



2006 Religious, Moral and Philosophical Studies

Higher – Old Arrangements

Finalised Marking Instructions

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GRADE DESCRIPTIONS

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

	Grade C	Grade A
Knowledge and Understanding	<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>
Analysis	<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>
Evaluation	<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.

2006 Higher

Religious, Moral and Philosophical Studies

Section A – World Religions

Topic 1

Buddhism

1. **“Only when we fully understand the causes of our human condition can we begin to improve.”**

How far might Buddhists agree with this view? (25)

Candidates will be expected to show understanding of the Buddhist view of the causes of human suffering – Anicca and Anatta – then show that understanding the connection between these and Samsara is necessary before improvement can be made.

10 marks to be allocated for a good description of the causes of the Human Condition. Maximum of 5 marks for description of only one concept. 15 marks to Analysis and Evaluation in which candidates will discuss why it is necessary to understand the connection between these and Samsara and the subsequent connection with improvement.

Knowledge and Understanding may include:

- the Human Condition is one of – suffering
- suffering is caused by not accepting anicca and not accepting anatta
- Anicca – impermanence – every thing is constantly changing and is in a process of becoming something else
- suffering (dukkha) arises because of attachment to impermanent things and craving of them
- when things change they bring un-satisfactoriness. We therefore have constant suffering. First Noble Truth
- Anatta is anicca applied to people
- doctrine of “no self”
- there is nothing in humans that is permanent because people are of an impermanent world
- made up of 5 skandkas none of which is permanent
- non-acceptance of this impermanence leads to suffering
- imagining that “self” is at the centre of thing brings suffering. This is unenlightened because there IS no self, yet we wish to satisfy that illusion and when we can’t, we suffer.

Analysis and Evaluation may include:

- it is vital to understand how these causes of suffering are connected to samsara if we are going to do something about it and start to improve
- delusion and non-acceptance of impermanence lead to suffering which is caused by attachment
- being attached shows ignorance of the Buddhist way (unenlightened). This attachment keeps people tied to the cycle of samsara
- rebirth will continue until one learns not to be attached
- must stop seeing “self” as centre of things. If we do, we’ll continue to suffer because this is an unenlightened view of life
- if we have unenlightened views, our actions (karma) will be unenlightened and self-centred and this ties us to samsara (which is a state of conditioned arising) because of our unenlightened actions
- Samsara is fuelled by 3 poisons of greed, hatred and ignorance, which arise from attachment to impermanent things and to the idea of a self
- progress within samsara and towards nibbana only possible if we first understand and accept anicca and anatta
- enlightenment is only possible if we give up attachment and craving and give up attachment to the idea of a self
- we learn non-attachment by understanding the dhamma and following the path of Buddhism
- if we are to “improve” we must understand the causes of our human suffering
- we must also take “the prescription” that the Buddha offered in the form of his teachings and his path

2. **“Samsaric rebirth is a more realistic goal than Nibbana.”**

Discuss

(25)

This is a question about the accessibility of nibbana as a goal. Is it such a distant goal as to render it not “real”? Is better samsaric rebirth perhaps a better/more realistic goal? 5 marks each for descriptions of samsara and nibbana. Some discussion of the extent to which the candidate would agree/disagree that samsara is a more realistic objective for Buddhists might be expected. This would involve a distinction between different schools of Buddhism and their views of the goal of nibbana. Credit will be given for use of relevant sources.

Content of Knowledge and Understanding may include:

Samsara:

- cycle of birth death and rebirth
- a state of impermanence
- we are trapped on samsara by our attachment to impermanent things
- it is the realm of dukkha – unsatisfactoriness
- goal of Buddhists to achieve better rebirths to get closer to ultimate goal of nibbana and escape samsara.

Nibbana:

- ultimate goal for Buddhists. Third Noble Truth
- no longer part of samsaric round of rebirths
- end of the ignorance which causes craving
- unconditioned state of bliss
- not Buddhist heaven. Not a place
- difficult to describe if not impossible.

Content of Analysis and Evaluation may include:

Theravadin view:

- Nibbana is the ultimate goal for all; not samsara
- however, samsara is more realistic goal for most Theravadin Buddhists
- Nibbana is only really achievable by monks. Explanation of the Arahant who perfects magga
- So nibbana not a realistic objective for all Buddhists
- better samsaric rebirth is a more immediate goal for laity in Theravadin school
- Nibbana is still a goal for lay Buddhists though, as all Buddhists have nibbana as their ultimate goal. Third Noble Truth
- Laity support monks then gain a better rebirth and move towards nibbana, so better samsara is a good aim
- for laity, short term goal should be following 8 Fold Path as closely as they can to secure better samsaric rebirth
- not so easy for lay Buddhists to follow 8 Fold Path to achieve nibbana because of external life styles. Monks' exclusion from society more compatible with following morality etc so nibbana more realistic for monks
- also, some aspects of 8 Fold Path only possible for monks because of need to meditate etc
- if ultimate goal didn't exist, (although process is infinitely long), Buddhists wouldn't have medium term goal of better samsaric rebirth or indeed an immediate term aim of focusing daily on the observance of the 8 Fold Path.

Mahayana view:

- Nibbana is more realistic objective in Mahayanan Buddhism than in Theravadin
- greater active role given to lay people. Practices of paramitas rather than 8 Fold Path. Increased chance of reaching nibbana
- importance of perfections of Bodhisattva and intention to delay their own nibbana to bring all living beings to enlightenment – more achieve it
- importance of compassion in this
- role of Heavenly Bodhisattvas in helping believer achieve nibbana
- pure Land Buddhists see nibbana as being real objective because the process is NOT infinitely long. Only one lifetime away. So samsara not more realistic
- Vajrana Buddhism – express highway to enlightenment – thus not infinitely long process.

3. (a) **Explain what Buddhists understand by meditation.** (10)

Candidates should show a knowledge and understanding of what meditation is and how and why it is practised. 10 marks for general description of this.

Knowledge and Understanding may include:

- meditation was the Buddha's path to enlightenment
- more than 1/3 of the Eightfold Path is concerned with it
- meditation is the deliberate, conscious training of the mind and it leads to the recognition of true nature
- untrained mind needs meditation to lead it to purity and to overcome disease
- meditation eliminates cravings, illusion of self, etc
- meditation calms the restless activity of the "self"
- if attachment is eradicated, wisdom and compassion arise and attachment ceases
- Samatha meditation calms the mind and increases self awareness
- Vipassana, insight meditation in which one sees true reality
- different meditations to conquer different attachments, eg meditation on death, vileness of the body, etc.

(b) **"For Buddhists, meditation is the key to understanding their true nature"**

How far do you agree?

(15)

Candidates must evaluate importance of meditation in following the path to enlightenment and discuss whether meditation **is** the key to "understanding their true nature" or whether other "keys" are necessary/more important.

Evaluation may include:

Reasons why meditation IS key to understanding their true nature:

Answers may include:

- the Buddha achieved enlightenment through meditation, so vital for Buddhists as without it true insight is impossible
- meditation is journey towards liberation from the self
- liberation from self leads to morality – which creates harmony and influences the world in a better, more moral way
- meditation is summed up in the 8 Fold Path: wisdom, ethical conduct, mental discipline, so is basic to dhamma
- liberation is hindered by an untrained mind that's not functioning according to its true nature
- meditation leads to Buddhist virtues of calmness, patience, gentleness
- ignorance separates us from true nature. Meditation helps overcome ignorance and attachments leading to enlightenment and to true nature.

Reasons why meditation is NOT the only key to understanding true nature:

- the fact that it must be practised alongside ethical conduct and wisdom shows it shares equal importance with these
- Buddha's teachings "for the good of the many", so ethical conduct is as important as meditation. Both are vital
- practise of morality decreases the suffering of others and of ourselves, so could be argued that morality is central, not meditation
- we purify ourselves through morality. The quality of life is dependent on our conduct and should not contribute to dukkha. Morality is the antidote to dukkha. If dukkha is the human condition, then morality (sila) is far more important than meditation in addressing it
- mental discipline without ethical conduct is empty
- but ethical conduct is not attainable without mental discipline AND wisdom
- both share an importance with wisdom – the need to study scripture and to focus on the Buddha's teachings about the Human Condition are vital for understanding true nature
- all three elements of the 8 Fold Path are inextricably bound so one is not more likely to be the key than any other
- candidates might also refer to the 3 Universal Truths.

Section A – World Religions

Topic 2

Christianity

1. “If Adam and Eve had not sinned there would be no suffering in the world.”

How far might Christians agree with this view? (25)

The question requires candidates to show that they know and understand a variety of understandings of the concept of sin, particularly a literal interpretation, and to relate these to suffering. They should consider different kinds of suffering by way of analysis. Sources should be used appropriately.

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 effects of sin – alienation, suffering and death
- suffering as physical, moral and spiritual
- church teaching such as original sin
- recent understandings of Biblical interpretation from contemporary Christian thought, eg liberal, non-literal, existential, etc
- distinction between moral and natural suffering
- specific examples of sin and suffering could be given.

Analysis and Evaluation may include, eg:

- arguing that some Christians agree with the statement fully – church/biblical authority, consistent with New Testament, etc
- arguing that other Christians do not agree with it fully – they take a figurative/symbolic view, but this still accepts a partial, if albeit modified agreement with the statement
- a comparison and contrast between these views in terms of consistency and contradiction
- candidates may argue that most Christians accept a strong link between sin and suffering, but not all suffering is linked to sin, eg natural evil (that was already in existence in Eden in the form of the serpent).

Candidates should assess different views and arrive at conclusions derived from an argument. These conclusions may be found throughout.

2. “Repentance alone is insufficient to gain eternal life.”

Discuss.

(25)

This question requires knowledge and understanding of the concept of repentance in the context of incumbency upon Christians to put the concept into practice in order to gain eternal life. This question requires candidates to set the concept of repentance against the other “means” of salvation prescribed, namely the death and resurrection of Christ, although candidates are perfectly at liberty to discuss other such means if they prefer. Credit will be given for the effective use of appropriate sources.

