



# 8-mark 'Explore' Questions

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–2	<ul style="list-style-type: none"><li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li><li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies (AO1).</li><li>• Provides a superficial understanding of key religious ideas and beliefs (AO1).</li></ul>
Level 2	3–5	<ul style="list-style-type: none"><li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li><li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs (AO1).</li><li>• Develops key religious ideas and beliefs to show a depth of understanding (AO1).</li></ul>
Level 3	6–8	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs (AO1).</li><li>• Comprehensively develops key religious ideas and beliefs to show a depth of understanding (AO1).</li></ul>



## Slide 18: 8-mark 'Explore': Modelled marking 1

### 9RS0/01: Question 1:

Explore the contribution of symbol to debates about religious language.

1) A symbol is something that points towards an invisible or metaphysical world and participates in it. Paul Tillich argued that religious language was symbolic and not literal as "symbolic language alone was able to directly express the ultimate because it transcends the finite capacity of my reality to express it directly" (Tillich). One such example is Jesus' famous saying "I am the light of the world". A symbol is not to be confused with a sign as a sign merely provides information whereas a symbol goes beyond that to express how a believer really feels.

Tillich argued that symbols have three functions which he outlined in his "theory of participation". The first is that they point towards something such as the water in baptism pointing towards the removal of an individual's sin. The second is that they participate in what they point towards such as the practice of baptism participating in the Christian belief that through Jesus' sacrifice it is possible to remove original sin. The third is that they open up levels of reality which would otherwise be closed to us as they go beyond the external world to what Tillich believed was the "internal reality". For example when the Bible talks of the kingdom of God it is symbolic of God's power and rule. We can think of an earthly kingdom and then go beyond this to understand the ultimate reality of power in the universe that is God.

### Indicative Content: 9RS0/01: Question 1

Question number	Answer
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question. Candidates may refer to the following.</b></p> <ul style="list-style-type: none"><li>• Symbols are a non-cognitive form of language, offering an anti-realist perspective.</li><li>• Symbols offer insights which are not intended to be interpreted literally, but which convey spiritual and religious truths.</li><li>• They are commonly used within narrative forms, such as creation myths, resurrection stories, accounts of the miraculous.</li><li>• Symbols participate in that which they convey, going beyond signs which provide information. e.g. the cross participates in ideas of sacrifice, salvation, atonement and ransom.</li><li>• Symbols cross cultural barriers and are accessible as a means of universal language although they may also be era dependent.</li></ul>



## Slide 19: 8-mark 'Explore' Q: Modelled marking 2

9RS0/03 Question 1:

Explore key ideas used in Matthew's proof texts to prove Jesus is the Messiah.

1 Explore key ideas used in Matthew's proof texts to prove Jesus is the Messiah.

(8)

From the opening of the gospel of Matthew, a series of proof texts are given to prove that Jesus is the messiah. In the birth narrative, it shows that Jesus was fulfilling the prophecy of the messiah in two ways: that he descended from the line of David, and that he was born in Nazareth. Matthew's gospel may have been written for a more Jewish audience than a Gentile one because it tries to fulfill the prophecies that would make him the messiah and links this to the old testament. The proof text of the birth narrative states each person King from the line of David to prove that Jesus was the messiah that the people had been waiting for. By doing this, and by showing how Jesus ended up being born in Nazareth, the gospel proves that Jesus is the messiah. Joseph's dream about the angel also proves that Jesus is the messiah as he is told that the baby that will be born is a chosen one from God.



## Indicative Content: 9RS0/3: Question 1

Question number	Answer
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"><li>• Scholars agree that more than 90% of the content of Mark's gospel appears in Matthew but the beginnings of the two gospels are quite different; Matthew unlike Mark, begins with a description of Jesus' ancestry and birth.</li><li>• Matthew recounts the birth of Jesus from Joseph's viewpoint and highlights that Jesus is of the line of David through five carefully chosen proof texts from the Old Testament.</li><li>• In the genealogy which opens Matthew's gospel he makes reference to three titles: Messiah, Son of David and Son of Abraham to prove Jesus' identity.</li><li>• Reference to the Exodus and Moses were deliberately included in the Story of the Magi, King Herod and the Flight into Egypt to prove Jesus is the new Moses who would lead the new Exodus.</li><li>• Matthew, in addition to claiming Jesus to be of Davidic descent, reflects on the belief that God would send Israel a prophet like Moses; he draws parallels between the birth of Jesus and Moses and the Exodus to emphasise that God has sent a 'new Moses' in Jesus the Messiah.</li></ul>



## Slide 20: 8-mark 'Explore' Q: Marking task 1

### 9RS0/4B: Question 1:

Explore key features of the Christian belief in God as creator.

God as the creator is one of the key beliefs in Christianity. Many Christians believe God created the world ex ~~atito~~ nihilo, which means from nothing, and this shows the extent of God's omnipotent nature. God creating the world from nothing shows his loving nature and demonstrates that he wanted to create the world out of his kindness and loving nature. Another Christian belief is that God created the world using pre-existing matter, order of chaos. This is ~~isn't~~ a very common view however, as it goes against God's loving nature and suggests God didn't create the world out of his loving nature. Emanation is another belief in God as a creator, it is the idea that God's ~~ness~~ creativity was ~~to~~ spilling over and he created the world from this. Christians also believe God created the world almost like an artist, making it beautiful. This is so humans are able to appreciate God's design. This belief however, indicates that God created the world from pre-existing matter. It could mean that God created the world from ex-nihilo or from matter, but <sup>by</sup> comparing him to an artist, what artist creates out of nothing?



## Indicative Content: 9RS0/4B: Question 1

Question number	Indicative content
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"><li>• This belief is based on Genesis; it is also in the Creeds and central to Christianity.</li><li>• Most Christians believe God created out of nothing (<i>ex nihilo</i>) and this is a primary feature.</li><li>• Creation can be seen as emanation, an overflowing of the creative energy of God.</li><li>• For some, God features as a master-builder, working on pre-existent matter.</li><li>• Another feature is of the artistic expression of creation, seeing it as the 'handiwork of God' expressing the personality of the Creator.</li></ul>



## Slide 22: 8-mark 'Explore' Q: Marking task 2

### 9RS0/4E: Question 1:

Explore key features of the Jewish values of love and justice.

(8)

Within Judaism and the ethics of the fathers, as part of that, there is an idea of kindness and this suggests that above all else you should be kind and, similarly to ideas of Christianity, there is also agape which is the idea of unconditional love. Within the ~~the~~ Nezikin, there is laws and rules mostly linked to the Jewish Criminal justice System and Criminal laws. To contrast the idea of love, Jews believe that the experience of suffering can bring us closer to God and therefore ~~brings them closer to God~~ and this strengthens their religion.

### Indicative content: 9RS0/4E: Question 1

Question number	Answer
1	<p>8 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"><li>• God is believed to be the source of Jewish moral values.</li><li>• 'Love your neighbour as yourself' is considered the most significant ethical commandment found in the Torah informing the Jewish value of love.</li><li>• Specific examples of teaching on charity may include those of Maimonides and 'eight levels of giving' such as giving anonymously to an unknown recipient.</li><li>• Justice is rooted in the belief that God is holy and knows all deeds and thoughts; justice is a key human moral value.</li><li>• God rewards those who keep his commandments and punishes those who transgress them.</li></ul>



# 12-mark 'Assess' Questions

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"><li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li><li>• Information/issues are identified (AO2).</li><li>• Judgements are supported by generalised arguments (AO2).</li></ul>
Level 2	5–8	<ul style="list-style-type: none"><li>• A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li><li>• Deconstructs religious information/issues which lead to a simplistic chain of reasoning (AO2).</li><li>• Judgements of a limited range of elements in the question are made (AO2).</li></ul>
Level 3	9–12	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li><li>• Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li></ul>



### Slide 30: 12-mark 'Assess': Modelled marking 1

9RS0/4E: Question 2

Assess Jewish responses to the challenge of science.

Henry believes that Judaism and science could never be compatible. ~~the~~ In his argument he has many critiques of Darwin, which include, when he critiques the creation of the universe he only mentions the creation story being false, nothing about God being creator. But he includes the idea that God doesn't exist from only one part of The creation story (this is an example of the fallacy of composition). Therefore Henry concludes that there is no way science and Judaism can be compatible because Darwin critiques the creation of the universe and Judaism. Whereas, Henriques argues that whilst there is some events in the Torah, that are unlikely to be fact but he believes they are still compatible. He investigates this further with Noah's flood, he believes that it is not possible for a massive body of water to just appear in the way God describes. Even though he believes this to be false he still believes modern Judaism and science are compatible. The responses here concludes that the challenge of science does not weaken the argument that God created the argument. Henry's argument is convincing because it outlines the flaws with Darwin's theory.



In Orthodox and Haredic Judaism, they believe God's word to be infallible. This is supported by Pine who believes that there are inconsistencies within science, but not in the Torah 'the Torah is infallible, with a complete understanding of reality'. The Jewish view of the universe is that it was created in 7 days by God, this story is outlined in Genesis. Orthodox Judaism would reject the challenge of science and conclude they are not compatible due to science aiming to flow Jewish tradition and understanding of the universe. However, Reform and Liberal Judaism would conclude that the challenge of science is compatible with Judaism, because Reform Jews believe that many of the Torah are outdated. ~~the~~ The destruction of the Temple means that at least 200 mitzvot are not useful, this happened in 70 CE, so in the 21st century, there must be mitzvah which are no longer applicable. Science combined with aspects of Judaism work very well together. However, it can be concluded again that the challenge of science doesn't affect Judaism at all because of God's word being infallible, so science cannot critique it.

Overall, the challenge of science is responded to by many Orthodox Jews who believe that God's word is always final, and cannot be affected by scientific viewpoint. As scientific views are inconsistent (Pine) but the Torah offers complete guidance and knowledge of the universe.



## Indicative content: 9RS0/4E: Question 2

Question number	Answer
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"><li>• Moses Maimonides claimed that science is one of the routes to the love and fear of God.</li><li>• By the early to mid-1900s, the majority of Conservative Judaism and Reform Judaism came to accept the existence of evolution as a scientific fact; they interpreted their scriptures and related Jewish teachings in light of this fact.</li><li>• Science is about creating hypotheses and testing data against these theories; Judaism is about how Jews act to improve this world, here and now; these processes can easily go hand in hand.</li></ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"><li>• Maimonides endeavoured to integrate both science and the Jewish tradition as expressions of divine wisdom because he stated that if science invalidated creation <i>ex nihilo</i>, he would reinterpret scriptural passages to conform to science.</li><li>• Many Jewish scholars argue that Judaism has always been pro-science because of the requirement that current scientific knowledge be factored into Halachic (legal) decisions.</li><li>• Order in nature is a prerequisite for the development of any science; for this reason Judaism embraces science because order in nature is also central to Torah theology.</li><li>• However, medieval Jewish thinkers struggled to reconcile both the Torah and the Talmud, with the science as it existed then because they believed that some of the Talmudic laws were established on incorrect science; consequently they disagreed about changing these laws to accord with the science of their day, or uphold the laws out of respect for Talmudic authority.</li></ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>



## Slide 31: 12-mark 'Assess': Modelled marking 2

### 9RS0/02: Question 2

Assess the strengths and weaknesses of pacifism.

