

# **2005 Religious, Moral and Philosophical Studies**

## **Higher**

### **Finalised Marking Instructions**

**These Marking Instructions have been prepared by Examination Teams for use by SQA Appointed Markers when marking External Course Assessments.**

## GRADE DESCRIPTIONS

The following grade descriptions show the general standards which apply at Grades 'C' and 'A'.

	<b>Grade C</b>	<b>Grade A</b>
<b>Knowledge and Understanding</b>	<p>Demonstrate detailed knowledge and understanding of concepts and issues, some of which are complex in nature.</p> <p>Apply a range of sources which support a detailed understanding of concepts and issues.</p>	<p>Demonstrate detailed and extensive knowledge and understanding of concepts and issues, some of which are complex in nature.</p> <p>Apply a wide range of sources which support a detailed and extensive understanding of concepts and issues.</p>
<b>Analysis</b>	<p>Analyse in some detail relevant features of concepts and issues.</p> <p>Analyse in some detail at least two distinct viewpoints in relation to concepts and issues.</p>	<p>Analyse in detail concepts and issues, some of which are complex in nature.</p> <p>Analyse in detail distinct viewpoints in relation to concepts and issues.</p>
<b>Evaluation</b>	<p>Provide an evaluation of evidence leading to an appropriate conclusion.</p>	<p>Provide a coherent evaluation of evidence, leading to an appropriate conclusion.</p>
	<p>Present a logical and detailed conclusion with supporting arguments.</p>	<p>Present a logical and extensive conclusion, with convincing arguments.</p>

## INSTRUCTIONS TO MARKERS

Please use the following system when marking scripts:

- One tick represents the award of a mark to an answer. Put the tick in the text – NOT in the margin.
- Do not exceed the maximum allocation of ticks to a question or part of a question eg if the maximum for listing the criteria of the Just War Theory is 2 marks, then no more than 2 marks should be given.
- Use the GRC as a general guide. The grade descriptions show the general standards which apply at grades C and A.
- If you find repetition in a candidate's answer, then enter the letter R at the appropriate place instead of awarding further marks.
- If you consider a part of an answer to be irrelevant, then put square brackets [ ] around that part of the answer.
- Do not use half marks.
- For an answer to a single question, enter the total mark and circle it at the end of the answer.
- For an answer to a two part question, enter the mark in the appropriate column at the end of each part of the answer. Then add the two marks and enter the total mark, which should be circled, at the end of the second part of the answer.
- You may find that some candidates have answered a two part question as a single answer. Use your discretion to award marks where possible although it is sometimes difficult to identify which parts of the answer belong to (a) and (b).
- You may find that some candidates have answered more than the required number of questions. You must mark all of their answers and enter the 3 highest marks on the grid on the back of the script. Then score out the answers which are not being counted.

## 2005 Higher

### Religious, Moral and Philosophical Studies

#### Section A – Topic 1

##### Buddhism

1. “The Buddhist view of the human condition is not pessimistic; it is, in fact, realistic”.

How far would you agree with this point of view?

(25)

This is a general question on the human condition which allows candidates to discuss Anatta, Anicca (and Dukkha as well if they wish). A good answer will be able to assess how far the Buddhist view of the human condition is optimistic, pessimistic or realistic and give reasons for the conclusions reached.

Maximum of 10 marks for information regarding Anicca, Anatta and Dukkha.

##### Knowledge and Understanding may include

###### Anicca

- Anicca is doctrine of impermanence.
- Nothing lasts forever – universal law, covering all of universe, even Dhamma.
- Anicca binds people to cycle of rebirth through ignorance of its effects.
- Illusion of performance causes craving and attachment.
- Illusion of performance leads to feeling of unsatisfactoriness and suffering.
- Importance of Anicca in Buddhism shown by it being one of the 3 marks of existence.

###### Anatta

- Doctrine of No Self.
- Nothing about a person remains the same but is constantly changing and developing, therefore cannot have anything like a “soul” or “atman”.
- Self is merely a label for collection of parts functioning as a person in a given time/place.
- Idea of Self is delusion which leads to suffering and being trapped in Samsara.
- Buddhist notion of person found in 5 Skandhas (body, senses, perceptions, mental formations and conscious thought.) Parable of the chariot.
- Importance of Anatta in Buddhism shown by it being one of the 3 marks of existence.
- At death karmic formations are passed on to condition a new life. Analogy of one candle being lit from another.

###### Dukkha

- Suffering, illness, physical and mental pain.
- Also means general unsatisfactoriness.
- Not only contact with the unpleasant but also separation from the pleasant.
- Importance of Dukkha shown in being first of 4 Noble Truths. Also one of three marks of existence.

## **Content of Analysis and Evaluating may include**

### **General points regarding Human Condition**

- Three elements of Human Condition must be understood together – makes a coherent philosophy of life.
- Not understanding Anicca and Anatta causes Dukkha.
- Craving for existence and rebirth causes Dukkha. Craving for non-existence causes Dukkha.
- Buddhist view of Human Condition is universal – applies to all living things.
- This view of the Human Condition promotes compassion as all living beings caught in this cycle.
- Anicca, Anatta and Dukkha are experienced by all living beings, therefore people can understand through experience that these elements of the Human Condition exist and causes suffering and unsatisfactoriness.
- Buddhist view of Human Condition gives an explanation for selfishness and the suffering which derives from it.
- Only when the Human Condition is understood can progress be made towards enlightenment.

### **Whether a realistic view – Agree**

- Because these elements are understood through experience, people not having to accept dogma – can see for themselves how elements of Human Condition are understood.
- Buddhists believe that these truths are undeniable to anyone who meditates on them.
- Contains a balanced view of life – life not only suffering and pain, positive aspects acknowledged also.
- Buddhism does not only outline Human Condition, but gives a way of overcoming it also.
- Without understanding this view of the human condition people may live in a fool's paradise of delusion, or become very unhappy at the suffering in life without understanding its cause. This is a middle way between two extremes.

### **Whether a realistic view – Disagree**

- Some people may feel that although the positive side of life's experiences is acknowledged, there is more emphasis on suffering which makes the view look more pessimistic than realistic.
- Anatta in particular is difficult to understand as people experience self in everyday life. Point of reference in order to be able to communicate with others and refer to the external world. Hard to accept that this is illusion.
- Self not always bad thing. Idea of "self-esteem" and "self-respect". Some people might say that you need to have a strong sense of identity in order to relate positively to others.
- With particular reference to Anatta, if there is no self, then to what is the karma accrued?

2. (a) **In what ways might Buddhists understand the concept of Nibbana?** (10)

This question allows candidates to describe Buddhist understandings of Nibbana/ Nirvana. Candidates may compare the Theravada and Mahayana traditions.

**Content of Knowledge and Understanding and Analysis may include**

**NB** Candidates can gain the full **10** marks for Knowledge and Understanding for a close examination of Nibbana in the Theravada tradition.

**Nibbana (general points)**

- Goal of Buddhists. End of craving.
- Not possible to describe since beyond experience (Parable of turtle and fish)
- Not Buddhist heaven, but a state beyond existence.
- Often describes in negatives ie what Nibbana is not rather than what it is, but is positive goal.
- Not the result of a cause, Nibbana is unconditioned and unconditional.
- Many metaphors to describe Nibbana, eg cool water, a lotus flower, a mountain top.
- May be glimpsed in life, as did Siddhartha Gautama at his enlightenment, but not fully until death (Parinibanna)

(b) **How far is Nibbana a practical goal for all Buddhists?** (15)

**Content of Analysis and Evaluating may include**

- Nibbana only really possible for monks in Theravada tradition.
- Achievable by following 8 fold path to perfection.
- Must achieve by own efforts – Importance of Arahat.
- Really achievable for everyone but may take many lifetimes to improve karma.
- Role of laity to support monks in their quest to achieve Nibbana.
- Samsara a proximal goal for lay people.
  
- In Mahayana tradition Lay people are capable of attaining Nirvana also as well as monks and nuns.
- Monks active role for Lay people in many Mahayana traditions reflects this.
- Pure Land Buddhism – mantras calling on the name of Amitabha Buddha allows followers to be reborn in Pure land from where Enlightenment is guaranteed.
- Helped towards Nirvana by heavenly bodhisattvas.

**Theravada tradition**

- Nibbana only really possible for monks.
- Achievable by following 8 fold path to perfection.
- Must achieve by own efforts

**Mahayana Tradition**

- Helped towards Nirvana by heavenly Bodhisattvas.
- Nirvana goal for lay people as well as monks and nuns.
- For some Mahayana schools, idea of the void (Sunyata). Idea that Nirvana and Samsara are indistinguishable.

3. **“Some of the Buddhist paths to Enlightenment have been criticised for encouraging selfishness.”**

**Discuss.**

**(25)**

This question allows candidates to demonstrate their knowledge and understanding of the paths of the Arahant (Theravada Buddhism) and the Bodhisattva (Mahayana Buddhism) and to compare and contrast the two. A good answer will reach a conclusion and give an opinion on the statement above.

**Content of Knowledge and Understanding may include**

**Path of the Arahant (Theravada Buddhism)**

- Arahant is a Theravada monk who has gone through many lifetimes to reach this point. Lit. Worthy One.
- Not a Buddha because reliant on someone else to teach them – following Dhamma.
- Will reach Enlightenment in this lifetime though following 8 fold path.
- Once Enlightenment reached, will not accumulate any more negative karma but will remain alive teaching Dhamma until Parinibbana.
- The fourth Noble Truth, the 8 fold path. (max of 2 marks for simple statement of 8 fold path)
- Right understanding, thought, speech, action, livelihood, effort, mindfulness and concentration.
- Middle way between extremes of luxury and asceticism.
- Should be followed simultaneously rather than one at a time.
- All linked together, cultivation of one leads to cultivation of others.
- Discovered by the Buddha through personal experience.
- Elements of wisdom, morality and meditation.
- Leads to Nibbana if followed to perfection.

**Path of the Bodhisattva (Mahayana Buddhism)**

- Bodhisattva – someone who has taken Bodhicitta vow to bring all living beings to enlightenment before they achieve enlightenment themselves.
- May be earthly or heavenly depending on their progress on the path.
- Path of Bodhisattva last many lifetimes.
- Twin elements of wisdom and compassion.
- Any merit earned by Bodhisattva is given to others so that they may benefit.
- 10 stages of Bodhisattva.
- Follows system of paramitas – perfections – rather than 8 fold Path.

**Content of Assessment and Evaluating may include**

**Agree that Path of Arahant is selfish**

- Arahant working on own salvation rather than for benefit of all living beings.
- Ability to be Arahant is restricted to small number – male Theravada monks, so exclusive.
- Concentrates on withdrawing from world rather than being part of it.

**Disagree that Path of Arahant is selfish**

- Arahant cannot reach enlightenment through being selfish – concept of “no self” in any case.
- Cannot follow 8 fold path to perfection and be selfish.
- Spends time teaching others how to get to enlightenment once has reached enlightenment himself.

**Other points might include**

- Both paths are open to all, not only monks in Theravada tradition, but acknowledged that it takes many lifetimes to become a monk.
- Other differences are that Arahant relies on own efforts, while Bodhisattva ideal is centred on receiving help, especially from heavenly Bodhisattvas.

## Section A – Topic 2

### Christianity

#### 1. To what extent can the effects of sin be overcome by repentance? (25)

This question requires linking the effects of sin as an aspect of the human condition to one of the means of overcoming the human condition: repentance. Credit will be given for effective use of appropriate sources. Candidates are expected to draw conclusions (which may be found throughout) arising from the evidence they present.

#### **Knowledge and Understanding (max 10) may include, eg**

- Reference to and explanation of the Fall in Genesis (**no more than 3**).
- Other appropriate Biblical references.
- The thoughts of early Church Fathers such as Irenaeus and Augustine.
- Church teaching such as original sin.
- Recent understandings from contemporary Christian thought.
- Candidates may bring in concepts such as alienation, suffering and death as examples of effects of sin with regard to the human condition.
- Examples of different effects of sin could be given.
- Definition of repentance as metanoia/conscious turning from sin.
- Link with practice/sacrament of penance.
- Examples/illustrations used as part of a coherent argument.