Knowledge and Understanding (max 10) may include, eg:

- Biblical injunctions to repent (OT and NT) – candidates should show that they have a grasp of primary sources
- Church teaching, eg evangelical injunction to turn from sin/conversion
- Church teaching, eg sacrament of penance/means of grace
- a once and for all turning from sin eg some interpretations of baptism
- a constant experience in response to sorrow for sin
- results in more closeness to God and other believers
- is evidence of submission to God.

Knowledge and understanding of Christian teaching that, eg repentance is not necessary, or that something else is necessary may be included, will receive credit.

Analysis and Evaluation may include, eg:

- a consideration of the view that repentance is sufficient to gain eternal life in the sense that it is all that someone can do themselves
- this might be contrasted with the view that repentance alone would achieve nothing, since the gulf between God and sinful people is too great
- candidates could discuss the soteriological character of the death and resurrection of Christ that, together with repentance, provide the way to eternal life
- good answers may include a consideration of different theological traditions and interpretations of repentance and the death and resurrection of Christ.

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

3. (a) **What are the key features of Christian teaching on wholeness?** (10)

Knowledge and Understanding (max 10) may include, eg:

- meaning of the word/term – holiness/shalom/health/peace etc
- OT/NT derivation and exemplification
- wholeness is a goal because it is an end in itself – healing/new life
- brings a new moral focus and dimension (Sermon on the Mount, etc)
- brings about and reflects genuine change
- social implications for believer, church and society
- examples of wholeness may be given, eg individual Christians, church movements etc.

- (b) **How central is wholeness as a goal in Christianity?** (15)
(25)

Candidates should display knowledge and understanding of the concept salvation as wholeness. This will probably be eternal life but need not be. Wholeness might be set against something else in order to address the question. Credit will be given for use of appropriate sources.

Analysis and Evaluation may include, eg

Wholeness is central

- Consistent Christian theme of repentance and call for all amendment of life.
- Importance of Christian involvement in social action.
- In so far as a person can have a single goal, wholeness is equivalent to personal salvation and is the first instalment, as it were, on the road to eternal life since it guarantees the latter and thus has to be the only goal.

Wholeness is not central

- Many Christians do not understand the concept and/or have difficulty relating it to their faith and practice.
- Eternal life is more central since that refers to both the quantity of life as well as its quality: wholeness is the fruit of salvation means that the Christian has already received eternal life.
- Many aspects of wholeness can be imitated/displayed by anyone whether a Christian or not.

These two may be compared and contrasted. Other points may be discussed, eg:

- Christians may describe their goals in other ways, eg discipleship, submission, dimensions claimed by the broad concept of wholeness
- a critical evaluation of any single term/concept as the central goal in Christianity may be given.

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

Section A – World Religions

Topic 3

Hinduism

1. “Samadhi gives an individual a new awareness of the self and the universe.”

(a) What are the key features of samadhi? (10)

Knowledge and Understanding include the following:

- description of detachment: loss of selfishness, realisation of the true nature of the self; realisation of the true nature of the universe, moral purity, non attachment to the transient
- description of new perceptions: universe is not real, only Brahman is real, Brahman and atman are one, the jiva is not the soul, the universe is Brahman, non materialistic outlook on life, understanding of dukkha and karma.

Credit should be given for reference to primary and secondary sources

(b) How far does samadhi help overcome the problems of the human condition? (15)

Analysis and Evaluation may include:

Agree

- gives an understanding of avidya, helps people come with dukkha, explains samsara, individual rises above transience, individual realises true nature of the self and Brahman, individual recognises limitations of transient existence, calms the mind, focuses the mind on God rather than jiva.

Disagree

- human conditions still remains, very few people can achieve it, it is about rejecting the world rather than coping with it, can be very intellectual, could cause more problems because it gives a taste of bliss that is difficult to sustain.

Credit should be given for reference to primary and secondary sources.

2. **“Hinduism is a religious tradition that is obsessed with the misery of life.”**

How far would you agree with this statement?

(25)

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

- outline of the human condition: description of avidya and transience and how they relate to misery, other concepts may also be introduced
- outline of the goals of life: description of Samadhi and moksha and how they relate to misery and the escape from it
- outline of the means to the goals: description of the margas and detachment and how they attempt to reduce misery in life.

Analysis and Evaluation may include:

Agree

- human condition is very negative, human condition focuses on ignorance and transience, the causes of suffering are a part of life, no great emphasis on hope in the human condition; encourages dissatisfaction with the universe
- goals of life involve rejection of the world, samadhi involves detachment from everyday life, everyday life is seen as introducing negativity, moksha involves obliteration of the self, nothing good or permanent about the self, escaping is the focus of moksha
- means to the goals continue this theme, escape from this life and its suffering, all the margas can be seen as different ways of escaping from the misery.

Disagree

- Hinduism is realistic, gives an accurate diagnosis of the problems we have, it promises hope – there is a way out of this; goals are designed to improve quality of life but focusing on positive benefits of meditation, goals encouraging people to take action to reduce the suffering, goals help people realise that this life can be made better, means to the goals also have a positive side, moral purity benefits all, encourages positive action and a sense of duty, worship is seen as a joyful thing.

3. “Each of the margas can be said to have practical benefits for the world today”

How accurate is this view of the margas?

(25)

Maximum of 10 for Knowledge and Understanding which may include

Bhakti involves:

- fixing one’s mind totally on Brahman or on one of its personal forms
- performing rites, sacrifices and rituals dedicating them totally to Brahman or one of its personal forms
- developing in oneself the ability to become completely possessed by Brahman.

Jnana involves:

- learn the difference between what is real and unreal
- renounce the desire for pleasure, which is part of the unreal world
- not identify the Self with the impermanence of the body, mind and senses.

Karma involves:

- Dharma must be performed without any reference to its fruits good or bad
- when an act is performed we must not seek results/fruits, good or bad
- the fruits of an action must be accepted without question or reaction simply because the act affects only the ego, it does not affect the atman
- the fruits of actions must be renounced but the world should not be renounced
- in other words, it is worldliness that is renounced not the world
- Behaviour must be temperate at all times
- to do this all traces of desire have to be removed from the actions we perform
- by doing this we will remain serene in the tumult that surrounds us
- the body must not be seen as our own, rather it should be seen as God’s instrument used to carry out his will
- Dharma is the duty to which our bodies have been assigned by Brahman.

Analysis and Evaluation may include:

- Gandhi did similar work for the Untouchables
- any work that is done under karma marga is non-political. It is done because it has to be done and not because individuals have an economic or political gain in mind
- the work of the men noted above was not motivated by desire; the aim was the benefit or welfare of mankind as a whole
- their concern was the well being of society and that society should co-operate as it moves towards solving its problems. Karma marga therefore involves high degree of teamwork, which has to ignore the divisions of caste
- in karma marga nobody owes and nobody is in credit. Acts are performed without any thought of paying back or being owed. Acts are performed because they are the duty of the individuals concerned
- the focus of karma marga is on being the instrument of God not on performing deeds for oneself, one’s country or one’s religion.

Section A – World Religions

Topic 4

Islam

1. To what extent does observation of the Five Pillars help the Muslim overcome the problems of the human condition? (25)

This question gives the candidate the opportunity to show knowledge and understanding of both the Islamic understanding of the human condition and the Five Pillars of Islam. A maximum of **10** marks should be available for such information. A further **15** marks are available for showing how each of the Five Pillars help in overcoming, or otherwise, the human condition. A good answer would cover all five.

Content of Knowledge and Understanding may include:

- description of the Five Pillars with explanation of each
 1. Shahadah sums up Muslim belief
 2. Salat Prayer five times each day
 3. Zakat the giving of charity to the poor
 4. Sawm Fasting during the month of Ramadan
 5. Hajj pilgrimage to Mecca at least once in a lifetime.
- the Human Condition
 1. suffering
 2. idolatry
 3. disobedience
 4. selfishness.

Content of Evaluation and Analysis may include (but by no means an exhaustive list)

Shahadah:

- central pillar that sustains the whole structure
- unity with Allah and the prophethood of Muhammad
- overcomes the natural tendency to be disobedient and to become idolatrous
- sums up Muslim belief
- could lead to a very narrow view of life.

Salat:

- positions show submission to Allah and so therefore not to the Human Condition
- the repeated act of prayer leads to self development
- it shows that the Muslim is following the Qur'an and not self
- forgiveness of sins leads to a better life
- purifies the heart and so leads to moral greatness
- could lead to self centeredness – so heavenly they have no earthly values.

Zakat:

- submission and worship through action
- caring for fellow human beings
- carrying out the will of Allah
- source of blessing to others and so less selfishness
- one off act that could mean less concern at other times.

Sawm:

- recognition of dependence on Allah
- aware of the possible frailties that lead to the human condition
- helps to overcome natural temptations
- become conscious of the higher goals of life
- could lead to self indulgence.

Hajj:

- shows subservience to a higher order
- worship through sacrifice
- again could lead to self indulgence.

2. (a) **What does the Qur'an teach about Heaven and Hell?** (10)

This question invites candidates to show that they have knowledge and understanding of the Muslim belief in Heaven and Hell. A maximum of 6 marks are available for a description of only one.

Content of Knowledge and Understanding may include

Heaven:

- 'Jannah' or Paradise Jannah most often used to describe Heaven
- the place of bliss/the abiding place of righteousness
- a place of beautiful gardens
- the waters of spiritual life converted to rivers of good deeds
- thrones, carpets, ornaments and fine robes
- a place that can only be entered by living a good life on earth.

Hell:

- the Qur'an has many descriptions
- an abyss/blazing fire/a place of torment/punishment of past sin
- a place full of regret for past mistakes
- remedial in nature/the friend of sinners/place of purification.

(b) **How far does a belief in resurrection give meaning to the life of the individual Muslim?** (25)

Candidates must concentrate on showing how belief in resurrection helps Muslims live a better and more meaningful life now. It is not enough to describe the concept of life after death.