Pacifism is inaction or not being involved.

(12)

Pacifism can be used to prevent war as it uses peaceful methods.

Pacifism and an adage is "love thy neighbour" and this can mean don't fight but also mean fight to love your neighbour.

Pacifism is not always possible as you may not be given a last resort and may have to fight.

There are different forms of pacifism e.g. absolute and relative pacifists.

Examples of pacifists are MLK who focused on SA days and marches.

Pacifism may result in the death of the innocent as you are not protecting them.

Popularity may not always be used as there is no nuclear weapons, chemical gases, smart bombs and terrorism.

There is the Geneva Convention which promotes peace and war.



## Indicative content: 9RS0/02: Question 2

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p>Candidates who address only one approach cannot proceed beyond level 2. If candidates assess more than two approaches, read all the answer and credit the best two.</p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"><li>• Religious approaches to pacifism may be based on the teaching of Jesus, for example the principle of non-retaliation advocated in Matthew 5:39.</li><li>• Islamic understanding of pacifism may be more focussed on peace within the community rather than opposition to going to war.</li><li>• Secular and religious approaches to pacifism incorporate absolute, relative and nuclear strands.</li></ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"><li>• Supporters of pacifism may argue that it incentivises non-violent approaches to conflict resolution such as negotiation, sanctions or peace agreements.</li><li>• Religious approaches to pacifism promote compassion, protection of the environment, equality and respect for others.</li><li>• Religious approaches to pacifism may encourage believers to reflect the ideals of the Kingdom of God in order to deal with conflict in peaceful ways.</li><li>• However, pacifism may be criticised as too idealistic, passive and impractical, allowing aggressors to go unchallenged.</li><li>• Some degree of conflict may be deemed necessary for social and economic development.</li></ul> <p><b>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</b></p>



## Slide 32: 12-mark 'Assess' Q: Marking task 1

### 9RS0/02: Question 2:

Assess the role of Deontology in moral decision making.

Deontology is most commonly associated with <sup>Immanuel</sup>~~Immanuel~~ Kant. Kantian ethics/deontology wishes to create a universal and objective form of ethics, free from emotion, consequences and religion/faith. Instead the theory is based upon good will, reason and duty.

Some would argue that it is quite a strong approach for making moral decisions as it ensures the protection and justice of the individual. In universalising a law/maxim (the first formulation), deontology makes sure everyone is treated equally. For example the maxim 'one must try all innocent individuals in court' cannot be universalised and therefore protects the rights of the individual.

Additionally, it removes emotion from moral decisions only focusing on reason. This ensures that decisions are built on rationality rather than driven by emotion or feeling such as love in situation ethics. This ultimately makes it useful in providing a clear-cut approach to moral decisions.

However, one might argue that removing <sup>emotion</sup>~~emotion~~ is impractical. We live in an emotive world where we are



naturally driven by our emotions. It is unreasonable to suggest that we shut off our emotions when ~~for~~ facing moral dilemmas. In stating the only motive of worth is good will, actions out of love or sympathy for family and friends becomes invalidated and so the theory is arguably ineffective.

Furthermore, the formulation of universalisability does not necessarily equate to morality. If a law can become universal, it does not mean the law should be universal. For example, lying shouldn't be universalised as it is arguably immoral. Whilst Kant would aim to solve this by stating only laws to do with morality should be universalised, we are not competent judges of ~~each~~ morality to decide the right laws.

Lastly, deontology does not consider the diversity of human nature. We all have different inclinations and needs and so a universal, ruled system ~~of~~ of duty would arguably cause greater unhappiness. We all have different tolerances and so the most suitable ethical approach would be relativistic rather than absolutist.

One may counter this by stating that in solely acting out of duty we remove our natural



inclinations and therefore do not assume what is good for us is good for everyone else. However, critics of this approach would not find this substantial in practice, as it is impossible to consistently deny our emotions.

In essence, deontology has its strengths as an ethical system for morality. It doesn't wish to calculate the consequences such as utilitarianism and instead focuses on having a good intention and duty so we become better individuals. In theory, a system based on rationality would seem <sup>to be a</sup> perfect solution, allowing us to make logical choices. In the foundations of universalisability and treating people as ends not only means, the approach becomes substantially stronger as it doesn't run the risk of treating people as if they don't have inherent value. However, in practice the approach/role of deontology is not as foolproof. Deontologists ignore our natural tendencies to act out of emotion (part of human nature) and fail to recognise the morality of other actions such as love or friendship. This therefore makes the approach too rigid for modern society, restricting our ability to consider how we want to act and only following a ~~set~~ series of tests.



## Indicative content: 9RS0/02: Question 2

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"><li>• Deontology is based on the concept of universal moral duties as the guiding principle of moral decision making.</li><li>• Deontological morality employs the categorical imperative as the test of right action.</li><li>• Deontological ethics assumes the intrinsic worth of all humans and the measure of moral action is whether it treats humans as ends in themselves.</li></ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <ul style="list-style-type: none"><li>• Deontology is based on a rational approach to morality that is accessible to all irrespective of experience, however, Kant may be over confident in his assumption that all rational agents will recognise categorical imperatives without confusion or contradiction.</li><li>• Deontology requires that a moral action should become a universal law, but some moral actions may need to be carried out to meet the needs of a particular situation.</li><li>• Kant does not allow for prima facie duties which people recognise intuitively when a situation arises, thereby not leaving room for acknowledging special relationships and the call for morality to be legitimately partial.</li><li>• Kant states that a rational being should always be treated as an end in themselves, however, human agents also agree or contract to perform certain instrumental roles, thereby rendering it important.</li></ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>



## Slide 34: 12-mark 'Assess' Q: Marking task 2

9RS0/01: Question 2:

Assess the strengths and weaknesses of one critique of religious belief

one critic is Richard Dawkins who believes in the use of science that can discredit religion.

one strength is that fossils prove there is evolution and that God did not create animals for the earth but that they adapted to the environment to survive. However you could argue that God gave animals this ability as he is omniscient and may have planned it this way.

Another argument is that the use of the big bang as science believes that the universe started from a single atom which exploded to create the universe. But science and religion can be used together to say the big bang happened but God caused the big bang.

Religion asks why and science asks how and they can be used to fill in gaps and complete one another.

The creation story says all mammals were created on the same day but science proves dinosaurs and humans did not live at the same time.



## Indicative content: 9RS0/01: Question 2

Question number	Indicative content
2	<p>4 marks AO1, 8 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p>Candidates may choose from a range of critiques of religious belief, such as the sociological, psychological or moral critiques. Mark scheme exemplar refers to the popularist critique of Richard Dawkins.</p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"><li>• Dawkins argues that religion is responsible for misleading education and child abuse.</li><li>• He maintains that religious belief is a trigger for violence, including terrorism, attacks on abortion clinics and intimidation of those who hold opposing views.</li><li>• Dawkins claims that religious belief is irrational and absurd, promoting supernaturalism and superstition above science, reason and logic.</li></ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"><li>• Dawkins' arguments are persuasive, and his delivery is charismatic and challenging therefore his relentless questioning is effective in identifying inconsistencies and flawed use of evidence.</li><li>• Dawkins' appeal to evidence and reason is rooted in tried and tested scientific methodology and he makes use of historical and contemporary events and their interpretations, such as Paul's theology of atonement based on the historical death of Jesus and the 9/11 attack on the Twin Towers as an expression of religiously inspired moral action.</li><li>• However, Dawkins limits his challenges to obviously extremist expressions of religious belief and hence is guilty of the Straw Man Fallacy.</li><li>• His focus is entirely on the negative aspects and outcomes of religious belief and fails to consider its positive social, emotional and cultural contributions.</li><li>• Dawkins does not consider that it is possible for religious belief to be compatible with a scientific world view, thus disregarding the work of leading thinkers such as John Polkinghorne and Alistair McGrath.</li></ul> <p><b>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</b></p>



# 10-mark 'Clarify' Questions

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–3	<ul style="list-style-type: none"><li>• A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li><li>• Knowledge and understanding of key religious ideas and beliefs is superficial (AO1).</li><li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs with some inaccuracies that are not directly linked to the extract (AO1).</li></ul>
Level 2	4–6	<ul style="list-style-type: none"><li>• A range of knowledge, specialist language and terminology are selected most of which are used appropriately with some inaccuracies (AO1).</li><li>• Knowledge and understanding of key religious ideas and beliefs is detailed, however it is not fully developed (AO1).</li><li>• Knowledge and understanding addresses a narrow range of key religious ideas and beliefs and are linked in most cases to reference from the extract (AO1).</li></ul>
Level 3	7–10	<ul style="list-style-type: none"><li>• A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li><li>• Knowledge and understanding of key religious ideas and beliefs is detailed and fully developed (AO1).</li><li>• Knowledge and understanding addresses a broad range of key religious ideas and beliefs and is fully linked to references from the extract (AO1).</li></ul>



## **Slide 42: 10-mark 'Clarify': Modelled marking 1**

**9RS0/02: Question 3a:**

**Clarify the ideas illustrated in this passage about double effect.**

Another *indirect* argument has a long tradition in Natural Law ethics and involves two kinds of intention. According to the double effect (DDE) argument there is a difference between foreseeing an event and directly intending or *willing* it to happen. The emphasis, therefore, is different from the act and omissions argument where the agent foresaw what was to happen and allowed it to happen. For instance, A defends themselves against an attack from B using reasonable force. They know that this *might* result in B's death but it is not their intention that this should happen. If B then dies as a result of A's defence the DDE does not hold A to be blameworthy for an act they did not intend. A doctor who subscribes to the DDE might argue that the principle is sound medicine (and as a well established principle in Natural Law ethics it is therefore acceptable in Roman Catholic theology). However, the term 'euthanasia' is resisted in the same way that 'abortion' is avoided for similar reasons. But is the DDE open to abuse?