#### **Analysis and Evaluation may include, eg**

#### **Arguing that (some) effects of sin *are* overcome by repentance, for example**

- Selfishness/self-love.
- Hatred.
- Aspects of moral suffering eg theft, murder.
- Alienation from others and the rest of creation.

#### **Arguing that (some) effects of sin *are not* overcome by repentance, for example**

- Physical suffering.
- Disease and death.
- Natural disasters/natural evil etc.
- Original sin/need for atonement/importance of baptism

Candidates should assess this evidence and arrive at conclusions derived from an argument. Good answers may include specific examples and consider alternatives to repentance.

2. “Even though Christians believe in eternal life, they should be more concerned with achieving wholeness in this life”.

**How far do you agree?**

**(25)**

*Candidates need to deal with both concepts identified under the goals of human life in response to the question. There should be appropriate reference to relevant sources.*

**Knowledge and Understanding (max 10, but see note below) may include, for example**

- Traditional understanding of eternal life as a future embodied state in heaven with Christ.
- Biblical references (eg 1 Corinthians 15, Matthew 25) identified and explained.
- Different Christian viewpoints on eternal life, for example literal, liberal and non-literal, together with appropriate citation/reference to sources.
- Wholeness understood as a present embodied state as a member of the Christian church/body of Christ.
- Biblical references (eg Matthew 5-9) and examples of wholeness.
- Examples of Christian practice supporting or counting against the statement (eg ‘social gospel’ practices or evangelical preaching)

Note: The max 10 KU may only be awarded if wholeness *and* eternal life are described.

**Analysis and Evaluation may include for example**

- A positive assessment that the statement is accurate, for example because eternal life is not just a future hope but also a present reality for Christians, so that wholeness is not the means of achieving eternal life but rather the inevitable fruit of having achieved it.
- A more negative view that the statement is accurate because Christians are fully involved in eg social action/politics/ecological issues etc at the expense of perfecting individual life to be fit for eternal life in heaven and preaching a real last judgement etc.
- An assessment that the statement is not strictly accurate because Christians have lost confidence in literal understandings of eternal life and in that sense do not evidently ‘believe’ in it, but that notwithstanding they are still heavily involved in salvation as an available present experience involving good works.
- A more negative view that Christians are not doing enough to make this world a better place because they are overly concerned with individual piety and perfectionism, hence disagreeing with the accuracy of the statement.

Good answers will consider more than one of these options, and draw conclusions (which may be found throughout) on the basis of a clear argument.

3. (a) **In what ways does Christian practice remember the death of Christ?** (10)

*This section requires knowledge and understanding of the significance for Christians of the death of Jesus. Good answers will refer to a variety of Christian traditions.*

**Knowledge and Understanding (max 10 but see note below) may include, for example**

- The Eucharist (examples of liturgies and significance of bread and wine may be included)
- Good Friday practices.
- Wearing of the crucifix.
- Stations of the cross.
- Baptism (going under the water symbolising dying to self)
- Self-sacrifice and service to others.
- Daily prayer focussing on the cross/spirituality/use of rosary.
- Bible reading/preaching – “Christ crucified” etc.

Note: Max 10 KU may be awarded for outline of 1 practice in depth eg Eucharist

(b) **“Salvation cannot be achieved through Christ’s death alone.”**

**How far would Christians agree with this view?** (15)

*This section should consider Christian viewpoints that argue that Christ’s death alone is the means of salvation, and compare them with views that says something else is required, namely Christ’s resurrection. Credit will be given for the use and interpretation of sources. Good answers may provide an in depth analysis of the concept of salvation.*

**Analysis and Evaluation may include for example**

**Christians agreeing with the statement:**

- Christ’s death is unfinished work
- Many have died for the beliefs whereas only Christ has risen
- Resurrection is the “first fruits” for believers
- NT testimony/evidence for resurrection
- Biblical references may be considered critically

**Christians disagreeing with the statement:**

- Resurrection is a myth/liberal interpretation of Bible
- Salvation as following Christ’s example of forgiveness
- Christ’s death as penal substitutions/atonement

**Christians arguing that Christ’s death is not necessary for salvation:**

- Objections to sacrificial interpretations, such as God requiring the murder of Christ as requirement of salvation
- Concept of salvation as wholeness
- Moral influence theory – Christ’s teaching is sufficient

Candidates should argue a case. Conclusions, which may be found throughout, should be based upon such an argument.

## Section A – Topic 3

### Hinduism

#### 1. “God alone is real and everything else is false.”

##### (a) In what ways might Hindus understand this statement?

(10)

*This question aims to test the candidates' KU of transience and with it their understanding of the nature of Brahman and the universe. There will be some Analysis and Evaluating in this answer in relation to explanations of Brahman and any sources that are used. For both questions credit for Knowledge and Understanding should not exceed 10 marks in total.*

##### **Knowledge and Understanding may include**

- Brahman and Hindu philosophy eg samkhya, Vendanta
- Brahman as personal
- Brahman as impersonal
- The nature of the atman
- The goals of life
- Transience and its impact on human perceptions of the universe
- Maya
- Use of sources

##### (b) To what extent is avidya the greatest obstacle to enlightenment?

(15)

*This question is actually quite wide ranging and will allow the candidate to draw from a number of areas of the syllabus. In doing this it is inevitable that there will be an element of Knowledge and Understanding where key concepts are described. It is possible for candidates to concentrate solely on avidya and gain full marks for this even although the evaluation is one-sided.*

##### **Analysis and Evaluating may include**

- Avidya as the greatest obstacle
- Misunderstanding of the universe
- Ignorance of the true nature of reality
- Ignorance of the true nature of Brahman
- Ignorance of the true nature of the self
- Implications of all of these; self discipline a problem too
- The role of this in the margas as an obstacle
- Transience also; the role of the transient universe in our ignorance
- Abstract nature of moksha as a problem
- Abstract perceptions required for release
- Rebellion against instincts in Samadhi and moksha

2. **“Samadhi is a selfish activity which brings little benefit to society”.**

**How far would Hindus agree with this view?**

**(25)**

**Knowledge and Understanding of Samadhi may include**

- Process of Samadhi
- Origins of Samadhi
- Patanjali’s method of yoga eg posture, control of senses, withdrawal from senses
- Control of thoughts, moral purity, concentration, deep concentration
- Compare with dreamless sleep
- Sense control important because:
- Controls attachment to self
- Controls attachment to world
- Control of senses can be compared to retracted limbs of a tortoise
- Gives a focus
- No distractions
- Self is ruler of the body not the ego or jiba
- Vital to preparation for latter stages
- Use of sources

**Analysis and Evaluation may include**

- The arguments for selfishness – focus is on individual salvation
- Not a community activity
- Done in isolation
- All about personal control
- Does not benefit society as a whole
- Knowledge can only be experienced cannot be shared
- In reality not open to everyone
- Involves a rejection of the world which could introduce selfish attitudes
- Against selfishness
- Focus on moral behaviour prior to final stages of concentration
- Use of sources

3. **“Bhatki marga remains the best path to enlightenment for all Hindus.”**

**How valid is this statement?**

**(25)**

*This question examines two areas. The first is the candidate's Knowledge and Understanding of bhatki marga and the second is the practical implications of its practise. However, by suggesting that it is the best option the candidate may well wish to introduce the other margas as options too and this should be given credit.*

**Maximum of 10 marks for Knowledge and Understanding which may include**

- Description of the practice of bhatki – worship
- Puja
- Personal gods
- Brahman saguna and nirguna
- Festivals
- Accessibility
- Frequency
- Myths and legends
- Target audience

**Full marks available for Analysis and Evaluation which may include**

- Best option – cultural transfer is easy
- Accessible to all castes
- Non abstract
- Non intellectual
- Draws on a natural human emotion
- Sociable in nature; non philosophical
- Recognises human limitations
- Widespread; allows life to continue as normal
- Part of daily life; not necessarily a life long discipline
- Spirituality without withdrawal
- Not best option –
- All equally valid
- Depends on spiritual preferences
- Karma marga can be seen as practical etc
- Karma is non religious and may suit cultural transfer and/or secular society; horses for courses arguments could be used
- Jnana – suits intellectual
- Seen to be purest
- Bhakti could be seen as a dilution of the means to the goal of life
- Synthesis of the goals could arguably be the best option for all
- Combines best elements of all three

## Section A – Topic 4

### Islam

1. (a) **How do Muslims understand the concept of suffering?** (10)

The candidate should show an understanding of the concept of suffering as understood by Muslims. Maximum of 4 marks for merely listing types of suffering, no more than a further 3 for listing aspects of Human Condition. To gain all 10 possible Knowledge and Understanding marks candidates must put suffering in context.

**Content of Knowledge and Understanding and some Analysis may include**

- Suffering comes in many forms
  - Physical – illness, disease, starvation etc.
  - Mental – desire, greed.
  - Spiritual – loss of the sense of the presence of Allah.
- It is a test of character – can lead to a better human person.
- Tests ones faith in Allah – so can make a person a better Muslim.
- Awareness of the omnipotence of Allah.
- It is the misuse of the freewill granted by Allah.
- It is linked to death.
- Something we must all experience in one way or another
- It is punishment for wrong doing and idolatry
- Through suffering we experience the compassion of Allah.
- We learn to appreciate good things because of pain and suffering.
- Flawed human nature causes people to suffer.

(b) **How far does this understanding of suffering explain the Muslim relationship with Allah?** (15)

**Content of Analysis and Evaluation may include**

- We are predestined to face all things.
- Suffering is a part of that which we must face in life it is part of this predestination.
- God is in control of all things. Submission to the will of Allah will bring a decrease in suffering.
- Whatever happened to us in life we must learn to accept. Acceptance brings us closer to Allah.
- Acceptance also strengthens the human character.
- It does not help us in life to question the will of Allah.
- All life comes from Allah and he will take it away in his time. Suffering is a part of this.
- Human nature is rebellious and such rebellion brings us suffering.
- Abuse of freewill leads to suffering – suffering is part of the alienation caused by the Fall.
- Suffering refines the character in preparation for the next life and this one
- All life is a test and suffering is part of the test.
- It is something we need to endure for the good we will experience after the Final Day.
- Without suffering there would be no compassion.
- Suffering is part of the purpose of Allah – Theory of instrumentality.

**It could also be said**

- Suffering was not part of the will of Allah but human caused.
- Suffering might be seen as a problem to belief in compassionate Allah.
- If Allah is all powerful why do we suffer?
- Disobedience to Allah causes suffering and is therefore the work of the devil.

These above might be some of the questions thrown up in times of doubt and testing. They are the marks of unfaith and doubt.

**Candidates should come to a conclusion about the place of suffering. Marks should be awarded for appropriate use of sources.**

## 2. How far is belief in Resurrection central to Islam?

(25)

*Candidates are invited to discuss the centrality of the concept of resurrection. Marks will be awarded for showing what Muslims understand by resurrection. It would be possible to argue that belief in resurrection is so fundamental to Muslims that there is no argument otherwise, but a good answer would be expected to show that candidate has considered the other side of the debate.*

### **Content of Knowledge and Understanding may include**

- Muslims do not believe in the immortality of the soul rather they believe in the resurrection of the body.
- Resurrection is the “Day of the Great Rising”.
- Also known as “The Hour”.
- The Last day is the day when resurrection will take place.
- Heralded by the trumpet call.
- Heaven and earth will change and the dead will join the living.
- Resurrection is understood in three ways
  - The Greater (Kubra)
  - The Middle (Wusta)
  - The Minor (Sughra)
- Some believe that until the day of resurrection the soul hovers over the grave.
- Others believe that the souls sleep until the Last Day.
- There is a state between death and resurrection known as “Qabr”. (Grave)

### **Content of Analysis and Evaluation may include**

#### **It is central because**

- Resurrection shows the Muslim the purpose of Allah. This gives meaning to the life of the Muslim.
- Humankind are created unique by Allah. Resurrection adds emphasis to this belief.
- Resurrection guarantees continuity in relationship with Allah so gives greater meaning to life now.
- Resurrection is a positive goal so again adds meaning and purpose to life.
- It is the gateway to higher life so gives the Muslim a goal to aim for.
- It gives meaning to the present human condition.
- Gives a sense of hope without which life would have less meaning.
- Brings a sense of justice – people will have to give account for their evil deeds.
- But it also gives a sense that those who seek it will find forgiveness and sense the compassion of Allah.
- Muslims will be aware that all of life’s actions are important because they will have to be accounted for.
- Gives reason for flowing the Five Pillars.
- Adds meaning to the worship of Allah and submission.

