Sabbath. He healed the paralysed man on the Sabbath according to the John 5.

The ruling norm of any Christian decision is love, nothing else – Good actions should not be done for reward (e.g. experiencing a good feeling or seeking altruistic deeds in return) but should be done for their own sake. Jesus stated this in the Matthew 22v37-39 and Paul taught love as the highest principle above the Law – 1 Corinthians 13.

Love wills the good of others, regardless of feelings – the parable of the Good Samaritan (Luke Chapter 10) or Luke 6v27 – “Love your enemies, do good to those who hate you.”

[30 AO1]

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

Agree

- It rejects absolute moral laws like the Ten Commandments, but St Paul said that love is the fulfilling of the Law – Romans 13v10.
- It allows people to make their own decisions, but rejects God as the ultimate source of authority.
- It does not consider religious tradition or the teachings of Church leaders, for example the Pope has stated that abortion is always wrong.
- In 1953 Pope Pius XII called situation ethics, '*an individualistic and subjective appeal to the concrete circumstances of actions to justify decisions in opposition to the natural law or God's revealed will.*'
- Also Cardinal Ratzinger (now Pope Benedict) in April 2005 rejected the relativistic approach taken by Situation Ethics: “*We are moving towards a dictatorship of relativism which does not recognize anything as for certain and which has as its highest goal one's own ego and one's own desires... Being an 'Adult' means having a faith which does not follow the waves of today's fashions or the latest novelties.*”
- St Paul stated that love is not the only desirable quality “...the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law.” Galatians 5v22-23

Disagree

- It is modelled on the teachings of Jesus – “Love your neighbour” (Luke 10).
- It moves away from the Pharisaic legalistic approach to ethics which Jesus rejected.
- It is pure motivation – it is based on the Christian idea of love (1 Corinthians 13).
- Some denominations like the Quakers and some within the Anglican and Methodist churches use this theory to make ethical decisions on issues such as homosexual sex or pre-marital sex.
- The idea of putting people first 'personalism' is in keeping with the miracles performed by Jesus as recorded in the New Testament. [15 AO2]

Question 3

- (a) Some religious people may say that Mill believed that his utilitarian ethic had caught the very spirit of many of the major world religions – to treat others as one would want to be treated oneself. Many religious people believe in keeping rules like the 10 commandments (e.g. do not steal). So do Strong Rule Utilitarians because this would fulfill the principle of utility. A Utilitarian would claim the ultimate goal is happiness. Some may claim that religion is based upon making people happy.

Many religious believers adhere to moral absolutes like the 10 commandments (e.g. do not murder) and many adopt a deontological approach to ethics, whereas Act Utilitarians do not and look at the consequences of each act/the hedonic calculus to determine whether the act is good or bad. Their approach tends to be teleological. Most religious believers base their moral system on a belief in God, that God is the ultimate source of moral authority, but Utilitarianism is a secular ethical theory – God plays no part in this theory. Religious believers would not accept the fact that under Utilitarianism a minority might suffer for the majority. [30 AO1]

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

Agree

- When considering how to achieve the 'greatest happiness for the greatest number' everyone is considered.
- When considering how to achieve the 'greatest happiness for the greatest number' the consequences of a person's actions are considered.
- Utilitarianism aims to minimise pain.
- Utilitarianism allows a person to consider the unique situation they are in before making a decision about what they should do.
- Happiness is what many people aim for and this theory allows people to try and achieve this.

Disagree

- It does not promote justice for the minority who may be allowed to suffer.
- One cannot accurately predict the consequences of an act so it cannot be said to promote justice.
- Happiness is 'subjective' so two different people using this theory may come to different conclusions about the same situation. This does not promote justice.
- Even using the hedonic calculus, you cannot really measure each person's pleasure/pain accurately and ensure your decision is just. [AO2 15]

Question 4

- (a) Only material from one religion to be credited. Candidates are likely to refer to issues such as the traditional religious attitudes to civil-partnerships or same-sex marriage based on religious teachings, various form of religious authority, religious concepts, as well as from the use of reason and conscience, etc.

Generally most of the world religions denounce civil partnerships and same-sex marriage as such partnerships are likely to involve gay or lesbian sex, which is a condemned by these religions. Also marriage has been seen as a heterosexual sacrament ordained by God. However, diversity does exist within most religions.

For example within **Christianity** great diversity exists; even within denominations there is a wide range of opinions.

Catholic Views:

- Catholics only allow marriage for those involved in a heterosexual relationship because homosexual relationships do not express full human complementarity and because they are inherently non-procreative.
- The Catholic Church takes a very high view of marriage and human sexuality. As the account of Genesis shows, marriage and sexuality were created by God and given to mankind as gifts for our benefit.
- Scripture records God's statement that "it is not good that the man should be alone; I will make him a helper fit for him" (Gen. 2:18). As a result, "a man leaves his father and his mother and cleaves to his wife, and they become one flesh" (Gen. 2:24).
- The Catholic Church understands marriage between a baptized man and woman to be a sacrament, a visible sign of the grace that God gives them to help them live their lives here and now so as to be able to join him in eternity.

Quaker Views:

- The views of Quakers towards homosexuality encompass a range from complete acceptance and celebration of same-sex marriage, to the view that homosexuality is abhorrent and sinful.
- A number of British meetings have celebrated same-sex relationships through an official meeting for commitment – a public act of worship something very like the traditional Quaker wedding. However, the Britain Yearly Meeting does not currently use the term marriage.
- British Quakers supported the introduction of the legal status of 'civil partnerships' in the UK, and there is currently debate whether they should press for the legal right to put spiritual and legal union together as is the case for marriage.
- A report from the central body Quaker Life, found that practically all meetings supported in principle celebration of same sex commitments, and a majority would support a change in the law to allow the union of religious celebration and legal registration.
- In August 2009, as part of their Yearly Meeting, more than 1,600 Quakers agreed "to treat same-sex, committed relationships in the same way as opposite-sex marriages, reaffirming our central insight that marriage is the Lord's work and we are but witnesses". The next edition of Quaker Faith and Practice, their "book of Christian discipline", will be revised "so that same-sex marriages can be prepared, celebrated, witnessed, recorded and reported to the State, as opposite-sex marriages are".

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

Agree

- Society is more accepting of these partnerships and religious views are increasingly seen as out-of-date. For example they fail to reflect recent scientific views e.g. homosexuality may be genetic. Evidence of homosexuality in other species so it is perfectly acceptable for such unions to be recognised by the law and by religions.
- Religious views generally fail to consider the situation the couple find themselves in e.g. they may be in a long term, loving relationships and wish to make a greater commitment.
- Many people no longer believe in God so a more relativistic approach based on love or happiness is becoming more widely accepted.
- A relativistic approach allows the individual greater freedom to make their own decision about what is right or wrong for them.

Disagree

- There are still many religious believers in the world today who claim that religious views on this subject are still valid and relevant even if they are not fashionable. For example those who follow Natural Law would say that such unions are sinful and go against God's will. Several sacred texts state that 'marriage' should be between a man and a woman.
- Religious believers may argue that the moral chaos prevalent in society is caused by people abandoning traditional religious views and adopting a relativistic approach. At present such unions are 'fashionable', but who knows if they will be in 20 years time?
- Religious believers would argue that it is God (our Creator) that he should be the ultimate source of moral authority on such issues and not humankind as our views are flawed by our sinful nature. A relativistic approach could be corrupted by our selfishness.
- It is very difficult to adopt a relativistic approach. People would argue over whether such an approach should be based on love, happiness, justice, etc. People would never agree on what is the most relevant deciding factor.

RS1/2 PHIL - An Introduction to Philosophy of Religion

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

1. (a) Contradictory statements of impossibility of infinity - if not universe, then why God? Newton's First Law of Motion (Kenny). No need to posit a starting point in time for the universe (arguments of Hume and Russell). No experience of beginnings of universes (Kant). Steady State theory; Big Bang theory, even if there is a first cause of universe there is no proof it is the God of classical theism, etc. [AO1 30]
- (b) **Convincing**
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.
Unconvincing
Possibility of infinite regression, plurality of causes; debate about cause/effect, self-change and contingency/non-contingency; how is God uncaused if nothing else is? Existence without explanation, etc. [AO2 15]
2. (a) 'Aquinas' Fifth way 'From the governance of the world', Paley's Watch analogy. Observation of natural phenomena - structure of human eye (Paley), detail of a thumbprint (Newton), etc. Anthropic principle (cosmos developed for intelligent life) and Aesthetic argument (appreciation of beauty not necessary for survival, therefore, natural selection not only process governing behaviour/survival) etc. [AO1 30]
- (b) **Discredits**
Arguments against design from science - including reference to Darwin and Dawkins; alternative explanation of evolutionary natural election, design only apparent - order and result not evidence of intention. 'God of gaps,' rather than empirical evidential claims. Natural selection explains problem of evil, (i.e. random suffering, animal suffering, etc) therefore, more acceptable alternative to divine 'intelligent' design theories, etc.
Does not discredit
Based on observation of apparent design, order and purpose in the universe (a posteriori - therefore, uses a scientific method). Scientific theories are often in need of updating/proved false - therefore, scientific evidence against the teleological argument not devastating critique, contemporary scientists (e.g. Polkinghorne, P. Davies, et al) support design concept, etc. [AO2 15]
3. (a) Inconsistency of omnibenevolence, omnipotence and existence of evil and how removing any of these criteria can offer a solution to the Problem of Evil but in doing so creates further problems, e.g. denies *either* the concept of the God of classical theism *or* the existence of evil - neither of which is a satisfactory explanation. Problems of animal suffering - incompatible with majority of theodicies, therefore, no explanation as to why they suffer - questions God's benevolence. Immensity of suffering questions all of God's characteristics, etc. (Expect reference to suitable examples to illustrate both problems.

- (b) **For the view**
Omnibenevolent/Omnipotent characteristics of God would prohibit needless/animal/immense suffering. Animal suffering has no theological or philosophical basis; immense suffering counters theological proofs of designing/creating God of classical theism, etc.

Against the view

Animal suffering/immense suffering questions God's characteristics not his existence. Augustinian theodicy explains animal suffering in terms of disruption of natural order due to Fall; Immensity of suffering explained by Free will conflicts; Proof of God's existence rooted in faith as well as natural theology - evil and suffering often interpreted as tests of faith, etc. [AO2 15]

4. (a) Expect suitable reference to be made to a religious mystic and their main works/teachings. Examples may include *as per specification*; St Teresa of Avila; Meister Eckhart, Isaac Luria, Rumi or Shankara. Candidates are permitted to make reference to a mystic outside of this list. Answers should illustrate what is meant by 'mysticism in practice. with illustrations from their chosen mystic. [AO1 30]

(b) **Should never be affected**

Religious belief can be the result of rational enquiry (i.e. natural theology, etc). Therefore, not appropriate/suitable to combine this with a subjective 'mystical' experience. Religious practices are open to all, whereas mysticism can be seen to be exclusive to only a few - therefore, opens cohesive/divisive debate; mystical experiences can be open to different interpretations and, therefore, not solely adequate for grounds of 'belief', etc.

Should affect

Many religious traditions are founded on mystical experiences (e.g. Angelic visions; prophetic dreams, etc). Individual experiences of prayer, worship, etc can lead to mystical experiences and help to strengthen religious belief for both individuals and communities; seeking contact with the divine/transcendent is encouraged in several religious traditions; mystics often accorded higher status with religious traditions, etc. [AO2 15]

RS1/2 BS – An Introduction to Biblical Studies

SECTION A: AN INTRODUCTION TO THE OLD TESTAMENT (AS)

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

1. (a) *Aetiological* legends explain why something is the way it is, e.g. the story of the tower of Babel explains why people speak different languages. *Ethnological* legends explain relationships between certain groups in terms of past events, e.g. Canaan is condemned to slavery because his father, Ham, looked upon Noah's nakedness. The legend explains why the slave-master relationship developed. *Etymological* legends explain certain place-names (e.g. Soar, Beer-seba). *Ceremonial* legends explain why certain rituals are performed in the Hebrew cult (e.g. the Passover, the presentation of the first-born). *Geological* legends explain natural phenomena, e.g. the pillar of salt, a landmark probably well known in Old Testament times, is explained by the legend of Lot's wife. [30 AO1]
- (b) **For:**
We no longer need them because we have scientific explanations. They confuse history and fiction. They often contain miraculous elements that are incredible today.
Against
Some of them do include accurate details of the age which they describe, e.g. marriage agreements discussed in the Nuzi texts oblige a childless wife to provide a maiden to bear children for her husband (cf. Sarah and Hagar). Miraculous elements were acceptable to the non-scientific mind of earlier times. They are dramatic portraits of real beliefs at the time they were recorded. [15 AO2]
2. (a) With their national identity destroyed, the religious identity of the people became paramount. The rabbinate replaced the priesthood; synagogues replaced the Temple; there was a new emphasis on Torah study and traditional customs, e.g. circumcision; prayer replaced sacrifices. The period saw the adoption of the current Hebrew script, the last high-point of biblical prophecy (Ezekiel) the redaction of the Torah, the beginning of the canonisation of the Bible, the emergence of scribes as Jewish leaders (e.g. Ezra). Prior to the Exile, Israelites had been organised according to tribe; now they were organised by clans, only the tribe of Levi continuing in its 'special role'. [30 AO1]
- (b) **For:**
Ezekiel's vision of God moving to Babylon. As God could now be worshipped outside Israel, Gentiles could adopt the Jewish religion. Second Isaiah envisions all nations acknowledging Israel's God. The Exile was part of God's historical design to ensure that his name was worshipped in all parts of the world.
Against
The concept is as old as Amos (c.751 BCE) who asserted that God was not just the God of the Israelites, but for all people. First Isaiah too (c.740-700 BCE) concluded that God is God of the whole world and that his laws must apply to all peoples. Second Isaiah's universalism is based on his belief in Israel's election and the exaltation of Israel's God. [15 AO2]

3. (a) A covenant that is 'unconditional' is when God promises something with no strings attached, e.g. the covenants with Noah (God promises not to destroy the world through flooding) and with Abraham (God promises Abraham descendants and land). The covenant with David is unconditional, in that God promises that David's descendants will rule in Jerusalem for ever, but he does stipulate that individual Kings who are disobedient will be punished. A covenant that is 'conditional' is when God promises something on condition that people respond in a certain way, e.g. the covenant with Moses, when God promises to be God of the Israelites only if they obey his commandments. If they do not, God presumably reserves the right to cancel the covenant. [30 AO1]

- (b) **For:**
It was formed during the Exodus experience, which established Israel's nationhood and religion. It contains the Law by which Israel was to live. Its conditional nature meant that national disasters could be interpreted as punishment for disobedience. The covenants with Abraham and David seemed to have been abolished by the Exile, when the Israelites no more had a homeland or a King. At least one of the other covenants, that with Noah, is probably a legend to explain what a rainbow is.

