

## **ETHICS AND RELIGIOUS STUDIES**

### **ADVANCED SUPPLEMENTARY LEVEL**

#### **AIMS AND OBJECTIVES**

##### **1. Subject Aims**

This syllabus aims to make candidates more critically aware of their beliefs and behaviour in relation to the common values and religions practised in the pluralistic society of Hong Kong. It seeks to encourage them to explore and challenge their personal positions in these areas by broadening their horizons and learning to reason for themselves.

Provision is made in this syllabus to help candidates

1. foster the moral and spiritual dimensions of their lives;
2. understand both the role and the rationale of religion and/or ethics in Hong Kong society; and
3. apply what they learn to their own lives.

##### **(a) Aims for the Ethics Sections**

1. to help candidates enquire into qualities such as goodness, virtue, justice and other similar basic values;
2. to help candidates be sensitive to the feelings and the experiences of others; and
3. to help candidates be more competent in moral reasoning and judgement by increasing their understanding of the different value systems in our pluralistic society.

**(b) Aims for the Religion Sections**

1. to help candidates see how religion is related to all the fundamental and ultimate issues of life;
2. to help candidates develop an understanding of what different groups of people believe and how they are influenced by religion; and
3. to help candidates discover the influence of religion on society and culture.

**2. Specific Objectives**

**(a) Ethics Sections**

To achieve the subject aims, candidates should acquire

1. knowledge of the areas of human concern in regard to decision and action;
2. some understanding of the historical value of the major ethical systems and why their tenets have survived the ages; and
3. the skills necessary to present a case on an ethical issue, so that they can both expound the issue and challenge it in a logical manner.

**(b) Religion Sections**

To achieve the subject aims, candidates should acquire

1. knowledge of the origin, literature, precepts, forms and practices of the religion(s) they study;
2. knowledge of the founders of the religion(s) they study and why their influence continues to the present day;
3. a sufficient understanding of the contemporary views held by different groups to enable them to take a personal stance and form their own views; and
4. the skills necessary to appreciate the extent to which the religious literature and practices they study are relevant to their own lives and modern society.

A Note about the Content of the Syllabus

PART I	Normative Ethics – an introductory study of ethics with emphasis on value formation and judgement based on logical thinking.
PART II	Personal and Social Issues – a study of some personal and social issues involving an awareness of the basic human qualities of behaviour, feelings and needs, and the development of an ethical stand for making judgement and choices.
PART III	Introduction to Religion – an introductory study of religion to show its significance to human existence with emphasis on its nature, its relation with human existence and its contribution to society and culture.
PART IV	Religious Traditions
Section 1	Buddhism – a study of Buddhism from a general perspective.
Section 2	Christianity – a study of Christianity based on its nature and origin as presented in the Bible.
Section 3	Confucianism – an introductory study of Confucianism as the traditional philosophy of the Chinese people.

**THE EXAMINATION**

1. The syllabus is divided into four parts and candidates may choose to answer any two parts.
2. Candidates may choose only one section from Part IV.
3. The examination will consist of one three-hour paper.
4. Candidates will be required to answer four questions, two from each of the parts they choose. Four questions will be set in each part. Each question will carry 25% of the marks.

5. Candidates choosing to answer Part II may answer from the ethical viewpoint of a particular religious tradition should they so wish.
6. Schools wishing to present candidates for Part III: Introduction to Religion, Part IV Section 1: Buddhism (English version) and/or Part IV Section 3: Confucianism should make a written request two academic years prior to the date of the examination i.e. for 2012 such applications should reach the Secretary General of the Authority by 1st September, 2010.

### **PART I: NORMATIVE ETHICS**

<i>TOPICS</i>	<i>SUB-TOPICS</i>	<i>EXPLANATORY NOTES</i>
I. THE NATURE OF MORALITY		
1. The concepts of morality	1. The implications of ethics and morality	<ul style="list-style-type: none"> <li>- What is “ethics”? What is “morality”? What is the relationship between these two concepts?</li> <li>- the relationships among ethics, morality, religion, custom and law</li> <li>- conscience</li> <li>- the relationship between “is” and “ought”</li> </ul>
	2. The sources of morality	moral concepts could come from: <ul style="list-style-type: none"> <li>- individual experience</li> <li>- society</li> <li>- religion</li> <li>- culture</li> </ul>