#### **Not central**

- Following the Five Pillars might be seen to be more important.
- Living by the teachings of the Qur’an could be seen as the most central part of Islam.
- Being part of the brotherhood of Islam will bring its own rewards.
- Being a good Muslim and reciting the Shahadah and all that that means could be seen as central, resurrection the reward of such a life.

**Marks should be awarded for appropriate use of sources.**

3. **“The practice of the Five Pillars of Islam is of more benefit to the individual than it is to the community of Islam.”**

**To what extent would Muslims agree with this statement?**

**(25)**

*Candidates are invited to show that they are familiar with the place of the Five Pillars in Islam and the life of the individual Muslim.*

**Content of Knowledge and Understanding may include**

**Knowledge of the five Pillars of Islam**

**Kalimah and Shahadah**

- Importance of the recitation of the Shahadah.
- That this is the way to worship.

**Salah**

- Prayer five times a day.

**Zakah**

- The giving of charity.

**Sawm**

- Fasting during the month of Ramadan.

**Hajj**

- The annual pilgrimage to Mecca.

**Maximum of 10 marks for this part of the question. No more than 4 marks for merely listing. To gain full 10 marks available candidates must show that they fully understand each pillar.**

**Content of Analysis and Evaluation may include**

Candidates are asked to evaluate whether the Five Pillars are a benefit to only the individual or the whole community of Islam. They could argue that it was one or the other and should not be penalised for such a line. It would be expected though that a good essay would consider both sides of the argument.

**They value only the individual Muslim**

**Kalimah and shahadah**

- It is the way into worship for the individual.
- Allah deserves submission from each Muslim.
- Each person is fulfilled by being in a state of submission to God.

**Salah**

- Brings the individual closer to Allah.
- Combines the soul and the body in divine worship.
- Brings the individual a sense of peace and tranquillity.
- Promotes patience, courage, hope and confidence.
- Develops a sense of personal discipline.
- Changes the course of a person's life.

**Zakah**

- Cleanses the individual heart of a love of money.
- The giving of charity purifies the individual.
- It encourages a feeling of compassion which is good for the individual.

**Sawm**

- Develops self control.
- Overcomes selfishness and self.
- Prepares the individual to deal with real suffering.
- Builds up spiritual strength.
- Fasting develops the moral life of the individual.
- Develops a sense of willpower which in turn helps in other areas of life.

**Hajj**

- Brings the individual a stronger sense of faith.
- The individual becomes aware of the forgiveness of Allah.
- The individual becomes pure and innocent.
- Develops sincere intention in the life of the pilgrim.
- One is in the presence of Allah in a very real sense.
- The Muslim becomes more aware of the soul.

All of the above show the importance of the pillars for the individual. But it can also be argued:

**Kalimah and Shahadah**

- Recitation of the Shahadah brings a strong sense of community.
- The whole basis of Islam is submission. This submission is the submission of the whole community.

**Salah**

- Shows equality and brotherhood.
- Prayer is offered in the congregation which indicates social discipline.

**Zakah**

- Engenders a feeling of equality and justice for all.
- Money given is for the good of the whole community.

**Sawm**

- The overcoming of selfishness is good for the whole community.
- Shared ordeals encourage brotherhood/community.

**Hajj**

- Unity with the rest of the Muslim “Ummah” is achieved.
- The ideas of self are lost – One is engrossed in the contemplation of the Divine Being.

The Pillars of Islam are the foundation of the entire moral fabric of the individual and the community.

A good answer will have an appropriate conclusion.

Marks should be awarded for the appropriate use of sources.

## Section A – Topic 5

### Judaism

1. (a) **What do Jews mean by Covenant?** (10)

*Candidates should show a Knowledge and Understanding of the key aspects of the two main covenants of Judaism – those made with Abraham and Moses. A good answer will do more than list terms but will include analysis of the wider meaning of the concept and some of its implications for Jews.*

A maximum of 7 marks should be awarded for a detailed explanation of only one covenant.

**Content of Knowledge and Understanding and Analysis may include**

- Agreement between themselves and God initiated by God.
- Made and sealed at Mt Sinai in context of delivering of Jews in Exodus.
- Previous covenants with Noah and Abraham (source of brit milah).
- Seen in terms of a relationship.
- Rights and responsibilities.
- Covenant obligations summed up in mitzvot of Torah (written and oral).
- Keeping covenant helps fulfil God's plan for the world.
- Whole of Judaism is a response to the Covenant.
- Source of promises about the land of Israel.
- Source of concept of election or God's Chosen People.

(b) **How effectively does the concept of Covenant address the problems of the human condition?** (15)

*This is a more demanding question that requires the candidate to apply their Knowledge and Understanding of the concept of Covenant to the Jewish view of the problems and difficulties inherent in the human condition. Answers should discuss the extent to which being part of the Covenant can help Jews to overcome these problems. Candidates should be given credit for the appropriate use of sources.*

Up to 3 marks should be awarded for description of the Jewish view of the human condition.

**Content of Analysis and Evaluation may include**

- Man higher than the angels in the created order – Man had freewill which gives him a moral dilemma.
- The Evil Inclination can only be overcome through Torah study and constant vigilance.
- Man created in the image of God; Torah study allows insight into God's nature.
- Man owes life to God but man has inbuilt dilemma – obedience to God v urge for independence (Gen 3)
- Capable of achieving holiness and closeness to God through Torah.
- Suffering is man's constant companion.
- Following laws of Kashrut show obedience to God provide a constant daily reminder of the Jew's obligations to God.
- Brit milah shows willingness to be part of God's Covenant people.
- Only those who have kept the covenant will have a place in the world to come
- Covenant explains suffering in terms of reward and punishment.

- Some Jews believe because collectively they have failed to keep the covenant they have brought suffering on themselves.
- But some Jews feel God has failed to keep the covenant (eg because of the experience of the Holocaust) and therefore they are no longer under obligation.
- Some would argue that the covenant and the separateness it involves has actually been the cause of suffering.

2. **“Closeness to God is the most important goal within Judaism”.**

**Discuss.**

**(25)**

*This question allows candidates a wide scope to consider closeness to God as a goal of Judaism and its practical implications. Good answers will include evaluation of the centrality of closeness to God in relation to other key concepts in Judaism. Candidates should be given credit for the appropriate use of sources.*

Allow up to 10 marks for relevant Knowledge and Understanding material.

**Content of Knowledge and Understanding and Analysis may include**

- Aim of Judaism: spiritual improvement.
- Idea of closeness to God can be seen in Genesis 2/3.
- Closeness to God can be achieved through fulfilment of the obligations of Torah, eg: Shabbat, prayer, kashrut, festivals, study.
- Practices associated with Yom Kippur and Rosh Hashanah.
- The importance of this life as a preparation for the world to come.

**Content of Analysis and Evaluating include**

- Weekly observance of Shabbat reminds Jews of identity as God’s Chosen People.
- Emphasis on Torah study at Shabbat reinforces relationship with God.
- Shabbat and other services bring community closer to God.
- Festivals remind Jews of God’s care and concern for his people throughout history eg the Exodus and the wandering in the desert.
- Theme of teshuvah (repentance) – the opportunities given for repentance at Yom Kippur and Rosh Hashanah.
- Brit milah is an opportunity to enter again into the covenant and show continuing faith in the knowledge that it pleases God.
- Keeping kosher requires great discipline and attention to detail; in doing so the Jew is brought closer to God through obedience.
- Individual and communal prayer.
- The wearing of tallith and tefillin.
- The separateness from others that observance can bring emphasises the Jewish identity of God’s Chosen People.
- Examples of where suffering has brought the Jews closer to God, eg Job, the Exodus.
- However, not all Jews seek closeness to God through the same means – eg Reform do not obey all mitzvot.
- Some link closeness to God with physically being in the land of Israel.
- The experience of suffering has had an ambivalent effect – some see it as a way to gain closeness to God, others see it as a wedge between themselves and God.

3. **“Observing Torah is a blessing for Jews, not a burden.”**

**How far would you agree with this view?**

**(25)**

*This is a straightforward question that gives the candidate the opportunity to explain what is meant by the idea of Torah, explain what is involved in observing the laws – which will include some reference to the variety of approaches within Judaism – and evaluate the impact of observing Torah on Judaism from a contemporary and/or historical perspective. Candidates should be given credit for the appropriate use of sources and for giving alternative points of view.*

Allow up to 10 marks for relevant Knowledge and Understanding material

**Content of Knowledge and Understanding and Analysis may include**

- Torah is the Five Books of Moses.
- Idea of two Torahs – written and oral.
- Different views within Judaism about the authorship of the Torah.
- Torah permeates all aspects of life – birth to death, diet, Shabbat, festivals etc.
- God’s ‘blueprint’ for life.
- The way to overcome the Evil Inclination.
- Focus of rabbinical discussion, debate throughout the centuries – Mishnah and Talmud.
- Wider than just first five books – can refer to Tenakh and entire body of commentary, both oral and written.

**Content of Analysis and Evaluation may include**

- Man created in the image of God; Torah study allows insight into God’s nature.
- Man owes life to God but man has inbuilt dilemma – obedience to God v urge for independence (Gen 3)
- Capable of achieving holiness and closeness to God through Torah.
- The Evil Inclination can only be overcome through Torah study and constant vigilance.
- The Torah explains suffering in terms of reward and punishment.
- Following laws of kashrut show obedience to God provide a constant daily reminder of the Jew’s obligations to God.
- Brit milah is a celebration of being part of God’s Covenant people.
- Observing Torah and being a faithful Jew leads to reward in the world to come.
- Torah is God’s ‘blueprint’ for a fulfilled life.
- Observance of Shabbat provides a sanctuary from suffering and oppression.
- But – experience of suffering can be attributed in some part to the ‘separateness’ that comes from observing Torah.
- Some Jews feel God has failed to keep the covenant and therefore they are no longer under obligation to observe Torah.
- Many of the mitzvot (eg those referring to the Temple) can no longer be observed.
- Reform Jews do not require all laws to be observed – mainly the ethical ones.
- Orthodox Jews insist the Torah must be observed in its entirety.

## Section B – Topic 1

### Rich and Poor

#### A. The United Kingdom

1. “In order to address the problem of poverty the Churches must become more involved in political matters.”

**Discuss.**

**(25)**

*Candidates may answer this question in a number of ways. They should show Knowledge and Understanding of the changes in the modern world and how these may or may not affect the Church. Candidates should be able to analyse these changes and evaluate whether the Church needs to be more concerned with the present political situation and how it affects the state of the poor.*

#### **Content of Knowledge and Understanding may include**

- Changes in the modern world lead to a more secular out-look.
- Churches no longer in control, laity instead. So how could the Churches stay part of the equation?
- How this change affects all realms of human life, political, health, education, welfare, law and medicine.
- Religion provides a useful contribution to these areas.
- Even politics, you could argue, needs the influence of a moral, ethical slant.
- Poverty is an issue that should concern us all because it is part of our social system.
- For the Churches it is also a matter of justice and fairness.
- If this means challenging the political system then the Churches may feel justified in doing so.
- Candidates may use Biblical quotes to back up this idea.

#### **Content of Analysis and Evaluation may include**

- Should the Churches concern themselves with more secular and political issues or should they contain themselves to the realm of saving souls?
- Both really. As mentioned before, the Churches can offer a moral and ethical dimension that may be lost in a solely political field. On issues like wealth and poverty the Church can offer advice on how to alleviate the situation.
- The Church also provides a voice for the poor.
- Justice and fairness, central to Christianity, therefore it is extremely important for them to be involved in this issue.
- Independent information gathering and surveys can be made by the Church on economic, political and social issues and solution can be offered to these problems.
- Reference to the Kingdom of God. An unequal society means the Kingdom of God can never be achieved.
- Widens the scope of the Church so that it is concerned with the whole community and not just individuals.