Against:

Far from being annulled by the Exile, the promise to Abraham of land remained, and still remains, strong in the Jewish psyche. The Davidic covenant became the basis of Israel's messianic hope. [15 AO2]

4. (a) Saul, a Benjamite, was anointed by Samuel to be the first King of Israel. He began well. He had physical superiority; he was given the spirit of God; he was a successful military leader. The turning point in his career came when he began to rely less and less on Samuel's advice; he usurped the priestly function which belonged to Samuel; he did not execute Agag the Amalekite and lost the spirit of God; Samuel secretly anointed David as the future King; in his frustration, Saul killed the priests of Nob; defeated at Gilboa, he turned to witchcraft and finally committed suicide. [30 AO1]

- (b) **For:**
Saul, as first King, was a bridge between the period of the judges and that of the monarchy. Samuel, the last of the judges, had great influence. He had anointed Saul, and Saul associated with him his gift of the spirit of God. When Samuel withdrew his support, the spirit was also withdrawn, and Saul's mental state deteriorated.

Against:

Saul brought his misfortunes on himself. He may have had psychological problems. He became impatient and proud. His usurpation of priestly functions and meddling with witchcraft showed a disregard for God. [15 AO2]

SECTION B: AN INTRODUCTION TO THE NEW TESTAMENT (AS)

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

1. (a) John presents Jesus as God's Word (Logos) made flesh. The idea of *logos* was familiar to contemporary philosophers. To the Greeks, it denoted the principle of order in the cosmos; to the Jews, it denoted the idea of God in action, not only creating but delivering. Closely associated in Jewish thought was the idea of God's Wisdom, which was created 'at the first, before the beginning or the world' and was at God's side during creation. John's teaching forms a bridge over which those who were familiar with Greek philosophy could cross over to Christianity; but his teaching is new in that Jesus (the Logos) is not some abstract attribute of God but a divine human being. [30 AO1]
- (b) **For:**
John has no birth or infancy narrative. He begins his gospel with a statement that Jesus is the Son of God ('In the beginning was the Word ...') and his prologue elaborates on this; he then goes straight on to John's testimony. His presentation of Jesus is more theological than Matthew's and Luke's. Time and again he mentions how Jesus reflects the glorious presence of God.
Against:
There are references in John to Jesus' humanity, e.g. he feels tired (4.6) he is thirsty (19.28). Matthew and Luke too emphasise his divinity, e.g. the Virgin Birth (not mentioned in John) and supernatural events accompanying the event. [15 AO2]
2. (a) While candidates are free to choose which parable to explain, it is expected that they will opt for one of the four parables listed in the specification (the Prodigal Son, the Great Banquet, the Sower, the Good Samaritan) which give ample scope for interpretation.

Level 3 for summary only, or for a few lines commenting on a short saying, such as the parable of the Mustard Seed. [30 AO1]
- (b) **For:**
Many, perhaps most, of them are, e.g. the Ten Bridesmaids, the Weeds, the Leaven, the Hidden Treasure; the kingdom of God may be considered the main theme.
Against:
There are other themes as well, e.g. parables of God's grace, e.g. the Prodigal Son, the Workers in the Vineyard, the Wedding Banquet, and parables that explore the value and cost of discipleship, e.g. the Unforgiving Servant, Building on Rock and Sand. [15 AO2]

3. (a) The healing miracle listed in the specification is the healing of the Centurion's Son, but candidates may choose another miracle. Expect some exploration of key features, e.g. the miracle may be performed by touch and/or by command or from a distance, and it is usually performed only where there is faith; miracles are performed to bring glory to God; they demonstrate Jesus' pity for suffering humanity; they are evidence of his messiahship, but it is not evidence that everyone can accept. [30 AO1]

- (b) **For:**
Bultmann's position, i.e. that the New Testament must be subject to a process of demythologisation before its meaning can be uncovered. The miracles were put in the gospels by early Christian writers in an attempt to prove Jesus' divinity. Some of them are parables aimed at teaching faith.

Against:

For those who believe that Jesus is God, the miracles are entirely credible. Faith provides convincing proof of their historicity. Credit also references to Papias' testimony. Moreover, if the miracles are myths, so is the resurrection, and if the resurrection is a myth, Christianity is based on a falsehood.

[15 AO2]

4. (a) Ancient myths, symbolising the renewal of springtime, about gods dying and returning to life. The Old Testament idea of the restoration of Israel. Hosea's Testament (e.g. Elijah and Elisha). The development of a messianic hope that past saints will be resurrected to enjoy the Messiah's coming (e.g. Isaiah 26:19) but there is no developed teaching. The intertestamental view is not uniform, but there is some hope of an individual or national resurrection. Philo taught that the soul was immortal, but there would be no resurrection of the body. [30 AO1]

- (b) **For:**
The death of Jesus as a sacrifice for our sins, as atonement, satisfying the righteousness of God and reconciling sinful humanity with him; as an example of unflinching faithfulness. Jesus' death shows his humanity.

Against:

The Resurrection shows Jesus' divinity. Without this, what would be the point of his death? If he is not God, then his death cannot have reconciled us with God. If he is God, then we cannot believe that death conquered him. [15 AO2]

RS1/2 CHR – An Introduction to Christianity

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

1. (a) The centrality of the Resurrection in Christian belief: that Jesus literally conquered death and that we too, through baptism and the Holy Spirit, can share his resurrected life. Therefore, there is no reason to fear death. Reference may be made to I Corinthians 15:14. Expect also some reference to the biblical accounts. The Resurrection is proof that Jesus is the Son of God and shows that God has accepted Jesus' death as a redemption of humankind. [30 AO1]
- (b) **For:**
Some Christians may find it difficult to believe in a physical Resurrection, and would prefer either to interpret the event in other ways or to focus their faith on Jesus' teaching and his compassion for suffering humanity.
Against:
If Jesus was not resurrected, he is not God. If he is not God, what authority does his teaching have? Moreover, if he was not God, he could not have made eternal life possible for humankind. Thus, there is no future hope. [15 AO2]
2. (a) Luther's consubstantiation (that the body and blood of Christ coexist with the bread and wine of the eucharist) Calvin's virtualism (that the elements do not change, and that none but the elect benefit from receiving them; the teaching is based on his doctrine of predestination) Zwingli's memorialism (that the eucharist is only a way of remembering the Last Supper).
Expect at least two views of Level 5. [30 AO1]
- (b) **For:**
The Catholic Church taught the doctrine of transubstantiation, i.e. that the bread and wine of the eucharist become the body and blood of Christ. It was based on Jesus' words at the Last Supper, "This is my body ..., This is my blood"). A priest was necessary to bring this change into effect. As a perpetual re-enactment of Christ's sacrifice, it secured a sense of reverence, wonder and awe in worship.
Against:
Jesus' words at the Last Supper are not to be taken literally. The re-supposition that priests had the power to bring about the change in the elements elevated their status to the exclusion of all other believers. Christ's sacrifice had been made once and for all. The doctrine went against reason. [15 AO2]

3. (a) Trends include: influences from the *Liturgical Movement*: an attempt to renew worship to bring reconciliation between the various traditions, Orthodox, Catholic and Protestant; to make liturgy more attuned to early Christian traditions and more relevant to modern Christian life. *Iona*: founded in 1938; an ecumenical Christian community whose members share a common rule including daily prayer and Bible reading, mutual accountability for use of time and money, regular meetings, action on justice, peace and creation. Wild Goose prayers, liturgies and hymns are used widely across a range of denominations. *Spring Harvest*: an inter-denominational evangelical organisation, providing a range of events, courses and resources, its main event being held at Butlins resorts over Easter, with modern music, workshops and Bible study groups.

Credit also references to charismatic or pentecostalist worship.

Maximum Level 5 for one-sided view.

[30 AO1]

- (b) **For:**
The biblical context (e.g. Acts 2:1-4, I Corinthians 12). Some of these accounts are no more than superstitious descriptions of natural events (exorcisms, healings) or mass hysteria (prophecies, glossolalia). They may have helped to build up the early Church among a primitive and credulous people.

Against:

Modern Christianity has the same basic belief in Jesus and the Holy Spirit. Charismatic gifts reflect the joy that is part of Christian belief. Celebrating them allows for more individual expression and appeals to younger congregations. There is no biblical basis for formal worship.

[15 AO2]

4. (a) The obvious link is between Good Friday (Atonement, the death of Christ, bringing about the reconciliation of humanity with God) and Easter (Resurrection, the proof of Christ's divinity and the promise of eternal life through baptism and the Holy Spirit). However, a link can also be made between Christmas (the Incarnation, the birth of Christ, who is fully divine and fully human) and any one of these two events. Allow also legitimate broader interpretations of 'celebrations', e.g. between the Last Supper and the eucharist.

[30 AO1]

- (b) **For:**
Non-Christians do not believe in the Incarnation, the Atonement or the Resurrection and cannot, therefore, accept the theological meaning of Christmas, Good Friday or Easter. Celebration of other events (mid-winter, the coming of spring) misses the point. Secularisation is desecration.

Against:

Non-Christians can join in the spirit of Christmas; they know the words of Christmas carols, can recognise the main characters in a nativity play, and may well make an effort to give to charity at this time. Good Friday processions and the joy of Easter celebrations are good ways of publicising the good news of Christianity. Some Easter customs observed even by non-Christian (e.g. Easter eggs) reflect Christian belief.

[15 AO2]

RS1/2 ER – Eastern Religions

SECTION A: Introduction to Buddhism

1. (a) Expect candidates to refer to:
- vedic religion
 - period of different religious teachings competing with each other;
 - some established teachings;
 - the soul as being eternal;
 - reincarnation;
 - class and caste system;
 - duty;
 - renunciation [30 AO1]
- (b) Expect candidates to give more than one point of view which could include:
- He merely adapted some beliefs;
 - Teaching of the Buddha includes key beliefs of Brahminism – karma and rebecoming;
 - existence of gods;
 - yogic practices, value of spiritual insight;
 - He had new ideas which were different from religion of his age on self; caste; equality;
 - racial purity; sacrifices; extreme austerities etc. [15 AO2]
2. (a) Expect candidates to identify and outline teaching on dukkha:
- expect candidates to focus on the difficulty with translation;
 - it is one of the three marks of existence;
 - means more than suffering;
 - first of four noble truths;
 - diagnosis of human condition;
 - dissatisfaction with life. [30 AO1]
- (b) Candidates should give more than one point of view which could include:
- Negative to contemplate the darker side of human life and wrong to do so to the exclusion of the lighter side;
 - youth, health and life are as much part of life as sickness, old age and death;
 - Misconception that Buddhism is negative derives from the problematic translation of the term dukkha as suffering;
 - Buddhism is realistic in its diagnosis of the human condition;
 - Buddhism is highly positive because it teaches a way out of suffering. [15 AO1]

3. (a) Expect candidates to refer to:
- the sangha as one of the three jewels;
 - the historical role in safeguarding the Dhamma;
 - offering a lifestyle to keep attachments to a minimum;
 - the vihara as a community centre;
 - members of the Sangha as teachers in community schools;
 - the sangha giving lay Buddhists guidance and a chance to create good kamma;
 - members of the Sangha leading the worship and teaching the Dhamma;
 - the difference in role in the Theravada and Mahayana traditions
- [30 AO1]

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

- it gives food and shelter;
- it gives guidance on how to gain enlightenment;
- it is a source of punya;
- it offers the community many vital services;
- it receives food and clothing from the lay community;
- it receives money from the lay community;
- it receives the respect of the lay community

[15 AO2]

4. (a) Expect candidates to refer to puja not as worship but as a way of showing respect.

- Features could include – prostration; three times repetition of going for refuge in the three jewels; temple and home shrines – Buddha statues; symbolism of hand movements; use of incense to symbolise the dharma disseminating to all corners of the world; use of flowers symbolising the fragility of life and candles symbolising the overcoming of the darkness of ignorance; offering of food on poya days.

[30 AO1]

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

- It shows the Buddhist's commitment to his/her religion;
- It is the way Buddhist's show respect for the Buddha;
- It reminds the Buddhist of the Buddha's teaching and of his quest in life; the Buddha was not a god;
- every Buddhist has to be a lamp unto themselves;
- meditation is far more important – the Buddha was enlightened through meditation and it is also the fourth Noble Truth.