Content of Analysis and Evaluation may include:

- faith in the future life can only be gained from a resolute faith in Allah
- this brings meaning to life
- state known as 'Qabr' a state that intervenes between two things/barzakh
- full awareness of this higher life will take place at resurrection
- depends on present life
- there will be a day of great rising for those who have given their life to Allah
- three possible resurrections the greater/the middle/the minor
- the resurrection is proof of the aim and purpose of life/so meaningful now
- it shows the purpose of Allah
- the gateway to a fuller life with God gained by a life free of idolatry etc
- Allah's plan for us is just and fair/good and evil will be treated by just reward
- Awareness of the greater life brings meaning to this life.

It could be said:

- following the Five Pillars more important
- living the ethical life more meaningful
- a life of prayer and charity of more value.

3. How central to Islam is the concept of suffering?

(25)

Candidates must be able to do more than just show an understanding of the concept of suffering. To gain full marks they should show that they understand the Muslim understanding of suffering and be able to put it in context and further explain its importance or otherwise for Islam.

Content of Knowledge and Understanding and some Analysis may include:

- suffering comes in many forms physical/mental/spiritual
- it is a misuse of the free will given to us by Allah
- makes us aware of the omnipotence of Allah/linked to death
- through suffering we experience Allah's compassion
- suffering is the punishment of wrongdoing and idolatry
- people suffer because of their flawed human nature
- it is a test of one's faith.

Content of Evaluation and Analysis may include:

- suffering is part of the predestination of life/it is something we must learn to face. Learning this helps Muslims to cope with the things in life that go wrong
- to know that Allah is in control of all things further helps the Muslim face life
- if we fail to learn to accept life we will become distanced from Allah
- we will also be less of a human being than is possible
- a good life comes to those strong of character/suffering is part of this growth
- humans are prone to rebellion/suffering is the consequence of this
- learning this is good for the individual Muslim and the community of Islam
- because humans sinned in Adam we are alienated from Allah hence we suffer
- all life is a test and suffering is part of this test
- without suffering there would be no compassion
- suffering refines the character in preparation of the final goal
- it is something we need to endure to be able to experience the good of the final day
- the theory of instrumentality.

All of the above must be shown to be of importance to Islam. For example, the goal of Islam is resurrected life with Allah. Suffering is part of the journey and means to such a goal. Each of the above can be shown to make suffering central to Islam.

But it can also be said:

- suffering is not part of the will of Allah but is human caused
- if Allah is all powerful he should not allow the existence of suffering
- disobedience to Allah causes suffering and is therefore the work of the devil
- it could therefore be argued that it is not central to Islam.

A candidate might argue that other concepts are central.

A good answer would come to a conclusion about the centrality of suffering.

Marks should be awarded for the appropriate use of sources.

Section A – World Religions

Topic 5

Judaism

1. (a) **In what ways have the Jewish people suffered throughout their history?** (10)

Answers should outline key aspects of the experience of suffering throughout Jewish history up to the present day. Reference should be made to a range of examples of suffering, but it is acceptable to focus on the Holocaust. Good answers will consider the context and causes of suffering. Candidates should be given credit for the appropriate use of sources.

Allow up to 10 marks for detailed and relevant KU content relating to the key concepts. Candidates may focus on the Holocaust but to the full 10 marks must cover a range of examples.

Content of Knowledge and Understanding and analysis may include:

- examples of suffering throughout Jewish history, eg
 - Slavery in Egypt,
 - Exile in Babylon,
 - Experience of occupation and Diaspora,
 - Persecution during Christian era in the Middle Ages
 - Persecution and pogrom in Eastern Europe
 - The Nazi period and the Holocaust.
- causes of anti-Semitism
- experiences of anti-Semitism today
- suffering associated with the current situation in Israel.

(b) How successful have Jewish explanations of suffering been?

(15)

This question allows candidates to focus on the Jewish response to the experience of suffering and the recurrent theme of suffering and oppression throughout history. Good answers will offer a range of explanations and evaluate their effectiveness in helping Jews to come to terms with suffering. Candidates may also answer the question with reference to Jewish teachings about the human condition. Credit should be given for the appropriate use of sources.

Content of Analysis and Evaluation may include:

- how do Jews understand suffering and oppression? Eg past experience (Job, Exodus and deliverance)
- theme of reward/punishment in Torah – all will go well for the Jewish people if they obey the commandments
- Holocaust has been major influence in forcing Jews to rethink and reassess these responses, eg Where was God during the Holocaust?
- incompatible with idea of chosen people?
- examples of suffering bringing the Jews close to God, eg Job, Exodus
- Holocaust must be remembered or else suffering was in vain
- there is no answer
- suffering is a result of failure to fully observe obligations of Torah
- Holocaust events challenge previous explanations of suffering, eg
 - Job (no answer to the suffering of the Jews)
 - Daniel (the Jew's suffering will be recompensed in the World to Come)
 - Isaiah (the people of Israel as the suffering servant suffering on behalf of the rest of the world)
- massive scale of suffering in Holocaust renders previous explanations unsatisfactory
- some Jews have rejected Judaism as God has failed to keep faith with his chosen people
- concept of deliverance brought into question by events and apparent non-intervention of God
- but idea that State of Israel in 1984 was a form of deliverance born out of Holocaust experience.

2. **“Observing Torah helps Jews to achieve closeness to God.”**
Discuss.

(25)

This question gives candidates the opportunity to make the link between following the obligations of Torah and the individual goal of Closeness to God. Good answers will again reflect the range of degrees of observance. Candidates should be given credit for the appropriate use of sources.

Allow up to 10 marks for detailed relevant description of religious and social/ethical mitzvot.

Content of Knowledge and Understanding and Analysis may include:

- Dietary laws
- Festivals – Pesach, Shavuot, Rosh Hashanah & Yom Kippur
- Circumcision
- Shabbat
- Tallith/yarmulke
- Ten Commandments
- Loving your neighbour
- Honesty, charity.

Content of Analysis and Evaluation may include:

- closeness to God might be achieved through:
- 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
- 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
- reform Jews emphasise the ethical mitzvot – believe these are eternally binding
- observing social/ethical obligations, eg do unto others, love God
- emphasis on honesty, charity, community in daily life
- reference to the six social/ethical commandments in Decalogue
- social/ethical mitzvot involve thought as much as action – more interactive
- the separateness from others that observance can bring emphasises the Jewish identity as God’s Chosen People
- observance of mitzvot can become mechanical and restrictive if not done in the right spirit
- reform Jews emphasises the ethical mitzvot – believe these are eternally binding
- reform sees many traditional mitzvot as outdated and irrelevant to the goal of closeness to God and has abandoned them
- social/ethical mitzvot involve thought as much as action – more interactive.

3. How far is it possible for Jews to fulfil their role as the Covenant People? (25)

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. Candidates should explain and analyse the contemporary significance and relevance of the Covenant. Credit should be given for the appropriate use of sources.

A maximum of 7 marks should be awarded for detailed explanation of only one covenant. No more than 3 marks should be awarded for listing practices arising from the 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 of God's Chosen People.

Content of Analysis and Evaluation may include:

- some mitzvot are not possible today (Temple worship/sacrifice)
- different degrees of observance (Orthodox etc)
- reform Jews reject some traditional observance eg Shabbat restrictions, kashrut
- goal should always be self improvement not seeking reward – necessarily involves some degree of compromise
- covenant provides structure to daily life and a religious dimension
- practical system – Orthopraxy not Orthodoxy
- Mitzvot cover all areas of life but not seen as restrictive by Orthodox Jews but a privilege
- high degree of motivation among Orthodox – to please God
- Mitzvot reinforce community identity
- in Israel institutions arranged round religious practice – eg no public transport on Shabbat = easier?
- in Diaspora may be harder – eg need to be self employed or employed by non-Jews, temptation for young people to rebel against parents, difficulty in getting to synagogue/kosher food.

Section B – Christian Ethics in a Secular Context

Topic 1

Rich and Poor

A – The United Kingdom

1. **“Poverty is a political issue not a religious one.”**
To what extent might Christians agree with this view? (25)

For a good answer candidates should know of the Biblical/Christian teaching that relates to the poor and the Christian duty to help them. They should also be able to relate this teaching to present day problems of poverty in the UK. Christians should be proactive, trying to help in a practical way that makes a difference. If this means being politically aware and active then this is the way to go.

Content of Knowledge and Understanding eg:

- Matthew 22 vv 33 – 40, Ps 140 v 12, Ps 41 vv 1-2
- Faith in the City report – Catechism of the Catholic Church

Analysis:

- two sides to this – some say that Christians should only be concerned with spiritual matters and not with society
- they believe that they will be judged on how they love God, they neighbours and not on their politics
- Christianity should be concerned with relationships and worship and not with government
- politics, they say is concerned with how society should be governed and should work according to political, not Christian principles
- they feel the Bible teaches this quite clearly – Mark 12 vv 13 – 17, Romans and Titus (gives clear instruction for Christians to deal with their own souls and leave the government to God)
- there is also a belief that religion and politics should be kept separate because there is likely to be religious conflict if they are not
- for some, the Church provides a spiritual advisory role and not a political one.

On the other hand:

- there are many Christians who believe that religion and politics must be united if any real good is going to be done
- this can be seen when Christians formed the Jubilee 2000 group to persuade the governments of the developed world to cancel the debt of the developing world
- some believe that Christianity is a whole way of life and therefore religion and politics cannot be separated. They believe that Christians should decide who to vote for and which political party they can work for on the basis of Christian principles
- they believe that religion must control politics as it is impossible to serve both God and money. (Matthew 6 v24)
- in James it says how religious faith must reveal itself in action. As politics is a way of changing people’s situations, it follows that Christians should be involved in politics. (James 2 vv 14 –17)
- the Churches have made statements about how Christians should be involved in helping the poor. This also requires Christians to be involved in politics.

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

2. The churches have a religious and moral obligation to actively respond to the problems of unemployment in the UK.

How far do you agree?

(25)

Candidates may initially begin by explaining the problem of unemployment in the UK but they must be careful of not listing. They should have a good knowledge and understanding of the religious and ethical issues concerning helping others and seeking justice and equality.