(Source: extract adapted from *Issues of Life and Death* by Michael Wilcockson, Hodder 1999, Chapter 4, Euthanasia and Doctors' Ethics, Edexcel Anthology)

**3 (a) Clarify the ideas illustrated in this passage about double effect.**

3a. Wilcockson begins this passage by explaining that the doctrine of double effect 'involves two kinds of intention'. The main concept of the theory is that if you have good intentions, but the foreseen consequences and side effects of the action are labelled as bad, the action is still acceptable. This is because intentions are highly important when carrying out actions, so in the case of euthanasia, a doctor may approve the request of the patient for assisted dying as it will stop their suffering. Although the foreseen consequences of this is that the patient's life will be ended, the positive intention of



relieving the suffering makes the action acceptable, therefore showing that the doctrine of double effect is a sound theory for making significant decisions that concern life and death.

Wilcockson goes on to highlight the distinction between 'the act and omissions argument where the agent foresaw... and allowed it to happen'. The doctrine of double effect is very different to acts and omissions, as for example, if a doctor were to see that the patient was having a heart attack but not doing anything about it as they know the patient wanted to die, this would just be standing back and observing, which could be argued to lack the good intention that double effect looks for. By doing nothing, this is still an act in itself, meaning the doctor can still be held accountable. In the case of double effect, the doctors are actively taking action with the patient, but the intention is most likely to relieve severe pain, or end their suffering that comes from a poor quality of life. This still makes the patient the responsibility of the doctor, but they are acting in the patient's best interest and listening to their wishes. In this way, the doctrine of double effect, in the case of euthanasia, allows for the preservation of patients' autonomy and dignity, and shows respect of the doctors.

Furthermore, it is then stated in the passage that 'DDE does not hold A to be blameworthy for an act they did not intend'. By using the example of person A defending themselves from attack from person B, and B may die during this defence, double effect highlights that person A cannot be blamed for being immoral, or be accused of murder, as their intention was simply to protect themselves from an attack, not initiated by them, and as a foreseen consequence of the defense, person B loses their life, but this was not the intention. It is important to understand that the use of the double effect allows for many seemingly immoral actions to be acceptable, but when put into context, there will always be a good intention behind the action, if it were to be concerning a driver who smashed into a front wall of someone's garden to stop themselves from hitting a cyclist, or a doctor allowing passive euthanasia for a patient to stop their pain and suffering.

Lastly, at the end of the passage Wilcockson poses the question of 'is the DDE open to abuse?' This is an important question to consider, as the double effect does rely on universal opinions on topics and also relies on people not taking advantage of it for it to still be a creditable theory. For instance, in 9/11, the terrorists believed that they were killing others and themselves to show devotion to their god, meaning they could argue that their intentions were good, however their foreseen consequences was the death of hundreds of people and traumatic memories. These people could fully justify their actions due to the doctrine of double effect, showing that it is open to significant abuse that could lead to immoral actions taking place more frequently, but if it is put into perspective and used only within medical settings, we can argue that the theory is strong and useful in making important decisions, as it allows us to be rid of any guilt we feel, as we know we had good intentions and that is the most important aspect of it.



Indicative content: 9RS0/02: Question 3a:

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"><li>• DDE is compatible with NML and hence, with Roman Catholic theology, so may be helpful in providing acceptable moral solutions to difficult situations.</li><li>• DDE helps individuals or groups to clarify and evaluate the intention of an action.</li><li>• DDE allows for the distinction between foreseen and <i>intended</i> outcomes and foreseen and <i>unintended</i> outcomes.</li><li>• DDE allows professionals to act in the best medical interests of patients ('sound medicine') although unintended outcomes would otherwise be contentious.</li><li>• DDE must nevertheless be applied with caution since it may be open to abuse – e.g. to disguise economic or social motives.</li></ul>



## Slide 43: 10-mark 'Clarify': Modelled marking 2

9RS0/03: Question 3a:

Clarify the ideas illustrated in this passage.

Read the following passage before answering the questions.

6<sup>35</sup>Then Jesus declared, 'I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. <sup>36</sup>But as I told you, you have seen me and still you do not believe. <sup>37</sup>All those the Father gives me will come to me, and whoever comes to me I will never drive away. <sup>38</sup>For I have come down from heaven not to do my will but to do the will of him who sent me. <sup>39</sup>And this is the will of him who sent me, that I shall lose none of all those he has given me, but raise them up at the last day. <sup>40</sup>For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day.'

(Source: extract adapted from the Holy Bible, New International Version, John 6:35–40, Edexcel Anthology)

(a) Clarify the ideas illustrated in this passage.

*You must refer to the passage in your response.*

This passage is taken from John's gospel and it is after the ~~miracle~~ miracle of the feeding of the 5000, so the ~~the~~ people ~~ask~~ ask him to always give them this bread. It could show replacement theology because in the passage, Jesus says 'I am the bread of life' showing that from him you will be provided with spiritual ~~the~~ sustenance and that way, you will never go hungry, which may mean that it is all ~~you~~ you need in your life so ~~you~~ ~~will~~ ~~be~~ you will be raised on the last day.

This is the reason for why Christians participate in the Eucharist, where they believe the bread is the flesh of Jesus and the wine is his blood. Rather than the physical sustenance that the people are asking for, Jesus is telling them that from him they will get everything, and this is referring to the Kingdom of God, which they can only get through Jesus.



Indicative content: 9RS0/03: Question 3a:

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"><li>• This discourse follows a pattern in the Fourth Gospel: Jesus provides a sign which the crowds take at a literal level, so Jesus explains the deeper meaning in the sign. This discourse of '<i>I am the bread of life</i>' is delivered immediately after the Feeding of the 5000 and is a midrash on the preceding sign offering further commentary on the event.</li><li>• In claiming to be the Bread of life, Jesus reveals he can offer eternal sustenance; that through his divine nature Jesus can offer more than just the physical bread he had just fed to the 5000.</li><li>• Jesus in the '<i>I am the bread of life</i>' discourse teaches that he is the bread that can nourish and sustain the spiritual life. The crowd has had its physical hunger satisfied by the loaves of bread and Jesus intends to satisfy their spiritual hunger for a closer relationship with God.</li><li>• The Jews linked the Torah and bread; both were life giving and Jesus teaches that he is the bread that supersedes the bread of Moses /the Torah. Jesus declares his bread will never spoil and will always satisfy.</li><li>• Jesus is leading the listeners into a new age where their spiritual hunger will be satisfied. Jesus indicates that the bread of this Messianic Age is available now by using the present tense.</li><li>• The Jews ate manna in the Exodus, but it did not stop them from dying. Jesus as the bread of life is offering eternal life to all who eat this bread and unlike Old Testament wisdom Jesus' teaching nourishes forever and will give eternal life.</li></ul>



## Slide 45: 10-mark 'Clarify' Q: Marking task 1

9RS0/01: Question 3a:

Clarify the idea that the Believer's original assertion has 'died the death of a thousand qualifications'.

In the passage Flew is asserting his 'falsification principle', which claims that religious language is meaningless due to the fact that it cannot be 'falsified'. He puts forward his 'parable of the invisible gardener' as a way in which to further explore this. This is used by Flew as an allegory for religious belief. The believer is shown to observe the positive elements of the garden, such as the 'many flowers' and subsequently make the assertion that 'Some gardener must tend this plot'. This seemingly relates to FR Tennant's 'aesthetic principle' proposed through the design argument, as it explores the notion that the natural beauty of Earth, and humanity's unique ability to appreciate it, is in fact proof for some necessary, intelligent designer - God. However, Flew simultaneously implies that the believer is ignoring the 'many weeds' in the garden. This is a metaphor for the problem of evil and suffering in which many atheists propose as a counter-argument for religious belief. By presenting a plethora of examples in which the religious believer's faith should have been 'falsified', such as the 'no movements' ever detected by the barbed wire, Flew sets up what he calls the tendency to 'qualify' one's own belief. By this he asserts



that a believer is unable to accept the counter-evidence which exists and makes up constant excuses until God becomes invisible, intangible, inexpressible. thereby, in his view ~~death~~ dying is a death by a thousand <sup>qualifications</sup> ~~degrees~~, meaning the idea of God has become so vague that it no longer exists at all. This can be related to Hich's 'invisible, intangible, weightless, odorless rabbit' in which he claims, once you have defined the rabbit with all of these characteristics, they cease to exist altogether. However one could state that if we have no issue accepting this, then the same logic should be applied to God, therefore meaning that, in Flew's perspective, all language to describe God becomes meaningless. This need to 'qualify' can perhaps be seen in examples such as the theodicies for the problem of evil and suffering. Augustine responds to the notion by stating that God made the Earth 'ex nihilo' and that all evil and suffering is hence merely a privation of good'. This connects to what Flew is saying about the 'many weeds' in which the believer conveniently ignores. However many disregard Flew's ideas as too absolute, with Frame providing a subversion of his parable so that it were the atheist whose view could not be falsified, ignoring the 'many flaws' just as the believer ignores the 'many weeds'.



**Indicative content: 9RS0/01: Question 3a:**

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge, understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following.</b></p> <ul style="list-style-type: none"><li>• In the extract, the Believer attempts to qualify their views to accommodate the lack of evidence to support their claim that a gardener tends the spot.</li><li>• On the other hand, the sceptic attempts to build a cumulative case to demonstrate that the Believer's claims are false.</li><li>• The exhaustive range of tests fail to produce evidence to verify the Believer's claim and as a result, dissipates their original assertion.</li><li>• Ultimately, the original hypothesis is so qualified that it is rendered meaningless.</li><li>• Hence, it 'dies the death of a thousand qualifications' since the Believer accepts a revised assertion which incorporates the lack of evidence.</li><li>• Flew's challenge is based on the analogy drawn between the Believer in the Gardener and the Believer in God who, he claims, will not allow anything to falsify their claims and thus, nothing counts against their belief.</li></ul>



## Slide 47: 10-mark 'Clarify' Q: Marking task 2

9RS0/4C: Question 3a:

Clarify the ideas illustrated in this passage about ahimsa.

### SECTION B

Answer ALL questions. Write your answers in the spaces provided.

Read the following passage before answering the questions.

But the Gita does not overlook the significant role that a quasi-rational discerning faculty plays in such a process. For this it develops the yogas (paths) of buddhi or intelligent-willing and jnana or knowledge ('gnosis'). That the 'will' could at once be intelligent and practical (ie socially-attuned), making for its moral autonomy, is itself an interesting idea canvassed here. Apart from these teachings, truth, continence and non-violence (ahimsa), (16.2; 17.14) as well as 'welfare of all' (lokasamgraha) and 'desiring the good of every living creature' are underscored in the Gita (3.20; 5.25). The Gita's model of an ethical person, in Krishna's words, is one who is: without hatred of any creature, friendly and compassionate without possessiveness and self-pride, equable in happiness and unhappiness... who is dependent on nothing, disinterested, unworried... and who neither hates nor rejoices, does not mourn or hanker, and relinquishes both good and evil. (12.13-17)

From  
religion

(Source: extract adapted from *Indian Ethics, Part II, Chapter 4*, Billimoria P, John Wiley and Sons, 1993, Edexcel Anthology)

- 3 (a) Clarify the ideas illustrated in this passage about ahimsa. non violence

You must refer to the passage in your response.