[15 AO1]

SECTION B: Introduction to Hinduism

1. (a) Expect candidates to refer to:
- Brahman as the ultimate spiritual reality;
 - the universal spirit and life force;
 - impersonal and beyond form;
 - the supreme godhead;
 - ultimate being manifested in Trimurti and lesser deities;
 - eternal and indestructible;
 - essence of life;
 - same reality as atman;
 - eternal and indestructible.
- [30 AO1]
- (b) Candidates should give more than one point of view which could include:
- there are hundreds of different gods in Hinduism;
 - many Hindus are devoted to different gods;
 - Vaishnavites and Shaivites do not worship the same god;
 - Hindus do not worship Brahman but the different gods which are his representations;
 - many have different household gods;
 - Hindus believe God is in all things;
 - all gods in Hinduism are ultimately manifestations of Brahman;
 - worship of any god in Hinduism is really worship of Brahman
- [15 AO2]
2. (a) Expect candidates to give background to varna system;
- four varnas – Brahmin, Kshatryas, Vaishyas, Shudras;
 - sacrifice of Primal Man;
 - dharma associated with varnas;
 - endogamous;
 - practise commensality;
 - varna distinctions in Hindu society today.
- [30 AO2]
- (b) Candidates should give more than one point of view which could include:
- it gives order and structure to society;
 - gives people identity and purpose in life;
 - people know their duty;
 - Indian society has functioned successfully on this basis;
 - no free choice in life to follow talents and abilities;
 - marriage restrictions;
 - occupational restrictions;
 - everything depends on status at birth.
- [15 AO2]

3. (a) Expect candidates to refer to:
- the importance of the Ramayana;
 - the role and importance of avatars;
 - Rama as the perfect expression of Vishnu;
 - Rama as a symbol of chivalry and virtue;
 - Sita as a perfect woman and wife;
 - Sita as an example for every young girl in India;
 - Sita's devotion and love. [30 AO1]
- (b) Candidates should give more than one point of view which could include:
- stories do not have to be taken literally but symbolically;
 - they are a colourful way of exemplifying strengths and virtues;
 - they are part of Hindu culture and tradition and in that context are as relevant today as they have always been;
 - human nature has not changes and therefore stories are relevant;
 - stories are simplistic in modern world;
 - stories because of their nature are less likely to be accepted;
 - stories do not reflect real-life situations. [15 AO2]
4. (a) Expect candidates to refer to explain puja as devotional offering at a shrine; worship at shrine in the home;
 Nature – candidates may explain what is on the shrine; explanation of steps in puja – awakening of deity with food; welcomed as honoured guest;
 Role – strengthens relationship with god; shows devotion to deity; murti help people worship – show qualities of Brahman; reciting of Mantras; show respect.
 Max Level 5 if both are not covered. [30 AO1]
- (b) Candidates should give more than one point of view which could include:
- 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;
 - 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: Introduction to Sikhism

Answer **two** questions.

1. (a) Expect to refer to:
- Guru Arjan – the first Sikh martyr; his work in completing the Golden Temple (Harimandir); his urban programme; compilation of Adi Granth and installation in the Harmandir.
 - Guru Tegh Bahadur – his resistance to Islamisation; his martyrdom; composition of hymns.
- [30 AO1]
- (b) Candidates should give more than one point of view which could include:
- he is the founder of Sikhism;
 - sikh doctrine is essentially that taught by Nanak;
 - started congregational worship and the langar;
 - candidates could argue that Guru Gobind Singh is the most important - he founded the khalsa and all it represents within the Sikh community;
 - responsible for five Ks and outward appearance of the Sikh; he also conferred guruship on the Guru Granth Sahib. Reference to his contribution through these things to Sikh identity.
 - candidates could also refer to other Gurus;
 - candidates may argue that their contributions are different but just as important.
- [15 AO2]
2. (a) Expect candidates to refer to:
- the Guru Granth Sahib contains the teachings of the Gurus and the Bhagat Bani; orthodox expression of Sikh belief;
 - made Guru by Guru Gobind Singh brining an end to the line of human gurus – enormous implications for role of the book within the community;
 - seen as living guide and teacher and expression of the word of God;
 - role within rituals and practices of Sikhism
- [30 AO1]
- (b) Candidates should give more than one point of view which could include:
- treated as a living book with reverence;
 - it is present in all Sikh worship;
 - it is a Sikh's guide and teacher
 - many other things are just as important in Sikhism – the teaching on equality;
 - the practice of sewa in the langar;
 - wearing of the 5ks
- [15 AO2]

3. (a) Expect candidates to refer to:
- they are the signs of the Khalsa given originally to the Panj Piare in 1699 by Guru Gobind Singh as a sign of their commitment;
 - Modern Sikhs wear them as a sign of their tradition and history and because of their symbolism;
 - Kesh – symbol of devotion and not to interfere with what is given by God;
 - Kangha – cleanliness, neatness and discipline;
 - Kara – unity of the community and God;
 - Kirpan – the struggle against evil;
 - Kaccha – purity;
 - To many Sikhs the 5Ks are a symbol of acceptance into the Khalsa
- [30 AO1]
- (b) Candidates should give more than one point of view which could include:
- it signifies the uniting of the Sikh community;
 - it is a representation of Sikh identity;
 - it signifies clearly what it means to be a Sikh;
 - it safeguarded Sikh beliefs and way of life;
 - other events could be deemed just as important – events in the life of Guru Nanak;
 - compiling the Adi Granth;
 - building of temple in Amritsar;
 - conferring of Guruship on Guru Granth;
- [15 AO2]
4. (a) Expect candidates to refer to:
- Gurdwara as the home or abode of the Guru;
 - Wherever the Guru Granth Sahib is installed there is a Gurdwara;
 - Historical development of the gurdwara from the dharmshala;
 - Setting for worship;
 - School;
 - Rest centre for travellers;
 - The langar within the gurdwara;
 - Sometimes used as a clinic
- [30 AO1]
- (b) Candidates should give more than one point of view which could include:
- it is part of their duty to safeguard their history and traditions;
 - it is a duty to affirm religious beliefs;
 - it is a duty to show that they belong to the Sikh community;
 - it is a duty to express their religious identity;
 - all these duties are fulfilled by celebrating festivals;
 - other duties which are important to Sikhism – sewa and langar;
 - wearing of the 5ks.
- [15 AO2]

RS1/2 WR – Western Religions (AS)

SECTION A: Introduction to Islam

Q.1 (a) Candidates should demonstrate knowledge and understanding of Risalah.

- Method of communication between Allah and mankind
- Channel of revelation
- Allah's desire to make himself known
- Adam and many other messengers (24 mentioned in Qur'an)
- Great prophets wrote holy books throughout history / specific examples
- Allah wants people to live in a way that will bring them reward on the Day of Judgement
- All prophets inspired by Allah – brought the same basic truths
- Some prophets rejected and their messages lost
- Muhammad is the final prophet – the seal – final and complete message
- Completion and correction of all previous messages
- Role of angels

[30 AO1]

(b) Candidates should debate the importance of the Qur'an as a guide to life.

- Muslims see the Qur'an as Allah's guide – showing Muslims how they should live
- The guide is to enable them to reach Paradise
- The Qur'an has stood the test of time, age and place
- Used by many generations of Muslims
- Islamic law is based mainly on the Qur'an
- The Qur'an gives guidance on most issues

On the other hand

- The Qur'an can be seen as outdated
- Modern day issues
- Life in a scientific and technological age
- Importance of Muhammad as a role model
- Importance of the sunnah and hadith
- Importance of mosque and Imam
- Importance of family

[15 AO2]

Q.2 (a) Candidates should demonstrate knowledge of the key events in Muhammad's life including his call.

- Muhammad as orphan – lived with grandfather then uncle, Abu Talib
- Business trips – The Trustworthy One
- His future predicted in a vision
- Marriage to Khadijah
- Muhammad as a business man
- Muhammad spent much time in solitude and prayer
- Night of Power – angel Jibrail
- Meditation in cave on Mt. Nur.
- Revelations
- Early converts

[30 AO1]

(b) Candidates should debate the accuracy of sources of information about Muhammad.

- Translations can lose some original meaning – reliability of oral tradition
- Modern biographers have doubted the historical value of hadith
- Original sources more religious than historical
- Can original documents stand up to serious Form or Source Criticism?
- Dating and origin of the surahs in the Qur'an
- Are the chains of transmission genuine?
- Reliability of collection by Caliphs
- Does the Qur'an say much about Muhammad?

On the other hand

- Muslims see the Qur'an as the literal word of Allah
- Muhammad's followers wrote everything down and learned it by heart
- Muhammad received the Qur'an in Arabic
- Muslim belief that the words in the Qur'an are those given by Allah bit by bit
- Authenticity not really doubted by Muslims

[15 AO2]

Q.3 (a) Candidates should demonstrate knowledge and understanding of the practice and importance of Id ul Fitr.

Practice

- Announcement of start of Id ul Fitr
- Rejoicing and congratulations – Eid Mubarak
- Celebrating end of fasting
- Visit to mosque – prayers
- New clothes, gifts, special food, decorations, cards etc.
- Giving fitr
- Visiting cemetery
- Making up quarrels
- Ummah idea

Importance

- Importance of visiting mosque – thanking Allah for strength to complete fasting
- Importance of activities to celebrate joyous occasion
- Importance of giving fitr to remember the poor
- Importance of making up after quarrels – trying to live a life for Allah
- Importance of remembering deceased relatives

Max. L5 if only practice or importance answered.

[30 AO1]

(b) Candidates should debate the importance of celebrating festivals.

- Celebrating festivals to praise and thank Allah
- Enjoyment of the religion
- Remembering all members of the family
- Forgiveness and putting right quarrels

On the other hand

- Festivals are only part of Islam
- Importance of the five pillars
- Importance of life cycle rituals
- Importance of the mosque
- Importance of the Ummah

[15 AO2]

Q.4 (a) Candidates should demonstrate knowledge of birth customs in Islam.

- Children are gifts from Allah
- Whispering of Adhan into baby's right ear
- Whispering of Iqamah into baby's left ear
- Tahneek ceremony – something sweet onto baby's tongue
- Aqiqah ceremony – naming of baby – shaving of head – money given to equivalent weight of hair – animal sacrifice
- Importance of name
- Circumcision

[30 AO1]

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

- Importance of the family unit
- Base for physical and emotional stability
- Basis of society
- Place for love, peace, security
- Bonding of individuals through shared home life and beliefs
- Strength of blood ties
- Withstanding the tension of religious pressure
- Withstanding the tension of cultural pressure

On the other hand

- Family units can break
- Pressure from secular life and peers
- Strength from religious leaders and mosque
- Importance of the Qu'ran and its teaching
- Impact of Jihad

[15 AO2]

SECTION B: Introduction to Judaism

- Q.1 (a) Candidates should demonstrate knowledge and understanding of the character and authority of the Talmud.

Character

- Talmud illustrates the meaning of the Torah
- Talmud is the climax of interpreting of Jewish Law
- Contains the discussions and debate of men
- Emphasis on practicalities
- Guides to living
- Divisions of the Talmud
- Reference book

Authority

- Enormous authority within Judaism
- Book of study – main focus of traditional Jewish education – Yeshivah
- Law code - emphasising holiness
- Argument and discussion as important as decisions

Max. L5 if only one area covered.

[30 AO1]

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

- Talmud as a commentary rather than a holy book, put together by men
- Torah as the word of God delivered to man
- Torah as the basis of Judaism. Read every Shabbat in the synagogue
- Handing down the traditions of the Torah
- Views of Orthodox Judaism

On the other hand

- Talmud as a guide to a religious and practical life
- Answers questions raised by debate. Has authority within Judaism
- Sections of Torah irrelevant today
- Written for a nomadic people
- Main focus of traditional Jewish education

[15 AO2]

Q.2 (a) Candidates should demonstrate knowledge and understanding of the Jewish laws of kashrut.

- Kashrut meaning 'fit', 'proper' or right
- Jewish dietary laws based in Torah law
- Laws relating to keeping a Jewish home and lifestyle
- Determines which animals may be eaten – 'chews the cud and has cloven hoof' (cattle and sheep) (Lev 11 v 3)
- Also allowed – all vegetables, fruits, grains and nuts (Gen 1 v 29)
- Birds, fish, insects (Lev 11)
- Kosher animals must be slaughtered in a prescribed manner – shechitah (Deut 20)
- Any animal not killed in this manner is not kosher
- Removal of blood and fat
- Separation of meat and milk dishes (Ex 23)
- Jews must not eat thigh muscle
- No hindquarters (no sirloin, porterhouse, T-bone or filet mignon)
- Importance of kosher butchers
- Purpose of food laws is to discipline the people towards the holiness of a covenant people
- Set apart
- Develop a particular attitude to life
- They eat to live not live to eat
- Through food laws, Jews demonstrate their belief in God and acceptance of his demands [30 AO1]

(b) Candidates should debate the relevance of mitzvot today.

- Wide variety of kashrut observance
- Reform Jews originally rejected kashrut
- Many Jews accept the spirit of kashrut but not the rules
- Some do not observe kashrut at all but maintain they are still good Jews
- Orthodox Jews strictly follow kashrut
- Mitzvot cover every area of life
- Right belief and practice based on the traditions of the Torah and Talmud
- Strict observance enhances the religion

On the other hand

- Reform Jews have interpreted Judaism in a variety of ways – often to suit contemporary lifestyles
- What does it mean to be a 'good Jew'?
- Does religion need to change with the times?
- Is it actually possible to keep all mitzvot?
- Are all mitzvot the words of God? [15 AO2]

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

- Shabbat as a day of physical rest
- Ten Commandments (Ex 20 v 8)
- Central core celebration of Jewish life
- Reminder of the creation of the universe and of the covenant people
- Feelings of joy, peace and tranquillity
- Time out from work etc. – not a burden but a delight
- Importance of family
- Time to connect with God
- Foretaste of the Messianic era
- Synagogue worship – importance of Torah
- Worship in the home – Shabbat meal
- Taking Shabbat into the working week

[30 AO1]

(b) Candidates should debate the centrality of Shabbat to Judaism.

- Centrality of Shabbat to Jewish life
- “More than Israel has kept Shabbat, the Shabbat has kept Israel.” (Asher Ginsburg)
- Shabbat has kept Jews individually and collectively unified
- Jews committed to God and each other
- Shabbat observance throughout history

On the other hand

- Difficulty of observing Shabbat – modern issues e.g. electricity, cars etc.
- Problems associated with multi-faith cultures and secular society
- Many Jews see Shabbat observance in different ways
- Other strengths such as teachings of Torah and Talmud
- Importance of Jewish festivals
- Importance of rites of passage
- “If all Jews observe one Shabbat, the Messiah will come.”