- |                           |  |   |
|---------------------------|--|---|
| 2. Importance of Morality | 1. The importance of morality to individuals | <ul style="list-style-type: none"><li>- moral autonomy as an integral element of a mature person:<ul style="list-style-type: none"><li>(a) every individual has moral intuitions</li><li>(b) moral intuitions are starting points for moral reasoning</li><li>(c) the learning of moral principles and moral rules</li><li>(d) individual moral judgement / decision</li></ul></li><li>- morality and a person's pursuit of happiness and a good life</li></ul> |
|                           | 2. The importance of morality to society     | <ul style="list-style-type: none"><li>- morality provides an approach to resolve human conflicts</li><li>- morality as the normative basis for social groups</li><li>- the relationship between morality and the quest for social harmony and integrity</li></ul>   |
| 3. Moral Reasoning        | The nature of moral reasoning                | <ul style="list-style-type: none"><li>- clarification of moral concepts</li><li>- uphold the value of rational thinking</li><li>- sustaining an open-minded attitude (without self-interest or prejudice)</li></ul>   |

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|-------------------------------------|--|---|
| 4. Different Dimensions of Morality | <ol style="list-style-type: none"> <li>1. The relationships among reason, free will and sentiments</li> <li>2. The limitations of moral thinking</li> </ol>  | <ul style="list-style-type: none"> <li>- the roles of reason, will and sentiments in arriving at moral judgement</li> <li>- moral thinking does not necessarily result in moral action</li> </ul>   |
| 5. The plurality of moral standards | <ol style="list-style-type: none"> <li>1. Some basic moral principles</li> <li>2. The differences between moral principles and moral rules</li> <li>3. Different moral standards in a pluralistic society</li> </ol> | <ul style="list-style-type: none"> <li>- beneficence, non-maleficence, respect for autonomy, justice, loyalty.....</li> <li>- moral principles should be universally applicable to serve as guidelines for thought and behaviour</li> <li>- moral rules imply restriction of behaviour</li> <li>- despite the differences, how coherence and order is brought about e.g. tolerance, dialogue, seeking consensus.....</li> </ul> |
| II. THEORY OF CONDUCT               | <ol style="list-style-type: none"> <li>1. Consequentialist theory</li> </ol>   | <ul style="list-style-type: none"> <li>- the priority of the good over the right</li> <li>- judgement of right or wrong depends on the goodness or badness of the consequences (e.g. Utilitarianism: good consequences means right, bad consequences means wrong)</li> <li>- Act-Utilitarianism and Rule-Utilitarianism</li> </ul>  |

	2. Deontological theory	<ul style="list-style-type: none"><li>- the priority of the right over the good</li><li>- judgement of right or wrong according to the nature of the action itself (e.g. Kantian: duties are right regardless of consequences)</li><li>- duties may not be compatible, e.g. fairness may not be in line with loyalty</li><li>- setting priorities among competing duties, e.g. fairness and beneficence</li></ul>
III. THEORY OF VALUE	1. The meaning of values	<ul style="list-style-type: none"><li>- moral and non-moral values (e.g. economic and aesthetic values)</li><li>- values in relation to moral principles and moral rules</li></ul>
	2. The conflicts of values	<ul style="list-style-type: none"><li>- values may not be compatible, e.g. justice may not be in line with peace</li><li>- setting priorities among competing values, e.g. life and freedom</li></ul>
IV. THEORY OF VIRTUES	1. The meaning and function of virtues	<ul style="list-style-type: none"><li>- virtues and their significance for society and individual life</li><li>- virtues can refer to the desirable qualities of integrity, fairness, honesty, filial piety, responsibility, prudence, courage.....</li><li>- the relationship between the development of virtues and moral practice</li></ul>

2. The conflicts of virtues

- virtues may not be compatible, e.g. honesty may not be compatible with compassion
- setting priorities among competing virtues, e.g. loyalty and filial piety

**PART II: PERSONAL AND SOCIAL ISSUES**

*TOPICS*

I. HUMAN RIGHTS

*SUB-TOPICS*

1. The nature of rights

2. Civil and political rights

3. Socio-economic rights

4. Conflicts of human rights

*EXPLANATORY NOTES*

- the relationship of rights and duties
- the relationship of rights and the rule of Law
- the rights to privacy, access to information, belief, personal expression and association
- the rights to work and just treatment, subsistence, health care, education and housing
- human rights may not be compatible e.g. civil-political rights may be in conflict with socio-economic rights
- setting priorities among competing rights