(10)

One key principle within Hinduism is ahimsa which translates to as ~~an~~ non-violence. This key principle is shown in many sacred Hindu texts. As the passage states, 'the Gita develops the yogas and jnana' this suggests that the Bhagavad Gita shows the importance of teaching Hindus to be moral and Ahimsa is where you should refrain from acting violently, towards human, animals and yourself. Ahimsa ~~teaches~~ teaches Hindus to be peaceful as it shows that violence should never occur as this goes against traditional Hindu teachings. As the passage states, 'making for its moral autonomy', which suggests that the principle key principle of ahimsa is one



way that teaches Hindus to live a moral life and being non-violent is one way that Hindus can ensure that they are moral.

Ahimsa is a traditional and absolute belief <sup>that</sup> ~~where~~ all Hindus strive to follow as this generates good karma which can lead to ~~nirvana~~ <sup>nirvana</sup>. As the ultimate goal for Hindus is to reach liberation, one way to ensure this is for Hindus to follow the teachings of ahimsa or not being violent. An example being, refraining from physical fights or killing animals. As the passage states in Krishna's words 'an ethical person is' one without hatred of any creature, friendly and compassionate.' This suggests that key figures within Hinduism show the importance of ahimsa, which encourages all Hindus to follow and that at the principle of ahimsa is universalistic. As the passage states someone who, 'neither hates nor rejoices and relinquishes both good and evil.' This suggests that ~~ahimsa~~ following ahimsa creates good karma and that Hindus can have a clear understanding of good and evil through the teachings of ahimsa that you should not be violent towards anyone or anything and this goes against the teachings of ~~Hinduism~~ Hinduism.



### Indicative content: 9RS0/4C: Question 3a

Question number	Indicative content
3(a)	<p>10 marks AO1</p> <p><b>AO1 will be used by candidates to demonstrate knowledge and understanding and specialist language and terminology when responding to the question.</b></p> <p><b>Candidates may refer to the following in relation to A01.</b></p> <ul style="list-style-type: none"><li>• Ahimsa is the practice of non-violence towards any living thing.</li><li>• Ahimsa, a key part of Gandhi's philosophy, originates in Jainism.</li><li>• In Jainism ahimsa is the most essential religious duty for everyone.</li><li>• An important aspect to the Jain concept of ahimsa is that there are no exceptions; the killing of animals is forbidden even for food and employment such as butchery which is incompatible with Jain beliefs.</li><li>• Ahimsa for Jains is strictly applied to all living things; the prohibition of meat-eating has made the Jainas protagonists of 'animal liberation' and advocates of vegetarianism.</li><li>• Ahimsa in Hinduism is a spiritual concept and considered by many to be the highest virtue and is practised for spiritual growth and to move forward on the path towards moksha.</li></ul>



# 20-mark 'Analyse' Questions

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–4	<ul style="list-style-type: none"> <li>A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>Information/issues are selected (AO2).</li> <li>Makes basic connections between a limited range of elements in the question (AO2).</li> <li>Judgements are supported by generic arguments (AO2).</li> </ul>
Level 2	5–8	<ul style="list-style-type: none"> <li>A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>Deconstructs religious information/issues (AO2).</li> <li>Makes connections between a limited range of elements in the question (AO2).</li> <li>Judgements of a limited range of elements in the question are made with little or no attempt to appraise evidence (AO2).</li> </ul>
Level 3	9–12	<ul style="list-style-type: none"> <li>A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>Deconstructs religious information/issues, which lead to a simple chain of reasoning (AO2).</li> <li>Makes connections between many but not all of the elements in the question (AO2).</li> <li>Judgements of a limited range of elements in the question are made, which are supported by an attempt to appraise evidence (AO2).</li> </ul>
Level 4	13–16	<ul style="list-style-type: none"> <li>A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>Makes connections between a wide range of elements in the question (AO2).</li> <li>Constructs coherent and reasoned judgements of many but not all of elements in the question, which are supported by the appraisal of some evidence (AO2).</li> </ul>
Level 5	17–20	<ul style="list-style-type: none"> <li>A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>Makes connections between the full range of elements in the question (AO2).</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question, which are fully supported by the comprehensive appraisal of evidence (AO2).</li> </ul>



## **Slide 54: 20-mark 'Analyse': Modelled marking 1**

### **9RS0/02: Question 3b:**

**Analyse the persuasiveness of arguments in favour of assisted dying.**

b. Arguments in favour of assisted dying can be very persuasive as it allows those who are terminally ill and those who have degenerative diseases to be rid of their suffering and die with dignity. This shows that assisted dying holds a strong case for maintaining the patient's autonomy, as instead of waiting around to die while living a life of very poor quality, they have the choice to end it so they do not have to endure it anymore, meaning that assisted dying can be the kind and right thing to do in some circumstances. This is a very persuasive argument as it allows the family of the patient to be at peace with the situation, knowing that that was solely the choice of the patient, and that now they are in a better place, rid of their suffering and misery.

Moreover, the doctrine double effect is another argument in favour of assisted dying which is very persuasive. Although many people, particularly Christians might say that euthanasia is the same as murder, the doctrine of double effect can label it as a moral action, however this only applies passive euthanasia. As the double effect theory is one component of the natural moral law theory, using this can be a persuasive argument for Christians or religious believers in general, and they are the group of people who are most commonly opposed to euthanasia. As long as the intention is good when performing the euthanasia, that it is being used to relieve suffering and misery, and the negative foreseen consequence happens to be death, the action can still be classed as moral as it is a kind action that benefits and fulfills the wishes of the patient. This is a very persuasive argument as it can be universalised, meaning religious believers and non-believers can both agree that assisted dying can be a positive medical issue to legalise as will be beneficial to both patients, and families of patients as they do not have to see their loved one suffer anymore.

However, it could be the case that the arguments in favour of assisted dying are not very persuasive. This is because the slippery slope argument can be applied, ridding the persuasiveness of all arguments for assisted dying, as it poses the threat that legalising forms of euthanasia like assisted dying could lead to many more types being legalised. For instance, non-voluntary euthanasia could then be made legal, causing concern for the elderly, especially due to the increase in proxy empowerment. Non-voluntary euthanasia could lead to many more unnecessary deaths, and loss of loved ones who were not ready to go yet. Non-voluntary euthanasia is also open to abuse, for instance, a family member may approve for



the procedure just because they are waiting for inheritance money, and although their relative had experienced a decline in language ability and physical ability, their quality of life was still fairly high, but their vulnerability was taken advantage of and therefore they were forced to die, and this can be labelled as murder. This shows that arguments in favour of assisted dying can be strongly countered with disuasive arguments, as legalising one major medical issue that has been the cause of many debates could lead to a collapse in society as the number of unnecessary deaths increases, and the act could become such a common normality that it almost becomes a desirable death, compared to it once being illegal and could only happen in extreme circumstances.

To counter this, the arguments in favour of assisted dying can still be seen as very persuasive as Peter Singer points out that there is no evidence of the slippery slope argument happening. There is actually evidence of the slippery slope argument causing no damage at all. For instance, the Netherlands have legalised voluntary euthanasia, but it can only take place under strictly controlled conditions, for instance, two doctors need to approve of it, and the patient needs to be consistently and explicitly requesting for euthanasia. This is proof that countries can legalise the moral forms of euthanasia without entering a downhill spiral in which everything becomes legal and the situations goes out of control. Further to this, Helga Kuhse also refutes the slippery slope argument, as she states it is simply a technique used by scaremongers to dissuade people of the idea. Euthanasia as a whole is compared to the non-voluntary euthanasia practices that Nazis took part in during the Holocaust. Kuhse says it is inappropriate to compare this situation to euthanasia, predominantly voluntary euthanasia and assisted suicide as the intentions are different. The Nazi's intention was to perform a type of eugenics and get rid of the people that Hitler did not like in the population, and the intention of a doctor is to relieve patients of their suffering and low quality of life. This brings the argument back round to the doctrine of double effect, and how if the intentions are right, the actions will be good even though there may be bad foreseen consequences. This proves that overall the arguments in favour of assisted dying are highly persuasive as we know it is the right thing for the patient due to the strict conditions it comes under if it becomes legalised, and it allows doctors to fulfill the patient's wishes without feeling guilty or blameworthy.



## Indicative content: 9RS0/02: Question 3b

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"><li>• Assisted dying (or euthanasia) can be variously categorised, for example, as active, passive, voluntary, non-voluntary, etc, and raise different arguments in support or in opposition.</li><li>• Arguments in favour of assisted dying may invoke the individual's right to choose the time and circumstances of their death.</li><li>• Arguments against assisted dying may include the so-called slippery slope, the status of palliative care and the potential for misdiagnosis and other medical errors.</li></ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"><li>• Autonomous beings deserve the right to determine the circumstances of their death and refusal to allow this is an infringement of this right because assisted dying is, wrongly, confused with murder.</li><li>• Although the Hippocratic Oath aims to protect patients from harm, it is no longer helpful or relevant in a medically advanced society.</li><li>• It is important to recognise the right of the patient to decide what constitutes a 'good death', and this should be what is in accordance with their wishes, even if it is not what third parties may prefer.</li><li>• The concept of the slippery slope is driven by fear, not reality, since the likelihood of abuse would be mitigated by a secure framework put in place to protect patients.</li><li>• The argument that better palliative care would reduce the assumed demand for assisted dying is flawed since patients receiving good palliative care may ultimately still choose an assisted death.</li><li>• Arguments in favour of assisted dying may invoke the concept of dignity in dying but dignity is subjective and may still not be guaranteed by an assisted death, i.e. dignity is not determined or assured solely by the means of death.</li></ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>



## Slide 55: 20-mark 'Analyse': Modelled marking 2

9RS0/4A: Question 3b:

Analyse the significance of the bodhisattva in Buddhism.

The bodhisattva is very significant in Buddhism, however the drama is more so.

On one hand, Mahayana Buddhists have the goal of being a bodhisattva. Mahayana Buddhists follow the ten perfections which allow them to eventually escape samsara and be enlightened. As they perfect each stage, for instance 'compassion', they go on to perfect others and as they do so, certain abilities become available to them. For instance, at stage seven, you are free from samsara; at stage eight, you can transfer karmic merit; and at stage nine, you can reach others.