[15 AO2]

Q.4 (a) Candidates should demonstrate knowledge of Jewish customs associated with bar/bat mitzvah.

Boy = thirteen years and one day

- During a Shabbat service – reading from the Torah – son of the Command
- Lot of preparation needed
- Transition into adulthood (in a religious sense)
- Responsibility of keeping the mitzvot himself
- Celebrations within the family – presents

Girl = twelve years and one day

- Ceremony of Bat Chayil – daughter of excellence
- Girl does not have the religious responsibilities of a boy
- Girls study the rules of kashrut, Shabbat rules and festivals
- Public recognition of a young person's new status within the Jewish community

[30 AO1]

(b) Candidates should debate the place of traditional rituals in Judaism in the 21st century.

- Rituals as thing of the past – remembering a bygone age
- No place in modern society
- Rituals can cause religious prejudice
- Many ritual practices rejected by Reform Judaism
- Different practices emerged in rites of passage
- Does circumcision serve any purpose?
- Are arranged marriages necessary? Strictness of divorce rituals
- Tearing of clothes as a mourning ritual?

On the other hand

- Judaism is based on history and tradition
- Rituals maintain Jewish identity
- Orthodox tries to carry out all the old rituals as having meaning today
- Religious rituals for a purpose

[15 AO2]

GENERIC LEVEL DESCRIPTORS

Level	Units 3 and 4 A2 AO1 Descriptor	Marks	Marks
		Unit 3	Unit 4
7	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	30-28	45-42
6	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	27-25	41-37
5	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.	24-20	36-30
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. 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.	19-15	29-22
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	21-15
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	14-8
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	7-1
0	No accurate, relevant knowledge or understanding demonstrated.	0	0

Level	Units 3 and 4 A2 AO2 Descriptor	Marks	Marks
		Unit 3	Unit 4
7	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	20-19	30-28
6	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	18-17	27-25
5	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.	16-14	24-20
4	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.	13-10	19-15
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	9-7	14-10
2	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	6-4	9-5
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.	3-1	4-1
0	No valid relevant reasoning.	0	0

RS3 CS – Studies in Religion and Contemporary Society

To be read in conjunction with the generic level descriptors (see page 53 ff). What follows is the knowledge base according to which marks are to be allocated as described in the generic level descriptors.

- Q.1 (a)** Candidates may write about Israel/Palestine and/or about 'The West' and Iraq/Afghanistan.
If the former they will isolate the Jewish claim to the land of Israel (a belief not held by all Jews but by many) and the role of that in Israel's recent history. They should distinguish between religious and secular Zionism. They should write about the importance of some sites in Israel for Muslims – such as Al-Aqsa mosque, and the perception amongst Muslims of an on-going Western/Zionist 'crusade' against them, the roots of which are in the crusades of the 11th/12th centuries. They may refer to the role of regret for Christian anti-Semitism in the foundation of the State of Israel. If they write about the latter they may refer to the ways in which Islam has become almost synonymous with terrorism in the minds of many westerners, and that the desire to root out extremist religion drives the West's involvement in the Middle East. [30 AO1]
- (b)** *In favour of the statement:* Religion is a potent driver for many of the conflicts in the Middle East – as candidates will have outlined in their answer to (a). *Against the statement:* There are many secular Zionists, who reject the religious claim of the Jewish people to the land of Israel, but argue that it is a historical and social necessity and should be defended on those terms. Even if everyone gave up religion, Israelis would still be living in settlements, they would still be supported financially and militarily by the West, in particular the USA, and Palestinians would still be disenfranchised. Iraq and Afghanistan may still be of military interest to the Western Allies because of oil. Also the idea that everyone would give up religious belief is not realistic, nor indeed necessarily desirable. [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: items of belief, personal identity; religious narratives, religious symbolism and dress; food laws, festival and rites of passage observances, and the way in which films can inspire believers, or explore moral dilemmas. Many films may not have the express aim of educating believers, but this can be a result. [30 AO1]
- (b)** *In favour:* Films are often extremely compelling in a way that acts of worship may not be. They can set religious themes in realistic narratives – thus making the consequences of holding particular beliefs very clear, in a way that abstract sermon or address may not. Films can be extremely inspiring, and indeed can convert people. *Against:* Many religions have a requirement or expectation of attendance at a place of worship – thus to attend is a clear expression of commitment, whereas film viewing may be seen as primarily a secular activity. Regular religious observance is a marker of commitment. Attending a place of worship is a common trigger for religious experience. The themes which may be covered in films may just as easily be covered in scriptural readings, hymns, talks, meditations, prayers, visualisations and so on. [20 AO2]

- Q.3 (a)** Functional understandings of religion explain its existence in terms of its uses in fulfilling biological or social functions, such as social cohesion and the maintenance of a moral code. The most well-known functionalist was Emile Durkheim who argued that religion expressed the hierarchical relationships of society and maintained social order. [30 AO1]
- (b)** *In favour of the statement:* Religious believers would reject the view that a functionalist account of religion can entirely explain its existence. They would argue that the truth claims made by religions are compelling in themselves (although they may not deny that religions do contribute to social order). Candidates may argue that other accounts of religion, such as psychological or philosophical accounts have much to recommend them also. They may argue that societies which are not religious do not descend into chaos. *Against the statement:* Candidates may argue that the existence of religions requires explanation, and the functionalist explanation is a good one. It takes a positive view of religion, and sees it as necessary for society. The patterns of religious hierarchies do indeed seem to replicate those found in societies. [20 AO2]
- Q.4 (a)** Developmental theories of religion claim that societies or (more often) individuals go through 'stages' in their religious development. Candidates will refer to the stage theories of James Fowler and Ronald Goldman to illustrate their explanation. [30 AO1]
- (b)** In favour of the view candidates may argue that the stage theorists saw individuals developing more sophisticated religious or spiritual beliefs as they aged. They may argue that religious people have the resources of their faith to help them face the negative experiences of life (illness, bereavement, loss, disappointment, failure) more philosophically and with hope. Thus they are less likely to 'take it out on others', develop addictions or depression, and more likely to remain useful and contributing members of society. Against the statement candidates may argue that it depends how you define 'maturity'. It could be said (with Freud and Marx) that a mature person was one who faced reality as it really is without the crutch of belief, and without resorting to the comforting fantasy of religion. If maturity is the development of virtues and positive characteristics, these can be found in abundance in non-religious people. [20 AO2]

RS3 ETH – Studies in Religion and Ethics

Q.1 (a) In order to achieve 'euodaimonia' (happiness) one should try to cultivate moral and intellectual virtues. Not only is it necessary for us to feel and behave in the right or appropriate manner (using the moral virtues), but we should also understand and know why it is important that we feel and act in these ways (intellectual virtues).

- The 12 'moral' virtues or qualities of character are connected to the 'desiderative' and irrational part of the soul, cultivated through habit. the twelve moral virtues are courage, temperance, liberality, magnificence, magnanimity, proper ambition, patience, truthfulness, wittiness, friendliness, modesty and righteous-indignation.
- These virtues fall between two vices: the vices of excess or the vice of deficiency. People must be aware of the 'doctrine of the mean', which states that one must try to ensure that they veer away from either the excess or deficiency, and so hit the 'mean' or midway point.
- There are also 9 intellectual virtues. These virtues are connected to the rational part of the soul and are to be cultivated through instruction. These consist of 5 main or primary virtues (wisdom, intelligence, scientific knowledge, prudence and art) and 4 secondary virtues (resourcefulness, understanding, judgement and cleverness).

Maximum Level 5 for the use of just 'intellectual' OR 'moral' virtues and not both.

[AO1 30]

(b) **Credit any valid arguments which may include the following:**

Agree

- Developing a virtuous character is more likely to produce moral behaviour since in the end it is not we do but what we are that creates a moral person. A virtuous person acts virtuously i.e. morally.
- St Paul referred to both 'virtues' and 'vices' in his letters to the Romans, Corinthians and the Galatians. He therefore appears to have promoted a virtuous approach to life.
- Religious Leaders also appear to show a similar concern e.g. the Beatitudes (Matthew 5-7) for example appear to show concern for the 'internal' qualities of human action.
- Aquinas agreed with Aristotle's ideas to some extent and believed that the traditional Catholic virtues, four "cardinal" virtues (prudence, temperance, justice and fortitude), and three "theological" virtues (faith, hope and charity) were important.

Disagree

- Some would argue that ethical behaviour is best understood in terms of actions in obedience to a set of rules (e.g. Natural Law, Ten Commandments, teaching of Jesus, Five Pillars of Islam, etc)
- Aquinas saw the ultimate goal of morality was to achieve eternal life with God. He believed that seven Catholic virtues helped us to achieve this but they were not the ultimate goal of morality
- Others might see the ultimate goal of morality as following the example/teachings of their religious leader. For example some might argue that achieving the most loving outcome is the ultimate goal of morality (as Jesus appeared to do) or reaching enlightenment like the Buddha
- Kant would disagree with this approach. He believed that the ultimate aim of morality is to achieve the perfect good (summum bonum) and that in order to achieve this you need to do one's duty, act with the right intention and rationally. He said that the 'good' was not achieved by acting virtuously because a criminal for example could develop the virtue of intelligence.
- A Utilitarian would say that the ultimate goal of morality is to achieve the greatest happiness for the greatest number and not to act virtuously.

[AO2 20]

Q.2 (a) Answers should include references to some of the following key principles:

the theory is not dependent on belief in a transcendent being; the goal of the highest good or *summum bonum*; the role of duty; it is a deontological theory; centrality of human reason; the distinction between a *priori* and a *posteriori* statements, and analytical and synthetic statements; the categorical imperative, in its three forms of The Formula of the Law of Nature, The Formula of the End in Itself and The Formula of the Kingdom of Ends; the existence of God and immortality as necessary implication of his theory.

[AO1 30]

(b) **Credit any valid arguments which may include the following:**

Agree

- Acting out a sense of duty (regardless of the consequences) ensures that you are not acting in order to gain personal benefit for yourself or for others.
- Acting out of a sense duty recognises the value of moral absolutes which do not change with time or culture.
- Using duty and rationality for moral decision making provides basic guidelines without the need to calculate possible outcomes.
- Using rationality as a basis for morality ensures that people have the autonomy to make decisions for themselves and are not governed by external forces (e.g. religion or by selfish desires).
- Using rationality as a basis for morality ensures that humans as the rational highpoint of creation deserve respect and can never be treated as a means to an end.

Disagree

- Many people see love or compassion as a central dimension of humanity but Kant would discount this in order for us to act rationally.
- Sometimes you can end up in a situation where you have conflicting duties. How do you make a decision? Ross attempts to overcome this problem by prioritising duties.
- Some people would argue that they have a greater sense of 'duty' to those to whom they have an emotional attachment so Kant's ideas of treating everyone the same will not work in reality.
- Not everyone has the ability to reason – young children, those with learning difficulties or those in a permanent vegetative state.
- Many would argue that our perception of 'what is rational?' is influenced by our cultural background.

[AO2 20]

Q.3 (a) Just War – Christianity

Based on Augustine's two principles of legitimate authority and just cause; Aquinas' addition of right intention; and subsequent development by Suarez and de Vitoria to include proportionality, last resort, and probability of success; the recognition of these principles as just reasons for going to war (*jus ad bellum*); The addition of three principles of conduct in war (*jus in bello*), namely, proportionality, the use of minimal force and discrimination in relation to civilian targets; the elaboration of these principles by the American Catholic Bishops (1983).

Credit material from any other major world religion e.g.

Just War – Christianity

Islam sets down guidelines as to when war is ethically right or 'just'. Muslims must only wage war according to the principles of Allah's justice. In Islam, war is permitted:

- in self-defence (Qur'an 22:39)
- to defend Islam (rather than to spread it)
- to protect those who have been removed from their homes by force because they are Muslims (Qur'an 22:40)
- to protect the innocent who are being oppressed (Qur'an 4:75)

War should be conducted:

- in a disciplined way
- so as to avoid injuring or killing of non-combatants (Qur'an 2:190), or of a combatant who has been captured.)
- Muslims are forbidden from attacking wounded soldiers (unless the wounded person is still fighting)
- with the minimum necessary force
- without anger
- with humane treatment towards prisoners of war

[AO1 30]

(b) Credit any valid arguments which may include the following:

Agree

Both the basis for and the conduct during a 'just war' can be questioned e.g.:

- The just war theory cannot be applied in a world where weapons of mass destruction exist. A war fought using nuclear, biological or chemical weapons cannot be just. Modern weapons are capable of destroying the whole of human civilisation.
- There is confusion over who is the 'legitimate authority'? e.g. UN v USA and Britain before the War in Iraq? Was this war illegal?

- There must be just or right intention in going to war – how do you really know what the intentions are of a government which sanctions a war? For example did Western forces use the excuse of the threat of 'weapons of mass destruction' in Iraq in order to secure access to the oil rich fields or to the rebuilding contracts in Iraq?
- Comparative justice – the justice of the claims of both sides must be compared. The theory can be applied to make any war appear to be just, since both sides will apply it in a way that their claim to justice is legitimate and yet both claims cannot be equally valid.
- The need for minimal force – sometimes you may have to use excessive force in order to bring the war to an end quickly e.g. the 'Awe and Wonder' tactics used by allied forces in Afghanistan such as 'carpet bombing' or the use of Nuclear bombs in WWII.
- The need for discrimination – this can only work if those involved in the conflict stick to the rules of engagement. What about the use of 'human shields' during recent conflicts or opposition forces using schools and hospitals for arms dumps during a war? Attempts to refine attacks to hit only military targets are also open to human error.]