II. LIFE AND DEATH

1. The meaning of suffering, ageing and death
  - concept of life, suffering, ageing and death
  - legal, cultural, religious and philosophical attitudes to life, suffering, ageing and death
2. Issues concerning life and death
  - suicide, euthanasia, abortion, capital punishment
  - contraception, artificial reproduction, cloning, gender selection, genetic engineering

III. LOVE, SEX AND MARRIAGE

1. The meaning of love and the related values
  - distinction of passion and mature love (affection, responsibility, commitment .....)
2. Marriage, parenthood, and divorce
  - the relationships among love, sex and marriage
  - single life, cohabitation, marriage, parenthood and divorce
  - personal and social responsibilities in childrearing
  - child abuse, neglect and overprotection
3. Sexual ethics
  - gender equality
  - heterosexual and homosexual relationships
  - premarital and extramarital sex
  - prostitution, pornography

IV. ECONOMICS  
AND BUSINESS

1. Distributive justice

- sources of poverty in capitalist and socialist societies
- justice/fairness/equality in distribution (e.g. taxation and provision of social welfare)

2. Business ethics

- employer and employee
- equal opportunities and discrimination
- monopoly, exploitation and corruption
- industrial action
- advertising ethics

V. THE MASS  
MEDIA

1. Ethical issues concerning the mass media

- the dangers of misleading information, indoctrination and emotive provocation
- the need for critical evaluation and public accountability despite financial considerations
- freedom of the media and censorship
- professional conduct in the mass media (especially respect for individuals and for privacy)
- the rights of a citizen to know and be informed, and the role of the mass media in modern life (communication and entertainment)

VI. ENVIRONMENT

1. Environmental ethics

- pollution, conservation, sustainable development
- causes of environmental pollution e.g. economic development, population explosion, consumerism.....
- personal, business and governmental responsibilities for the environment
- instrumental and intrinsic value of nature: justification for the maintenance of ecological balance and bio-diversity

**PART III: INTRODUCTION TO RELIGION\***

*TOPICS*

*SUB-TOPICS*

*EXPLANATORY NOTES*

I. DEFINITION OF RELIGION

1. Some definitions of religion

- activities regarding the ultimate concern about the ultimate reality, the final truth of human existence
- the life of joyful obedience to God
- a system of beliefs and practices which addresses issues of ultimate concern, shared by members of a group

\* See The Examination para. 6

II. RELIGION AS A  
PHENOMENON  
OF MANKIND

1. Religion as a historical phenomenon
2. The significance of religion in the development of society and culture

Some common qualities of the ancient religions:

- recognition and worship of a higher god and holy power is a major function of these religions
- use of purification rites, prayers, chanting, sacrifices, and myths
- naturalistic expressions (animism, ancestor worship)

Stone Age Religion:

- the sacred is the power for the good or the bad, and is to be handled by chosen people only; impious handling causes sudden death
- importance of rituals and divination

Egypt (app 3100 BC):

- polytheism and the manifestation of gods
- sun-worship and divination
- there is a chance of blessedness for everyone in afterlife; therefore the preservation of the body by mummification

Babylonia (app 4000 BC):

- 2000 deities forming a sort of social hierarchy among themselves and bearing human qualities
- the use of sacrifice to pacify and communicate with the gods

III. THE HUMAN  
NEED FOR  
RELIGION

1. The fundamental relationship between religion and humanity
2. The significance of religion in the development of personhood

Greece (app 1200 BC):

- polytheist
- the gods are near the people, in the house, in the street, in the neighbourhood

India (Brahmanism in 700 BC):

- the caste system and the role of rituals in public and personal life
- an identification in objects so much so that all things become bound together, not in likeness of activity, but in actuality (= in being)
- the natural religious consciousness in man should be developed
- the religious consciousness complies with justice, love, freedom, faith, reflection and creativity
- the religious consciousness begins with a need to search for man's identity in society and the universe, and a meaning for his existence
- religion can be a quest for the ultimate reality (the realization of the ultimate power and the ultimate worth of human existence)

IV. FUNDAMENTAL  
ELEMENTS OF  
RELIGIOUS  
EXPERIENCES

1. The spiritual dimension of life

Characteristics of religious experiences:

- intensity (a poignant awareness of the dimensions of existence), and an awe and reverence for the ultimate power
- dependence on the ultimate power in its omnipotence in daily matters such as birth, puberty, death, etc.