Typically, the bodhisattva would then go on to other worlds or even the same one to reach others which is why the bodhisattva is significant.

Furthermore, in Theravada Buddhism, becoming a bodhisattva is very rare; a once in a generation occurrence. Becoming a bodhisattva occurs when you realise the four noble truths. Monks meditate for many many decades in the hope



that this will occur and they'll become bodhisattvas – this ~~area~~ work extends to their rebirths. Additionally, it's believed that there are multiple words with each having a bodhisattva; an indication of its significance.

However, on the other side, some Buddhists will argue that the Buddha's teachings carry more significance. For instance, the four noble truths are the backbone of Buddhism. The four noble truths is that; 1: suffering exists; 2: this suffering is caused by craving (three poisons); 3: there is a cure; and 4: the cure is the noble eightfold path which guides your life with rules such as to have the right livelihood and to have good speech, action, etc.

Many will argue that the four noble truths are purely significant as they ~~just~~ inform you that there is a cure from suffering which is caused by the three poisons of greed, hatred and ignorance and thus are a spur to action whereas others will instead argue the eightfold path is the most important as it actually guides you to enlightenment and consequently many Buddhists dedicate their



life to it and even the Mahayana's 10 perfections are based from it. As enlightenment is the end goal, then undoubtedly the Buddha's teachings are more significant than the bodhisattva in buddhism.

Additionally, some may also reference the three refuges as carrying significance as they are at the heart of buddhism. The dharma (buddha's teachings), the buddha and the sangha (community). All of these are significant in buddhism, particularly community which is especially so in buddhisms such as Theravada where community is important as seen through their community centres and gatherings.

To conclude, the bodhisattva is very significant in buddhism, however, the Buddha's teachings are more so due to their position as the core of buddhism as the end goal is enlightenment not escaping samsara.



### Indicative content: 9RS0/4A: Question 3b

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1:</b></p> <ul style="list-style-type: none"><li>• The bodhisattva is mainly found in Mahayana Buddhism as an important goal for humans.</li><li>• Bodhisattvas are revered in Mahayana Buddhism and provide assistance and an example for Buddhists seeking enlightenment.</li><li>• It has been suggested that the bodhisattva ideal in Mahayana is completely consistent with the ideal expressed in the Tipitaka.</li></ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2:</b></p> <ul style="list-style-type: none"><li>• The bodhisattva is a different ideal than the Theravadan ideal, therefore it could be suggested that the bodhisattva doctrine is not as important in Theravada Buddhism, as the life and example of Buddha Gautama is all that is necessary.</li><li>• In Theravada Buddhism the term bodhisattva is only used in the Pali Canon when referring to the period of Gautama prior to his enlightenment, in contrast to Rahula, who suggests it is consistent with the ideal expressed in the Tipitaka.</li><li>• Bodhisattvas are revered in Mahayana Buddhism and this is exemplified in their depiction in the Tibetan wheel of life where they are shown as guides out of the particular realms, therefore enabling people to receive enlightenment.</li><li>• It could be argued that the bodhisattva is the highest ideal when compared to a Sravaka and a Pratyekabuddha which are evident in the Tipitaka, however not every school within Buddhism would agree with this because of where the bodhisattva is placed within religious literature.</li><li>• Anyone who aspires to become a Buddha in Mahayana Buddhism is in reality a bodhisattva, however it is possible that Theravada Buddhists may disagree with this interpretation because of their use of the bodhisattva as one term among other terms.</li><li>• The bodhisattva is an important expression of karuna and metta. The delaying of parinibbana to help others is the ultimate act of selflessness enabling people to express their lack of attachment and self-centredness.</li></ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>



## Slide 56: 20-mark 'Analyse' Q: Marking task 1

9RS0/4E: Question 3b:

Question: Analyse the view that the Holocaust presented a crisis of faith for Judaism.

(b) Analyse the view that the Holocaust presented a crisis of faith for Judaism.

(20)

The Holocaust made Jews question the existence of God as they believed that an Omnibenevolent, omniscient and omnipotent God would not allow this torture to occur and therefore God must have flaws. However, Jews also believe that the idea of suffering helps bring people closer to God and therefore the Holocaust might have occurred for a reason.

A case study of Eva from Cardiff suggests that certain people were saved from the camps and that must have been for a reason too. This means that people began to question why they were targeted and where their loyalties lied as some people referred to Hitler as God as he was the one with all the power at that time. This is because he led the Holocaust and this was responsible for killing six million Jews during World War Two.

The Nazis followed programs one of which was the Kristallnacht (the November program) which was the night of broken glass in 1938 where anti-Semitism led to Nazi party members



Smashing the windows of Jews and killing over  
all people. This suggests that the Holocaust  
was planned and carried out systematically to  
ensure no errors. Propaganda and manipulation  
made people anti-semitic and so they believed  
what Hitler and the Nazi party was doing was  
utilitarian, whilst the Jews were questioning  
their loyalties.

This meant that there was a ~~lesser faith~~  
because crisis of faith because the Jews were  
conflicted as to what to believe as they were  
being lied to and there was nowhere safe to  
revert on their faith and decide what was the  
best thing to do, and where they could turn to  
for support in their hour of need.



## Indicative content: 9RS0/4E: Question 3b

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>• The claim that the Holocaust was an impossible crisis of faith.</li> <li>• Issues surrounding belief in God with the move towards the end of religious belief.</li> <li>• Some have argued for a renewal of traditional Jewish faith after Auschwitz.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>• A crisis of faith arose because the Holocaust, for Jews, represented the most distressing examples of evil and suffering in the entirety of, not only their own history, but all human history.</li> <li>• The Holocaust resulted in an impossible crisis of faith for the reason that many asserted it was absurd to have faith in a personal and providential God in light of what had ensued in the camps.</li> <li>• Many Jews embraced the 'death of God' movement that emerged because, as the Jewish theologian Rubenstein acknowledged, traditional theodicies were untenable.</li> <li>• Some argued that the Jews should act to take history into their own hands and not to rely on God's intervention; therefore, as a consequence, many Jews accepted that they were utterly alone and that the God of the Jews is the Ultimate Nothing.</li> <li>• However, some argued that the Jews who died in the camps were chosen by God to become sacrificial victims in order to bring about God's purposes for the modern world and therefore the suffering of the Jews was the suffering of God's faithful servants for the sake of humanity.</li> <li>• One consequence of the impossible crisis of faith that arose resulted in there being a renewed desire for the establishment of a strong and an independent Jewish society – the State of Israel; this was therefore seen by some (eg Rubenstein and Fackenheim) as the most significant response to the Holocaust and the impossible crisis of faith.</li> </ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p>



## Slide 58: 20-mark 'Analyse' Q: Marking task 2

9RS0/03: Question 3b:

Analyse the significance of one of the following for understanding the Person of Jesus in the Gospels:

- The titles of Jesus
- The 'I am' sayings.

(b) Analyse the significance of one of the following for understanding the Person of Jesus in the Gospels:

- The titles of Jesus
- The 'I am' sayings.

7 abraham.  
8 isaiah.  
9 John.  
10 John.  
11 John.  
12 John.  
13 John.  
14 John.  
15 John.  
16 John.  
17 John.  
18 John.  
19 John.  
20 John.

Significance of

(20)

I will be analysing the 'I am' saying in understanding the Person of Jesus in the Gospels. It could be argued the sayings help us understand the teachings and stories of Jesus in the 4 the Synoptic Gospels as well as in John. Similar to how Mark's Gospel helps the reader or reader's birth narratives are a prophetic key to unlocking the Gospels. Since the 'I am' sayings are exclusive to only the fourth Gospel, they are not only unlikely to be historically accurate but also are best understood in the light of John's Gospel.

The 'I am' sayings are a literary device used by John in order to frame the discourse, the reader help to pin the blame of Jesus' death on the Romans due to the their use of watching up the tension throughout the Gospel. There are 7 predicated 'I am' sayings, the four I will talk about include:

I am the bread of life (6:35)

I am the light of the world (8:12)

I am the good shepherd (10:11)

I am the true vine (15:1)



The number seven has theological significance, i.e. God created the world in seven days, and is likely why John chose 10 to implement into his writing. On top of these seven predicated sayings we also have some non-predicated 'I am' sayings. "Before Abraham was I am". This to me is the best saying to understand the person of Jesus. It is in flaming to the Jews extremely blasphemous and degrades their whole religion. Not only this but it shows Jesus as to God and idea that would be unthinkable for the Jew. Here John portrays to us that Jesus was before the person who created the Jewish religion, in other words Jesus is one in the same as God. It is the only to direct 'I am' sayings that brings across a clear message for Jesus.

In a similar vein the capitalised term of Ego Eimi is used by John in order to provoke the Jews and push them into the belief that Jesus was to God on earth. It links to the 4 capital letters of YHWH - the unthinkable name of God. Some may say this established Jesus Place, making it clear and giving the Jews no reason to not recognise who Jesus is. In other words it completely defers Jesus to the Romans. However others may say the saying was only put in to anger the authority and build the conflict.



The predication I am saying are less direct and much more easily missed. "I am the bread of life" that we have already talked about flows from the feeding of the 5000. The saying today has much symbolic imagery and through the Eucharist. Despite this there has been lots of conflict over the eucharist and ~~and~~ <sup>was</sup> is the ~~main~~ <sup>central</sup> case of divide between the Roman Catholic Church and protestants. If we cannot understand the Eucharist and Jesus presents himself as the eucharist, then how can we understand the person of Jesus. The I am the bread of life seemingly does not help us on our way to this.

The next I am saying that we come across is from John 8, verse 12 "I am the light of the world." This continues on the imagery that we seen in the prologue of John, the continuing fight between light and dark, good and Satan. "But the darkness did not overcome it" John 1. In this sense the light of the world rightly defines Jesus with God and helps us to understand his plan. David C. V. Dodd persuasively states that the light of the world represents Jesus' teachings and John's Superseding that of the New Testament. Another way of viewing the saying is through the idea the New Testament let you see in the darkest and



Served as a form of guidance. Jesus as the light can thus be depicted in the same way, he is the conscience. ~~But~~ Non-believers and critics have since told us that people managed to do the good and love thy neighbour long before Jesus, ~~and~~ but this is easing just down through the belief Jesus was before Abraham, he is has been here guiding for many years but only now can we see in human form. The idea of ~~Jesus~~ coming light of the world however, is not all positive. It encourages missionaries to go out and preach, some of their conversion work is a little less than Christian, and it is an example of how Jesus has not guided well.