Marks will be awarded for analysis, explanation and expansion of points, evaluation, use of appropriate sources and examples.

2. (a) **How does long-term unemployment affect the family?** (10)

(b) **Evaluate how effective the Churches have been in addressing the problems associated with long-term unemployment.** (15)

Candidates should have Knowledge and Understanding of the problems of unemployment both for the individual and family.

(a) **Content of Knowledge, Understanding and Analysis: Personal/Family**

- Lack of self-esteem, depression.
- Boredom and frustration, leading to violence towards loved ones.
- Destroys the family, leads to divorce, breaks down relationships.
- Perpetuates into the next generation, self-fulfilling prophecy.
- Leads to addictions – creates an atmosphere of distrust and fear at home.
- May lead to stealing from your loved ones.
- Family make-up may have to alter – wife becomes breadwinner, husband becomes dis-empowered and feels useless.

**Analysis**

- Devalues the individual and family structure.
- Feeling of alienation from rest of community.
- Loss of dignity effects not only the individual but the family too.
- Social problems – increase in violence and crime.
- Waste of resources, bad stewardship of human skills.
- Creation of a social sub-group.
- Creates bad feeling between working and unemployed.

(b) **Content of Analysis and Evaluation may include**

Explanation of the work the Church has done with regards to the long-term unemployed and how they are effected both individually/family and socially.

- Organising work projects, Self-help groups – addiction counselling.
- Counselling, visiting families – a listening ear.
- Provision of premises for meetings, Support with local initiatives.
- Lobbying government, campaigning at local and national level.
- Issues independent reports and publications regarding unemployment from the Synod and General Council or Churches.
- Demonstrating on behalf on the unemployed.

For a good answer candidates would be expected to evaluate or assess how some responses might be more effective than others. For example a more pro-active approach might provide more immediate help rather than a report of statistics.

4 marks maximum for listing problems of unemployment. Other marks will be given for analysis, evaluation and expansion of points.

3. “Secular responses to poverty have been far more effective than those of the Churches.”

How far do you agree with this statement?

(25)

**Content of Knowledge and Understanding may include:**

- Explanation or reference to organisations which aim to help the poor in the UK. Secular and religious.
- Explain their aims and objectives and how successful they have been.
- Examples of projects or activities they have been part of.
- How they might lobby parliament, production of newsletters or magazines.
- Can they help everyone? Problems with funding and finding support.
- Need proper advertising – have they got sufficient help (voluntary or paid).
- It may be that these organisations need more support from the Churches because the organisations are helping to do God’s work here on earth.

**Content of Analysis and Evaluation may include**

- Government responses to poverty – benefits, taxation, job-creation schemes, setting up community programmes to allow the poor to get Internet access, government believe this will get people back into work.
- Free education up to 18 help with further education for the poor – free doctors and hospitals – prescriptions, dentistry, glasses – sick pay for those too ill to work. Pensions – child benefit – housing benefit.
- Church supports the Welfare State – Use of the Golden Rule – to treat others as you would like them to treat you. The Church believes that those in work should pay taxes to support the Welfare State and everyone can get fair and equal treatment.
- Christians have a duty to help those less fortunate – to educate children, help the sick, look after the homeless. As a result of this many schools, hospitals and orphanages in Britain were founded by the Church.
- The Church report – “Faith in the City” emphasises the duty of Christians to actively help the poor in spirit and body.
- **Who is more effective?** Both seem to have the rights of the poor in mind. Many Christians feel that the only way to help the poor effectively enough is to support the Welfare State. Many politicians and reformers were Christian themselves and were inspired by Christian Principles. By supporting the Welfare State the Church is likely to reach and help more people than if they were acting on their own.
- **Both** secular and religious attitudes are proactive and therefore effective.

Marks will be awarded for expansion of points and reference to publications/documents relevant to the question.

## Section B – Topic 1

### Rich and Poor

#### B. The Developing World

1. (a) With reference to at least one development agency, explain how appropriate aid has led to real development. (10)

(b) “Christians have a duty to support the giving of aid.”  
How far do you agree? (15)

(a) Candidates should have knowledge of one development agency and how they have helped to create real development in the developing world.

- Appropriate aid may be described by the candidate – aid with no strings attached.
- Aid that allows the country to progress and for individuals to regain their dignity.
- Aid that empowers people.
- Candidates may use the work of Oxfam, Christian Aid, SCIAF to demonstrate “real” development.
- Areas of development may include Fair Trade, Educational Programmes, Clean water initiatives, The work of Jubilee, Vaccine and Medical programmes. Teaching people to help themselves.
- Aid has to be practical in order to be of any use.
- Real development is when people become self-reliant rather than dependent.

(b)

- Christians have a duty to find practical solutions to poverty.
- God demands justice for his people.
- Charity is also a demand of God and it should be practical and caring.
- Use of Biblical teaching would be relevant here.
- Luke 4:18 – 19, Amos 4:1 – 3, Ps. 140: 1 – 2.
- The Bible teaches clearly that we must help our fellowman.
- It states that wealth is a gift from God and should be used effectively and wisely.
- Jesus taught “Love your neighbour as yourself.”
- Christianity clearly teaches that a Christian should stand up for the oppressed (Leviticus 25: 27)

For a good answer candidates should assess how far aid should be influenced by Christian ethical teaching or whether it is a duty for all of us to consider.

Marks will be awarded for appropriate use of sources, organisation material, analysis and evaluation.

2. **“The problem of debt in the developing world is still a major issue.”**

**How effectively have Christians responded to this problem?**

**(25)**

Candidates should have a good Knowledge and Understanding of the problem of debt and how Christians have responded to this issue.

**Content of Knowledge and Understanding may include**

- Candidates may describe how debt arose.
- Discussion of the IMF and World Bank.
- Introduction of SAP's.
- Corrupt governments, use of ODA money for weapons instead of what it was meant for.
- Description of Christian responses like Jubilee Campaign.
- Work of development agencies like SCIAF, Christian Aid.
- Lobbying government.
- Advertising campaigns.
- Candidates may use some Biblical material to back what Christians are trying to do.

**Content of Analysis and Evaluation may include**

- It is an entirely Christian problem or is it something everyone should be addressing as a matter of justice, equality and fairness?
- Candidates may make reference to recent publications and reports from the Church and how they have acted on these – has it been effective?
- Analyse and evaluate the effectiveness of the Jubilee campaign.
- Show the specific changes that have been made in countries where debt has been alleviated or reduced – increase in health care and education no more arms trade. However some countries are still paying out 15%+ in debt repayment that could be used in other areas.
- Aid and Development agencies have been successful to a certain extent but the real debt still remains, and this has to be addressed by the developing world.
- By helping countries to trade fairly it helps the economy and people feel they are doing something beneficial for themselves and their country. It helps to stabilise the country.
- Christians constantly raise awareness about the issue and campaign tirelessly.

Candidates should come to some opinion about how effective Christians have been in dealing with debt.

Marks will be awarded for appropriate use of sources, Biblical teaching, analysis and evaluation.

**3. How far is it a Christian duty to seek justice for the poor in the developing world? (25)**

Candidates should have a good knowledge and understanding of the Biblical teaching that relates to justice and its place in God's plan.

**Content of Knowledge and Understanding may include**

- Amos 4: 1 – 3, Amos 5: 7 – 12, Acts 2:44 – 45 etc.
- The Bible teaches that Christians have a duty to fight for justice for the poor.
- God desires that his people seek justice in society – redress the wrongs and free those who are oppressed.
- Jesus' teaching on the poor and oppressed backs up the idea of justice eg Beatitudes.
- Jesus clearly identified with the poor.
- "You do it to the least of my brothers you do it to me."
- Justice can be both material/practical and spiritual.
- Justice is about giving people back their dignity and self-respect.

**Content of Analysis and Evaluation may include**

- It is God's plan that all should be treated equally and with respect. God's kingdom will not be realised here on earth until this happens.
- Justice is about empowerment. Christians through Christian Aid and SCIAF try to do just that by helping people to help themselves.
- Justice is not a "one-off" gift of money, to be real justice must attack the root cause of the problem and deal with it from there.
- Justice is a right that all people have. It is a matter of liberation.
- Candidates may bring in a discussion of Liberation Theology here as long as they keep it relevant to the question and don't ramble off.
- Christians have a responsibility to help the poor, they have to use their wealth constructively to help others. They also recognise that having a lot of wealth can make you blind to those that have very little. Christians will be judged themselves as to how they have treated their fellow human beings.
- If we are all equal in the eyes of God then everyone deserves equal chances and justice – it is clear that Christianity teaches this. This is borne out by the work of development agencies like Christian Aid who aim to – help the poor to help themselves, provide emergency relief in times of disaster and to educate Western people about the causes of poverty and injustice.

Marks will be awarded for use of appropriate Christian teaching, analysis and evaluation.

## Section B – Topic 2

### Gender Issues

1. (a) **What are the key issues in the debate about the ordination of women?** (10)

- Equal opportunities for all.
- Discrimination.
- Denial of human rights.
- Possible double standards if the churches.
- Tradition.
- Imitation of Christ.
- Authority for making changes.
- Churches should move with the times.
- Implication of spiritual inferiority.
- Jesus' attitude towards women.
- Paul's attitude towards women.

(b) **“Society treats women equally but the Churches do not.”**

**How valid is this claim?**

**(15)**

This question can be quite wide ranging or it can have the more narrow focus of the ordination debate. The question is designed to test the candidates' Knowledge and Understanding of secular and Christian responses to the issue of equality and to assess and comment on the differences between the secular and Christian approach to this issue.

**Analysis and Evaluation may score any number of marks and may include**

- Equal opportunities legislation.
- The changing role of women in society.
- Employment issues.
- Family issues.
- Biblical teaching – OT and NT.
- Ordination issues.
- Church government issues.
- Varieties of Christian response: traditional, conservative and liberal justification of these responses – comparisons, strengths and weaknesses.
- Variety of secular responses.
- Justification of these responses.
- Comparison of Christian and secular responses eg various denominations, EOC.
- Use of primary and secondary Christian sources.
- Use of primary and secondary secular sources.

**2. How far should Christian and secular groups be concerned with the portrayal of women in the media? (25)**

This question requires candidates to consider the range of portrayals of women in the media. It also requires candidates to demonstrate their awareness of the religious and moral issues surrounding the portrayal of women in the media and for them to demonstrate their awareness of the range of responses with Christian and secular groups.

To gain full marks candidates must refer to both Christian and Secular groups. However, they can have a maximum of 20 marks if they deal with only one.

**Knowledge & Understanding may include (Maximum of 10 marks)**

- Varieties of portrayal
- Portrayal on TV, eg sex, props, lack of lead roles.
- Portrayal in advertising, eg as above.
- Portrayal in printed media, eg pornography.
- Portrayal on internet, eg pornography.
- Focus on stereotypical roles.

**Full marks available for all Analysis and Evaluation which may include**

- Exploitation of the vulnerable promotion of violence.
- Misconstruing of the 'norm'.
- Inaccurate portrayal of the reality for women
- Range of concerns by secular and Christian groups, eg some very concerned, some more concerned about the profit motive.
- Direct and indirect influence on society.
- Narrowing of ambition and opportunities for women.
- Denial or equal rights; feminist groups' concerns
- Promotion of pornography and stereotyping.
- Media watchdog concerns.
- UN and other governmental concerns, eg ASA, BBFC, ITC.
- Responses from the variety of Christian groups, traditional , conservative and liberal, eg World Council of Churches, Papal responses, other denominational responses.
- References to sources.

3. **“The Bible does more to promote gender inequality than it does to deny it.”**

**Consider the extent to which Christians would agree with this observation.**

**(25)**

This question gives candidates the opportunity to focus on biblical teaching and in particular to consider the context in which the Bible was written and the various interpretations of the biblical teachings.

**Maximum of 10 marks is available for Knowledge and Understanding which may include**

- Description of varieties of Christian response – traditional, conservative and liberal.
- The context of the Bible, eg Judaeo-Christian culture.
- The interpretation of the Bible by the Church Fathers and throughout history, eg Augustine, Tertullian, Luther, Calvin.
- Key teachings in the OT, eg Genesis 1-3, Pentateuch, Proverbs etc.
- Key teachings in the NT, eg Jesus and Paul.