Disagree

Attempts have been made in recent conflicts to apply the concept of a Just War:

- A Just Cause – the wars in Afghanistan and Iraq were instigated it was claimed in order to save or protect human rights.
- The Last Resort – the case made by both Britain and the USA for the war in Iraq was that all other means of dealing with Saddam Hussein's regime had failed and the dictator had not responded appropriately to the demands made on him.
- There must be Just or Right Intention in going to war – the Allied Forces in world War II would claim they acted in order to prevent an evil dictator enforcing his evil designs upon the world.
- Warfare must be discriminate and involve use of minimal force – e.g. Colonel Tim Collins' Speech in 2003 to troops before the war in Iraq. He talked about the need for the use of minimal force during battle and for force only to be used on legitimate targets. He stressed that the war should be conducted with honour and under strict conditions.

[AO2 20]

Q.4 (a) Issues addressed may include:

- Which type or types of euthanasia (if any) do you allow (voluntary, non-voluntary and involuntary or active/passive)?
- Is the quality of life more important than the sanctity of life?
- Should we prolong life at all costs or by using artificial means?
- Should suffering be accepted as a form of spiritual and personal development?
- Are there alternatives e.g. the hospice movement?
- Other religious objections based on religious teachings such as the ten commandments, etc.

[AO1 30]

(b) Credit any valid arguments which may include the following:

Agree

- Giving people the option of euthanasia would allow them to end a life of pain.
- The option of euthanasia gives an individual the freedom to make decisions about their life.
- Allowing people to choose euthanasia would shorten the grief and suffering of the patient's family.
- Humans should be able to live their lives in a dignified and respectful manner until the end of their days. A person's standard of life could be continually diminishing and this prevents them from having a decent existence. For example, they lose their dignity by ending up reliant upon other people to care for them or become incontinent.
- Allowing euthanasia in some countries but not in others is unfair – all people should be given the same choice.
- Allowing people the ability to choose euthanasia could be the most loving thing to do.

Disagree

- Sanctity of Life argument – many religious believers would argue only God has the right to end our life, it is not something we have the right to choose as this goes against religious principles and teachings.
- What is the person's motive for committing euthanasia? Do they wish to die to end their pain or because they don't want to be a burden on their family?
- Making euthanasia a human right affects others and society as a whole – the doctor who assists, the nurses who are caring for the patient, the hospital in which it takes place and the wider community. Acceptance of the practice of killing in hospitals could reduce the respect for life that civilizations uphold now more than ever in terms of human rights.
- Death does not have to be painful. The development of effective palliative care means that it is certainly not the case that all terminal patients will face a painful, undignified death. The work of the hospice movement exists to care for terminal patients and to educate the public and the medical profession in alternatives to the extremes of a – painful death or euthanasia.
- The "slippery slope" argument – this maintains that euthanasia is the thin end of the wedge, if you allow euthanasia why not allow infanticide, killing of the handicapped, etc.

[A02 20]

RS3 PHIL: Studies in the Philosophy of Religion

- Q.1 (a)** Maximum of Level 5 if *only one* is addressed.
Anselm: “a being than which nothing greater can be conceived” must exist in reality and not only in mind or this being would lack... and hence not be “a being than...” His 2nd form – necessary existence etc. Both of Aquinas' form of the argument would be acceptable as the two versions.
Descartes' “supremely perfect being.” Existence as a perfection/attribute/characteristic. Triangle and valley/mt. examples.
Plantinga's 'possible worlds,' 'maximal greatness' and 'maximal excellence.'
Malcolm's analysis, especially of Proslogion 3 'impossible or necessary' etc. [AO1 30]
- (b)** Succeeds: logical, a priori argument which makes sense if one accepts the premises; Anselm showing how self-evident God's existence is to believers.
Does not succeed: Aquinas' claim that God's existence is not self-evident and therefore needs demonstrating; Gaunilo's island; Kant's various criticisms; unsound argument as premises may not be true etc. [AO2 20]
- Q.2 (a)** Analogy: comparison of two things; Aquinas' attribution and proportion; Hick's additions (“upwards and downwards”); Ramsey's models and qualifiers etc.
Language games: Religious language as being particular to the 'religious form of life'; Wittgenstein's “look and see” how it is being used; Phillips' examples of prayer and eternal life etc.
Symbolic: Language that communicates and “opens up new levels of reality”; Tillich's participation etc.
If only *one* concept is dealt with, normally maximum L5. Do not credit verification and falsification in part (a). [AO1 30]
- (b)** Candidates are expected to judge how effective analogy, language games or symbolic language is in overcoming the challenge of the problems of religious language and its apparent inability to be verified or falsified.
Analogy: removes problems of equivocal/unequivocal language; useful reference to causal link between humans and God, but comparison invalid due to lack of shared nature etc.
Language games: different “forms of life” do have different rules; allows for a more objective stance, but religious believers may inhabit many forms of life etc.
Symbolic: symbols, such as “kingdom”, do make us think about a kingdom on earth and thereby we can go beyond to understand the ultimate reality of power – God, but symbols used may not be adequate or appropriate etc. [AO2 20]

- Q.3 (a)** Problems of definition: candidates may include some differing definitions, such as those of Aquinas, Hume, Swinburne etc. and suggest that working with different definitions may be one problem; laws of nature (set in stone or adapting to new finding?); problem of an interventionist God; other explanations e.g. coincidence; objectivity/subjectivity; reliability of witnesses etc. A top level can be awarded if the candidate deals with philosophical issues “either in breadth or depth,” so expect either a relatively small number of issues dealt with comprehensively or a larger number in less detail. [AO2 30]
- (b)** In favour of the statement: Candidates may use, for example, Hume's arguments and discuss their efficacy. General points may include: a God who acts here but not there, is not worthy of worship; “miracles” can be shown to be pointless, coincidence, fraudulent; assumes an agent that can cause them; human free-will? etc.
Against the statement: Candidates may comment on the inadequacies of specific arguments against miracles. Swinburne's principles of credulity and testimony; contemporary and credible claims to miracles; laws of nature only cover past experience and are not set in stone; Biblical evidence; interventionist God etc. [AO2 20]
- Q.4 (a)** Maximum Level 5 if *only one* is addressed.
Soft determinism/compatibilists – free act does not hinge on causal necessitation; act is free unless it involves compulsion by another person; free will even if the future is determined; act can be both caused and free – as all acts are caused somehow, but not every action is compelled. Reference could be made to James, who coined the term “soft determinist”, Hobbes, Locke, Hume, etc.
Libertarianism/incompatibilists – we do have free will, it is incompatible with determinism and so the future is not determined; humans as agents with causal powers – can initiate (cause) events on our own account and are therefore free to shape the future; established personality can be counteracted by moral self; choices and human acts are not predictable. [AO1 30]
- (b)** Cannot co-exist: Candidates may refer to strengths of libertarianism or hard determinism (belief in determinism and free will an illusion) or weaknesses of soft determinism; logical opposites; plethora of Biblical references to predestination; debates within a religion (e.g. Calvin vs. Arminius, differences in theodicies etc.
Can co-exist: Candidates may refer to strengths of soft determinism (determinism and free will) or to weaknesses of hard determinism and libertarianism; religious teachings contain both ideas – God's rule and human capacity to choose (Jesus in John 10:18 or human sin etc); some sacred writings appear to contain both (Genesis 2:16&17, Romans 2:7&8 and 8:28-30); the Law, in practical terms limits our choices in the divine Scheme; free will and God's will may be the same etc. [AO2 20]

RS3 BS – Studies in Biblical Studies

SECTION A: Studies in the Old Testament (A2)

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)** As the Hebrew Bible was copied over the centuries, differences arose between various copies. Textual criticism seeks to remove errors and restore the original reading. Errors include: confusing similar letters; transposition of letters; haplography (leaving out a letter or word); dittography (repeating a letter or word); omission by homoioteleuton (leaving off words which have similar endings); errors of joining and dividing words. There are also intentional errors, made for theological reasons. The reconstruction of the original involves comparing the Masoretic Text with the Versions, i.e. the Samaritan Pentateuch; the Septuagint (which is centuries older than the Masoretic text); the Aramaic Targums; the Syria version; the Old Latin; the Vulgate (Jerome's translation from the C4th); the Dead Sea Scrolls (1000 years older than the Masoretic text). Expect some specific examples.
[30 AO1]
- (b)** *For:* The goal of reading the Bible is spiritual, not academic. What is important is the key meaning of the passage, its plot, theme, motif; who its protagonists and antagonists are; the narrative perspective; the author's intent; the reader's response. The method may not be objective, but neither is textual criticism.
Against: Textual criticism is rigorously objective. It is important for exegetical reasons not only that we have a text that is grammatically correct but that it is free from theological interpretation by copiers. The study of external, internal and intrinsic evidence can shed much light on the history and transmission of the Old Testament.
[20 AO2]
- Q.2 (a)** Genesis assumes that there is only one true God, a benevolent God who declares his creative works to be 'good'. However, Abraham's kinsmen and descendants seem to have been polytheists. While Moses defined the nature of God in a monotheistic fashion, he acknowledged the existence of 'other gods'. Elijah demanded that the people choose either Yahweh or another god. The prophets strengthened monotheistic doctrine by reminding Israel of the gulf that separated Yahweh from pagan idols. After Jerusalem was destroyed in 587 BCE the people of Judah forsook idolatry. Babylon's polytheism helped to make the Jews a truly monotheistic people. Isaiah 40-66 represents the height of Israel's monotheism: for the first time in the Old Testament, a prophet explicitly argued that no other gods exist.
[30 AO1]

- (b) *For:* Statements that there are no gods but Yahweh are not common until the 7th BCE. Moses banned the worship of other gods he did not deny their existence. He taught monolatry, not monotheism. Moreover, since historical books state that the Israelites continued to worship other gods, even monolatry was not widely accepted until shortly before the Exile. Thus, the doctrine of monotheism originated as late as the 7th BCE, when it was emphasised by Deuteronomy and the prophets.
Against: Kaufmann, Albright, et al. have argued that the Israelites were de facto monotheistic since the time of Moses. From its earliest stages biblical religion viewed all gods other than Yahweh as ineffective nonentities. Some Israelites also worshipped supernatural beings and phenomena that were part of God's heavenly retinue, but they did not believe that these beings were independent of God or equal to him. [20 AO2]

- Q.3 (a) *Amos:* c.750 BCE. Israel was prosperous and peaceful; there was co-operation with Judah. The economic well-being led to extensive building programmes, but there was an associated rise in social evils and a lack of social concern. The rich exploited the poor; the legal system was corrupt. The people were religious, but their religion consisted of external acts. Amos insisted that external show was no religion. Other themes include: social justice and concern for the disadvantaged; the idea that Israel's covenant with Yahweh did not exempt them from his judgement; election by God meant that the elect must live according to the law; a remnant will remain; Yahweh is free to judge, redeem and act as saviour to Israel.
Hosea: c.753-715 BCE. The historical background is almost identical with that of Amos, but a little later in a period of political upheaval in Israel. A series of unsuccessful kings succeeded Jeroboam II. Tiglath-pileser (king of Assyria) exacted heavy tribute and, in 722 BCE, Israel fell to the Assyrians. Hosea's major themes are that God suffers when his people are unfaithful; God cannot condone sin; the coming judgement; God will never cease to love his own; the marriage analogy. [30 AO1]

- (b) Responses, whether on Amos or Hosea, may be on the following lines:
For: Some have criticised the prophet for preaching a 'social gospel'. It is true that he denounces the sins of an affluent society (e.g. exploitation of the poor, public corruption, marital infidelity).
Against: The reasons for Israel's infidelity are spiritual. People needed to repent and return to the Lord. If they did, he might withhold judgement. In any case, the purpose of God's judgement was to bring about salvation. [20 AO2]

- Q.4 (a)** *Jeremiah*: Josiah was killed in battle trying to halt the Egyptians as they crossed Judah in a campaign against Babylon. Egypt took Joahaz, Josiah's son, captive and put Jehoiakim on the throne. After the battle of Carchemish ended Egypt's domination over Judah, Nebuchadnezzar entered Jerusalem, made Jehoiakim a vassal, and took many of the Jewish nobles to Babylon. Four years later, Jehoiakim rebelled. He died in 597, and his son, Jehoiachin reigned for 3 months before Nebuchadnezzar retook Jerusalem, deporting Jehoiachin and placing Zedekiah on the throne. Zedekiah reigned for 11 years, until he too rebelled. Nebuchadnezzar destroyed Jerusalem and took the rest of the Jews to Babylon (587 BCE). Jeremiah called for repentance in view of God's judgement on Judah, but asserted that God had a future for the nation. Once it became clear that the people would not repent, he advocated submission to Babylon to minimise the inevitable destruction.
- Ezekiel*: His book was written for the Judeans in exile in Babylon after 597 BCE, who were able to become part of Babylonian culture. Exile raised important questions: how to worship God in a distant land? Was God still available? He explains that the exile was a punishment for disobedience which will be reversed once the people return to God. [30 AO1]
- (b)** *For*: *Jeremiah* was called to announce the destruction of Judah. God was about to undo all that he had done for his people since the day he brought them out of Egypt. Beyond the judgement, however, would come restoration. *Ezekiel* directs some of his message at the nation, e.g. the vision of the dry bones, where God informs Israel that it will again be a nation.
- Against*: For *Jeremiah* (e.g. 31:29-30), God is concerned with individual people and their accountability to him. the New Covenant will be written on people's hearts. *Ezekiel* emphasises 'a new heart and a new spirit' (e.g. 18:31; 36:26-27), that individuals are responsible for their own moral actions (e.g. 14:12-23). In both cases, credit reference to the sour grapes proverb. [20 AO2]

SECTION B: Studies in the New Testament (A2)