2. Differences of religious in their common essentials

Common practices in different religions:

- almost all religions use rituals to search for man's cosmic status and the ultimate harmony of his existence with the ultimate power
- all use traditions, communal practices, symbols, myths, rituals, etc.

Transcendence:

- the fundamental hope of man is to reach out beyond the confines of his own narrow personal being and even beyond the broader social context he lives in, into the total environment in which he exists, to enter into rapport with the universe at large
- transcendence cannot be found in the tangible, the visible, or the physical; hence the use of symbols

V. RELIGION AND  
THE WORLD

1. The role of religion in the world

Functions of symbols:

- symbols can externalize the innermost awareness without the limitations of language and are infinite in variety, such as words, shapes and signs, gestures, objects, rituals, animals, etc.
- the social functions of religious symbols

Religion as an institution:

- its systems of behaviour and relationship
- its provision of security and community support

Socio-cultural values of religion:

- religion as explanation of social order and cultural (artistic, linguistic) heritage
- integrity of human existence in the cosmic perspective
- provision of direction, significance and worth to every level of social/political life

VI. RELIGION AND  
SCIENCE

1. Harmony of religion and science

Harmony of religion and science:

- the views on the origin of man and the world
- the ways in getting authenticity of knowledge
- the different values and styles of life

The basic difference between religion and science:

- religion is concerned with the ultimate orientation of the thinker in the world, a direction that determines the meaning of his existence as a man
- science is concerned with the ultimate properties of life, a direction that determines the position of man in the universe

**PART IV: RELIGIOUS TRADITIONS**  
**SECTION 1: BUDDHISM\***

*TOPICS*

*SUB-TOPICS*

*EXPLANATORY NOTES*

I. INDIAN BUDDHISM

1. THE THREE  
MAIN  
STRUCTURES OF  
BUDDHISM

1. The definition and meaning of the  
three main structures

- meaning of the terms:  
Buddha, Dharma, Sangha
- characteristics of the three main structures:  
Buddha: everyone could become a Buddha  
Dharma: rational Dharma  
Sangha: Sangha as teacher is not the  
representative of Buddha (anti-  
idolatry)

\* See The Examination para. 6

2. CULTURAL  
BACKGROUND

1. Cultural systems in relation to the  
birth of Buddhism, and their  
influence

- ritualism of Aryan
- Brahmanism and the caste system
- the Atman concept in Upanishadic speculations
- the concept of Non-desire Behaviour in Bhagavadgita
- outline of the Six Major Philosophical Schools of Thought
- the Six Major Samana Schools of Thought
- the Samana Tradition
- the rise of Buddhism

3. SIDDHARTHA  
GOTAMA

1. The life of Siddhartha Gotama

- family background of Siddhartha Gotama
- life of Siddhartha Gotama

2. The basic Buddhist thoughts

- main points of the Last Teaching and the Nirvana

3. Buddhist thoughts in relation to daily  
life

- the main points of Buddha's teaching:
  - (a) anti-creationalism
  - (b) objective thinking
  - (c) Paticcasamuppada, the Twelve Dependent Origination
  - (d) Dukkata (unsatisfactoriness), source and solution
  - (e) the Eight-Fold Pathway, the Four Noble Truths

4. DEVELOPMENT OF RELIGIOUS GROUPS

1. Development and disintegration of Sangha
2. Distinction between Theravada and Mahasanghikah
3. Distinction between Hinayana and Mahayana
4. Main thought of Mahayana
5. Decline of Buddhism in ancient India

- (f) the Six Ethical Theories: parents and children, husband and wife, friends, teacher and student, master and servant, Sangha and common people
- (g) the practice of meditation
- (h) Karma
- (i) Dharma
- (j) Nirvana
- (k) Dharma as Teacher; Vinaya as Teacher; Tolerance