Content of Knowledge and Understanding may include:

- growth in population – more people looking for jobs
- closing down of big industries – ship – building, coal, steel etc
- an economy that is not growing fast enough to create enough jobs
- increase in the use of technology which requires less operatives – 1 man to do a 5 man job
- bad economic practice – putting government initiatives before the rights of the individual
- lack of jobs means lack of confidence on the part of the long-term unemployed, they find it difficult to motivate themselves to get new jobs
- age, sex restrictions/prejudice
- Matthew 7 v 12, God values human beings and therefore we must do this too
- if you help people you are helping God
- the Ten Commandments lay out the responsibilities that human beings have to each other
- Matthew 25 vv 31 – 46 – if you follow this it is as if you are doing it for Jesus himself.

Content of Analysis and Evaluation may include:

- unemployment effects the individual, family and society at a very deep level – it creates insecurity, lack of self-esteem, marital problems, increase in violence and crime to name but a few things
- the Church believes it has a duty to help people in need and in order to do so they must become proactive to actually make a difference
- part of the effectiveness of what the Church does can be seen through its support of the Welfare of State – The Welfare State helps those who are unable to provide for themselves as a result of unemployment, sickness, disability, etc
- Church initiatives are effective because they deal with real people and their problems. It is not a matter of prayer or piety, it is real practical help
- it is effective because it practices the Golden Rule, which treats everyone with equal respect
- by supporting the Welfare State it allows the Church to effectively help more people than if they were operating at a local level
- The Church is effective because it helps to give people the chance to regain their dignity
- they are no longer powerless to help themselves, they have the support of the Church and the schemes organised for them
- they do not feel so isolated and alienated from the rest of society and this makes for better working society because sub-groups are not as easily created
- candidate may also like to say what else they think the Church could do in relation to unemployment to make their work even more effective.

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

3. (a) **What are the purposes of taxation in the UK?** (10)
- (b) **“Whether taxation is fair or not is of no concern to Christians.”**
How far do you agree? (15)
(25)
- (a) For a good answer candidates will need to know about the taxation system in the UK, what it is, how it is operated and what or who it is supposed to benefit.

Content of Knowledge and Understanding may include:

- understanding that taxation is a way of battering our society – substantial source of income and a major way of distributing this throughout society
- taxes are the contribution all working people makes towards building a better society
- taxation is part of belonging to a democratic society – we have all agreed to taxes and they are there to help rather than hinder
- if we want to help our society to improve eg better health care, better housing, better schools and less young people homeless than taxation must be something that we are all willing to pay into
- purpose of taxation is to raise money for necessary spending which wouldn't happen if the Government didn't act in this way
- necessary spending for – Law and Order, Education, Trade, industry, energy and employment, defence, Social Security, etc
- all taxation must be justified – the money must be seen to be going somewhere specific. The result from this money must be monitored and good practice observed
- being a democratic society all taxes brought in must be acceptable to the public – something that is imposed, eg Poll Tax than those less well off. No one should pay punitive levels of taxation.

(b) Content of Analysis and Evaluation:

- many Christians link their spirituality with the idea of social justice
- God commands justice for all and it is a Christian duty to try to bring this about on earth
- Christianity for many is about action and helping those who need help rather than just thinking about your individual soul
- economic structures must be an issue Christians have to deal with because it affects poorer members of society
- Christians would like to see their Christian values of justice, equality, security, unity, loyalty, harmony, hope and love being integrated into any economic system in the UK
- they believe that this would influence these structures into being more in favour of the poor and make society more like Jesus intended
- on the other side of the coin you have those Christians who believe that there is no specific duty to help the poor. It says in Deuteronomy chapter 15, that the “poor will always be with us”. The problem, as they see it, is not that some people are better off than others but that the richer people are oppressing the poor
- they believe that it is your spiritual well-being that needs to be foremost and not material poverty
- they also believe that because of this Christianity should stay out of politics and stick to the area it knows best – the spiritual and not the political. Meaning they should not concern themselves with taxation or whether it is fair or not.

Marks will be awarded for analysis, evaluation and expansion of points. In addition, marks will also be awarded for appropriate use of sources.

Section B – Christian Ethics in a Secular Context

Topic 1

Rich and Poor

B – The Developing World

1. (a) Explain the main problems associated with international debt. (10)
(b) “Christians are morally obliged to respond to the problems of international debt.”
How far do you agree? (15)
(25)

Candidates should have a good knowledge of the problems associated with international debt but should not simply list them. Maximum of 4 for listing.

(a) **Content of Knowledge and Understanding may include:**

- lack of money for health care, social services and education
- corrupt government misappropriation of loans for weapons and power struggles
- inadequate sanitation – diseases once eradicated now rife again
- unfair trading
- exploitation by richer countries to produce cash-crops
- non-sustainability to cope in the event of a natural disaster
- forced to take on even more loans to pay off interest on first loans
- economy – non-existent.

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

- knowledge of Biblical teaching on poverty, eg “Love thy neighbour as yourself.”
- Golden Rule. “Do unto others as you would have them do unto you” – indicates how it is morally right to treat people well and with respect – they should not have to live with such burdening debt
- Old Testament – Amos 4 vv 1 – 3, Leviticus 25:27 – Christianity clearly teaches that a Christian should stand up for the oppressed and poor
- Christians have a duty to find practical solutions to help the poor
- God demands justice for his people
- some may argue that international debt is a political issue therefore should be addressed by the Government not by Christians
- Christians should be more concerned with spiritual salvation rather than sorting out material problems.

Marks will be awarded for expansion and evaluation of points and the use of appropriate sources.

2. How far does the Biblical teaching support the idea of equality and justice in the developing world? (25)

Candidates should have a good knowledge and understanding of the Biblical teaching that lies behind the ideas of justice, fairness and equality.

Content of Knowledge and Understanding may include:

- Luke 4 vv 18 – 19, Amos 4 vv 1 – 3, Amos 5 vv 23 – 24 Deut' 24 v 14, James 2 vv 15 – 17
- Jesus' teaching on equality and fairness
- Jesus has a special message and a place for those who are down trodden and treated unfairly
- Jesus being a role model and guide offers clear teaching on the treatment of others
- The Beatitudes
- Jesus' teaching, life and words call Christians to serve those in need and work actively for social and economic justice
- Biblical teaching tells us that we are all made in the image of God and so therefore there is God in every single one of us and therefore God's demand for justice and love
- realisation of the Kingdom of God here on earth will only be achieved if everyone is being treated fairly and justly.

Content of Analysis and Evaluation may include:

- deeper explanation of a clear command by God to demand justice and equality for all his people on earth
- it is also clear that God requires his people to seek out injustice and actively do something about it
- justice is about giving people back their rights and their dignity. It should be altruistic in nature, it shouldn't be because you are going to get some reward for it
- some Christians might interpret Biblical teaching to be about spiritual matters and not about practical changes and therefore feel that fighting injustice is something they should not be involved with
- candidates may also bring in Liberation Theology here – using examples of how they have interpreted the teaching in the Bible to legitimise the use of force at times to promote justice
- very pro-active, stressing the need for political action in order to eliminate injustice and poverty
- teachings of Gutierrez, Alves and Segundo – all stress personal action which is backed up by the universal teaching of the Bible
- Christian requirement to redress the wrongs meted out to the poor and free those who are oppressed.

Candidates will have to come to a conclusion as to whether the Bible clearly teaches that God demands justice for all and that it is a Christian duty to try to do this.

Marks will be awarded for appropriate use of quotes, expansion and evaluation.

3. To what extent should Christians support the use of Structural Adjustment Policies in the developing world? (25)

Candidates may wish to show examples of “Good” aid to show how aid with strings attached is less effective. Candidates should not use this as a chance to list examples however.

Content of Knowledge and Understanding may include:

- how good aid empowers people
- gives them back their dignity
- creates real development and fair trade
- encourages progression and self-reliance rather than dependency.

Knowledge of the “Strings attached” to SAPs

In order to increase the economy and help the debt of these countries, SAPs actually devalue the human being sacrifice them instead of helping them

Problems with SAPs

- Devalues the currency.
- Interest rates increase.
- Causes a rise in the standard of living which most cannot afford.
- Takes away money from vital services such as health, education and housing.
- Does not take into consideration the environmental impact – causes deforestation, soil erosion and air and water pollution.
- Increased cash crops for export is not sustainable.

Content of Analysis and Evaluation may include:

- Christians are supposed to treat everyone equally regardless of race, gender etc. SAPs actually de-mean people and make them reliant on handouts. This rules out any form of equality
- SAPs encourage exploitation and manipulation by richer and stronger countries – exploitation is against all Christian principles.
- SAPs remove dignity which Christianity would not condone
- SAPs are not a good example of “good aid” and so therefore Christians should not support them
- SAPs allow for no real development within these countries and so the poverty trap continues
- Christianity promotes fairness and equality – through supporting initiatives like Fair Trade. SAPs do not allow for Fair Trade
- if the Christians role is to help others less fortunate than themselves then SAPs obstruct them from doing this
- Christians are supposed to be working out God’s Kingdom here on earth – again something that is very difficult to do with SAPs
- SAPs also create environmental problems due to soil erosion and de-forestation – this goes against the Christian idea of Stewardship
- it could safely be argued that there are better and more effective ways of improving life in the developing world by not using SAPs.

Marks will be awarded for appropriate use of quotes, expansion and evaluation.

Section B – Christian Ethics in a Secular Context

Topic 2

Gender Issues

1. How compatible are Christian and secular views on the role of women in society? (25)

Knowledge and Understanding 10 marks – candidates should show an awareness of the variety of roles women can and do play with some scope for description of the current situation. There may be some discussion of the historical development of the role of women

- Housewife/mother – description of the role and its impact
- Career – description of the role and how it has changed
- Sex object – use of women as sex objects
- Discrimination – society’s efforts to eradicate discrimination
- Violence – society’s effort to eradicate this.