The other I'm saying <sup>pointing</sup> ~~that~~ on John's other views of the person of Jesus, but their use as a literary device was not explicitly for this reason, but also to build tension and ~~high~~ point the finger on the Jews. It gives them ~~an~~ a clear chance to see Jesus for who he says he is. Even though taken alone the ~~claim~~ predicated I'm saying may be seen as cryptic, they work together with John 8:35 to build a good base for understanding the person of Jesus that John presented to us in the fourth Gospel.



## Indicative content: 9RS0/03: Question 3b

Question number	Indicative content
3(b)	<p>5 marks AO1, 15 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"> <li>The 'I am' sayings are integral to understanding Johannine Christology and reveal who Jesus is.</li> <li>The 'I am' sayings echo the covenant name of God and Jesus taught that, as the bread of life, he is offering eternal Salvation to all.</li> <li>Jesus uses titles in the synoptic gospels to refer to themes of his earthly life, suffering and future glory.</li> </ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"> <li>The synoptic writers used titles for Jesus such as 'Son of Man' that were already used in Judaism before the life of Jesus. Significantly, Jesus can be identified as a heavenly figure who will one day bring salvation and judgement like the Son of Man in Daniel who was understood by the Jews to have authority from God.</li> <li>The synoptic writers used titles from the Old Testament and helped early Christians to understand who Jesus was by using terms familiar to them from both the Jewish and Greek worlds; therefore, the Person of Jesus can be understood by examining how the writers used these titles.</li> <li>Each gospel represents the life and teaching of Jesus in a distinctive way and therefore the use of Messiah, Son of Man, and Son of God helped writers to convey the nature and person of Jesus as they understood it. For example, the title Son of God expresses the unique relationship of Jesus the Son with God the father.</li> <li>The background to the 'I am' sayings is significant for understanding why John used them to reveal who Jesus was. The Jews understood 'I am' as God's covenant name with Israel when God declared to Moses 'I AM WHO I AM'. For this reason Jesus' use of the phrase is theologically significant because Jesus presents us with a theophany as he appropriates the holy name of God.</li> <li>Scholars have argued the author deliberately used the 'I am' phrase to appeal to both Jewish and Greek listeners. The 'I am' phrase is a form of speech used of a deity in Greek religions and also a covenant name of God for the Jews. It is for this reason that both audiences would understand that when Jesus uses the phrase, he is speaking of himself as God.</li> <li>The use of titles with Old Testament references shows Jesus as the Messiah whom the Jews were expecting; the 'Son of Man' emphasises Jesus' humanity and divine mission; the 'Son of God' highlights Jesus' unique relationship with God and 'I am' was understood to refer to God himself. Therefore, the fullest understanding of the person of Jesus and his mission is conveyed through both the synoptic gospels and the Fourth Gospel.</li> <li>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</li> </ul>



# 30-mark 'Evaluate' Questions

Level	Mark	Descriptor
	0	No rewardable material.
Level 1	1–6	<ul style="list-style-type: none"> <li>A narrow range of knowledge, specialist language and terminology are selected but are unlikely to be used appropriately or accurately (AO1).</li> <li>Information/issues are identified (AO2).</li> <li>Makes basic connections between a limited range of elements in the question (AO2).</li> <li>Judgements are supported by generic arguments (AO2).</li> <li>Judgements made with no attempt to appraise evidence (AO2).</li> <li>Conclusions are provided but are simplistic and/or generic (AO2).</li> </ul>
Level 2	7–12	<ul style="list-style-type: none"> <li>A limited range of knowledge, specialist language and terminology are selected, some of which are used appropriately with some inaccuracies (AO1).</li> <li>Deconstructs religious information/issues (AO2).</li> <li>Makes connections between a limited range of elements in the question (AO2).</li> <li>Judgements of a limited range of elements in the question are made (AO2).</li> <li>Judgements made with little or no attempt to appraise evidence (AO2).</li> <li>Conclusions are provided, which loosely draw together ideas but with little or no attempt to justify (AO2).</li> </ul>
Level 3	13–18	<ul style="list-style-type: none"> <li>A range of knowledge, specialist language and terminology are selected, most of which are used appropriately with some inaccuracies (AO1).</li> <li>Deconstructs religious information/issues, which lead to a simplistic chain of reasoning (AO2).</li> <li>Makes connections between many but not all of the elements in the question (AO2).</li> <li>Judgements of a limited range of elements in the question are made (AO2).</li> <li>Judgements are supported by an attempt to appraise evidence (AO2).</li> <li>Conclusions are provided, which logically draw together ideas and are partially justified (AO2).</li> </ul>
Level 4	19–24	<ul style="list-style-type: none"> <li>A wide range of knowledge, specialist language and terminology are carefully selected, most of which are used appropriately and accurately throughout (AO1).</li> <li>Deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>Makes connections between a wide range of elements in the question (AO2).</li> <li>Constructs coherent and reasoned judgements of many but not all of the elements in the question (AO2).</li> <li>Reasoned judgements are supported by the appraisal of some evidence (AO2).</li> <li>Convincing conclusions are provided, which fully and logically draw together ideas and are partially justified (AO2).</li> </ul>
Level 5	25–30	<ul style="list-style-type: none"> <li>A wide range of knowledge, specialist language and terminology are carefully selected and used appropriately, accurately and sustained throughout (AO1).</li> <li>Critically deconstructs religious information/issues leading to coherent and logical chains of reasoning (AO2).</li> <li>Makes connections between the full range of elements in the question (AO2).</li> <li>Constructs coherent and reasoned judgements of the full range of elements in the question (AO2).</li> <li>Convincing conclusions are provided which fully and logically draw together ideas and are fully justified (AO2).</li> </ul>



## Slide 65: 30-mark 'Evaluate': Modelled marking 1

9RS0/4D: Question 4:

Evaluate the impact and interpretation of Shari'ah law within Islam.

In your response to this question, you must include how developments in Islam have

been influenced by one of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

Shari'ah law has a large impact on the lives of Muslims around the law, dictating almost every aspect of it, however, there are different interpretations of it, and these are what largely affect how shari'ah impacts a Muslim's lives. However, ultimately it should be noted that the rise in secularism around the world has forced the different approaches and interpretations to shari'ah law, and therefore, this is the ultimate reason for any change in impact.

As ~~noted~~ <sup>stated</sup> shari'ah law determines how Muslims live their lives. By telling what is written in the Quran and Hadith. Shari'ah law determines what is Halal and Haram for Muslims. "Allah ~~the~~"



was permitted what is Halal and prohibited what is Haram. "One example, that is most commonly thought of is food," He hath prohibited blood and swine". This therefore means that Muslims have to kill their food in a certain way in order to make it Halal. Another thing that is ~~that~~ <sup>Haram</sup> is interest, "Allah has permitted trading but prohibited riba" - 'riba' is interest and to Muslims it is seen as <sup>usury</sup> ~~usury~~. As a result they have come up with a new banking system, whereby on houses, for example, instead of a mortgage with interest, the bank would buy the house and sell it back to you at a fixed, higher rate. This therefore shows how significant Shariah is in Muslims' lives so cause it impacts not only how they eat but their finance/economic lives also.

Such control over Muslims' lives can also be seen via modesty. This is regarding modesty of behaviour as well as dress. Shariah law promotes modest behaviour as the Qur'an states, "So enter the gates of hell and abide eternally therein, and how wretched it



the home of the arrogant." This shows how the Shariah law can hold Muslims behaviour to keep them moral. As a result many Muslims view this as being against social media as it promotes vanity.

However, Shariah law can be interpreted very differently depending on whether you would consider yourself to be more fundamentalist or modernist/liberationist. Fundamentalists view the sharia as strict law, looking back at the Qur'an and the examples of the Prophet Muhammad (pbuh). This is because fundamentalists denounce ijtihad, believing that human opinion shouldn't be trusted due to the fact that we are ~~fallible~~ fallible and therefore are likely to make mistakes whilst trying to interpret it. They would therefore look towards the Sunna of the prophet as "he is the perfect example of total obedience to Allah's command" (G. Sawar). If we look to the society that he created in Medina, we would therefore be faced with the perfect, correct example of the Qur'an in practice.



liberationists differ from fundamentalists as they believe that sharia should be looked at as a fluid system/body of authority. They promote ijtihad, arguing for the sharia to be interpreted for each different generation. They believe this because, they believe that the sources of authority have gotten too bloated with multiple books of fiqh from multiple scholars, being taken as absolute law, when really they are largely a human edifice. As a result they ~~perceive~~<sup>believe</sup> that we should focus mostly on the Qur'an as they are the only true words of God. This therefore shows why the sharia can be interpreted.

One example of such an interpretation is seen with liberationists approach to halal killing. The reason that an animal was sliced in the jugular with a very sharp blade was so that the killing was as painless as possible. However, liberationists believe that a better way to do this now whilst staying halal, would be to stun the animal and then slit its throat so



that it feels nothing. This is <sup>valid</sup> because they believe in *ish'an* - spirit over letter of the law. However, fundamentalists disagree arguing that it is *bid'ah* (innovating) which is *haram*. This therefore shows the fundamental differences between the two interpretations.

Another difference in interpretation can be seen regarding modest dress. Particularly the modest dress of women. Fundamentalists view *Awrah* for women as covering everything apart from eyes and hands. In other words that women should wear a *burqa*, or at the very least a *Hijab*. This is because in the times of the prophet, so that men and women would protect their modesty and could remain chaste, there would be a veil (or curtain) placed between the man and the woman when they talked. This then developed into a *hijab*, *nikab* or *burqa*. However, liberationists feel that such strict rules surrounding dress are not necessary. This is through using the *Qur'anic*



phrase. "Tell the believers, (male and female) to lower their gaze and guard their modesty." They use this to highlight that women should not need to cover up due to the fact that both men and women should protect their own and each others modesty. They argue that Allah, would not have told ~~them~~ <sup>men to</sup> lower their gaze if He also expected women to be completely covered. They also use the command that the only visible areas should be "that which must ordinarily appear thereof". Liberationists use this to argue that Allah left this deliberately vague so that "what ordinarily appears" can change per generation. This therefore demonstrates the strong differences in interpretation of Shariah law and how it consequently affects and impacts the lives of Muslims.

~~Another way in~~

It is therefore clear that ~~the~~ Shariah as a moral code can have very different



interpretations. This links synoptically to the differing moral codes in Christianity - Natural Moral Law and Situation Ethics. Christianity itself is a deontology like Islam (and therefore Shariah law), and so as a result people view its morality deontologically. Catholics argue for Natural Moral Law as a strict deontology providing laws for all walks and aspects of life - much like fundamentalists claim Shariah does. And Modernists, much like more liberal Christians like Quakers and Protestants would view the morality in a much more context driven way - like Situation Ethics.