- the development of Sangha:
  - (a) the First and Second Sagmiti
  - (b) causes, events and effects of the Sagmiti
  - (c) the distinctions between the cultural, language and geographical factors affecting the different members of Sangha
- the disintegration of Sangha; the distinctions between Theravada and Mahasanghikah
- the distinction between Hinayana and Mahayana
- the main thought of Mahayana
- the rise of Madhyamika and Yogacara
- decline of Buddhism in Ancient India due to the influences of Islam and New Hinduism

II. CHINESE  
BUDDHISM

1. The general development of Chinese Buddhism
  2. Buddhist art and literature
  3. Effects of Buddhism on Chinese thought and behaviour
- Buddhist development in China before Northern-Southern Dynasties
    - (a) spread of the Prajina concept
    - (b) early activities of the Buddhist missionary from the west
    - (c) the rise of Ch'ing-t'u and its main thoughts
  - life and contribution of Kumarajiva
    - (a) the establishment of Prajina thoughts
    - (b) the systematic activities of translation
    - (c) the influence on the development of Chinese Buddhism
  - Buddhism in the Northern Dynasties – art and sculpture
  - Buddhism in the Southern Dynasties
    - (a) the Dharma-kaya concept
    - (b) the establishment of T'ien-t'ai and its main thoughts; classification of teachings
  - the general development of Buddhism in the T'an Dynasty
    - (a) establishment of Hua, Yen and the concept of tathagata-garbha

- (b) Ch'an
- the general development of Buddhism in the Sung Dynasty
  - (a) the ramification of T'ien-t'ai
  - (b) development of Ch'an
- the general development of Buddhism in the Ming Dynasty
  - (a) the unification of the Buddhist schools
  - (b) the rise of the social status of Ch'an
  - (c) government control over Buddhism
- the general development of Buddhism in the Ching Dynasty
- modern and contemporary Chinese Buddhism
  - (a) the contribution of major Buddhist organizations in Hong Kong: involvement in education, social affairs etc.
  - (b) general overview of major Buddhist organizations outside Hong Kong

**PART IV: SECTION 2: CHRISTIANITY\****TOPICS*

- I. THE OLD TESTAMENT SOURCE OF CHRISTIAN FAITH AND ITS RELEVANCE  
 - Old Testament Interpretation of History and Related Themes

*SUB-TOPICS*

Major religious themes of the Old Testament which lay a historical foundation for the understanding of the Christian faith

*EXPLANATORY NOTES*

- history and identity of Israel:
  - (a) the theme of election (Deuteronomy 7:6-9, 14:2; Psalm 33:12 & 135; Isaiah 14:1, 41:8-9)
  - (b) the theme of covenant (Abraham in Genesis 12:1-3, 15:1-21, 17:1-22; Moses in Exodus 19:4-5, 20:1-7, 23:20-33, 24:1-8; David in 2 Samuel 7:16, Psalm 89:2-4; New Covenant in Jeremiah 31:3-4, 31-34)
- crises and re-interpretation of history: the theme of suffering and redemption (Deuteronomy 15:15; Exodus 6:5-6, 13:11-16; Isaiah 35:1-10; Micah 6:4)
- God and society: social themes in the Law (Exodus 19-24) and the Prophets (Amos and Isaiah)
- history and hope: the sovereignty of God and its eschatological dimension (Psalm 103:19, 145:11-13; Daniel 2:44, 4:3, 17, 5:21, 6:26-27; Obadiah v.21)

\* See Annex

II. THE NEW  
TESTAMENT  
FAITH AND ITS  
RELEVANCE

1. The Life and  
teaching of Jesus

1. Son of Man

- Jesus' birth (Mt 1:18-2:11 AND Lk 1:26-56, 2:1-21), death and resurrection (e.g. Jn 18-21), baptism (e.g. Mt 3:13-17) and temptation (e.g. Mt 4:1-11)
- ministry of Jesus
  - (a) concern for people in need (e.g. Mark 2:23-27, Luke 19:1-10, Jn. 4:1-42, 8:1-11)
  - (b) his attitude towards the Law (e.g. Mk. 7:1-23, 2:23-27)

2. The Kingdom of God/Heaven

- its relationship with Jesus' parables (e.g. Mark 4; Matt. 13)
- its futurity (e.g. Matt. 6:10; 8:11-12; 25:1-13, 31-46; Mk. 1:15/Matt. 4:17)
- its presence (e.g. Matt. 12:28/Lk. 11:20; Mk. 1:15/Matt. 4:17)
- its manifestation (e.g. Mk. 4; Matt. 13)