**Full range of marks available for Analysis and Evaluation**

- Analysis of the different Christian responses.
- Traditional – eg God’s blueprint, equal but different, divinely ordained arrangement, man cannot change.
- Conservative – eg as above but generally with some flexibility and a recognition that times have changed.
- Liberal – eg equal rights, roles and responsibilities, recognition of the context of the Bible.
- Analysis of the different Christian interpretations of the Bible and their impact on teaching and practice.
- The contribution of cultural considerations to the debate from being unimportant to being the key to the debate.
- The application of teaching and interpretation to practice.
- The impact of biblical teaching and interpretation on women today and in history
- Comparison and criticism of varieties or response.
- Assessment of the extent to which Christians agree, eg conservatives can agree with elements of both liberal and traditional whilst liberals and traditionalists will have fewer areas of agreement.

## Section B – Topic 3

### Ecology and Environment

#### 1. “Animals have a right to be treated with respect and dignity.”

**How far does Christian teaching support this view?**

**(25)**

Marks will be gained for comment on the uses of animals but no more than 3 for a mere list. To gain further marks comment needs to be made on the issues raised by these uses. Marks may be awarded for giving appropriate biblical sources but again only 3 marks for merely listing such sources.

#### **Content of Knowledge and Understanding and Analysis may include**

##### **Use of animals include**

- Sport
- Clothes
- Animal Experimentation.
- Entertainment.
- Work.

##### **Issues raised**

- To cause an animal pain for mere sport is wrong.
- Some animals are well cared for because they provide sport and income.
- To use animals for clothes is acceptable if the animal is treated humanely.
- To kill an animal just for its fur is unacceptable.
- Experiments may lead to the discovery of a cure for a serious illness.
- Testing cosmetics on animals is wrong.
- Zoos cannot be accepted/conservation needs mean zoos are good.
- To make animals do tricks is unseemly and wrong.

##### **Content of Analysis and Evaluation may include**

- Dignity is given to humanity because they are created in the image of God.
- This is not the case for animals.
- Animals have no souls – Thomas Aquinas.
- Descartes’ – Animals feel no pain.
- Genesis states that God created the whole of creation and gave it to humans to do with as they please.
- The domination theory.
- Humans are at the top of the hierarchy of creation therefore has a right to use animals as they please. This removes any ‘rights’ of animals.
- Adam was given the task of naming the animals therefore it follows has control over them.
- Humans and animals are all part of creation and so deserve equal status as Gods’ creation.
- Jesus says that we should love one another. This love should extend to all creation.
- God cares for every sparrow.
- It is morally wrong to cause pain to any living thing.
- God made humans stewards of creation and they will therefore be answerable to God for their actions.
- Humans and many animals share most of their genes.
- Examples of Christians such as Francis of Assisi.
- Isaiah paints a vision of the perfect world. Humans should be working to bring this to fruition.

These are by no means exhaustive of the valid arguments that candidates may use.

A good answer will come to a valid conclusion

**Credit should be given for appropriate use of sources**

**2. “Christians have a moral obligation to be concerned about depletion of the world’s resources.”**

**Discuss.**

**(25)**

**Content of Knowledge and Understanding may include**

For candidates to gain the full 10 marks available for this part of the answer they would have to give more than a list of some of the problems of depletion of the world’s resources. They would also have to be able to show that they are aware of why these were in fact major problems.

**No more than 5 marks to be awarded for listing only.**

- Cutting down of the rainforests.
- Over fishing of the seas.
- Exploitation of fossil fuels.
- Desertification caused by bad farming methods.
- Over population making demands on available resources.

These should be linked to the moral issues raised and the effects caused by such problems

- Greed
- Waste
- Exploitation
- Disregard of the Golden Rule/great commandment.
- Greenhouse effect and global warming.
- Rise in sea levels.
- Effects of over fishing on the food chain and other species.
- Future generations being ignored.
- Effects of over population and the causes of it – poverty.

**Content of Analysis and Evaluation may include**

The main thrust of the question concerns whether or not Christians have a moral obligation to be concerned about the problem.

To gain all 15 marks available for this part of the question candidates will have to show appropriate use of resources. Although it would be possible to argue from a stance for or against the proposal such an argument would need to be very well conducted to gain full marks.

**Christians have no such obligation.**

- Christians have far more important things to concern themselves about.
- This is a political issue and Christians should stay out of politics.
- If Christians have dominion over all things then they can do as they please.
- God will not allow humanity to destroy his creation.

**Christians do have such an obligation.**

- The main theme of Genesis is that of stewardship.
- Such Christian stewardship extends to the whole of creation and includes such problems as depletion.
- The 'Golden Rule' states clearly that we should love our neighbour.
- The whole of creation is our neighbour, and we are all affected by the problems of depletion.
- We therefore have an obligation to be concerned for other humans and even the animal kingdom.
- How can Christians say that they love God when they are destroying the creation by their greed and exploitation?
- Christianity is not only about belief but also about action.

**There is no definitive argument because there are different biblical interpretations that lead to differing views.**

- This means that there is no right or wrong answer to this question.
- It is up to the individual Christian to decide his or her stance.
- Some may join environmental organisations in their fight; others may see it as not their problem.
- Others may donate money and pray.
- While others may continue with the saving of souls and evangelising.

A good answer will come to a conclusion but the conclusion may or may not come to a firm conclusion one way or the other. Such a stance should not be penalised.

**3. (a) Explain the key biblical teachings on the environment. (10)**

**Knowledge and Understanding may include**

- Reference may be made to the relevant biblical teachings.
- Genesis 2 and 3, Isaiah 11 and 62, Psalm 8, 11 and 24.

This is by no means an exhaustive list.

Candidates can only gain 5 marks if they list biblical sources. To gain all marks they should be able to show the importance of these passages.

Maximum of 10 marks for the above. If the candidate includes analysis more marks may be gained.

**(b) To what extent are these teachings still relevant? (15)**

Candidates may take a number of avenues in answering this question. They may look at the work of organisation(s) and make a comparison. They may just consider the debate about stewardship or dominion. They may have another way all together. This question allows such a variety and candidates should not be penalised so long as the argument is valid.

**Contents of Analysis and Evaluation may include**

Christians have no consistent approach

- Some believe that as stewards of creation they have an obligation to be concerned.
- Others believe that God has given them dominion over all things.
- It therefore follows that some will be concerned others less so.
- There are much more important things to worry about
  - Saving people souls.
  - Evangelism.
  - A concern for the next world.
- Some Christians are involved as individuals in organisations.
- There is a growth in environmental groups within the church:
  - The Christian Ecology Link, etc.

Some candidates may argue by considering the differences and similarities of the churches and an organisation. Such an approach is valid and may include

- Both groups respect the earth.
- Both groups accept that the earth faces many severe challenges.
- Humanity is the main cause of the problems faced.
- Man therefore has a duty of care.
- Human greed is the main cause/The Fall is the cause.
- Environmental organisations are quick to respond/Church slow.
- Church has many cares/the organisation is single issue and focused.
- Church reluctant to break the law/organisation may do so.
- Church is safe/members of organisation put life at risk
- Christians may claim the power of prayer/organisations reject this.
- The world belongs to God and he has the ultimate say.
- Man alone can save the world.

This is by no means exhaustive and candidates may put forward equally valid arguments.

A good answer would come to a conclusion based on the arguments put forward.

Credit should be given to the appropriate use of sources throughout

## Section B – Topic 4

### War and Peace

1. **To what extent does the principle of “right intention” underlie all the conditions of Just War Theory?** (25)

Candidates are expected to show Knowledge and Understanding of the Just War Theory. They should closely examine the motivation behind the theory, concentrating on the principle of ‘right intention’, its importance and whether this underlies each of the other conditions. Credit should be given for appropriate use of sources.

#### **Knowledge and Understanding may include**

A maximum of 4 marks should be awarded for listing the conditions of Just War Theory but up to 10 marks can be given for a detailed description eg incorporating historical content. Credit should be given for appropriate use of sources.

Points might include, eg

- Just Cause (eg invasion, confiscation, violation of treaty etc).
- Declaration of war by lawfully constituted authorities.
- War should always be the last resort.
- War should have a just and peaceful outcome.
- Principle of proportionality, the right use of force.
- Principle of discrimination or non-combatant immunity.

Historical content

- References to the conversion of Constantine and the dilemma faced by Christians, Church’s stress on pacifism and the Emperor’s call to arms.
- Augustine’s view that war was both the result of sin and yet a tragic remedy for sin, used to restrain evil and protest the innocent.
- Rise of the Holy War concept in the Middle Ages – Christianity is to be defended by force and advanced by force.
- In the modern world as an attempt to prevent war, to restrict and reduce its horrors.

#### **Contents of Analysis and Evaluation may include**

‘Right intention’ can be related to

- Just Cause: in that it may be to protect innocent life, preserve human existence, secure basic rights, etc.
- Just Outcome: by involving the pursuit of peace/reconciliation, avoiding the imposition of unreasonable conditions.
- Proportionality: by involving consideration of the effect on other nations of deciding to go to war.
- And during the conduct of the war to considerations of the devastation caused to one’s own and other nations.

Less easily related to

- Principle of non-combatant immunity, especially in modern times – in the nuclear age with its weapons of mass destruction.
- Principle of lawfully constituted authorities: when so many conflicts are now intra-country or civil wars.

Evaluation may occur throughout the essay or at the end when a candidate may assess whether all the conditions can be reduced to ‘right intention’ given the nature of modern warfare.

2. **“The Christian case for pacifism depends more on Biblical teaching than on anything else.”**

**To what extent do you agree?**

**(25)**

Candidates should show Knowledge and Understanding of pacifism as well as analysing its justification in scripture and, for example, tradition. They should also evaluate to what extent this case rests on teaching from the Bible or elsewhere.

Credit should be given for appropriate use of sources.

**Knowledge and Understanding and Analysis may include**

A maximum of 10 marks may be awarded for explanation or description.

**Pacifism**

- A commitment to peace and non-violent ways of defending it.
- A stance against all forms of violence, including war.
- Different types of pacifism – absolute, relative, selective, etc.
- May include a brief history of pacifism.

**Its justification in the Bible eg**

- Bible’s message of ‘Shalom’
- Isaiah (swords into ploughshares)
- Commandment “thou shalt not kill” – sanctity of human life.
- Gospel message of agape – unconditional love
- Jesus’ example and teaching
- Refusal to take up arms for his cause.
- Allowed himself to be handed over for execution.
- Identified with the oppressed and confronted the misuse of power, wealth and influence.
- Sermon on Mount (loves enemies, turn the other cheek, etc)

**However**

- Romans 13: 1 – 7 outlines the duties of the citizen to the civil authorities.
- The prominence of war in the Old Testament, history of Israel can be seen as one of military victories and defeats.
- Force is used to win and keep the Promised Land.
- Priests accompany Israel’s armies into battle in King David’s and Solomon’s time.
- Exodus 17: 8 – 16 God’s apparent willingness to use force through his representative, Moses. God leads, protects and makes Israel victorious over the Amalekites who are cursed because they keep the people from their God-given heritage.

**Its justification in tradition**

- Pacifist tradition of early church.
- Outstanding witness, eg Martin Luther King.
- Contribution of Quakers, etc to peace-making.
- Statements from various churches acknowledging it as a legitimate stance.
- Nuclear pacifist position of many contemporary Christians.

### **However**

- Strong tradition of the Just War Theory.
- Continued provision of army chaplains to armed forces.
- Statements from various churches outlining our obligation to defend peace by engaging in war.

### **Evaluation**

Candidates should come to conclusions either throughout the essay or at the end which make clear whether pacifism rests more on scripture or tradition or something else. Good answers should point out the complexities in making this assessment when so many tensions are evident.

### **3. (a) How might people influence government policies on defence? (10)**

Candidates should be able to evaluate a variety of ways which Christians might use either individually or collectively to influence government policies of defence. A maximum of 7 marks may be awarded for description without an attempt to analyse. Credit should be given for appropriate use of sources.