Analysis and Evaluation

Comparison of the roles

- Some may say that secular and Christian view are at odds, eg traditionalists may argue that society has distorted the role of feminists may say that religion has reinforced and condoned the prejudice and discrimination.

Further examples may be given in relation to ordination and roles within the church and its government

- Others may say that secular Christian views are now converging: work of the World Council of Churches; various women’s group in denominations speaking for women’s rights and issues; feminist theology. Secular society reflects this change in the church with more women involved in government, employment, politics and so on.
- Some might say that secular views of women are as wide and varied as Christian views of women.
- Discrimination taken place in secular society, exploitation goes on, denial of rights, pressure at work and home – all take place in secular society – difference is that secular society recognises that there might be a problem.

2. **“Women are valued in Church life.”**
How far do you agree?

(25)

Knowledge and Understanding maximum of 10 marks

Description of the roles that women play in the church today:

- elders
- teachers
- ministers
- ‘housekeeping’ tasks

This can be an essay on ordination if desired but there is scope for covering areas relating to the general role of women in the church. There can also be a description of how women have been treated throughout church history by Jesus/Paul, the early Fathers, the RC Church, the Reformed Churches; there may also be a description of the way in which women have been denied access to the priesthood in some churches, high office in others; biblical teaching may also be referred to.

Analysis and Evaluation

Accurate statement:

- discrimination in the Bible
- barred from priesthood
- treated with the same contempt as all women were in society
- not allowed a role in worship
- women as ‘unclean’ during menstruation
- barred from having a role in the Church for centuries
- violence against women condoned, eg witch hunts, restrictions on theological education for women, the Eve syndrome used as an excuse for power and control.

Inaccurate statement:

- many churches have moved on
- many churches now ordain
- church was not sexist it was a sign of the times
- women were oppressed and exploited everywhere
- church involves women more than before
- World Council of Churches actively investigating and exposing inappropriate treatment
- Traditional groups are re-interpreting role of women.

3. (a) **What difficulties are faced by women who suffer violence in the home?** (10)

- Physical – danger of death; serious injury.
- Psychological – problems of being believed; low self esteem; blame self; fear of the future; fear of admitting the problem; fear of being a failure.
- Social – isolation; concerns for children; concerns about accommodation; fear of being found.
- Lifestyle – have to give up everything; might lose children; might lose job; might lose house; might lose savings.

(b) **How effective are Christian responses to violence against women?** (15)

NB Answers should not simply be a description of the work of churches – the question is about effectiveness of their actions

Effective

- Gets women out of the situation; helps people rebuild their lives; raises public awareness of the issue; raises legislative awareness of the issue; encourages people to face the reality of what they have done and the consequences of it; Christian groups may also encourage forgiveness; Christian groups are now starting to confront the issue.

Ineffective

- It still goes on; globally it is still a problem; still underestimated by politicians and law makers and enforcers; does not solve the problem; all it says is that it is unacceptable; needs to look at the causes; too victim orientated, needs to be perpetrator orientated to solve the problem; church is too low key; prefers members to use existing safe houses and charities; church is slow to admit that it has a problem just like the rest of society; World Council of Churches discovered a world wide problem of violence within its congregations.

Section B – Christian Ethics in a Secular Context

Topic 3

Ecology and Environment

1. **“Some secular responses to environmental issues seem to be closer to Biblical teaching than those of the churches.”**
How far do you agree? (25)

This question invites candidates to discuss the work of at least one secular organisation. Candidates should not be penalised if they take a more general view and discuss the work of a number of such organisations. A maximum of ten marks can be gained for describing the work of such an organisation/s.

Content of Knowledge and Understanding may include:

- description of the work of an organisation
- campaigns on behalf of fair treatment of animals
- specific campaigns/protests about:-
 - Pollution, climatic imbalance, despoiling the planet
 - Overuse of the worlds resources
 - Nuclear power
 - Waste products

Content of Evaluation and Analysis may include:

A comparison what the organisation does and believes with that of the church. How this reflects Christian teaching and practice.

Similarities

- Those who take the stewardship view in Christianity may have the same respect for the earth as does secular organisations, though for differing reasons.
- Agreement about the plight of the environment because of human actions.
- That attitudes of humans need to be changed.
- The self centeredness of humanity the main cause.
- That we should be concerned to be able to leave a safe and healthy planet to further generations.
- Humans have a duty of concern.

Differences

- Those who take the dominion argument may feel that they have other more urgent needs to be concerned with.
- The saving of souls is more important.
- The planet belongs to the God so he will take care of it.
- Secular organisations do not believe in the root cause of the problem being the ‘Fall’.
- Secular organisations have no stated belief in a divine creator.
- Church less likely to be involved in illegal protest.
- Christian belief in prayer.

Discussion on particular biblical sources and their interpretation by both Christians and secular organisations is a valid approach and should be given credit. As should be the use of valid sources.

2. (a) **Explain some of the main problems associated with the depletion of the earth's resources.** (10)

This part of the question calls for more than a mere list – candidates must also offer an explanation of these problems. A good answer would both give specific examples with explanation.

Content of Knowledge and Understanding may include:

- over fishing (causes a complete change to the eco-systems, effects marine animals, loss of livelihood for fishermen)
- over use of natural resources such as coal and oil. Transportation of (oil spills etc)
- cutting down of the rainforests (changes to the world's climate, greenhouse effect)
- over use of fossil fuels (pollution, acid rain, etc)
- factory farming (dust bowls leading to increase in desertification, etc)
- intensive farming (chemical seepage into rivers and land, lost wildlife).

- (b) **To what extent should these problems be of concern to Christians?** (15)

Candidates would be expected in a good answer to show awareness of the two stances of domination and stewardship. It would be possible to answer from one or other stance but would need to be well stated answer with appropriate use of sources.

Content of Analysis and Evaluation may include:

- Christian idea of stewardship
- depletion of the earth's resources may be a threat to life on this planet
- Genesis lays an obligation to looking after this planet
- to ignore the earth is to ignore the creator
- conserving the earth's resources shows love to God/and to one's neighbour
- love of neighbour could be interpreted as caring for the resources they need
- if we follow the Biblical principle of brotherhood we should be sharing the resources we have evenly
- many Biblical references show that we should be concerned.

It could also be argued:

- Genesis puts humans in dominion over all things
- humans are told to subdue the earth
- The saving of souls is much more important
- restoring relationships with God broken at the Fall is more important
- the earth belongs to God and he will care for it
- this earth will pass away and there will be a new heaven.

3. How far are Christians divided in their attitude to environmental issues? (25)

This question invites the candidate to show that they have a clear understanding of the various biblical teachings on environmental issues. A good answer would show appropriate use of biblical sources. Maximum of 10 marks for Biblical teaching alone. Further 15 marks gained for discussion of the issues raised.

Content of Knowledge and Understanding may include:

- various teachings found in the first three chapters of Genesis
- stewardship and dominion stances
- Exodus 23 leaving the land to rest on the 7th year
- Psalm 24 The earth belongs to the Lord
- Isaiah 11 the vision of a world in harmony
- Genesis 9 the new covenant made with the whole world
- Jesus use of environmental themes in his teachings
- love of neighbour could include the whole creation
- Jesus states the God is concerned for every sparrow.

Content of Evaluation and Analysis may include:

- the world has been created for the use of humans and for their benefit
- this would include the arguments in favour of those who see the relationship as one of dominion
- human beings at the pinnacle of creation
- Augustine and the place and use of animals
- the broken relationship between humans and creation since the Fall of Man
- human kind now permitted to eat animals (this could raise issues related to animals) but it can be argued that it was not created for humans alone
- much of the OT is set in agricultural context
- many laws about the careful treatment of the environment
- after the harvest the fields have to be left with provision for the poor and for birds
- ideal goal of humanity was to be vegetarian and live in harmony with creation
- how can we love the creator and ignore the creation
- many examples of the wrong of greed
- after war trees and environment have to be treated with care and respect.

Section B – Christian Ethics in a Secular Context

Topic 4

War and Peace

1. **“Both the use and possession of nuclear weapons is incompatible with Christian teaching.”** (25)
Discuss.

Candidates should show knowledge and understanding of the issues which nuclear weapons pose for Christians as well as analysing to what extent the challenge Christians teachings. In their analysis candidates must refer to Christian teaching, not just arguments.

Credit should be given for appropriate use of sources.

Knowledge and Understanding and Analysis

Points might include eg

- Definitions or description of nuclear weapons and their control/proliferation.
- Explanation of the distinction between using these weapons and deterrence (willingness/and ability of each side to deploy its retaliatory forces communicating strength to any potential or actual enemy in order to prevent attack).
- Idea that the balance of threat/terror in this way, preserves peace.

A maximum of 3 marks should be allowed for this

Incompatible with Christian teaching eg

- Certain destruction of human life – sanctity of human life.
- Affect on unborn generations.
- Biblical condemnation of shedding of innocent blood.
- Destruction of God’s creation – stewardship.
- Possible destruction of large areas and populations, even the planet and the human race itself.
- Nuclear war cannot be described as Just War – indiscriminate and disproportionate.
- Basis of deterrence, ie fear, may be morally unacceptable.
- As well as entire range of bluff, mis-information, spying, threat, arms race, etc that has been required historically for its effectiveness.
- Emphasis on destructive capacity not constructive development.
- Aggravating the causes of war because of inadequate aid to world problems, eg poverty, famine, etc.
- May lead to absence of conflict but not “Shalom” – true peace involving harmony, social justice, etc.

However

- Moral duty to prevent nuclear war from ever occurring.
- Moral duty to protect values such as justice, freedom, etc.
- If it keeps the peace, then it is compatible (evidence of deterrence working through absence of nuclear war).
- War is still a reality of this Fallen world, as long as the danger of war remains, governments have a duty to defend their nations.
- Paul taught that governments have been established by God who has delegated authority to them.
- Christians have an “inalienable obligation” to defend the peace against aggression.
- Christians should not stand back but actively oppose evil (if they do nothing, they allow evil to happen – this is contrary to “Love thy neighbour”).
- We harm others by non-action and encourage the authors of aggression.