3. The Demand of God/God's will

- the Sermon on the Mount: life characteristics of the citizens of the Kingdom
  - (a) the Beatitudes

2. Faith in Jesus Christ
  1. Son of God
    - (b) the six antitheses (Matt. 5:21-48)
    - (c) emphasis on true piety (Matt. 6:1-18)
    - (d) attitude towards life (Matt. 6:19-7:11)
    - (e) The Golden rule (Matt. 7:12) and the Great commandment (Matt. 22:37-40)
  - Jesus, the image of God (e.g. Philippians 2:6-11)
  - Grace and truth came through him (e.g. John 1:1-14)
  - Believe in him have eternal life (e.g. John 3:16, John 18-21)
2. Paul's concept of salvation
  - justification by faith (e.g. Rom. 1:16-17)
  - change of sovereignty (e.g. Rom. 6:15-18; I Cor. 7:23, II Cor. 5:14-15)
3. James' concept of faith and work
  - James' teaching as complement to Paul's concept of justification by faith (e.g. Jas. 2:14-26)
4. Self-understanding of the Early Christians
  - people of God (Eph. 4:4-6)
  - body of Christ (Rom. 12)
  - fellowship of the Spirit (Eph. 2:19-22; Phil. 2:1-15)
  - witness to the world (Matt. 28:18-20)

**PART IV: SECTION 3: CONFUCIANISM\***

<i>TOPICS</i>	<i>SUB-TOPICS</i>	<i>EXPLANATORY NOTES</i>
I. THE LINE OF TRANSMISSION OF TEACHINGS UP TO MENCIUS	<ol style="list-style-type: none"> <li>1. The history of Chinese sages</li> <li>2. Summary of early teachings</li> </ol>	<ul style="list-style-type: none"> <li>- brief histories of Yaou, Shun, Yu, T'ang, King Wan and King Wu</li> <li>- brief history of Confucius</li> <li>- brief history of Mencius</li> <li>- main points of teachings of early sages</li> </ul>
II. THE FORMATION OF THE CHINESE CONCEPT OF HUMAN RELATIONS	<ol style="list-style-type: none"> <li>1. The meaning of human relations</li> <li>2. The difference between the Chinese and the Western concept of ethics</li> </ol>	<ul style="list-style-type: none"> <li>- the Five Human Relations and their implied obligations</li> <li>- a brief account of the meaning and content of Western ethics</li> </ul>
III. FILIAL PIETY	<ol style="list-style-type: none"> <li>1. The meaning of filial piety</li> <li>2. The effects of filial piety</li> </ol>	<ul style="list-style-type: none"> <li>- the expressions of filial piety:               <ol style="list-style-type: none"> <li>(a) sufficient provisions</li> <li>(b) not disgracing ancestors</li> <li>(c) honouring parents</li> <li>(d) full attendance in mourning</li> <li>(e) remembering the long departed</li> </ol> </li> <li>- ways to fulfil filial piety</li> <li>- effects of filial piety               <ol style="list-style-type: none"> <li>(a) happy family</li> <li>(b) social harmony</li> <li>(c) good government</li> </ol> </li> </ul>

\* See The Examination para. 6

IV. BENEVOLENCE  
AND  
RIGHTEOUSNESS

1. The meaning of benevolence and righteousness
2. The Unifying Principle
3. The need to be benevolent and righteous

- the literal explanation of benevolence and righteousness
- the implications of benevolence mentioned by Confucius: loyalty, courtesy, sincerity, trustworthiness, tolerance, promptness, generosity, courage, resolution, persistence, etc.
- the Unifying Principle
  - (a) being considerate
  - (b) one must possess the good qualities before one can expect others to do so
  - (c) not to impose upon others what one does not wish to have imposed upon oneself
- Mencius' idea of righteousness and profit
  - (a) righteousness as the criterion of judgement
  - (b) righteousness to regulate profit
- ways to achieve benevolence and righteousness
  - (a) by developing the natural qualities of sympathy and justice
  - (b) by conforming to the Unifying Principle

V. THE  
DEVELOPMENT  
OF POLITICAL  
IDEAS IN EARLY  
CHINA

1. Confucian political ideas in early periods
2. Comparison of Confucian political ideas with modern democracy

- political ideas before Confucius
  - (a) will of Heaven reflected by the people
  - (b) the people should be morally educated and cared for
  - (c) good use of resources to improve human welfare