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)** On *worship*, reference may be made to the guidance of the Holy Spirit, the teaching of the apostles (cf. Peter's sermons in 2:14-36, 4:5-12), the *koinonia*, the breaking of bread, prayer, meeting in Solomon's Portico, etc. Mention may also be made of miracles performed by the apostles in Jesus' name. On *discipline*, relevant examples include the casting of lots to choose Judas' successor, the sharing of resources, the Ananias and Sapphira incident, persecution, the election of the seven deacons, etc. Maximum L5 if only one element is covered. [30 AO1]
- (b)** *For*: Its disparate nature (native Palestinian Jews, Jews from other countries, proselytes); disagreements between Jewish and Gentile Christians (e.g. on distribution of alms); the lack of coherent leadership.
Against: The community had been formed by the unifying event of Pentecost; it was united in a common belief in Jesus, and had unifying customs, e.g. baptism, eucharist, holy orders, laying on of hands; leadership was provided by the apostles. [20 AO2]
- Q.2 (a)** Relevant passages may be found in 1 Corinthians 15:1-58 and 2 Corinthians 4:7-15. Paul accepts without question that the resurrection of Jesus was an objective fact. The proof of the resurrection of Christian believers lies in Jesus' own resurrection. He goes on to discuss the resurrection body (the seed/plant analogy). He gives no indication of how this change will be affected, but flesh has no part in the future realm. Christ as the second Adam. In 2 Corinthians 4:14 he states that the God who raised up Jesus will also raise him up. He can draw on a power that is greater than death. Credit references to Paul's apparent belief in an imminent parousia. [30 AO1]
- (b)** *For*: Paul's teaching in 1 Corinthians 15 appears (i) to be a response to those who did not believe in the resurrection ('some among you say there is no resurrection'), and (ii) based on a belief in an imminent parousia. The central concern is what will happen at the parousia to the departed saints. This seems to suggest that the Church was more concerned about the parousia. Moreover, Paul's teaching on the subject is unclear.
Against: The resurrection is the focus of the kerygma in Acts, e.g. in Peter's sermons. Without the resurrection, it is almost impossible to account for the early Church's immediate and confident faith. Credit references to other New Testament teachings on the subject. [20 AO2]

- Q.3 (a)** The mission to the Gentiles is based on the Great Commission. Candidates may discuss whether the Commission was authentic. They should show awareness of how the church progressed from a small Jewish group meeting in Jerusalem to a worldwide movement. They should consider the position of the Judaizers (that Christians should first accept Jewish customs) and the events that defeated their case, e.g. the Peter-Cornelius episode (annuls Jewish food laws) and the Council of Jerusalem (a compromise). They should also be aware of Pauline teaching. Paul insists that the Gentiles are 'members of the same body, and partakers of the same promise in Christ Jesus through the gospel' (Ephesians 3:6). [30 AO1]
- (b)** *For:* Paul had a specific mission to the Gentiles (cf. Ephesians 3:8); he had been called by God to minister specifically, but not exclusively, to the nations (Acts 9:15); his quarrels with the Judaizers and with Peter; his extensive missionary journeys.
Against: The idea itself goes back to the Great Commission to baptize all nations; other apostles had taken this up, e.g. Peter, Philip; the Council at Jerusalem went a long way towards accommodating the Gentiles. [20 AO2]
- Q.4 (a)** Detailed knowledge will be expected of the teaching of Jesus both in Mark and Matthew. On *marriage*: Jesus does not condemn marriage, but seems to applaud those who have renounced it for the sake of the kingdom of heaven. On *divorce*: to divorce one's wife and remarry is to commit adultery against her; moreover, it causes her and any new husband she may have to commit adultery. Expect reasons for the Matthean exception clause. Expect also some reference to the wider context of prevailing Jewish and Greek thought on these matters. Candidates may also challenge the idea that we know what Jesus' teaching was. [30 AO1]
- (b)** *For:* Paul, who, like Jesus himself was unmarried, goes into much more detail, and his teaching seems to be conditioned by a mistaken belief in an imminent parousia. Expect examples.
Against: Both taught that celibacy was preferable to marriage, but neither presumed to impose celibacy. Marriage is not a sin, but celibacy is a higher spiritual state. [20 AO2]

RS3 CHR: Studies in 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)** *Orthodox/Catholic:* The apostolic succession, episcopal hierarchy, three-fold ministry (bishop, presbyter, deacon); priest's crucial role in celebrating the eucharist (transubstantiation); do not ordain women. Catholic priests and Orthodox bishops must be celibate.
Anglican: The same model, but the church (at least in its Thirty Nine Articles) has Calvinist, rather than Catholic beliefs on the eucharist (Real Presence); it allows its priests to marry and ordains women; Ireland and Scotland (but not Wales and England) have agreed to ordain women to the episcopate; it emphasises the priesthood of all believers.
Nonconformist denominations: Do not believe in the apostolic succession or an episcopal hierarchy; all ministers are equal; they can be ordained to serve a connexion (Methodist, Presbyterian) or a congregation (Congregationalist); their authority is shared with elected lay elders/deacons. [30 AO1]
- (b)** *For:* All Christian ministers are called to demonstrate Christ's love for suffering humanity; they are expected to care for the sick and dying, the bereaved, and the poor, and to speak up for the disadvantaged; they have responsibility for the welfare of children and the elderly; they can sometimes mediate in difficult situations.
Against: Unlike ordinary social work, these responsibilities are founded on theological principles. The minister is also many other things: liturgical/ritual specialist, moral guardian, interpreter of scripture etc. [20 AO2]
- Q.2 (a)** (i) *the new Adam:* Paul's analogy (1 Corinthians 15): when Adam sinned, he lost his perfect human life, and passed on a condition of imperfection to all humankind, who now had no right to eternal life. An offsetting sacrifice was needed to pay back to God what Adam had lost. Jesus was Adam's equal, i.e. a perfect man as Adam was but, unlike Adam, Jesus was faithful to God. He suffered a sacrificial death, and then returned to his father in heaven, thus redeeming humankind from the condition caused by Adam.
(ii) *the new Moses:* Matthew's analogy: the birth narrative; Pharaoh/Herod; God's child is spared; the flight to Egypt. Moses led Israel through the Red Sea, beyond which was a new life (cf. Jesus' baptism); the wilderness experience (cf. the temptation of Jesus); Israel under Moses was divided into twelve tribes (cf. the twelve disciples); Moses, on the holy mountain, gave Israel its law (cf. Jesus' Sermon on the Mount); the miraculous manna (cf. the Feeding of the Five Thousand); Jesus' exodus, like that of Moses, was an exodus from the bondage of sin. Maximum L5 if only one concept is analysed. [30 AO1]
- (b)** *For:* The interpretations of Jesus as new Adam/Moses are Pauline/Matthean constructions; they make little sense if people are unaware of the Old Testament stories. They do not address modern debates about the Jesus of history/the Christ of faith, incarnation as historical fact/symbolic myth etc.
Against: Christianity is an Abrahamic religion that includes the Old Testament in its holy scriptures; the new Adam/Moses concepts enrich the understanding of Jesus for those who are familiar with those scriptures. They also demonstrate how early theologians sought to interpret Jesus and present him in a way that their readers would understand. [20 AO2]

- Q.3 (a)** The main themes include: (i) Patriarchal structures: that the accounts of Jesus' life and work have been written from a male perspective for a male dominated society; (ii) Theological language: the Father/Son terminology; traditional anti-female theology; is the biblical portrait of God exclusively male?; (iii) the Person of Christ: what is meant by the maleness of Jesus; is it an essential or a contingent aspect of his identity?; and (iv) the exclusion of women from ecclesiastical activity. Expect at least two, with adequate examples and/or comment for L5. [30 AO1]
- (b)** *For:* It has highlighted sexism in christology and led to some revision of theological abuse, e.g. on anti-female thinking; it has also been successful to some degree in revising church structures, e.g. on ordination.
Against: Male dominated theological language is still prevalent; the Catholic Church will still not ordain women; some feminist theologians have given up on Christianity. [20 AO2]
- Q.4 (a)** Pentecostalism grew out of the Holiness movement, which had its roots in Methodism. In the late C19th, there were reports of xenoglossia and glossolalia at revival meetings in America. The movement subsequently spread. It worked primarily within the Holiness churches, but in 1914 formed its first denomination, the Church of God in Christ. Because of racial divisions, many white clergy left to form the Assemblies of God. Eventually, there evolved three main divisions: (i) those (e.g. the Church of God, the Church of God in Christ) who believe that the 'Pentecostal experience' is the result of justification (faith and trust in Jesus), sanctification (the imparting of a new life by the Holy Spirit) and baptism of the Holy Spirit (evidenced by speaking in tongues); (ii) those with a Baptist background (e.g. the Assemblies of God), who believe that the baptism of the Holy Spirit can happen prior to sanctification; (iii) those (e.g. the United Pentecostal Church and the Pentecostal Assemblies of the World) who believe that in the early church, baptism was done in the name of Jesus only, not in the name of the Father, Son and Holy Spirit and are Unitarian, not Trinitarian, in their beliefs. Maximum L5 unless both parts are covered. [30 AO1]
- (b)** *For:* Since c.1960 the movement has come to be widely represented within the main Christian denominations, where it is sometimes called 'Neo-Pentecostalism' or the 'Charismatic Renewal Movement'. In the Roman Catholic Church its importance was recognised by representation at the 1987 Rome Synod of Bishops. Within traditional denominations, it is more structured and theologically conservative than when it first appeared.
Against: Pentecostalism has certainly formed itself into several denominations. Some are congregational in structure (i.e. individual congregations are self-governing). Others have a connectional structure, in which regional and national councils decide matters of doctrine and organisation. [20 AO2]

RS3 ER – Studies in Eastern Religions

SECTION A: Studies in Buddhism

- Q.1 (a)** The Pali Canon is the group of scriptures used by the Theravada tradition and written in the language of Pali. The Pali Canon falls into three *pitaka* (baskets). Because of this, the canon is traditionally known as the Tipitaka (three baskets). The three pitakas are as follows: 1) Vinaya Pitaka, dealing with rules for monks and nuns. The rules are preceded by stories telling how the Buddha came to lay them down, and followed by explanations and analysis. 2) Sutta Pitaka, discourses, mostly ascribed to the Buddha, but some to disciples. The Sutta Pitaka has five subdivisions or nikayas. 3) Abhidhamma Pitaka, variously described as philosophy, psychology, metaphysics, it is a collection of texts which give a systematic philosophical description of the nature of mind, matter and time. There are seven books in the Abhidhamma Pitaka. [30 AO1]
- (b)** **In favour** of the statement candidates may point out that the Pali Canon was probably the first scripture to be written down, so nearest in time to the historical Buddha himself. It was written based on strict oral tradition maintained by the Sangha and its regular councils. It is seen as authoritative by the Theravada tradition.
Against the statement candidates may point out that Buddhism is not a revealed religion, so its scriptures are not seen as having ultimate authority (emphasis also on personal experience over teaching in the Buddha's own teaching). Parts of the Sanskrit corpus are also seen as issuing from the historical Buddha, and much of it is probably not much later than the Pali Canon. Because there are other enlightened beings than the Buddha himself, his words do not necessarily have precedence over those of other enlightened beings, moreover the historical buddha is also understood as merely a manifestation of the eternal Shakyamuni of the Lotus Sutra. The Mahayana and Vajrayana traditions scriptures other than the Pali Canon as sacred. [20 AO2]
- Q.2 (a)** Nirvana – 'blowing out' of the three fires of greed hatred and ignorance. Freedom from suffering and rebirth and the endless wheel of samsara. A state of perfect non-attachment. Bliss. Enlightenment. The 'Other Shore.' Samsara – the endless round of rebirth and suffering, powered by greed, hatred and ignorance. The opposite of nirvana. [30 AO1]
- (b)** **In favour** of the statement candidates may argue that only monks may attain nirvana. The lifestyle of the monks enables the detachment from the material world and relationships required to attain enlightenment and the monastery provides the right environment, with each individual dedicated towards the same goal. Particularly in Theravada Buddhist tradition those who are considered to be enlightened are/were usually monks. Being able to spend one's lifetime in a monastery is a great blessing not afforded to many.
Against the statement candidates may argue that in Mahayana Buddhism there is the notion of ekayana, one path for all. In some forms of Mahayana Buddhism there are no monks/nuns, indicating that the monastic path is not a superior one and enlightenment can be attained by anyone. In Mahayana Buddhism the notion of the mutual identity of samsara and nirvana means that everyone has an equal chance of attaining enlightenment. Zen Buddhism argues that anyone can have a short experience of nirvana, and Pure Land Buddhism argues that all will attain nirvana at death. [20 AO2]

- Q.3 (a)** Expect candidates to give an account of the importance of the three jewels as cornerstones of the Buddhist way, each relating to and supporting the other. The practice of going for refuge in the three jewels is often thought to define who is a Buddhist. It is repeated over and over in many Buddhist rituals. It is a practice which traverses the boundaries between schools. In going for refuge Buddhists are declaring the principles by which they live their life, and stating where the support for their commitment comes from. [30 AO1]
- (b)** In **favour** of the statement candidates may argue that going for refuge is a defining statement for many Buddhists, even a form of initiation. It encapsulates the many dimensions of Buddhist life. **Against** the statement candidates will argue that although going for refuge encompasses many Buddhist practices, as a ritual it is merely a statement. Buddhist life comes from the detailed practicing of the dharma (for instance through practicing the eightfold path, or following the bodhisattva path). [20 AO2]
- Q.4 (a)** Expect candidates to explore the role of figures such as TW Rhys Davids and Christmas Humphreys, Anagarika Dharmapala, etc; the early role of the Buddhist Society, the development of the FWBO and possibly the development of the English Sangha Trust, Buddhism's immense popularity and growth in Britain; the proliferation of local groups. [30 AO1]
- (b)** Expect candidates to identify the features of some British communities to compare and contrast these features with Buddhism practised in Buddhist Countries. The FWBO will provide the most clear contrast (chanting in English, European features on rupas, eclectic) and communities such as Amaravati/Chithurst and Throssell Hole (to a lesser extent) will provide close comparison. [20 AO2]