Evaluation

This may occur throughout the answer or at the end. Candidates may separate use from possession to enable them to come to a decision about how incompatible this is or point out the tensions in deciding any issues of war and peace in Christianity. They may also refer to recent church responses.

2. (a) Describe the work of one organisation which aims to prevent war. (10)

Knowledge and Understanding and Analysis

One organisation is to be clearly identified and the methods it uses to prevent war explained in detail. Examples might be: CND, UN, etc

A maximum of 7 marks should be awarded for description which does not attempt to select methods directly related to the prevention of war.

- (b) To what extent might Christians regard non-violence as ineffective? (15)

Candidates should show knowledge and understanding of what is meant by non-violence as well examining the criticism that it does not work.

Credit should be given for appropriate use of sources.

Knowledge and Understanding

A maximum of 3 marks should be allowed for description.

Point might include, eg

- A strategy, sometimes used by pacifists but also used by other.
- A positive means of dealing with conflict.
- Involves action such as protest marches, sit-ins, civil disobedience.
- Rejects violence as a means to achieve ends.
- Used as opposition to oppression but without resorting to violence.

Analysis and Evaluation

Points might include, eg

- Non-violence and pacifism can be seen as “ivory tower” point of view, eg Charles Raven.
- Impractical when considering the defence of a nation.
- Not easy to apply to sinful creation.
- May lead to the shedding of innocent blood, eg murder of protestors, assassination of leaders.
- Although groups like the Society of Friends or Quakers have held demonstrations and organised meetings to raise issues of war and peace, these have failed to prevent conflict.
- Difficult to reconcile with other parts of Christian teachings such as justice.

However

- Most Christians would acknowledge it as an ideal.
- Successful use of non-violence, eg Martin Luther King, Mahatma Gandhi, etc.
- May be more effective on an individual rather than national basis.
- Long tradition dating back to early church.

Evaluation may occur throughout the answer or at the end but must take account of opposing views on this issue.

3. **“Despite being developed centuries ago, Just War Theory continues to provide a useful moral framework for warfare.”**

How far would Christians agree with this statement?

(25)

Candidates should describe all the elements of Just War Theory as well as analysing and evaluating whether it still provides a practical moral guide for Christians today.

Credit should be given for appropriate use of sources.

Knowledge and Understanding

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 development.

Points might include:

- 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 context:

- 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 protect the innocent
- rise of Holy War concept in the Middle Ages – Christianity is to be defended by force and advanced by force.

Analysis and Evaluation

Points might include:

- still stands today as the Christian centrepiece of understanding the moral use of violence
- in the modern world it is still used to try to prevent war, restrict and reduce its horrors
- war can at least be conducted within some set of agreed rationale
- serves as a restraining influence
- conditions of proportionality and discrimination do provide a moral framework for the conduct of warfare
- attempts to control the behaviour of troops in war
- encourages mercy in victory
- forbids acts aimed at indiscriminate targets or against cities and populations.

However

- Development of chemical, biological and, in particular, nuclear weapons adds new dimension to debate.
- Many believe their potential for massive destruction makes the use of force unlimited, uncontrolled and/or indiscriminate.
- Questions proportionality and non-combatant immunity.
- Their capacity for mass slaughter of innocents contrary to Christian teaching.
- Unlimited damage to environment.
- Dangers to unborn.
- Just outcome impossible.
- Risk of escalation extremely high.

Candidates should come to a conclusion on how useful the theory is as a moral guide for Christians today.

Section C – Christianity: Critiques and Challenges

Topic 1

Christianity and Secular Humanism

- 1. How successfully have Secular Humanists challenged Christian belief in the existence of God? (25)**

Candidates should show knowledge and understanding of Christian belief in the existence of God as well as analysing and evaluating the Secular Humanist criticism of this. Credit should be given for appropriate use of sources.

Knowledge and Understanding and Analysis

A maximum of 10 marks may be given for description of the Christians belief in God and/or the Secular Humanist challenge

Points might include:

- since the existence of God can neither be proved nor disproved either by science or reason, faith is meaningless
- humans only have reason and scientific method, limited though these are
- belief is based mainly on revelation and personal experience which cannot be verified or falsified by scientific method, ie observation, experiment, hypothesis, etc
- God has often been used to explain gaps in scientific knowledge
- scientific knowledge advances eg theories of evolution have eliminated need for God
- each of the classic philosophical arguments for the existence of God (eg First cause, Design, Moral, etc) has been successfully challenged
- many different religions exist, all with different concepts of God
- problem of suffering and evil makes it difficult to sustain this belief.

However

- Rational empiricism may not be the only or most reliable way to truth.
- Question of God's existence beyond the scope of science or reason.
- Refer to universality of religious experience of God.
- Sources of religious truth have stood the 'test of time'.
- Classic proofs – First Cause, Design, etc – based on philosophical reasoning and consistent with some aspects of modern cosmology.
- Existence of God does not depend on proof but encounter.

Evaluation

Candidates may come to conclusions about the degree to which Secular Humanists are successful in their challenge either throughout the answer or at the end.

2. “Every kind of harm has been inflicted on all sorts of people in the name of religion.”

(a) Explain the Secular Humanist criticism contained in this statement. (10)

Candidates should show knowledge and understanding of the Secular Humanist criticism that religion is harmful. Maximum of 4 marks for simply listing examples without explanation. Credit should be given for appropriate use of sources.

Knowledge and Understanding

Points might include:

- religion responsible for division eg denominational conflicts
- caused oppression eg homosexuality, gender, etc
- encouraged terrorism and war
- moral teaching resulted in guilt, eg abortion, euthanasia, divorce, etc
- conflict with science retarded progress and oppresses those who dared to challenge its beliefs
- offered false hope
- robbed people of the freedom to think for themselves.

(b) How far is this criticism justified in relation to Christianity? (15)

Candidates should analyse and evaluate whether Christianity is still harmful in these ways. They may agree or disagree with the Secular Humanist view to various degrees.

Analysis and Evaluation

Points that it is justified:

- evidence of breakdown of many ecumenical attempts
- rejection by many churches of the validity of other religions
- some churches continuing condemnation of rights for homosexuals
- refusal by most churches to accept gay and female ordination
- their insistence on the Bible as the supreme source of truth
- condemnation and rejection of the new technologies
- refusal of some churches to move their position on contraception, abortion, divorce, etc.

Points that it is no longer justified:

- recent attempts to unite rather than divide people, eg World Council of Churches, inter-faith groups, etc
- message of liberation, as seen in the rise of new technologies
- eg black theology, feminist theology, etc
- the Church itself is prepared to acknowledge the harm it has done
- eg Papal apology to the Jews
- claim that criticism is unfair as it neglects the good that Christianity does
- provides role-models of compassion in the lives of Christian leaders, eg Mother Teresa, etc
- is active in many aid organisations helping the needy
- affirms the uniqueness and dignity of human beings in a world which denies these
- gives comfort and hope by stressing the unconditional love of a god who sustains Creation, forgives and provides.
- makes people face up to the reality of a sinful world, our own responsibility for this and the need for the guidance of a divine spirit to overcome our limitations.

3. **“Religion alone can provide answers to ultimate questions.”**

Discuss with reference to Secular Humanism and Christianity.

(25)

Candidates should show knowledge and understanding of the Christian response to the Secular Humanist critique as well as analysing and evaluating it.

Credit should be given for appropriate use of sources.

Knowledge and Understanding and Analysis

Points in the Christian response might include:

- the human need for answers to ultimate questions has been met by religious belief systems since early times
- the universality of religion would suggest this, ie it is the experience of humanity everywhere and in every time
- religion satisfies a deep-seated need to deal with issues, for example, of life and death and suffering, in order to make sense of existence
- science and reason cannot account adequately for human emotions such as love, awe, wonder, beauty, sacrifice, courage, etc
- religion can put people in touch with what is hidden in ordinary human existence.

Points in Secular Humanist critique might include:

- secular humanist also encourages people to search for answers to the great questions of life
- but believes we can only make sense of life through scientific discovery, philosophical thinking and human experience
- music, poetry, art and the beauty of nature can arouse intense emotions but these are of human spirit, not of the supernatural
- these can be used to celebrate human achievement
- religious belief is misleading, dishonest and superstitious
- since life on this planet came about by evolution in a random way there is no reason to believe in a power/being who has designed the universe to particular plan/purpose
- or in an after-life, since there is no scientific evidence of this
- humanists believe we should concentrate on the only life we have improving its quality for ourselves, others and future generations
- humans make their own meaning and purpose in life

Evaluation

Candidates should come to a conclusion by judging whether religion alone or scientific evidence and philosophical thinking can meet the human need for ultimate explanations.

Section C – Christianity: Critiques and Challenges

Topic 2

Christianity and Science

1. Assess the impact of modern cosmology on the Biblical accounts of the origin of the universe. (25)

The candidate may refer to and outline the Biblical accounts of creation in Genesis and then analyse and evaluate the impact of modern cosmological approaches to the origin of the universe in the light of these Biblical accounts.

Knowledge and Understanding

- Candidates should outline the key points of the creation story in Genesis 1.
- They may also refer to the account of the Genesis 2 (earlier) creation story by way of comparison/contrast.
- Candidates may outline one or more modern scientific theories, eg Big Bang and Steady State.

A maximum of 10 marks should be allocated to these accounts

Analysis and Evaluation

Candidates may then consider the impact of the scientific accounts on the Biblical narratives.

Some Christians may reject/be concerned about modern scientific accounts on grounds such as:

- biblical account accepted as accurate, historical, scientific truth – it is “God’s word” so superior.
- candidates may also offer other reasons, 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.
- “Creation” seen as a once and for all event controlled by God which provides the structure and background to the Christian view of world and significance of human beings. World is God’s creation
- 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
- may be aware that the biblical account is an ancient one which had no idea of modern scientific knowledge and so is out of date
- may regard evidence provided by science as a better basis than the status of the biblical account.