#### **Knowledge, Understanding and Analysis**

Points might include, eg

- Reflecting upon defence issues and seeking to participate in the political decision-making process.
- Seeking to be well-informed and to make their views known through an appropriate vehicle eg the Church, their MP or, if necessary, a relevant organisation.
- Attempting to raise public awareness and promote public debate.
- Seeking to inform Church committees specifically appointed to reflect on war and peace issues.
- Influencing recommendations and reports – examples may be given as evidence.
- Campaigning, eg peace marches, demonstrations near military bases, etc.
- Uniting with other groups to bring about change.
- Praying for just government decisions in obedience to God's will.

### **(b) How far might Christians object to a defence policy based on the threat of nuclear weapons? (15)**

Candidates should show Knowledge and Understanding of the issues arising from nuclear deterrence and its motives.

Analysis will involve a close examination of the dilemmas it might cause for Christians.

Credit should be given for appropriate use of sources.

#### **Knowledge and Understanding**

A maximum of 3 marks may be awarded for a clear explanation of the threat posed by nuclear weapons and/or concept of deterrence ie the willingness and ability of each side to deploy its retaliatory forces, communicating strength to any potential or actual enemy in order to prevent attack. It is argued that the balance of threat/terror in this way, prevents war.

### **Analysis and Evaluation**

Points might include, eg

- Basis of deterrence, ie fear may be morally unacceptable.
- As well as entire range of bluff, misinformation, spying, threat, arms race, etc that has been required historically for its effectiveness.
- Emphasis on destructive capacity not constructive development.
- It fuels the arms race – even a conditional acceptance may imply acceptance of arms build-up, aggravating the causes of war because of inadequate aid to world problems eg poverty, famine, etc.
- Real threat of nuclear war, without it deterrence unworkable.
- May lead to absence of conflict but not “Shalom” (true peace involving harmony, social justice, etc).
- If it threatens civilian centres, it violates principle of non-combatant immunity.
- Risk of deliberate or accidental use of weapons escalating into something morally unacceptable.

Evaluation may occur throughout the essay or at the end when a candidate may assess the extent of Christian objections.

## Section C – Topic 1

### Christianity and Secular Humanism

**1. How far does Secular Humanism conflict with Christian teaching on the origin and nature of humanity? (25)**

Candidates should explain Secular Humanist and Christian beliefs on the origin and distinct characteristics of human beings. They should examine their similarities and differences before coming to a conclusion on how far they are in conflict with one another. Credit should also be given for appropriate use of sources.

#### Knowledge and Understanding

A maximum of 10 marks may be awarded for explanations of the Christian and Secular Humanist views on the origin of human life.

No more than 5 marks may be awarded for a retelling of the Genesis narratives.

#### Points might include, eg

- Christians base their ideas on revelation as found in the creation accounts of Genesis 1 – 3.
- Emphasise that God is the source, creator and sustainer of all life.
- Claim from tradition that there is more proof of design than chance.
- Refer to a number of traditional proofs, eg First Cause, etc.
- Stress uniqueness and dignity of human beings as climax of creation
- Secular Humanists base ideas of origin on scientific theories of evolution over the past two centuries.
- Particularly influenced by Darwin's theory that humanity evolved from an ape-like creature over a long period of time by a process of natural selection.
- This random process requires no Creator God.
- Humans are not 'special creation' separate from the natural world but a 'superior form of animal life occupying a small planet in a minor galaxy.'

#### Analysis and Evaluation

Points of conflict might include eg

- Some Christians reject the validity of scientific theories in terms of offering spiritual truth.
- Fundamentalists interpret the Genesis accounts literally, leaving no room for timescale or process outlined by Darwin.
- Main problem is acceptance of supernatural being or power as the source.
- Secular Humanists claim there is insufficient evidence of this whereas Christians think evidence is not restricted to scientific proof.
- Secular Humanists view God as a human creation.
- Secular Humanists see no need for a 'God of the Gaps' when science has provided the answer to this question.
- Christians stress the uniqueness and dignity of humans 'made in the image of God' whereas Secular Humanists stress humans' close connection with the natural world.

**Points of agreement might include**

- Many Christians who regard Genesis 1 – 3 as myth may accept evolution as a process used by God.
- New theologies have developed within Christianity to incorporate both scientific views and religious beliefs about creation, eg Process Theology.
- Both focus on the freedom of the individual to choose a responsible lifestyle to develop his/her own potential.
- Both accept that humans have limitations.
- Both recognise distinctly human characteristics, eg reason, imagination, moral sense, etc.

Candidates should come to a conclusion after weighing up the evidence. This may well highlight diversity in both Christian and Secular Humanist belief and even refer to Christian Humanism.

2. **“What is right and wrong should be based on the needs and desires of individuals in particular situations.”**

**Discuss with reference to Secular Humanist and Christian views of morality.**

**(25)**

Candidates should explain Secular Humanist and Christian approaches of morality. They should examine to what degree they concur with the statement thereby highlighting the similarities and differences between them. Evaluation might consist of concluding how far each agrees with the statement.

Credit should be given for appropriate use of sources.

**Knowledge and Understanding & Analysis**

A maximum of 10 marks may be awarded for explanation or description

Points in terms of the Secular Humanist view might include, eg

- Secular Humanists might agree that decisions should depend on human need and desire in particular situations as well as the long-term future of our planet.
- History has taught us that there are no permanent moral absolutes.
- A considerable degree of harm has resulted from outdated religious principles being applied from sources such as the Bible.
- Examples might be used to illustrate this point, eg contraception, abortion, euthanasia, homosexuality, gender, etc.
- Like human beings, morality has evolved over time in response to changing circumstances.
- Reason and scientific theories, although limited, offer the best foundations for our decisions.
- Rather than the revelations of a God for which there is insufficient proof.

**However, Secular Humanists also stress**

- Utilitarianism ‘the greatest happiness for the greatest number’ as a reliable guide for solving these problems.
- Together with an open mind and consideration for minority and individual differences.
- The consequences of our actions should be worked out through reason and scientific research.
- Anything that enhances the quality of life is good; anything that diminishes it is bad.

**Points in terms of the Christian view might include, eg**

- Christians might agree that the individual with his/her particular needs and desires is important to God.
- Therefore God has given humans a conscience, an innate capacity to know right from wrong.
- Christ taught that love was the supreme value and that this had to be considered in particular situations rather than blindly following rules at the expense of individuals.

**However, Christians would disagree with the Secular Humanist view, eg**

- The source of morality for them is God, not human reason or culture.
- It is God who determines what is right and wrong through his commands.
- Which are set down as an eternal set of principles in Scripture.
  - Through example and teachings of Jesus
  - Sermon on the Mount
  - Ten Commandments, etc
- And passed down in the traditions of the Church.
- God alone is his omniscience knows our needs.
- We cannot use our desires to make moral decisions, since we have a fallen nature.
- Nor can we rely on human reason since it, too, is fallible.

**Evaluation**

This might take a number of forms either appearing throughout the essay or at the end. In the process of answering the question the candidate may assess to which extent Secular Humanism or Christianity agrees with the statement or which view of morality is more valid in our contemporary society.

**3. “The aims and methods of Secular Humanism are not necessarily in conflict with Christianity.”**

**(a) Explain the aims and methods of Secular Humanism. (10)**

Candidates should explain the aims of Secular Humanism and its methods of achieving these in detail.

Credit should be given for appropriate use of sources.

**Knowledge and Understanding**

Points might include, eg

- Aim is to make life, the only life we have, as worthwhile and happy as possible for ourselves and others.
- To face the problems of this world without supernatural help.
- To encourage each individual to work out his/her own purpose in life.
- To free human beings from any necessary dependence on anything or any law outside themselves.
- Methods are mainly by relying on scientific knowledge and human reason.
- Accepting human limitations and our relative insignificance in the universe.
- Encouraging human beings to think for themselves.
- And to become less dependent on the teaching of universal principles, particularly through religion.

**(b) To what extent are these compatible with Christianity? (15)**

**Analysis and Evaluation**

Points might include, eg

- Compatible with the Christian aim of the fullest development of human potential.
- And that of liberation.
- Acceptance by some Christians of scientific methods and philosophical argument as important ways of making sense of reality.
- Acknowledging their contribution to belief eg new understanding of origins of the universe, God and humankind through the Big Bang and Evolution.
- The connection between faith and reason, again recognised by many Christians today.

**However, incompatible, eg**

- In that Christian teaching insists this can only be achieved by the grace of God.
- Obeying his universal principles.
- And accepting his divine purpose for life.
- Dependence on science and reason alone has serious limitations, as history has proven.
- Very nature of scientific truth is provisional and proceeds itself by hunch and faith.
- Beliefs from revealed theology and personal experience can be trusted; they have stood the test of time, unlike others.

Candidates should come to a conclusion on how compatible these are. Good answers will appreciate that many Christians acknowledge the need for reasonable belief and that many Secular Humanists recognise the limitations of reasons.

## Section C – Topic 2

### Christianity and Science

#### 1. To what extent does modern cosmology threaten Christian belief? (25)

Candidates may describe/outline the key points of scientific theories about the origins of the universe before considering the extent to which these accounts have threatened Christian belief.

#### Knowledge and Understanding

Scientific theories of the origin of the universe

##### The Big Bang Theory

- Universe began with an “explosion” around 15 billion years ago called a singularity which had no specific cause.
- Elementary sub-atomic particles produced which then developed into electrons, protons and neutrons.
- Out of the original hydrogen developed helium and the other elements eg carbon, nitrogen, oxygen which expanded and cooled, some clumping together under the force of gravity creating heat, elements etc.
- Clouds of gas developed which spun under the force of gravity forming stars and planets.
- Universe has developed as a result of regular natural laws in relation to the four key forces – gravity, electromagnetic, strong and weak nuclear.
- The universe has continued to expand since the beginning to its present state.

##### Evidence for this:

- Rate at which galaxies are currently moving away from each other...universe expanding.
- Red shift principle confirms this ie the light which emanates from the various galaxies.

##### As an alternative, but minority view, the Steady State/Continuous Creation theory may also be mentioned

- Universe did not originate at any one instant nor will it ever end.
- Universe is in much the same form as it has always been (theory is sometimes called the eternal universe theory).
- Hydrogen atoms (the first atoms of the universe) are continuously created. As galaxies rush apart, new matter is created out of nothing and fills in the space left by other hydrogen atoms.
- This hydrogen is drawn together to form new stars/galaxies so overall appearance of universe remains constant/steady.

Candidates should be awarded a maximum of 7 marks for a detailed account of one scientific theory only.

#### Analysis and Evaluation

##### Some Christians may be concerned about the impact of cosmology on the Biblical account of creation

- They may see scientific accounts as a threat to how the bible accounts for the beginning of the world, eg if science can explain it then is there no place for God in the process.
- They may regard the evidence provided by science as being a better basis than the status of the biblical account.
- They may be aware that the biblical account is an ancient one which had no awareness of modern scientific knowledge and so is out of date.
- They may see the effect that modern science has had on the attitude to the Bible in general and be concerned about how true the Biblical stories are.
- They may be aware of how science in general has undermined many of the biblical beliefs and ideas by the explanatory power that it has developed over the years.

**Other Christians may not be so concerned because:**

- They may regard the Biblical as accurate, historical, scientific truth – it is “God’s word” so superior to science.
- They may offer other reasons to justify their beliefs eg Bible is/claims to be the Word of God so cannot be wrong on key beliefs such as creation of world; origin and development of life/human life, etc. So reject cosmology.
- Creationists would probably see “Creation” as a once and for all event controlled by God which provides the structure and background to the Christian view of the world and significance of human beings. World is God’s creation.

**On the other hand, other Christians may not be concerned either because:**

- They see Genesis going beyond science – more concerned with meaning/purpose than explanation of “how” of creation. Science can be seen as a descriptive rather than a purposeful explanation.
- Creation is a continuing process, not a one-off event. Genesis is a statement about God’s relationship with the world, regards God as the sustaining power behind the whole process – not the initial step in the natural process.
- They may see the Big Bang is only a description of how the world has developed. This is not necessarily in conflict with looking for a deeper meaning or purpose behind it – which some may call God.
- It is still possible for Christians to accept both the scientific account of the Big Bang and to interpret the world as Genesis does – as being the creation of God who has a meaning and purpose for his creation. No necessary conflict in that.
- Many scientists are also Christians – which would not suggest a concern about the impact of cosmology.