Ultimately, it is clear that ~~not~~ for all Muslims, regardless of the interpretation taken, that Shariah is impactful. However, as stated in the beginning, the increasingly secular world is the reason for such differences in interpretation. Many scholars including S.H. Nasr agree with Imam



Zaid Shakir when he says that the ~~extreme~~ rise in extremism/fundamentalism and the participation of such groups is "a direct or indirect consequence of secularism."

Therefore grouping that secularism is the differing interpretations. Similarly, secularism has affected the liberationist branch who are more focused with being a Muslim inside of a secular society, instead of working against it. It is therefore clear that secularism is the main reason for such differing opinions, but the impact remains the same.



## Indicative content: 9RS0/4D: Question 4

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"><li>• Within Islam Shari'ah law encompasses all aspects of a Muslim's life.</li><li>• Shari'ah law is derived from the Qur'an, Hadith and Sunnah.</li><li>• Shari'ah law consists of rules and guidelines to aid Muslims achieve high moral and ethical codes of conduct in society.</li></ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"><li>• Whilst the Qur'an is the basis of Shari'ah law, the Hadith and Sunnah are complementary sources to the Qur'an which help to explain the Qur'an; therefore, Shari'ah law may not be interpreted or applied in any way which is inconsistent with the Qur'an.</li><li>• Shari'ah law for Muslims is understood as Allah's will for humankind; however, the body of law (known as 'Fiqh') produced by Islamic scholars trying to understand Allah's will, is the result of human interpretation and therefore, as a result, it is recognised as being fallible.</li><li>• Shari'ah law is reflected in both the sacred and the secular areas of Islamic belief; however, as Allah's law, it is a reminder that Allah is omnipotent and omniscient and therefore Allah's will must be obeyed.</li><li>• Some modern Islamic scholars argue that Shari'ah law should be constantly reinterpreted and applied to a Muslim's own cultural background, therefore drawing a distinction between the cultural and the religious context.</li><li>• Shari'ah law has major impact because Muslims believe it is grounded upon dividing all actions into forbidden (haram) and permitted (halal); as a result things that are halal or permitted, are further divided into categories such as actions that are desirable, but may be omitted; similarly things that are haram or forbidden, are divided into categories, such as strictly forbidden or unclear.</li><li>• The Qur'an is the basic source for Shari'ah law and because Muslims believe the Qur'an to contain the direct word of Allah, which was given in a series of revelations to the Prophet Muhammad, this raises issues about the nature and value of religious experience. (This shows links to Philosophy of Religion).</li><li>• The ethical imperatives of the Islamic faith result in a consideration of what Shari'ah law says about contemporary moral issues (such as abortion, stem-cell research, or the treatment of racial or religious minorities etc). (This shows links to Religion and Ethics).</li><li>• Many Muslims argue that Shari'ah law encourages positive relationships and kindness, because it is a guide to achieving good character and being a benefit to your community, similar to the teachings of Jesus and Christianity such as 'love your neighbour' etc. (This shows links to New Testament Studies).</li></ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>



## Slide 68: 30-mark 'Evaluate': Modelled marking 2

### 9RS0/4A: Question 4:

Evaluate the success of Triratna Buddhism in applying Buddhist teachings in the modern world.

In your response to this question, you must include how developments in Buddhism

have been influenced by one of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

Triratna Buddhism is previously known as The Friends of The Western Order – is a Buddhism set up specifically for application in the modern, westernised world. Its founder, Sangharakshita, set it up in the 1960s in London with the intention of spreading and raising awareness of the dharma. Naturally, it has been tremendously successful in applying Buddhist teachings in the modern world; becoming the third most practised Buddhism in the UK.

~~But it has become the third most practised Buddhism in the UK.~~

The nature of Triratna Buddhism respects modern values such as the privatisation of religion. Triratna Buddhists are able to take up meditation privately at home without making it known to others that they're a buddhist. It also respects the right of self determination – you actively chose to become a



Theravada Buddhism as opposed to it being forced upon you as is done in other buddhisms such as Zen Buddhism where children are sent off to be monks at a young age without being aware of the commitment necessary due to their young age. Further, Theravada Buddhism also respects your right to family life by taking a rather relaxed approach and not requiring its monks to remain without partners and families as is all too common in other buddhisms. It also allows you to live with them rather than in a monastery – in fact, many Theravada Buddhists are able to continue working if their job is compatible with the right livelihood part of the noble eightfold path (e.g. teachers and doctors) and have families while remaining committed to Theravada. Theravada Buddhism respecting modern values makes it successful in applying Buddhist teachings in the modern world. However, on the other side of the argument is that Theravada does not do this – for instance, it doesn't actually allow the right of self-determination as once you commit to Theravada, you mustn't look into other forms of buddhisms such as Mahayana and Theravada. This goes against the ethical concept of free-will. Overall,



Furthermore, ~~the~~ its application of Buddhist teachings such as the three refuges (the Buddha, sangha and dharma) is very successful in the modern world. It's success can be seen ~~in~~ in its popularity. Many people in Britain in the 1960s were tired of traditional religions and looking for something else - it was a time of revolutionary change and risk taking. Naturally, Buddhism appealed to many. The Buddha's teachings (dharma) would have appealed to those who had recently used enough wars such as World War Two - in particular, the concept of ahimsa (non-violence) would have been appealing to many thus showing the immense success in applying Buddhist teachings to the modern world. However, some conservative Buddhists have argued that Theravada Buddhism has strayed so far away from traditional Buddhism that it should no longer be even considered as Buddhism - it has abandoned the concepts of commitment ~~but~~ by allowing its sangha to sideline this in favour of their work and families as well as not rooting from a



traditional school of Buddhism as has schools such as Pure Land from Mahayana. Overall, this shows that regardless of whether we should or shouldn't consider it even Buddhism, it still has very successfully applied Buddhist teachings in the modern world by allowing flexibility.

To conclude, Theravada Buddhism has been very successful in applying Buddhist teachings in the modern world as it has allowed ~~it~~ flexibility as well as respecting people's modern values while maintaining true Buddhist teachings / concepts.



## Indicative content: 9RS0/4D: Question 4:

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1:</b></p> <ul style="list-style-type: none"><li>• Triratna Buddhism (formerly The Western Buddhist Order) was founded by Sangharakshita in 1968 as a western sangha.</li><li>• The members have sought refuge in the Three Jewels and accepted Sangharakshita as their teacher.</li><li>• It is an organisation that is devoted to the exploration and living of Buddhist principles in a Western Industrialised society.</li></ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2:</b></p> <ul style="list-style-type: none"><li>• The task of Triratna has been to create new Buddhist traditions relevant to the 21st century. It is argued that it has become one of the largest Buddhist movements, with activities in many cities and rural retreat centres around the world, suggesting that it is meeting a need that is expressed for the modern world.</li><li>• Within the Sangha the traditional organisation of monks and laity is broken down. The sangha itself has no set rules apart from the precepts; some members work full time for Triratna, others hold down jobs in the 'outside' world, suggesting that the prohibition of touching money is impossible in the modern world.</li><li>• The sangha is self-sufficient and doesn't adopt a vow of poverty; this could be to enable its work to be carried out in a simple and effective way without encumbrances that may have restricted its work in other settings.</li><li>• The Sangha has been extended to all of those who have gone for refuge and it could be argued is much more inclusive than in other forms of Buddhism. In the modern world this equality is seen to be much more desirable.</li><li>• Some people argue that Triratna has gone too far in acquiescing to the modern world; the principles of 'traditional' Buddhism have been diluted to such an extent that some of them are unrecognisable to the principle originally taught.</li><li>• Triratna Buddhism seeks an effective solution to the problem of evil and suffering highlighted in philosophy of religion, and utilises teachings of the Buddha designed to overcome the Three Poisons evident in the world today (this shows links to Philosophy of Religion).</li><li>• Buddhists, and others in the modern world, are often seeking a morality that is realistic while still true to the Buddha's teaching. Many would see Triratna as providing this balance (this shows links to Religion and Ethics).</li><li>• The teachings of the Buddha, similar to those of Jesus, were contextual for a particular time and place. Believers in both religions feel the need to reinterpret elements of these for modern living (this shows links to New Testament Studies).</li></ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>



## Slide 69: 30-mark 'Evaluate' Q: Marking task 1

9RS0/4E: Question 4:

Evaluate the claim that Sufism is regarded as a separate tradition within Islam.

In your response to this question, you must include how developments in Judaism have been influenced by one of the following:

- Philosophy of Religion
- Religion and Ethics
- New Testament Studies.

Sufism can be seen to come from the word 'suf' which means wool or 'the people of the bench'. These people lived in the mosque of the Prophet PBUH ~~and were~~ due to ~~be~~ being poor and wore coarse woolen clothing. Sufism is the spiritual aspect of Islam and there are many branches. The main ones are ~~Majshabandi~~ Naqshabandi, Chistya and Qadriya. Sufism entails the ultimate truth (haqiqah) which all Muslims seek. Muslims do this through choosing a creed (an aqeedah), a madhab (an Islamic jurisprudence) and a khawfah (a branch of sufism). ~~Now~~ In the Prophet Muhammed PBUH's era people's outward expression was the same as their inward expression so there was no need for sufi branches. However ~~so~~ due to this some deem ~~sufi~~ Sufism to be a separate ~~an~~ unnecessary tradition ~~is~~ within Islam. This is because the Prophet PBUH did not do it. Hence



it can be understood as *bida'ah* (innovation). On the other Furthermore Sufism was forgotten after the Mongol invasion of Baghdad. This led to the academisation of Islam in ~~in order~~ where ~~these~~ Muslims would study a *hifz* course or *fiqh* course but there was no spiritual course.

On the other hand, Sufism is not a separate tradition within Islam as there are Sunni Sufis. An example would be Ibn Taymiyyah who was a Hanbali Qadiri. Sufism is the journey back to *fittah* (natural disposition). Our *fittah* is pure, sincere and has knowledge of God. Modern Muslims have been corrupted by their environments and must return to *fittah* because of the lack of ~~Shari'ah~~ modern Muslims have. This can be seen as casual swearing or casual relationships. Although this was not present (Sufism) in the time of the ~~prophet~~ Prophet PBUH it does not mean ~~people do not~~ ~~no~~ it is reprehensible *bida'ah*. ~~Self~~ According to Ghazali 'Sufis are the ones who walk the road of God' due to their search for *haqiqah* (the ultimate truth). This is because this ~~one~~ involves the knowledge of religion ~~from~~ from other than revelation. An example of this would be '*Wahdat al wujud*' - oneness of being. This was developed by Ibn Arabi and had three ~~core~~ ~~interests~~



interpretations - One was that we existed in the knowledge of God ~~before~~ before we existed and ~~now~~ now our current existence is in the knowledge of God hence we are one with God. The second is that Allah is an object in the mirror and we are the reflection, without the object there would be no ~~creation~~ reflection (Creation). Hence we are one with God. This ~~can~~ can be seen as ~~the~~ Shirk (associating partners with Allah) and seen to violate Tawhid. Hence it can be viewed as a radical separate branch. However a strength of Sufism is that it ~~also~~ teaches spiritual and physical asceticism. This is seen in Abu Ad-darda. A Sahaba who was ~~the~~ one of the best of the Sahabids (one who practices Zuhd). Abu Ad-darda lived in a short and narrow home with utensils that were less than essential and when asked why he said he was building another home (referring to a house in Jannah). This asceticism focuses the mind on Allah and detaches the ~~soul~~ <sup>soul</sup> from the dunya.