On the other hand, many other Christians would have a few problems in accepting/agreeing with modern scientific accounts, eg

- Genesis written 2500 years ago so unintelligible as scientific explanation of origin of universe
- Issues of Genesis go beyond science – more concerned with meaning/purpose than explanation of “how” of creation
- Big Bang is only a description of how the world has developed. This is not in conflict with looking for a deeper meaning or purpose behind it – which we can call God.
- It is still possible for Christians to accept both the scientific account and interpret the world as Genesis does – as being creation of God who has a meaning and purpose for his creation. No conflict
- 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
- Creation is a continuing process, not one-off event. Genesis is statement about God’s relationship with world, God as sustaining power behind whole process – not just initial step in natural process
- May see Big Bang as 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 can be called God.
- Still possible for Christians to accept both scientific account and interpret world as Genesis does – as being creation of God who has a meaning and purpose for his creation. No conflict in that.
- Many scientists 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) Describe what is meant by the scientific method. (10)
(b) “Science is more helpful than religion in explaining the nature of reality.”
Discuss. (15)

(a) Knowledge and Understanding (25)

Candidates may give an outline of the scientific method:

- science is knowledge about the natural world using empirical data.
- involves study, investigation of processes of nature to find general laws behind its operation
- scientific method involves observation, hypothesis, experiment, law – these should be explained and appropriate illustrative example may be included
- gives us an increasingly stronger grip on the natural world as more evidence becomes available.

In order to gain a maximum of 10 marks, candidates should refer to and explain aspects such as independent verification and falsification procedures and be able to develop parts of their answer by giving appropriate examples or illustrations.

(b) Analysis and Evaluation

Candidates may now compare and evaluate the relative contributions of both: eg science

- can provide data which can be independently tested by other scientists
- good basis on which to build our knowledge of world and how it operates
- capacity to change as new ideas, information become available
- gives us patterns about the behaviour of physical world.

However, science also has limitations:

- cannot give us absolute, final truths as it is constantly changing
- cannot answer questions about meaning and purpose or values about how we should act or behave or on what basis
- can give no idea of God – if there is one – or if ultimate reality
- tends to approach reality in a reductive rather than holistic manner so can be too narrow.

On the other hand, religion:

- tends to deal with the WHY questions and the search for meaning value and purpose in life by addressing the existential questions of a personal, human kind
- looks for an overall “big picture” which incorporates all aspects of the world and not just the scientific, observable ones – looks for ultimate causes and explanations
- emphasises the importance of faith and commitment and attitudes to things in life – not always concerned with facts/information (although can use them if necessary in some aspects of belief)
- is more holistic and all embracing – especially at a philosophical level
- deals with persons, beliefs, values, etc which all have a vital bearing on how we live.

However, religion also has its limitations:

- may not move so quickly with the times – can be over conservative and out of date
- may see religious views as being superior to scientific ones and pay less attention to facts, information, knowledge gained by scientific means and so be misinformed
- many of beliefs not provable and more open to subjectivism, lack of evidence can be a problem.

3. **“With advances in scientific knowledge, belief in miracles is no longer reasonable.”**
Discuss how Christians might respond to this statement. (25)

Max of 4 marks for brief outline/list of examples of miracles but max 10 for detailed description.

Candidates may look at traditional Christian view of miracles which could be compared with modern scientific understanding of the world. They could then consider alternative Christian approaches to miracles and modern scientific developments eg quantum physics before coming to a conclusion.

Knowledge and Understanding and Analysis

Traditional Christian view of miracles:

- God as creator, sustainer of world can and does work miraculously in world
- God is in control of laws of nature so if God wants to suspend them to carry out an action then he has the power to do so, eg in creation of world/life, birth of Jesus, resurrection, etc
- Jesus is reported as carrying out many miracles – of nature and healing (examples may be given). This should be regarded as accurate so miracles must occur
- not everything can be proved/demonstrated by scientific methodology and miracles are part of this
- miracles have played a key part in Christian belief.

However, this has been questioned/threatened by scientific approaches, eg:

- common view of miracles as violation of a law(s) of nature; Hume’s criticism of miracles based on this, ie that miracles could not happen as laws of nature cannot be contradicted
- also people could be deluded into making mistakes, early people were ignorant and gullible so difficult to accept their views as valid
- the best we can do is to accept that some events may be inexplicable in relation to what we know about the world now but new knowledge could change this view. Unwise to accept miracles

Alternative understanding of miracles in Christianity includes:

- an unusual event, a synonym for wonderful, an unexpected recovery from illness, etc
- even Jesus saw miracles as “signs”, questioned the attitudes of people to miracles, eg Matt 12:39 and suggested they could mean different things to different people
- there is also the difficulty of knowing what “really happened” – and in many cases this is not particularly important
- real meaning is the signs/mighty acts which they are used to illustrate, eg about Jesus
- many Christians are prepared to consider the possibility that the miracles may not have happened in the way they are described but are typical stories from that time in history
- view of miracles as breaking laws of nature was a relatively late 18th century view in conjunction with the rise of science and the mechanistic view of the end and not the view of the world prior to this, eg Augustine – “an event we cannot forecast or expect with our present understanding of nature”
- Aquinas “things which are done by divine agency beyond the order commonly observed in nature”
- so contradicting a law of nature has not been a common view of miracle
- the Biblical miracles – especially the miracles of Jesus can be seen as the mediation or action of a human being and operates through human agencies in a normal way.

In modern science:

- view of world is more open and at quantum level is not always clearly identified as cause and effect
- unusual things can and do happen which may not fit in neatly to a preconceived paradigm, eg light as being both particles and waves
- the relationship between mind and matter is more complex than previously understood
- science has a more creative view of nature. Miracles, in the sense of the inexplicable may not necessarily be impossible even in the view of some scientists
- nature is an open system compared to the closed mechanistic one of 18th century. Modern science has a far more open understanding of the world than in previous times. Unusual things can and do happen and people will always interpret these differently.

Section C – Christianity Critiques and Challenges

Topic 3

Christianity and Marxism

1. “Marx was correct when he said that religion is a major cause of oppression in the world.”
How effectively have Christians responded to this statement? (25)

This question requires a consideration of the challenge/response posed by Marx. Candidates should demonstrate that they know and understand the Marxist critique as well as provide an argument discussing and evaluating Christian responses to it. Good answer will have a focus in the contemporary world. Credit will be given for the effective use of appropriate sources.

Knowledge and Understanding (maximum 1) may include, for example

The Marxist challenge:

- socio-economic analysis
- hierarchical nature of religion (examples may be given)
- oppressed proletariat dominated by manipulative bourgeoisie
- religion teaches people to accept injustice and bear oppression
- religion is human-made by self-seeking people
- religion does not teach people to fight against oppression.

The Christian response:

- Christians fight actively against injustice (examples may be given)
- Christian Theology is based upon principles that do not permit oppression
- movements such as Liberation Theology have a particular focus on fighting against oppression
- if Christian principles matched practice, there would be far less oppression
- Bible and other references may be cited.

Analysis and Evaluation include, for example

- arguing that Christians can refute the statement effectively by assessing the work of the churches in combating oppression
- suggesting that human nature, rather than Christianity, is the cause of oppression and that it fits in with a Christian rather than a Marxist analysing of humanity
- critically evaluating Christian theology to see whether it is consistent in opposing oppression
- illustrating specific cases that might agree with Marx and coming to a judgement as to how typical such cases are
- considering whether the Marxist challenge might just as well be aimed at Marxism as religion, which could undermine the force of the challenge.

Candidates should argue a case and arrive at conclusions (that might be found throughout) deriving from evidence presented.

2. **“Christian and Marxist understandings of liberation are incompatible.”**
To what extent do you agree?

(25)

Candidates need to compare and contrast Christian and Marxist understandings of liberation and argue that they are or are not compatible. Answer should refer to sources and credit will be given for their appropriate use. Good answers will have a contemporary focus.

Knowledge and Understanding (maximum 12) may include, for example

Christian understanding of liberation:

- humans are in bondage to sin and the effects of sin
- these effects include moral suffering, selfishness and the oppression of others
- liberation can only be achieved through salvation by a personal saviour who has overcome death and defeated sin; many aspects of suffering nevertheless continue until a future glorified state in the next world
- some Christians go further and seek to establish socio-political liberation in this life
- the main tenets of Liberation Theology may be given (max 3)

Marxist understanding of liberation:

- humans are in bondage to socio-economic forces and their effects, these effects include oppression, injustice and poverty
- liberation can only be achieved by armed revolutionary struggle when the proletariat overcome the powerful ruling minority bourgeoisie
- thus liberation can and must be established in this, the only life
- the main tenets of Liberation Theology may be given (max 3).

Analysis and Evaluation may include, for example

- comparing and contrasting specific elements in both schemes, isolating any consistencies and/or contradictions
- ‘Common’ themes such as alienation may be analysed to assess how much common ground is to be found, if any
- apparently contradictory themes such as Communist State and the Kingdom of God should be similarly analysed
- weighing the degree of congruence between Christian and Marxist understandings of liberation and evaluating whether they are mutually exclusive or not.

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

3. (a) **Explain what Marxists mean when they say that God is only a projection of human aspirations.** (10)

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

Knowledge and Understanding (maximum 10) may include, for example

- God is not real but an abstract concept taken to be real
- the concept of God is one made by humanity in their own (usually male) image
- what is projected is an ideal father figure who can and will protect his children
- but this is as illusory as believing that the sun goes round the earth
- religion focuses people on this illusion rather than helping people to better themselves
- the aspirations projected onto this illusory god include power, influence and self-determination
- these things are possible by taking responsibility ourselves
- Marx's philosophical basis – Feuerbach/Hegel.

- (b) **With reference to Christianity, assess the validity of this challenge.** (15)

Candidates should analyse and evaluate evidence for and against the Marxist challenge. A case should be argued leading to a conclusion deriving from this argument. Credit will be given for use of sources.