Candidates may conclude by giving a final evaluation in relation to the question.

**2. (a) What are the key features of scientific method?**

**(10)**

Candidates should give a good outline description of scientific method.

**Knowledge and Understanding**

The main aspects of scientific method are as follows:

- Science, ie knowledge is a process of discovering empirical data about the natural world.
- This involves the study, investigation of processes of nature to find general laws behind the operation of the natural world.
- The scientific method involves observation, hypothesis, experiment, law – appropriate examples may be included.
- This can provide data which can be independently tested by other scientists to check its accuracy.
- The truth which science provides gives us an increasingly stronger understanding of the natural world (reality) as more evidence becomes available.
- Science is more concerned about finding out about the world, ie the HOW of the world.

- (b) **“Truth means scientific truth” (Richard Dawkins). How might Christians respond to this statement?**

(15)

**Analysis and Evaluation** – of the various Christian responses to Dawkins’ statement.

**NB** Candidates may gain a maximum of 2 marks for listing ways of knowing other than the scientific.

Some may respond that Dawkins’ statement is an accurate one:

- Scientific truth is based on a universal approach to finding verifiable knowledge about the world and life.
- Dawkins is implying that scientific knowledge is the only kind of knowledge/truth we can be certain about.
- Scientific truth is achieved by the development of a systematic and methodical approach to asking questions about the world and finding answers to those questions.
- Non-scientific methods of finding truth can be too individualistic/subjective and open to personal interpretation. The key to finding the truth is that it applied to everyone irrespective of their own personal beliefs. It is universal.
- Scientific truth is based on well established and reliable methods of studying the world. It has the advantage of being able to change if the appropriate evidence becomes available unlike other kinds of truth.
- By contrast, other forms of “truth finding” are less reliable and people often fail to change their beliefs or ideas when it becomes obvious that they are wrong or out of date. Scientific truth rarely has this problem.
- Scientific method is the best way we have discovered to seek truth. It is the most reliable and accurate way we have of getting to the truth about the world. It leaves other ways of finding truth as being too subjective and individualistic.

However, some may disagree with what Dawkins says because:

- Science tends to look at the physical aspects of the world but other ways of looking at the world are more concerned with the inner, personal aspects (often called the soul/self/subjective experience).
- This can be to do with the way people live, their ideals, paths to follow, moral values/conscience, etc.
- Religion, for example, tends to take the non-empirical aspects of reality into account – beliefs, values, feelings, etc. as part of the total reality whereas science tends to separate itself from these and be as objective as it can be.
- Many things which happen in life cannot always be accurately or scientifically explained, only experienced. You cannot discount them just because they are not repeatable.
- Science is more reductionist, breaking down things into simpler forms to study them more closely (although holistic approaches are now used); religion and morality tend to be more holistic and often go beyond science.
- There is more to “truth” than only the scientific version.

The candidate can conclude by evaluating both sides of the argument.

3. **“Christianity has nothing to fear from evolutionary theory.”**

**To what extent do you agree with this view?**

**(25)**

Candidates may be expected to outline the main points of evolutionary theory. Candidates may gain 10 marks Knowledge and Understanding for a detailed description of evolutionary theory. They should then analyse and evaluate the extent to which Christianity has or has not anything to fear from the theory of evolution.

**Knowledge and Understanding**

**The key points of the theory of evolution are as follows:**

- All life originated from a primeval “soup” 3,500-4,000 million years ago.
- Key chemicals are residue of exploding stars, combined to form molecules, simple/complex cells, different species.
- One species evolved from another to adapt to changing conditions – with the “fittest” surviving and the “unfit” not.
- No special act of creation but gradual process controlled by chance mutations/necessity and variation then consolidated to survive.
- Species not adapted have become extinct or developed into other life forms which could adapt.
- Human beings different from other animals by degree not kind, eg 99% of the DNA shared by human/chimps.
- Natural selection sufficient to explain origin/development of life so no need to refer to creator/originator such as God.

**There have been variations of the Darwinian theory and candidates may make reference to some of these, eg**

- **William Smith** argued that many different acts of creation had taken place throughout history of the earth over several geological periods (six days of creation in Genesis to refer to six geological periods).
- **Charles Lyell** developed a theory called Uniformitarianism which stated no need for separate creations, but gradual geological changes sufficient to account for various life forms which had developed/evolved on earth.
- **Herbert Spencer** argued that most rational theory was not that there were tens of millions of different species specially created, but by continual modifications, due to changes in the environment, such species produced.
- **Neo-Darwinism** combines Darwin’s basic theory with Mendel’s work on heredity within species. Dawkins and other neo-Darwinists have developed Darwin’s original theory.

**Analysis and Evaluation**

**Some people may argue that Christianity has quite a lot to fear from evolutionary theory:**

- If Evolution suggests there is no God, no “guiding hand” in process and development of life then they may see all of creation/life as having no overall purpose.
- The view was held that God had designed world/life with each species appropriately suited to its environment, eg was Paley’s Design argument no longer valid as an explanation of how we got here?
- Human life is therefore unique or specially created by God if process of selection by chance occurrences in evolution now open to impersonal forces in the development of life. Where does this leave us?

- If so, humans are just animals in a process which originated from a single life form – the sense of human being made in God’s image and likeness (Gen. 1:26) no longer the case. Humans would only be different in degree, not kind.
- Traditional Christian view of Bible suggests earth to be about 6000 years old but evolution saying it was millions of years old. Was the Bible no longer true? Did this not contradict the Genesis/Garden of Eden account?
- Fixity of species/separate creation ie all things created by God in their present form not susceptible to change eg Genesis 1:25 “God made every kind of wild beast, cattle, land reptile, domestic and wild, large and small.” Evolution appears to contradict all this.
- No ultimate destiny for human beings if only animals like all other life. Nothing at the end of life – no life after death etc. if theories of evolution were accepted.

**Others might argue that Christianity does not have a lot to fear because:**

- Evolution not a new idea – had been hinted at by Augustine in 4<sup>th</sup> century – and accepted by Christians as a result.
- Evolution seen to explain HOW life has developed from simple to complex forms over a long period of time.
- God seen as the creative force behind all life to achieve certain purposes – as the sustainer of life/world.
- Evolution is best scientific explanation of the origin/development of life and explains the inter-relatedness of all life. This does not necessarily contradict Christian view.
- Bible says nothing about HOW God created life so possible to accept **both** theory of evolution **and** that life is special – human life with its self-consciousness, transcendence, purposeful etc. Religion and science seen as complementary.
- Many significant religious scientists eg Teilhard de Chardin, Peacocke, Polkinghorne, Stannard, have argued that religious and scientific truth is different and should not be confused.
- Life is on the move to more complex, intelligent, purposeful forms especially human life; evolution is the process which leads to the development and significance of mind and consciousness in world – a key religious idea. Anthropic principle is a good example of purposefulness behind the whole process.
- Charles Kingsley: “We used to say that God was so wise he could make all things; we can now say God is so wise he can make all things make themselves.”
- The quotation “You were made from soil and will become soil again” might even suggest an evolutionary idea long before modern science came up with this theory.

Candidates may conclude by evaluating the various arguments in relation to the question.

## Section C – Topic 3

### Christianity and Marxism

#### 1. “The concept of God is the revelation of what it means to be fully human.”

**How effectively does Marxism challenge this view?**

**(25)**

*This question requires an assessment of the Christian response to the Marxist challenge that God is a projection of human aspirations. Answers should refer to appropriate sources.*

**Knowledge and Understanding may include eg**

- The Marxist challenge:
  - God is a human idea/construct
  - this construct is projected into reality (may consider the philosophical background)
  - it prevents people from having control over their lives
  - it postpones fulfilment of real human needs to a future time
  - it is an opiate
  - all knowledge is human knowledge.
- The Christian response:
  - God is real, supported by revelation and arguments from religious experience
  - other reasons for belief, eg philosophical
  - Christian concept of creation and *imago dei*
  - the person of Christ as the embodiment of full humanity
  - the existence of spiritual needs as well as material ones.

**Analysis and Evaluation may include eg**

- Support the Marxist challenge:
  - existence of God is still formally unproven
  - Christ appears to be a diminished, servile, defeated human and not a worthy one
  - God appears to a capricious, unjust and tyrannical despot in the Bible and no example worthy of being an ideal of full humanity.
- Support the Christian response:
  - Christian virtues (Biblical commandments and the example of Christ) such as love, self-sacrifice and service to others are noble and redolent of full humanity
  - the existence of spiritual needs suggests full humanity requires the meeting of physical *and* spiritual needs, something Marxism does not do and Christianity does
  - Marxism is materialistic, arid, unfulfilling, violent and does not work because it is a man-made philosophy.

2. **According to Marxism, Christianity is a good example of religion being a force opposed to social justice.**

**Assess Christian responses to this statement.**

**(25)**

*Candidates need to outline the Marxist critique of religion as being a force opposed to social justice and assess the effectiveness of Christian responses based upon the concept of the Kingdom of God as being a reign of justice and peace. Good answers will refer to a variety of appropriate sources.*

**Knowledge and Understanding may include eg**

- The Marxist critique:
  - religions exists to control society
  - it is linked to capitalism and exploits the poor rather than serves them
  - religion is exploitative, unjust and violent
  - it is a crutch for the oppressed and weak – it prevents justice happening
  - the example of Christ is of one who suffered injustice at the hands of religious authorities in a violent way and is hence no example to follow for those seeking justice and peace.
- Christian responses:
  - true Christianity is based upon the concept of the Kingdom of God, which is not an organised realm but rather an inner attitude and commitment to peace and justice
  - Christ preached peace rather than violence – following his example and obeying his teaching will bring a more peaceful world
  - Christ's message was all about justice – the Kingdom of God is about honesty, integrity, not being a respecter of persons, a bias towards the poor
  - Christians and Christian organisations have always been fully involved in peaceful action aimed at resolving injustice and promoting peace (examples may be given).

**Analysis and Evaluation may include eg**

- An assessment of the theory of the Kingdom of God set against Christian praxis, for example Christian works clearly promoting and perhaps establishing justice and peace as against situations where Christianity might seem to promote the opposite, for example Northern Ireland.
- A comparison and evaluation of different Biblical texts, such as those concentrating on justice and peace, and those suggesting a less worldly or more laissez-faire approach to justice and peace issues.
- An evaluation of evidence, for example from Christian history, that might suggest that Christianity has been a force actively opposed to injustice, for example the place of women in ministry, hierarchical system, rich churches, etc.
- An allied evaluation from Christian history suggesting the contrary, for example Christian involvement in setting up hospitals, schools and other institutions associated with a just society.
- An evaluation of the role of Marxism in promoting, or perhaps preventing justice and peace.

Candidates should present a case dealing directly with the statement, and derive conclusions arising from this argument.

3. (a) **Explain the main aspects of Liberation Theology.** (10)

*Candidates should not merely list but explain. Good answers will refer to appropriate sources.*

**Knowledge and Understanding and Analysis may include eg**

- Orthopraxis more important than orthodoxy.
- God's preferential bias towards the poor.
- Theology from below – reinterpretation of hierarchical structures.
- Liberation from alienation through Christ.
- Locus of justice is God.
- God's rule over history.
- Sin interpreted to include socio-economics structures.
- South American/Afro-Caribbean/African context.
- Particular applications, for example the taking up of arms.

(b) **How consistent is Liberation Theology with the Marxist idea of “liberation through revolution”?** (15)

*Candidates should analyse and evaluate Marxist interpretations of liberation with Christian ones found within Liberation theology and consider the extent to which they are similar. Good answers will refer to a range of appropriate sources.*

**Knowledge and Understanding and Analysis and Evaluation may include eg**

Consistent with one another:

- Both share socio-economic analysis to a large degree
- Both have a focus on alienation
- And on injustice
- Both agree that there are forces opposed to social justice that must be dealt with effectively.