SECTION B: Studies in Hinduism

- Q.1 (a)** Expect candidates to outline the archaeological findings at Harrapa and Mohenjo Daro; namely, figurines suggesting worship of the mother goddess, the great bath, suggesting ritual purity activities, possible fire-altars, stepped mounds which may suggest temples, seals depicting animals, possibly objects of worship, and the proto-shiva seal, and also burials with possessions suggesting belief in afterlife. [30 AO1]
- (b)** **In favour** of the statement candidates may argue that some Indus Valley practices continue in modern Hinduism. Features such as the great bath suggest ritual bathing, relating to notions of ritual purity widespread in modern Hinduism. The figurines and seals and so on are open to interpretation as precursors to modern deities.
Against the statement candidates may argue that the religion of the Vedic Aryans has much more consonance with modern Hinduism, a pantheon of gods, sacrifice, a canon of scripture, the Sanskrit language and so on. They may also argue that many features of modern Hinduism, such as the importance of the Epics and the tradition of bhakti do not have precursors in any of these early phases. [20 AO2]
- Q.2 (a)** Karma yoga as expounded in the BG is the discipline of action. It is impossible to live in this world without acting in it. In fact the Gita teaches that action in accordance with ones varnashramadharma is paramount. Krishna teaches Arjuna that he must perform his varnadharma as a Kshatriya. Moksha can be by acting in accordance with karma-yoga. The fruits of action must belong to God, and not to the actor. In that way, action in the world is possible, and the detachment from fruits leads to liberation. [30 AO1]
- (b)** **In favour** of the statement candidates may describe the BG's accessibility in terms of language and in particular to lower castes and women. The importance of the themes spelled out in the text. The popularity of the figure of Krishna, and the compelling nature of the drama that unfolds on the field of Kurukshetra.
Against the statement candidates should point out that the BG is smriti literature and not sruti. It is much later than the Vedas which are considered the orthodox scriptures of Hinduism. As part of an epic, the BG is a story, as differentiated from the revealed nature of the Vedas. The BG does not deal with the nature of reality to the same level of sophistication as found for instance in the Upanishads. There are other epics and stories about the gods which are also popular in Hinduism. [20 AO2]

Q.3 (a) Hindu Nationalism sees India as a Hindu nation (despite it being a multi-religious nation). Hindu nationalists usually see Sikhs, Buddhists and Jains as legitimate 'Hindus' (in the sense that their sacred sites lie in India), but there is debate about Christians and Muslims. Even though Sikhs, Buddhists and Jains are accepted, they do not see themselves as Hindus, and there is sometimes friction, especially over the Hindu nationalist desire to promote Sanskrit. The roots of Hindu nationalism lie in the Arya Samaj Movement of Dayananda Saraswati. The term Hindutva was coined by V D Savarkar.

(30 AO1)

(b) In **favour** of the statement candidates may point out that Hindutva is primarily a political movement relating to the independence and self-determination of Indians in India, driven by a reaction to centuries of foreign rule, and in favour a cultivation of a particular sense of Indian identity.

Against the statement candidates may point out that the sense of Indian identity favoured by the movements and organisations associated with Hindutva is one which harks back to the Vedas, and to Sanskrit as the holy language of India. Groups often propose the reform of Hinduism, stripping it of later accretions such as popular devotion or the practice of caste, and are thus quite religious in their orientation. There have been attacks made on Islam and Christianity by Hindu Nationalist groups, including the razing of the Babri Mosque in 1992. [20 AO2]

Q.4 (a) Candidates should explain that on the whole women are expected to oversee the worship in the home. They have a religious duty to have a family, preferably sons. They are required to support their husbands in the performance of his varnadharma (this is their dharma – stridharma), thus assisting him in providing hospitality, caring for aging parents, supporting charitable work. They are required to bring up the children to understand their dharma and religious duties. If they are widowed or divorced, they have no religious duties and become inauspicious. [30 AO1]

(b) In **favour** of the statement candidates may argue that such practices of female infanticide and sati could be taken as evidence that Hindu women are discriminated against. A woman's dharma is still defined by her marital status. Without a husband she is inauspicious. Male children are a blessing and female children a burden, economically and religiously.

Against the statement candidates may argue that practices such as sati and female infanticide are now illegal, and they were never terribly widespread. The Indian Women's movement is growing; India as an emerging super-economy interfaces with the west much more than it did, leading to western social reform; 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 AO2]

SECTION C: Studies in Sikhism

- Q.1 (a)** The Japji Sahib consists of the Mul Mantra at the beginning followed by 38 hymns and a final salok at the end of the composition. The Japji appears at the very beginning of the Guru Granth Sahib. It is regarded as the most important Bani or 'set of verses' by the Sikhs and is recited every morning by all strictly practising Sikhs, especially those who have received amrit samskar. The word 'Jap' means to 'recite' or 'to chant'. 'Ji' is a word that is used to show respect. 'Ji' can also be used to refer to the soul. The Japji was composed by the founder Guru Nanak. [30 AO1]
- (b)** **In favour** of the statement candidates may explain how statement in the Japji show how it affirms Sikh monotheistic theology, the immanent and transcendent nature of God, the idea of grace, and the Guru. Candidates should explain how this sums up Sikh beliefs about the nature of God and the relationship between God, creation and humanity. **Against** the statement they may argue that other teachings might be considered just as important, for example the Rahit Maryada (ref to this not expected but would be credited) and other teachings regarding codes of conduct. The Japji focuses entirely on God. They may argue that other beliefs, such as the importance of the Khalsa, or of equality, are more important than theology. Primarily, the Guru Granth Sahib is the most significant piece of literature. [20 AO2]
- Q.2 (a)** In 1873 Singh Sabha (Singh Society) formed in Amritsar to protect Sikhism against the onslaught of Christianity. Lahore group formed in 1879. Amritsar group became referred to as the Sanatan Khalsa (the Traditional Khalsa) and Lahore group as Tat Khalsa -True/Pure Khalsa) Sanatan Sikh ideals: Sikhism is diverse and pluralistic, Sikhism is form of Hinduism, Nanak is an avatar, the Khalsa a 'voluntary society' formed to protect the Sikhs from Mughal oppression. Sahajdhari Sikhs were still Sikhs, Caste-observance was seen as part of being Indian, and not to be rejected. Tat Khalsa ideals: Sikhism is not diverse, Monotheism and iconoclasm, Back to basics (pre Ranjit Singh) No caste distinctions should be observed, the three Gs, Guru, Granth and Gurdwara, Sahajdhari's should take amrit initiation. Namdhari Sikhs (or Kukas) believed in a continuation of the line of Gurus, hailing the nineteenth century Sri Satguru Ram Singh as the most important and today accepting Sri Satguru Jagjit Singh Ji as their living Guru. They are strict vegetarians, rejecting dowries and elaborate wedding ceremonies and placing equal importance on the Sri Guru Granth Sahib and the Dasam Granth. They wear white. The Nirankaris were founded by Baba Dayal Das (1783-1855), and emphasised the formless nature of God, so as to distinguish Sikhism from Hinduism at a time when the distinction was blurred. The Nirankaris came largely from the Khatri caste and the Namdharis from a carpenter caste. [30 AO1]
- (b)** Candidates may explore the lasting impact of the Tat Khalsa form of Sikhism, as Sikhism came to define itself more and more as distinct from Hinduism. Namdhari Sikhism still has a strong presence, but the Nirankari movement has almost died out. Candidates may note that there are questions over whether Namdhari and Nirankari Sikhism can be considered orthodox. They may also explore the ways in which these modern manifestations of Sikhism have, just like their precursors, developed as a response to persecution or threats to identity, and have been successful in providing rallying identities for Sikhs. [20 AO2]

- Q.3 (a)** The Sikh code of discipline ratified by the SPGC in 1945, based on the original rules for the Khalsa made by Guru Gobind Singh. It instructs on personal devotion, gives a version of the Ardas prayer, rules for Gurdwara worship and the reading of the Guru Granth Sahib. It gives a list of beliefs and prohibited practices, information on naming, marriage and death ceremonies, seva, langar and the amrit ceremony. As such it covers most aspects of Sikh life and worship, and is very important, especially to observant members of the Khalsa. [30 AO1]
- (b)** **In favour** of the statement candidates will point out the comprehensive nature of the Rahit, and its position as an authoritative document in Sikh life, its origins being in the rules for the Khalsa set down by Guru Gobind Singh. **Against** the statement they may argue that not all Sikhs belong to the Khalsa, and there are many other important documents which have a bearing on Sikh life and belief, most significantly the Guru Granth Sahib which has the status of living Guru to the Sikh Panth. [20 AO2]
- Q.4 (a)** Most Sikh children in the UK should have the opportunity to learn a little about Sikhism in their RE classes at school. Children will also be educated in Sikhism at the Gurdwara. They may also receive Punjabi lessons there (in areas of high populations of Sikhs, Punjabi is often offered to GCSE or even A level in schools). Punjabi is seen as a crucial feature of the education of Sikh children in the UK. They will also learn their religions from their family. [30 AO1]
- (b)** Without Punjabi Sikhs are not able to read the Guru Granth Sahib in its original language. The vernacular of Punjabi was a crucial feature of the development of early Sikhism (as opposed to the 'learnt' languages of Sanskrit or Arabic) and without it Sikhs don't have access to their spiritual heritage. It could be argued on the other hand that the Guru Granth is translated and the Sikh community in the UK speak local languages fluently. It is therefore possible to believe and practise Sikhism without knowing the language fluently. It could be argued that English/Welsh is more important at the practical level for Sikhs in the UK. [20 AO2]

RS3 WR: Studies in Western Religions

SECTION A: STUDIES IN ISLAM

- Q.1 (a)** Candidates should be able to explain the primacy of Ali's claim to be Muhammad's rightful successor. They should refer to Muhammad's preference and "clear" indication of whom he thought should be the leader following his death (this may include Muhammad's praise of Ali's qualities and high ethical standards: Muhammad's return from night journey / farewell pilgrimage). Candidates can legitimately refer and discuss the politics of Abu Bakr's election and subsequent election of Umar and Uthman. In order to refer to Ali's contribution, candidates could well include a summary of his predecessors' accomplishments (and weaknesses) as Ali's 'inheritance' and subsequent action is in fact a reaction of the contribution of Uthman. Candidates should refer to Ali's decision to ignore persecution of Uthman's killers and the challenges to his brief rule (556-661). The most important challenge came from Mu'awiya: battle of Suffin, when Mu'awiya's soldiers attached pages from the Qu'ran to their weapons. Ali's acceptance of arbitration signalled his weakness/greatness and lead to Mu'awiya claiming the role of Caliph in Jerusalem and Ali's assassination by a Kharijite, the following year. Thus Ali was the first of the martyred Imams. [AO1 30]
- (b)** *For:* Expect candidates to argue that Ali's claim to be first Caliph stems from Muhammad and Allah's preference: Sura 5,74 & Hadith "He whose master I am, Ali is also his master". Ali is regarded by Sunni and Shi'a Muslims as an exceptional and virtuous Muslim. He is regarded as "a lion", his appeal amongst the less powerful members of the Muslim community. For Shi'a Muslims he is of utmost importance, the only Caliph considered as 'Rightly Guided' (the other three described as traitors); he is included in the Shahadah, his hadith and example (sunna) referred to by Shi'a law schools. Candidates could also legitimately refer to the weaknesses of Ali's three predecessors and claim that should Ali have been given the Caliphate, the division within Islam would not have occurred.
- Against:* Candidates could also argue that most Muslims refer to all four successors as Rightly Guided. Abu Bakr was important as he maintained the unity and momentum of Islam, following the death of the prophet. He unified the Arabian Peninsula and broke down the division between tribes. Umar and Uthman extended the geographical influence of Islam; they were successful leaders and warriors who were also diligent and faithful Muslims. Uthman's standardisation of the Qu'ran is particularly important to Muslims. Able candidates may argue that it is very difficult to come to a conclusion on who should be considered "the one true"; they can legitimately attack and destroy the question's validity! [AO2 20]

- Q.2 (a)** Candidates should emphasise the centrality of the Imam to Shi'a Muslims. Whether the belief is in 5, 7 or 12 Imams, this belief identifies and differentiates Shi'a Muslims from Sunnis. Although detailed biographical information is NOT required, expect candidates to discuss Ali, Hasan and most notably Husayn, as well as the role and significance of the Hidden Imam. They should refer to those common elements within the Imamate: a semi-divine role, their miraculous births, powers and gifts, which signified their chosenness by Allah. They should refer to martyrdom, the election and relationship of each Imam, and the respect and honour bestowed on them by Shi'a Muslims. Candidates may well exemplify this understanding through detailed discussion of Husayn: this is correct but should link in the other Imams to the main themes of his life: powers, martyrdom, and atoning death. Able candidates should be able to refer also to the belief that Imams were initially referred to within the Qur'an, before Uthman standardisation, and therefore are part of Allah's intention. Belief in Hidden Imam makes role and importance of Imamate relevant to contemporary society through special link to living Ayatollahs. [AO1 30]
- (b)** *For:* Some may argue that the differences between Shi'a and Sunni Muslims are only historical, which then led to the increased importance of the succession of the Prophet's family (leading to the Imams). Candidates could argue convincingly that the Ummah is far more important within Islam. They could also note that the unifying forces within Islam: five pillars, Arabic as universal language, belief in Tauhid, Risalah and Akirah as well as centrality of Qur'an and example of Muhammad makes Islam a very unified religion. *Against:* Candidates should focus on the importance of this belief and also the argument that this is in some ways an example of 'shirk'; in direct contrast to Tauhid, the setting up of semi-divine leaders whose authority over a whole range of issues within Shari'a breaks Islamic unity. They may also note that other beliefs: variation in Five Pillars, celebration of festivals such as Ashura, role of Husayn and atoning death as well as unique Shi'a view of history (marked by persecution and martyrdom), now makes divide real and significant. Less able candidates may struggle with this intensity and may note only few differences/similarities. [AO2 20]

Q.3 (a) Candidates are expected to demonstrate knowledge of the difficulties encountered by Muslims living in Britain; this list could include a whole range of issues and problems. Full responses may include a thematic approach: listing the importance of self-discipline, family life, high ethical conduct, modesty, education, adherence to higher law: Shari'a, are in relation to Islam, and how this is in direct contrast to the materialistic, libertarian and egotistical society in Britain. Less full answers may only list difficulties in terms of practical issues such as keeping of Ramadan, Salah, and racism. (However, answers which refer only to ethnic differences rather than religious will be limited in their understanding of the fundamental religious differences as opposed to more general racist difficulties). More developed answers may well include issues of confused identities: Muslim & British/Welsh, Islamophobia, Western misconceptions of Islam and Islam as portrayed in the Media. [AO1 30]

(b) *For:* Candidates could refer to the difficulties Muslim children may have in modern state schools: they should illustrate this through exemplification of conflict in sex and religious education, physical education, assemblies, halal food, racism and bullying etc. Many Muslim families would be sceptical of the moral and ethical instruction available to their children, and the real temptations laid in the paths of young people within the state system: fear of assimilation and influence of Western materialistic values: sexual liberation, rock/pop and street "culture". Able candidates may refer to Muslim scepticism of mixed sex schools (relationships and mixing with non-Muslims) and the conflict between Islamic and Western values. They would argue that in order to ensure children are safeguarded from negative influences they need a strong religious and moral upbringing within an Islamic framework and schooling.