- Confucius' political ideas:
  - (a) a ruler should rule by setting himself as an example of virtue
  - (b) a ruler should protect, enrich and educate the people
  - (c) a ruler should create happiness for the people, not wealth and power for any individual or party
- Mencius' political ideas:
  - (a) the people come before the sovereign
  - (b) the country belongs to the people and not to any individual or party
  - (c) a tyrant can be overthrown
- later political ideas up to the Ch'in dynasty
  - (a) ways to keep the country orderly and peaceful: investigation of things, acquisition of knowledge, sincerity of thought, etc.
  - (b) an ideal world: the world shared by all; people living in harmony and trust; care of old and young; full and proper use of natural resources

VI. THE MORAL NATURE OF MAN

1. The development of the idea of man's good nature
  - early concepts of human nature
  - Confucius' view of the nature of man
  - Mencius' view of the nature of man
2. The distinction between man and animals
  - (a) distinction between man and animals
  - (b) the 4 Initiatives of the Mind:
    - (i) compassion and benevolence
    - (ii) shame and wisdom
    - (iii) modesty and propriety
    - (iv) judgement of right and wrong and wisdom
  - (c) intuitive knowledge and intuitive ability
  - (d) the dispute about man's nature
  - (e) nourishing and development human nature
3. Verification of man's good nature

VII. CHANGES IN THE CONCEPT OF HEAVEN

1. The concept of the Heavenly Mandate
  - the concept of Heaven before Confucius
  - Confucius' attitude towards Heaven
2. Human virtue is rooted in the Heavenly Mandate
  - Mencius' understanding of Heaven
  - the Doctrine of the Mean; identification of sincerity in relation with Heaven
  - the I Ching: Heaven in the cosmological sense

Note: Candidates should be able to apply religious principles to real life situations.

## ANNEX

## Guidelines to the Examination Requirements for Part IV, Section 2: Christianity

1. An AS level requires an examination of the same level of difficulty as an Advanced level but the course materials half as much. For 'Christianity' the section should be treated in breadth rather than depth. Questions may therefore be set which require answers ranging through the syllabus rather than dealing with one particular topic of the syllabus.

2. Necessary Background Knowledge

Use of a good Bible dictionary should provide the background to most topics mentioned in the explanatory notes e.g. 'Covenant', 'The Kingdom of God' etc. For the topic 'II The New Testament Faith And Its Relevance' background knowledge of the Gospel of Mark and the Acts of the Apostles is expected. In the 'Subject Aims and Objectives' a specific objective for the religion sections is stated as follows:

"To achieve the subject aims, candidates should acquire.....

2. Knowledge of the founder(s) of the religion(s) they study and why their influence continues to the present day;"

Abraham, Moses, David, Jesus and Paul could all be called 'founders' in varying degrees, therefore general knowledge of their life, work and influence against the background of their own time and their importance to Christianity today should be required.

3. The Bible References

Topics should be studied with special reference to the Bible passages mentioned but it should not be expected that questions will be set solely and/or specifically on these references. A question set on 'marginal people', for example, would normally expect an answer much more far ranging than the three passages mentioned unless otherwise indicated.

4. Approach to the Various Topics

- (a) I The old Testament Source of Christian Faith
- attention should be paid more to the development of the covenant leading to the new covenant established by Jesus;
  - similarly, other themes listed should be approached to show their importance as a prelude to or as a part of the teaching of Christianity.
- (b) II The New Testament Faith
- 1.(a) The temptation of Jesus throughout his life should be included.
  - 1.(b) Jesus was not only concerned with marginal people. With Mark's Gospel as a background it would be fair to include his attitude to other groups.
  - the proclamation of the Kingdom. This was closely connected with marginal people and miracles were a part of the proclamation.
  - the life characteristics of the citizens of the Kingdom: should include the life characteristics of Jesus himself.
  - 2. The Early Church: Acts is assumed as the background and therefore this should include people's experience of the Risen Christ.

5. Marks Allocation

Generally it could be expected that marks allocation would be along the following lines:

e.g. for a question on marginal people with maximum marks 25:

knowledge/content	10 marks
implications	10 marks
elaboration/presentation	5 marks