Not consistent with one another:

- Marx's focus on revolution compared to liberation through Christ
- Marx's exclusion of matters spiritual (materialistic dialectic) compared to Christian theism
- Christian insistence on liberation/salvation for the oppressor as well as the oppressed.

Candidate need to argue a case. Conclusions, which may be found throughout, should be derived from this argument.

## Section D

### Language, Philosophy and Religion

1. “People who see religious language as being meaningless have not understood its purpose.”

**How far do you agree?**

**(25)**

Candidates should show some knowledge and understanding of the issues related to religious language before analysing and evaluating the extent to which misunderstanding is a key issue.

#### **Knowledge, Understanding and Analysis**

- Key to this is realisation that language/religious language has wide variety of meanings. Failure to be aware of this creates problems in the interpretation.
- We use forms of language in everyday situations, eg literal, metaphorical, parable, myth, legend (some examples may be given to illustrate) and this also applies to religious language, eg parables, creation stories, historical narrative etc.
- View of language eg Augustine/early Wittgenstein that words referred to “things” – the “picture” theory of language still widely held. But this is not always the case and in particular in religious language, hence problems.
- Language more than correspondence with objects and has wider uses. Much of religious language is psychological, moral, about beliefs/values – not amenable to direct correspondence with world.
- If religious language understood literally, this may lead to, eg scripture being misinterpreted or misunderstood, eg the Genesis creation story might be confused with a scientific explanation about the origin of the universe; the encounter of Muhammad with the angel Jibril might be thought to be a person-to-person encounter.
- Many writings and creeds of religions may be thought to be actual descriptions of what actually happened rather than symbolic accounts of beliefs/experiences/values. Modern views of religious language contradict this – more subtle view.
- Intentions of the writers of religious language may be misunderstood, eg if part of the Christmas story is understood to be a literal, biological description of how Jesus was conceived, then the religious meaning and significance of the birth of Jesus may be lost to those who cannot understand this story symbolically.
- Many of the scriptures of the world religions written long ago when world understood quite differently; allowances have to be made for lack of knowledge/understanding writers had.
- Failure to understand wide variety of literature in religions can lead to failure to recognise what is being said; leads to failure to interpret it in light of modern understanding of world and religious and theological writings.

#### **Analysis and Evaluation**

- People give qualities to God similar to human beings, eg God is good. We can understand “good” in relation to human actions but does it mean the same when applied to God? How do we know?
- God is spoken of as eternal and timeless but everything we know and experience is within time and so it is difficult if not impossible to understand something not in time, eg views about God/life after death, etc.

- Many aspects of religious beliefs/doctrine are not dealt with as part of our everyday language so every time religions use words such as eternal, metaphysical concepts, ultimate truth, etc. people have great difficulty in understanding this.
- Much of religious language has to be qualified significantly so that words/language/religious experiences, etc are stretched beyond what many people can imagine and this makes it an issue beyond many people's experiences.
- Religious language has been described as dying the death of a thousand qualifications. It doesn't relate to the real world.
- While it may be recognised that religious language is different by degree, this does not mean that it is meaningless, eg using models like creator or Father for God is not exactly beyond human experience by analogy.
- Some theologians see religious language as not really about another world or reality but about what we actually experience in this one. Religious language is symbolic and refers to our own psychology, feelings, values, etc.
- Religion in essence is a very practical guide for living in the world. People in the past may have seen it as other worldly but now we understand it differently. If religion is not about our lives/experiences now then it is not worth considering.
- People who see religious language as being meaningless have misunderstood its purpose. If religious language is understood too literally there are bound to be problems.
- The solution is for people to understand religious language better – and for religion to get across their ideas more effectively.

2. **“The parable of the Gardener makes a greater contribution to the debate about the verification of religious language than the parable of the Stranger.”**

**Discuss.**

**(25)**

Candidates should outline the key points of both parables and explain the significance of them. They should compare/contrast the parables and analyse/evaluate how they relate to the verification of religious language.

**Knowledge, Understanding and Analysis**

- Candidates should outline the parable of the Gardner. Maximum of two marks for this.

They should then explain the key points Flew was making about the verification of religious language:

- Flew’s theory was that religious language was meaningless because it could not be shown to be true or false by kind of verification/falsification procedures.
- What was the difference between an invisible, intangible, absentee God or no God at all?
- In relation to God and other key religious beliefs, there are so many qualifications made that any kind of statement about eg God’s existence cannot be factual so does not convey any sort of information, so is meaningless.
- The most that Flew will concede is that religious statements can be poetic or analogical in relation to human experience, but once tested for factual accuracy, they are vacuous and uninformative.

Candidates should outline the parable of the Stranger. Maximum of two marks for this.

The main points which Mitchell is making with reference to the verification issue are as follows:

- The partisan’s choices are meaningful rather than empirically verifiable. Many issues in life are not empirically verifiable but we act on them. That is how life is.
- There are situations/circumstances where evidence against eg God’s existence do count eg suffering and evil. However, although religious people might concede this, they may not regard the issue as being decisive against God’s existence. They still find religious belief meaningful and come up with “explanations” for suffering and evil (theodicies).
- The significance of the parable is that there is more to the trust and commitment of the partisan to the Stranger than the physical presence of the stranger. There is a whole complex of relationships which reaches beyond the scientific, empirical, observational level.
- Religious beliefs, accepts Mitchell, could be falsified if events were to turn out to be wrong/untrue, eg no God or final destiny in life so Flew’s criticisms of them being unfalsifiable are missing the mark.
- Mitchell concludes that a religious view of the world is a valid and meaningful one.

**Up to 10 marks may be allocated to the candidate’s explanation/analysis of the meaning of the parables.**

## **Analysis and Evaluation**

The contribution of the parables to the verification of religious language can now be analysed and evaluated. Points which candidates could make are:

As far as “The Gardener” is concerned a number of issues about the verification of religious language are raised:

- Much of the religious language could not be shown to be true as it could not be verified and therefore was meaningless.
- Religious language had to be qualified so much that it was talking itself out of existence. Religious language put an unacceptably high price on its attempt to be verifiable by the normal “scientific” standards we use in other areas of life.
- The key beliefs of religion – the existence of God and life after death could be shown to have no rational foundation so were mere opinion or preference rather than meaningful or true.
- Religious beliefs and doctrines (encapsulated in religious language) made no observable difference to the way we see and understand the world. As such, they were irrelevant to life.
- Despite a lot of evidence against the Stranger being on the side of the partisans, they still continue to believe that he is on their side. This is not rational and similar to religious believers believing in the existence of God despite great deal of empirical evidence against this, eg suffering and evil in world.

### **On the other hand if we consider “The Stranger”**

- There are more things to the truth about aspects in life than the scientific verification process. This may work for certain aspects of life but not all.
- Much of religion has to do with relationships, values, etc which cannot be dealt with by a scientific kind of approach. The criteria for meaningfulness in these areas are certainly not the same as the criteria for empirical measurement in science.
- Even if religious beliefs were to come under question there could still be circumstances in which they could be shown to be false. In this sense they were not necessarily meaningless just because they were not easy to falsify.
- Religion is more of a commitment to a certain way of life in relation to particular values. The beliefs/truth of religion were not necessarily invalid just because they could not be encapsulated into Flew’s method of checking.
- Modern approaches to truth in both religion and science have changed and are not necessarily regarded as being in opposition to one another; the kind of “truth” in science may be different from the “truth” in religion. The two should not be confused.

The candidate may conclude with an evaluation of the relative merits of both parables in relation to the issue.

3. (a) Explain the critical realist interpretation of religious language. (10)
- (b) Assess the merits of an interpretation of religious language which would oppose that of the critical realist. (15)

Candidates should explain the critical realist eg Hick's view of religions language and then assess/evaluate one other interpretation, eg Cupitt or Bultmann in the light of this.

### **Knowledge, Understanding and Analysis**

#### **Outline of critical realist interpretation:**

- God/religious realities exist independently of our beliefs/ideas about them.
- Peoples' religious views/ideas will vary from place to place, culture to culture, but key beliefs in, eg God's existence are the basis of religious language and religious practices in all of them.
- Language about God must be symbolic/analogous but can be regarded as being true or false verified/falsified, eg God's existence will be verified one way or other after death or end of universe.
- Statements like "God loves human beings", "The Qur'an is the Word of God" are cognitive statements, ie they are knowledge claims; they can be either true or false and there are meaningful ways of deciding one way or the other.
- However language about God or other religious realities is always analogous, mythical, symbolic, etc, as this is the only way we can deal with/communicate these truths. The language can be true although it is not necessarily literally true.
- In history of religion, religious language generally understood in realist way and any debates/arguments about, eg the existence of God have assumed some kind of objective for God-open to verification/falsification in principle.
- This means that people are faced with real choices/decisions and that belief/non-belief in God makes a difference in the world in relation to how world is as a result of peoples' attitudes/behaviour.
- Religious language on the critical realist interpretation can still be meaningful interpretation in the modern world.

#### **Alternative interpretations, eg**

#### **Outline of Cupitt's view of religious language:**

- Language is final reality we deal with – no understandable, meaningful reality beyond what we can express in language.
- So world is full of metaphors, interpretations, perceptions – which are all language shaped/influenced – and which give us the means of experiencing/explaining the world. It is not descriptive nor explanatory like science; instead it is prescriptive and practical; it is a guide to behaviour.
- Any kind of objective God is unnecessary. "God" is a creation of language, not an existing entity. What is important is the spirituality and morality which religious language encourages.
- "God" is therefore a metaphor, the symbol of our religious ideals. Language about God is language about our spiritual and moral ideals.
- "God is an image of the ideal person projected on to the heavens. Religious beliefs are the rules of life dressed up as pictures", (ie the stories/narratives of religion), eg to say "God is Love" is to advocate a life lived on the basis of the principle of love (agape) as laid down in the parable of the Good Samaritan.

- Religion is a human creation, just like all else in life. It opens up spiritual and moral possibilities in life; all the rituals, stories and images of the world religions are human creations which aim to develop the spiritual and moral life.
- We create our religious beliefs/values just as we create everything else – through language; we create our values to live by and we are responsible for these values we create.
- The main task of religion is not to prove God's existence or the existence of other "religious realities" but to focus on the part that the word "God" plays in the lives of people in relation to their religious beliefs/values/actions in life.
- Religious language is non-realist. Cupitt would argue that if there were no religious believers, "God" would not exist, as "God" is a creation in the minds of religious believers.

### **Rudolph Bultmann**

- View of religious language based on existentialism – how people viewed their own existence in relation to situations where they are struggling with the issues/problems and purposes of life.
- So much had happened in the ways of thinking and ideas since Biblical times that the bible as it stood was virtually incomprehensible to contemporary people.
- Bultmann described this unintelligibility as *myth* and that Biblical (and other religious language) is *mythological* – looks at the world, ourselves and God radically different from the way we do so in the contemporary world.
- So Bultmann reinterpreted the message of Christianity in the light of Heidegger's existentialist philosophy, eg ideas of Jesus Christ as the "second Adam" "Messiah" or "Son of God"; the "virgin conception/birth" or the "second coming" are *mythological ways of speaking*. Religious language had to be reinterpreted in this way.
- The myth and stories of religion should not be seen as literally true but can still have meaning for us today provided we de-mythologise them into existential or personal forms of language we can relate to, eg the three-storey universe, the intervention into human affairs by supernatural powers, the temptation by the devil, possession of people by evil spirits.
- The teaching of Jesus, for example, stripped of its mythological overtones, can still have great relevance to the moral way we live our lives in the modern world.
- Myths, like individual symbols/poetry/fiction can present many layers of meaning have a power or effect which can be destroyed if they are taken apart and looked at too literally. The question of God and ourselves inextricably linked.
- Much of what Jesus said does not have any particular mythological aspects to it – teaching about the Kingdom of God as a set of ethical demands. This can be translated into modern ways of thinking.
- Bultmann argued that mythology speaks of God and human beings in an illegitimate way. It speaks of God as some kind of worldly object "out there" like any other object; whereas in the New Testament God is a matter of personal concern. It is this existentialist starting point which is the key to understanding.

Depending on the interpretation they choose candidates should then evaluate the interpretations before coming to appropriate conclusions.

[END OF MARKING INSTRUCTIONS]