Against: Candidates could well argue that most Muslims living in Britain have fared very well within the British education system. Indeed, able candidates may well refer that it is only with the advent of third generation British Muslims that Muslim Faith Schools are gaining momentum. Candidates may state that many Muslims would argue that the British education system has changed and is relevant and beneficial to understand their secular and religious communities. Some Muslims would argue against state schools, which turns the community in on itself, ghettoising the community instead of being a distinct part of a bigger whole. They may argue that it is the role of Mosques and families to ensure the religious and moral framework for children rather than school. [AO2 20]

Q.4 (a) Candidates should be able to explain the centrality of Shari'a to any Islamic state. Candidates should include a resume of the universality of Shari'a: the fact that Shari'a encompasses the whole of personal, family, society or government life. Their answers need not illustrate through reference to an individual state, but some candidates may explain through reference to a country which they have studied. Able candidates may well discuss different concepts of an 'Islamic state', and may refer to Medina under the leadership of Muhammad as an 'ideal' to which Muslims would aspire. Candidates could refer to a host of different examples and should be credited for relevant and correct references throughout the Muslim world. Candidates could refer to issues regarding family law: marriage and divorce, or to the justice system including capital & corporal punishment. Able candidates will refer to the variety in interpretation of Shari'a throughout the Muslim world and the impossibility of establishing a "true Islamic state"; however, this may be referred to in part (b). [AO1 30]

(b) *For:* Expect candidates to argue that the Shari'a is a divine law, and therefore, humans have the blueprint for a perfect society. Individual choice or preference therefore has no meaning, where Allah's Divine rule is implicit in humans obeying his divine law. Shi'a Muslims would argue that Ayatollahs are God's instruments, in contact with the Divine Will through communication with the Hidden Imam; therefore the rule of a state is down to these individuals. Able candidates may exemplify this belief through reference to Iran and the importance of Ayatollah Khomeini. Some Muslims may argue that governance is divinely mandated through individuals or royal Families through a chain of tradition.

Against: Candidates could also argue that many Muslim countries are democratic and aspire towards democracy. Candidates may illustrate this through reference to countries such as Turkey, Egypt or the modern example of Pakistan. These Muslims may argue that establishment of a true Islamic state is no longer possible, or that demands of modern world means that strict adherence to all aspects of Shari'a is unrealistic, therefore modern democracies are important and offer a middle ground between Shari'a and the will of the people. [AO2 20]

SECTION B: Studies in Judaism

Q.1 (a) Rebbe or Tzaddik: (righteous man): Candidates could well include reference to the Besht as the starting point in the development of rebbes. The charismatic and unique leadership of the Besht was the blueprint for each rebbe. Candidates need to examine and explain the influence of the rebbe on each community, his high status, his powers and authority within each community. Responses should exemplify this power and status through reference to priority in eating food, and the community's sustenance of the Rebbe and his family. The Tzaddik came to occupy a supreme role, with total submission to him demanded by his followers. Inherited role of Rebbe also led to weakening of this central role, with many rebbes leading luxurious lives in family dynasties. However, others adopted a more simple existence with money channelled to charities. Candidates should include the rebbe as spiritual guide or mentor, offering special prayers on behalf of individuals or community, his main function was to teach the Torah and render decisions in Jewish law. **AO1 (30)**

(b) *For:* Candidates could argue that it was the development and scope of these individuals' influence that really identified the Hasidim. Even in the modern world differences between various branches of Hasidic Jews exist due to the leadership of their rebbes. The scope of the influence of the Tzaddik was central to that individual community: even to the point of individuals living in extreme luxury due to their inherited role. Able candidates may refer to other differences which link to the role of the rebbe: charismatic worship of the importance of a strong community and family focus.
Against: Candidates could correctly argue that other differences such as strict Torah adherence, dress and lifestyle, mystical understandings of God and meditation in worship are also distinctly Hasidic. The close-knit community and family relationships, as well as importance of large families would also serve to distinguish Hasidic life. Candidates should be credited for a range of correct and relevant exemplification of Hasidic lifestyle.

[AO2 20]

Q.2 (a) Candidates need to address their answers specifically to Jewish practice in prayer and meditation. Their knowledge could be exemplified in stating times and frequency of prayer, corresponding to three sacrifices in Temple times, with additional prayers on Shabbat and festivals. Candidates should refer to the Shema, and Amidah, and explain their significance and importance. Candidates may well separate their answers to refer to synagogue, public and private (home) prayer and meditation. Candidates could refer to Hasidic practice within their discussion on meditation, but should not ignore other branches of Judaism within meditation. Candidates may refer to the book of Psalms as exemplars of prayer, and should refer to direction of prayer and centrality of Jerusalem to all Jewish prayer. [AO1 30]

(b) *For:* Candidates could well argue that the miracle of Judaism's survival into 21st Century points to the Divine hand that has guided and protected Jewry into the modern era. An important element of that special relationship has been Jews' close personal relationship with God through prayer. Candidates should include reference to the Covenant, where this close relationship is evidenced most clearly. Jewish practice at home and in the synagogue, centralising on prayer and liturgy has maintained a momentum in Jewish practice even during the darkest eras of persecution. Able candidates may even refer to sources they have read which exemplify Jewish practice of prayer even when faced with the gas chambers in Auschwitz. Jews would have no hesitation in agreeing that it is God, who has ensured their survival. *Against:* It could also be argued that other elements in Jewish lifestyle and practice have contributed to its survival. Zionism and the land of Israel are important factors; the centrality of the home and the role of women in ensuring correct Jewish upbringing are vital to Judaism's survival. Candidates could argue that the contribution of charismatic leaders, or the synagogue or Jewish education has been a defining issue. Able candidates may even argue that it has been constant persecution and anti-Semitism that has ensured survival. 'More than Israel has kept Shabbat, Shabbat has kept Israel'. Candidates need to evaluate different elements of this central question regarding Judaism's incredible continuity. [AO2 20]

Q.3 (a) Candidates need to explain the central role of women within all main branches of Judaism. Less able candidates may only give a Hasidic or Orthodox limited and negative answer: separation in synagogue, wigs, mikveh, reference in Jewish prayer, and role within home. However, candidates should include a more balanced view: women as educators through practice of Judaism, women's role in welcoming Shabbat, matrilineal descent, key role of marriage and high status of women in dress and modesty. Candidates should give a balanced view, reflecting the diversity on the role of women within modern Judaism. Candidates who only refer to one branch or view of Judaism should be restricted to maximum Level 3 response. [AO1 30]

(b) *For:* Candidates could well argue that as Jews follow matrilineal descent, Jewish mothers are given a high status. Women welcome the Shabbat and are regarded as the foundation of a Jewish home. It is through the mothers that Jews are educated in Jewish practice, through food laws to preparation and celebration of festivals. Although women are not expected to lead worship or support the family, this in essence is not a subordinate role but a different role from that of the man. Such differences are natural and not an example of lack of respect or honour. Some Jews would argue that modest dress and time for women during her menstrual cycle are critical examples of women being respected and honoured within the religion.

Against: It could also be argued that women are degraded within a marriage and divorce. Jewish references to thanksgiving for not being born “a woman” and the separation of women from men in synagogue worship are examples of inequality. Furthermore, instances of divorced women not being allowed to re-marry or denied rights in Jewish law also demonstrate inequality. Jewish purity laws are out-dated and demeaning for women as well as some practices of shaving hair, the wearing of wigs and inability to lead public worship. Less able candidates may well give a very negative view on Judaism: concentrating on one branch or issue, but able candidates will be able to construct detailed and balanced responses, demonstrating empathy towards Jewish views. [AO2 20]

- Q.4 (a)** Candidates should be able to explain the centrality of the covenant within Judaism. They should be able to refer to both Abraham and Moses as central characters in Judaism and their connection with the land of Israel. Candidates are expected to refer to liturgical references to “next year in Jerusalem” as well as the re-enactment of Pesach, and the return of the Israelites to the Promised Land. Even Jewish belief in the Last Day is centred in Jerusalem, and the role of the Temple in Judaism should not be disregarded. Candidates could well include religious Jews' disapproval of political Zionists, and their acceptance of states other than Israel as a Jewish homeland. Able candidates may well discuss different forms of Zionism as well as Religious Zionism. [AO1 30]
- (b)** *For:* Expect candidates to argue that both centre on the land of Israel. Zionism's ideal is the return of Jews to Israel, whereas the Covenant talks of a people united by a God, a religion and a specific place: the land of Israel. Candidates could argue that Zionism as a political movement could not have united Jews, unless its aim was the creation of the state of Israel. *Against:* Candidates could also argue that political Zionists (Hertzl) saw Zionism as a solution against anti-Semitism rather than a religious movement. Other Zionists were socialist rather than religious, and saw in Israel the establishment of an egalitarian socialist society. Able candidates may argue that Judaism is centred on a personal relationship with God rather than the establishment of a political state; this was the view of both Reform and Orthodox, prior to the holocaust. [AO2 20]

RS4 HE – Human Experience

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 numbers 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 three forms of religious authority for religious believers. Explanation, exemplification and comment of the nature three types, such as sacred writings (e.g. Qur'an, New Testament), institutional traditions of interpretation and practice (e.g. Talmud, ashramas, creeds, synods/conferences), religious founders (e.g. Jesus, Guru Nanak), religious leaders (e.g. bishops, imams), religious community (e.g. sangha, URC church members' meetings); individual conscience; religion-endorsed ethical theories (notably Natural Law but also credit Situation Ethics); special revelatory experiences (e.g. meditation, Holy Spirit) etc. [AO1 45]
- (b)** Evaluation of relevance of religious authority in 21st century. Expect reference to be made to the increased role of sacred writings in fundamentalist religious groups (also significance of religious leaders, etc.) Conflict between secularisation processes and suppression of religious groups resulting in promotion of religious authority within religious groups, rise of NRM's, etc. Alternative arguments may highlight the dilution of religious authority in western world and removal of religious authority from state law, (i.e. communist and humanist based political systems, etc.) Other arguments may focus on the role of personal conscience, traditions, church, state of meditation, Holy Spirit, special revelatory experience) as forms of religious authority that retain their relevance in perpetuity, etc. [AO2 30]

Q.2 (a) Knowledge and understanding of the nature of three different types of religious experience. Explanation, exemplification and comment on any three forms which may be based on Momen's four types, Swinburne's five categories or Caroline Davis' six-fold division. Alternatively, candidates may structure their response along more general lines such as mysticism, conversion, miracles and prayer. Types include mystical, numinous, charismatic and regenerative (conversion).

[AO1 45]

(b) Evaluation of the authenticity of religious experience compared to other natural experiences. On the one hand, candidates may argue that religious experience is merely a misinterpretation of natural experience, is subjective, able to be induced by hypnosis, drugs and manipulative suggestion, lacks clear corroborated evidence, is not open to verification or falsification and shares some characteristics with mental illness. On the other hand, they may argue that religious experience has specific characteristics such as transcending ordinary experience, often belief-changing, sometimes life-changing, is self-authenticating and often confirmed by comparison with others within the same religious tradition. Reference could be made to William James and Rudolf Otto.

[AO2 30]

Q.3 (a) Knowledge and understanding of the nature and purpose of three different religious ideas about life after death. Explanation, exemplification and comment of any three religious beliefs (e.g. resurrection, reincarnation, heaven, hell, purgatory, moksha, samsara, judgement, sheol, eternal life, etc.)

[AO1 45]

(b) Evaluation of relevance of religious beliefs in the 21st century. On the one hand, candidates may argue that they do not matter to those who don't hold a religious faith or belief system; also due to the absence of incontrovertible empirical evidence, plenty of psychological explanations for such belief and contradictory concepts between religions and within a religion, beliefs about life after death no longer matter in the 21st century. On the other hand, they may argue that they do matter to those that hold a religious faith or belief system where such a belief is often an intrinsic part of their whole religious world-view; such beliefs may also matter elsewhere as there is increasing evidence (e.g. mediumistic communication with the deceased, memories of past lives, near-death experiences and child prodigies), the universality of such belief in sacred writings/religious traditions and the logic of continuing existence for meaning in life, therefore giving others who may not necessarily be religious some kind of hope of a continued existence after death, etc.

[AO2 30]



WJEC
245 Western Avenue
Cardiff CF5 2YX
Tel No 029 2026 5000
Fax 029 2057 5994
E-mail: exams@wjec.co.uk
website: www.wjec.co.uk