Sufism can be seen to be centered around love. It can be said if wisdom was the light of the philosophers then love is the lamp of the Sufis. This can relate to Situation Ethics. This was created in



the 1960's by Joseph Fletcher as a response to Antinomianism (humans are freed <sup>by</sup> ~~from~~ grace from following God's laws). This is because "people ~~believed~~ believed they were mature and developed enough to ~~make~~ have their personal autonomy on ethical decision making. This is referred to as 'man come of age'. Situation Ethics was based ~~around the~~ around the Christian doctrine of love (agape love). This means that a people must have faith that morality is doing 'the most loving ~~that~~ thing' (One of Fletcher's four working principles, ~~positivism~~ ~~positivism~~). Fletcher believed that ~~the~~ Situation Ethics was following ~~the Bible as through his~~ the teachings of Jesus as it is anthropocentric. Jesus's Situation Ethics is justified as Jesus puts the agent first, this is seen where he saves the adulterous woman from being stoned ~~on~~ although the letter of the law allows it. This is because Jesus followed the spirit of the law (which was love). Hence Situation Ethics can be seen to relate to Sufism.

In Islam there is a concept of awliya. The awliya are described to be the "friends of Allah" as they can perform ~~the~~ miracles. This



can be seen as Prophet Muhammad PBUH cuts  
it into the moon from Earth. ~~Parese Sigi Sigi~~  
A benefit of sufism is that it is a step ~~to one~~  
to one to become Awliya. However fake  
awliya are prominent and how can we distinguish  
between real awliya and fake awliya?

In conclusion, Sufism is not a separate  
tradition in ~~Islam~~ Islam but is necessary  
to make a muslim (believer) whole. This  
is because it teaches the ~~the~~ spiritual  
aspects of religion that were ~~page~~ forgotten  
in the emergence of the academisation  
of Islam. ~~Prove~~ Evidence of this is that  
Prophet ~~PE~~ Muhammad PBUH was a zahid  
as he was wealthy but wore patched clothing.  
This shows there was no need for spirituality  
then because they all ready had it unlike  
the modern day.



## Indicative content: 9RS0/4E: Question 4

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p><b>Candidates may refer to the following in relation to AO1.</b></p> <ul style="list-style-type: none"><li>• The role of women being leaders in the synagogue has been the subject of much heated debate within Judaism.</li><li>• In recent times there have been an increasing number of female rabbis ordained and consequently allowed to be involved in the leadership within Conservative and Reform synagogues.</li><li>• In 1935 Regina Jones of East Berlin is believed to be the first female to be ordained as a rabbi.</li></ul> <p><b>AO2 requires candidates to develop their answers showing analytical and evaluative skills to address the question. Such responses will be underpinned by their use of knowledge and understanding.</b></p> <p><b>Candidates may refer to the following in relation to AO2.</b></p> <ul style="list-style-type: none"><li>• In the first century CE there was no separation of the sexes in synagogues, and women could be counted as part of the required congregational quorum of ten adults therefore women contributed fully in the religious life of the community including involvement in synagogue services and in the regular study sessions that were conducted in the synagogue's <i>bet midrash</i> (house of study).</li><li>• However, the separation of women in Orthodox synagogues became the norm in the following centuries and as a result some Jewish women were left feeling that they had an inferior place in the synagogue; therefore, many Orthodox women rarely attended synagogue services.</li><li>• Orthodox Judaism believes men and women are fully equal but different; gender is seen as a key quality in each person's identity and therefore since the genders are different, it's believed, by many Orthodox Jews to be counterproductive to force them to act identically in roles of leadership within the synagogue.</li><li>• Because of the belief within Reform Judaism that differences between men and women in traditional Jewish law are not relevant to modern-day society; women can perform many roles that have traditionally been reserved for men (such as reading the Torah in public, counting towards the minyan, serving as cantor, serving as rabbi).</li><li>• Women have been appointed to prominent leadership positions in synagogues because of the rise of feminism generally that has led to greater education for women and consequently this</li></ul>



## Indicative content: 9RS0/4E: Question 4

	<p>has impacted on the Jewish community.</p> <ul style="list-style-type: none"><li>• Because the influence of feminist theology in modern Judaism resulted in the rejection of the use of religious patriarchal language in the scriptures and rabbinic texts Jewish women became empowered to seek leadership roles. (This shows links to Philosophy of Religion).</li><li>• In the area of scholarship Jewish women have made inroads because many institutions of advanced Torah studies have enabled the training of female experts in the areas of menstrual law, personal status, marriage and divorce. (This shows links to Religion and Ethics).</li><li>• Women have historically held positions of respect in Judaism; Miriam is considered one of the liberators of the people of Israel, along with her brothers Moses and Aaron; one of the Judges (Deborah) was a woman; this respect is also reflected with Jesus' treatment of women in the New Testament. (This shows links to New Testament Studies).</li></ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>
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## Slide 71: 30-mark 'Evaluate' Q: Marking task 2

9RS0/01: Question 4:

Evaluate the claim that critiques of religious belief provide decisive challenges to religion.

In your response to this question, you must include how developments in Philosophy of Religion have been influenced by one of the following:

- Religion and Ethics
- New Testament Studies
- Study of a Religion.

Religious belief is simply an individualised opinion on personal beliefs. There are many beliefs that can be understood but the main one is the existence of God. As we begin to delve into the 21st Century, our ideas and views change about religion and Christians interpret the bible less literally. To begin with, God's traditional characteristics such as his omnipotence, omniscience and omnibenevolence, are the key to the majority of debates. As mentioned previously the problem of evil really questions these characteristics.

Some Christians claim to experience religious 'lightings' or ~~see~~ feelings of God's presence, and put it down as a religious experience. They experience them either passively, unceasingly and they give



Christians new profound knowledge, only knowledge gained by the experience. As a Christian these sightings must be extremely comforting and enlightening. However as atheists we don't tend to believe an individual when they say they have. Swinburne says that the idea of credibility means we should believe people's experiences and why would they lie about that.

John Hick said the difference between atheists and Christians is simply down to different kinds of interpretation. He said that if we as atheist see a light at the end of our bed, we think it's a torch, however Christians will think that it's ~~just~~ God's presence and a sign. The problem and questions these put on the religious belief of God, is that it cannot be verified nor falsified because it's non cognitive calls because there's no evidence and most of the time no witnesses. This is a critique to religious belief because what everyone will tell the truth and for things like



media coverage and money, some people will do anything for. So we cannot base our opinions on someone else's experience.

Richard Dawkins goes against any form of religious belief, as he says "religion is child abuse". In his book "The God Delusion", he writes about every single form of criticism regarding religious belief and often calls anyone who believes in religion "delusional".

Dawkins also talks about the fact that drugs and alcohol can be heavily influenced by these religious experiences and anyone can be enticed to lie about it. He also said that anyone can have lucid dreams and see lucid things in their dreams.

This really is pretty much a religious experience, and implies that religious belief has many challenges.

The problem of evil and suffering certainly does not correlate with God's power and agape (unconditional love) for everything and everyone. As an atheist, maybe it's a biased view but



How can God have so much power and not do anything about it. It also must be extremely difficult for him to see his creation cause natural disasters. Christians will justify it by saying this life is a test, but how far does the test have to go? Watching innocent lives disappear because God's creation of the world has failed us?

To conclude there is many challenges that challenge religious belief, whether or not Christians choose to listen or consider them. However, there is only so much justifying to do until you begin to question the true nature of God, and if he is really what the bible perceives him as.



## Indicative content: 9RS0/01: Question 4

Question number	Indicative content
4	<p>5 marks AO1, 25 marks AO2</p> <p><b>AO1 will be used by candidates to underpin their analysis and evaluation. Candidates will be required to demonstrate knowledge and understanding using specialist language and terminology when responding to the question, and in meeting AO2 descriptors described below.</b></p> <p>Candidates may refer to the following in relation to AO1.</p> <ul style="list-style-type: none"><li>• Critiques of religious belief may be functionalist (e.g. sociological), projective (e.g. psychological) or popularist (e.g. Richard Dawkins)</li><li>• Such critiques challenge the role, purpose and impact of religious belief on individuals and society.</li><li>• Critiques may align with agnosticism, atheism or anti-theism.</li></ul> <p>Candidates may refer to the following in relation to AO2.</p> <ul style="list-style-type: none"><li>• Sociological critiques may be decisive because they offer an understanding of the role religious belief plays in uniting and sustaining communities, especially in times of trial.</li><li>• Popularist critiques can be persuasive because they focus on extremism and rely on shock tactics which are appealing to a less religiously literate audience.</li><li>• Critiques of religious belief focus on the negative or immature aspects of religious belief and practice and thus discourage an engagement with the intellectual enquiry of religion, assuming religion is anti-intellectual and morally undeveloped.</li><li>• However, critiques of religious belief may rely on a Straw Man Fallacy, deliberately focussing on absurdities or extremes which therefore do not fairly represent religious belief.</li><li>• Critiques of religious belief are often influenced by advances in the scientific understanding of the world because they rest on the false assumption that religious belief is incompatible with scientific interpretations.</li><li>• Critiques of religion may focus on moral arguments such as the claims of religious extremists, which can unfairly imply that all religious believers follow an unquestionable divine command ethic (this shows links with Religion and Ethics).</li><li>• The use of biblical narrative to critique religion may be effective since it poses a challenge to the foundational teachings of religion, for example, problematic statements such as 'Sell all you have.... and come follow me' or the challenge of supernaturalism such as the resurrection of Jesus (this shows links with New Testament Studies).</li><li>• Critiques of religious belief typically challenge Western perspectives, whilst Eastern spiritualities may be less vulnerable since they rely less on obedience to divine commands and absolute values (this shows links with the Study of a Religion).</li></ul> <p>Candidates who show achievement only against AO1 will not be able to gain marks beyond the top of Level 1.</p> <p>Candidates who do not show links with another area of their course of study will not be able to gain marks beyond the top of Level 4.</p>