Analysis and Evaluation may include, for example

Marxist challenge has force:

- God has not been proven
- which god, which religion is the true one?
- religious faith is unscientific
- the god people claim exists seems to be immoral or amoral given the suffering, injustice and capriciousness in the world
- Bible is not consistent in the characteristics of the god it portrays
- typical Christian god in the third millennium reflects contemporary liberal worldview hence projection is taking place.

Christian response has more force:

- Marxist critique is not the same as a philosophically conclusive argument
- characteristics of God seemingly projected would not be those most people would necessarily project, eg suffering servant, bridegroom
- God can only be described in human terms given the limitations of language, hence the charge of projection is inevitable rather than fatal
- widespread phenomenon of religious experience might suggest that God is more than a projected concept, but is a living and universal reality.

Section D – Language, Philosophy and Religion

- 1 (a) Explain, with examples, different forms of language in religion. (10)
(b) Discuss the importance of religious language in communicating religious ideas. (15)
(25)

Candidates may outline uses of language in general before dealing with specific examples from religion (the former is not necessary provided the latter is detailed clearly). They should then analyse and evaluate the extent to which language is vital to the communication of religious ideas.

(a) Knowledge and Understanding

Candidates may consider:

- general points of language used in a variety of ways in everyday life – to describe, explain, tell stories, convey information/ideas, express feelings, attitudes, etc
- variety of language uses – literal, symbolic, models, metaphors, imagery, eg colours to describe moods (blue) height/depth to describe feelings (highs/lows, ups/downs)
- similar use of language “forms” – poetry, parable, myths, legends, analogy, narrative, etc to communicate all sorts of beliefs, ideas and values – candidate may give examples
- similar use of language in religion – uses language in a variety of ways to communicate beliefs, ideas, feelings, attitudes, in relation to the “big questions” of life
- wide use of models, imagery, metaphors when, eg speaking of God – father, shepherd, mind, self (Hindu atman/Brahman)
- use of parables, myths, legends, poetry, history, narrative eg Christianity parables of Jesus in relation to ideas about God, moral action/behaviour; poetry, eg Genesis about creation; Islam – narratives about Muhammad as founder/exemplar, etc – candidates may explain these in some detail.

(b) Analysis and Evaluation

Some of the key points which could be made here are:

- understanding of language is a key aspect of the understanding of religion
- as religion deals with the “big questions” concerning peoples’ beliefs, values, attitudes, commitments – all have to be communicated through language this is generally not the language of science, literal description, etc but the language of personal experience using symbol, imagery and metaphor
- use of symbolic language is more appropriate to these issues thus religion has resorted to and poetry, myth, parable, imagery, analogy have been the vehicles of communication of these
- use of symbolic language in, eg the creeds of religion to express beliefs about ultimate questions with which religion deals – although the language of those has often been misunderstood
- models and imagery, eg about God, the “soul”, moral behaviour – all abstract ideas can only be communicated effectively through symbolic language
- religions use this kind of language all the time, eg the parable of the rope (Maggavadha) to speak of the illusion of the self, the analogy of the chariot by Nagasena to convey a similar idea
- poetry of Genesis deals with the immensity and purpose of the created world and the place of human being within it; the way that human beings have search after meaning and purpose in life can be illustrated through the variety of language forms in, eg Genesis 1 – 3.

However, these language forms may not be without their problems

- language forms have been and can be misunderstood – people have taken them literally and missed the point of them
- it often assumes a more sophisticated understanding of language which many people may not necessarily have
- many people may find it difficult to understand/relate to the wide and varied forms of religious language and may prefer to interpret it in a fairly straightforward way
- in our modern scientific world, people often have a literalness of mind which cuts them off from the meaning and significance of these religious ideas
- the more mythological of religion have often to be “translated” into literal language and can often lose their effectiveness
- language changes through time and images and models may not be as powerful today as they once were and religion must find new ways of communicating if it is to remain relevant to the contemporary age
- modern understanding/scholarship brings out a great deal of the subtleties of religious language and this may make it difficult for the ordinary believer to take on board in relation to how they have always understood such language.

2. Assess the contribution of the parables of the Road, Gardener and the Stranger to the debate about the verification of religious language. (25)

In their answer candidates should make reference to all three parables and may outline them in their essay. They should compare and contrast the parables in relation to the issues they deal with before evaluating the contribution of each to the debate.

Knowledge, Understanding, Analysis and Evaluation

The Gardener (Antony Flew)

- Candidates may outline this parable (**Up to 2 marks may be allocated to this outline**)

The key points of this parable are:

- 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 and no God at all?
- in relation to God/other key religious beliefs, so many qualifications made that any kind of statement about, eg God's existence cannot be factual so does not convey of information, so meaningless
- the best 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.

The Road (John Hick)

- Candidates may outline this parable of (**up to 2 marks may be allocated to this outline**)

The key points of the parable are:

- it is not clear what the destination of the Road (life) is and the events which occur during the journey as opportunities and challenges and a "test" of their faith and commitment
- peoples' interpretation of life leads to commitment; people see the world in a particular way and this influences the way subsequent evidence is assessed
- one traveller sees life as a challenge to character/personality building and regards life as having a final meaning or purpose; the other does not commit him/herself to an overall meaning/purpose
- Hick suggested the importance of interpretation of experiences in life, including religious experiences; such interpretation of experience leads to commitment and ways of seeing life
- thus many aspects of human experience are not just about being testable by the senses but involve an overall commitment to life and the world, eg in the realm of the personal
- Hick argues that, although it may not be possible to "prove" the existence of God at present but the reality of God may become apparent in an after-death experience. Then the travellers on the journey will be shown to be right/wrong. Hick calls this "eschatological verification". The test of faith.

The Stranger (Basil Mitchell)

- Candidates may outline this parable of (**up to 2 marks may be allocated to this outline**)

The key points of the parable are:

- the partisan's choices are meaningful rather than empirically verifiable. Many issues in life are not empirically verifiable but we can 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. Religious people might concede this, but may not regard it as being decisive
- they still find religious belief meaningful and come up with theodicies to reflect this
- significance of parable is that there is more to trust and commitment of partisan to the Stranger than his physical presence. Whole complex of relationships reaching beyond scientific, empirical
- Mitchell-religious beliefs 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 unfalsified are missing the mark
- Mitchell concludes that a religious view of the world is a valid and meaningful one.

The candidate can then evaluate the contribution of these three parables to the debate

Some of the issues could be:

- much of religious language cannot be shown to be true or verified therefore it is meaningless
- religious language had to be qualified so much that it talked itself out of existence. Religious language puts high price on attempt to be verifiable by normal "scientific" standards we use
- 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, eg the Stranger being on the side of the partisans, they still continue to believe that he is on their side. This is not a 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.

However

- 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 to do with relationships, values, etc – cannot be dealt with by a scientific kind of approach. Criteria for meaningfulness is certainly not the same as criteria for empirical measurement.
- Even if religious beliefs were to come under question there could still be circumstances where they could be shown to be false – not necessarily meaningless just because they were not easy to falsify.
- Religion is more of commitment to a certain way of life in relation to particular values. Beliefs/truth of religion not necessarily invalid because could not be encapsulated into Flew's method of checking.
- Verification of a scientific kind is often inappropriate to peoples' beliefs – many beliefs cannot be decided in this way.
- Modern approaches to truth in both religion/science have changed and are not necessarily in opposition to one another; "truth" in science may be different from "truth" in religion.
- Many people continue to believe certain things even when there is much evidence against it. Psychological beliefs and values are not always open to "truth" in a scientific manner.

3. **“Non-realism claims that God is not a reality but a spiritual and moral ideal to be followed.”**

Evaluate the arguments for and against this claim.

(25)

The candidate should outline/explain the key aspects of non-realism and then present arguments against this view/interpretation. Both sides of the issue can then be evaluated.

Outline of Non-Realist view of religious language:

- language is the final reality we can deal with – there is no understandable, meaningful reality beyond what we can express in language
- world is therefore full of metaphors, interpretations, perceptions – which are all language shaped/influenced – and which give us the means of both experiencing and explaining the world
- religious language is not descriptive nor does it deal with explaining what is there; instead it is prescriptive and practical; it is a guide to behaviour
- any kind of objective God is unnecessary “God” is a creation of like everything else, not an objectively 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 ideas
- “God is an image of the 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 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 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**; on this basis, non-realists would argue that if there were no religious believers, “God” would not exist as “God” is a creation of the mind of human beings and therefore religious believers.

Up to 10 marks may be allocated to a detailed explanation of non-realism.

However, others would agree that the non-realist view is not sufficient and has limitations:

- non-realism seriously questions existence of God as an objective reality and many people both religious/non religious would find it difficult to accept. An objective God has been a basis for religious belief in nearly all religions
- if God is only an “ideal” rather than a “reality” then many people might find it difficult to worship a “God” that does not actually exist. Traditionally, God has been a focus of worship as an objective “being”
- non realism seriously questions a lot of established religious beliefs and ideas and may be seen to be too accommodating to modern scientific/philosophical ideas which may change in the foreseeable future
- how can you follow a religion if the key focus of that religion does not actually exist? The whole point of religious belief is that there is a God whose existence can be rationally argued – and who is there
- are people going to be as emotionally committed to a set of religious beliefs which reject belief in an objective God or life after death? This is a watering down of religion to accommodate current developments in thinking/philosophy. This is not appropriate
- religion has stood by objective “truths” for hundreds of years; so to be told that God or other religious beliefs are not objective might be too much for some people to accept
- peoples’ religious views/ideas will vary from place to place, culture to culture, etc but whatever they are, God’s existence is the basis of religious belief, language and practices
- while language about God is symbolic/analogous (it cannot be literal) but can still be regarded as being true or false (being able to be verified, eg his eschatological verification principle). It is therefore factual and realist
- 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
- 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
- God/religious realities exist independently of our beliefs/ideas about them. They are there to be discovered, not just created by the human mind or imagination
- the existence of God is not related to the existence of religious believers. A critical realist view is that the existence of God as an independent reality is the cause of there being religious believers who respond to an actual existing God.

An appropriate evaluation of both sides of the issue can then be made.

[END OF MARKING INSTRUCTIONS]