

**Oxford Cambridge and RSA Examinations**



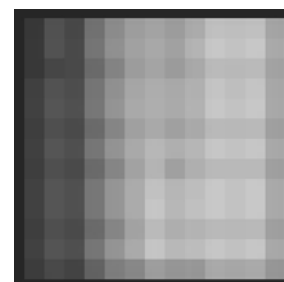
**ADVANCED GCE  
ADVANCED SUBSIDIARY GCE**

**A2 7877  
AS 3877**

# **RELIGIOUS STUDIES**

**COMBINED MARK SCHEME AND  
REPORT FOR THE UNITS  
JANUARY 2005**

*AS/A2*



3877/7877/MS/R/05J

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The mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by Examiners. It does not indicate the details of the discussions which took place at an Examiners' meeting before marking commenced.

All Examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

The report on the Examination provides information on the performance of candidates which it is hoped will be useful to teachers in their preparation of candidates for future examinations. It is intended to be constructive and informative and to promote better understanding of the syllabus content, of the operation of the scheme of assessment and of the application of assessment criteria.

Mark schemes and Reports should be read in conjunction with the published question papers.

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## CONTENTS

### Advanced GCE Religious Studies (7877)

### Advanced Subsidiary GCE Religious Studies (3877)

#### MARK SCHEME ON THE UNITS

<b>Unit</b>	<b>Content</b>	<b>Page</b>
2760	Foundation for the Study of Religion	1
2761	Philosophy of Religion 1 (AS)	13
2762	Religious Ethics 1 (AS)	22
2763	Jewish Scriptures 1	29
2764	New Testament 1	37
2765	Developments in Christian Thought 1	47
2766	Eastern Religions 1	55
2767	Islam 1	65
2768	Judaism 1	73
2769	Philosophy of Religion 2 (AS)	79
2770	Religious Ethics 2 (AS)	87
2781	Philosophy of Religion 2 (A2)	95
2782	Religious Ethics 2 (A2)	103
2783	Jewish Scriptures 2 (A2)	109
2784	New Testament 2	115
2785	Developments in Christian Thought 2	123
2786	Eastern Religions 2	129
2787	Islam 2	137
2788	Judaism 2	145
2789	Philosophy of Religion 1 (A2)	151
2790	Religious Ethics 1 (A2)	159

## REPORT ON THE UNITS

<b>Unit</b>	<b>Content</b>	<b>Page</b>
2760	Foundation for the Study of Religion	166
2761	Philosophy of Religion 1 (AS)	172
2762	Religious Ethics 1 (AS)	175
2763	Jewish Scriptures 1	178
2764	New Testament 1	181
2765	Developments in Christian Thought 1	184
2766	Eastern Religions 1	186
2767	Islam 1	190
2768	Judaism 1	194
2769	Philosophy of Religion 2 (AS)	196
2770	Religious Ethics 2 (AS)	199
2781	Philosophy of Religion 2 (A2)	202
2782	Religious Ethics 2 (A2)	204
2783	Jewish Scriptures 2 (A2)	205
2784	New Testament 2	207
2785	Developments in Christian Thought 2	209
2786	Eastern Religions 2	210
2787	Islam 2	212
2788	Judaism 2	214
2789	Philosophy of Religion 1 (A2)	215
2790	Religious Ethics 1 (A2)	217
*	Grade Thresholds	218



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RECOGNISING ACHIEVEMENT

Mark Scheme 2760  
January 2005

### AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives. Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 66% [AS]*

**AO2:** Sustain a critical line of argument and justify a point of view. *Weighting: 34% [AS]*

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary / Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

**Practical application of the Marking Scheme**

General administrative information and instructions are issued separately by OCR. Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used.

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

**Key Skill of Communication:** this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

**Levels of Response:** the descriptions are cumulative, i.e. a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

## Levels of Response for Advanced Subsidiary Units

<b>Band marks</b>	<b>mark /33</b>	<b>AO1</b>
<b>0</b> / 0	0	absent / incoherent / no relevant material
<b>1</b> 1-9	1-6	a very poor attempt which almost completely ignores the question / very short / no knowledge of technical terms / very poor quality of language
<b>2</b> 10-19	7-12	a weak attempt with little relevant material / very little knowledge of technical terms / incomplete / notes / communication often unclear or disorganised
<b>3</b> 20-26	13-17	a basic attempt to address the question / limited knowledge and understanding / uncritical use of evidence / use of technical terms only just adequate / communication: some signs of organisation and coherence
<b>4</b> 27-33	18-21	an appropriate attempt to respond to the question / fair knowledge and understanding / some accurate use of technical terms / some good use of evidence / communication: answer is fairly coherent
<b>5</b> 34-39	22-25	a good attempt to respond to the question / includes main points and shows understanding of them / mostly accurate use of technical terms / good use of appropriate evidence / communication: answer is coherently constructed
<b>6</b> 40-45	26-29	a very good attempt to respond to the question / largely accurate knowledge / technical terms used accurately / good deployment and interpretation of evidence / communication: answer is well constructed and organised
<b>7</b> 46-50	30-33	an excellent attempt to respond to the question / wide and accurate knowledge / appropriate and accurate use of technical terms / very good deployment and interpretation of evidence / communication: well constructed and very coherent answer
<b>Band marks</b>	<b>mark /17</b>	<b>AO2</b>
<b>0</b> / 0	0	absent / incoherent / no relevant argument
<b>1</b> 1-9	1-2	a very poor attempt with no argument or justification of point of view / analysis not attempted / very poor quality of language
<b>2</b> 10-19	3-6	a weak attempt to address the question / very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 20-26	7-8	a basic attempt to sustain an argument and justify a point of view / analysis attempted but largely unsuccessful / little understanding of the question / unsophisticated expression and weak construction
<b>4</b> 27-33	9-11	an appropriate attempt to maintain the argument by some limited statements of fact / very little ability to see more than one point of view / moderate quality of expression
<b>5</b> 34-39	12-13	a good attempt at using evidence to sustain an argument, sometimes putting more than one point of view / a little evidence of some personal understanding of the issues / some fairly successful attempts at construction / communicates with fairly clear expression
<b>6</b> 40-45	14-15	a very good attempt at using evidence to sustain arguments / considers more than one point of view / evidence of some personal understanding of the issues / good attempt at construction / communicates with clear expression
<b>7</b> 46-50	16-17	an excellent attempt to comprehend the demands of the question, and can use the thinking of scholars / shows understanding and assessment of different points of view / very good quality of language



**2760 Study of Religion****1 (a) Explain Aristotle's idea of the four causes.**

Candidates should clearly be able to distinguish between the formal, material and efficient causes and the Final cause as being the Unmoved Mover. They will probably explain the causes by giving examples of e.g. a chair showing how each aspect of the causes relates to the final item.

**(b) 'Aristotle's theory of the four causes is convincing.' Discuss.**

Answers may focus on the idea that Aristotle devised his theory from observation. They may see this is a strength or argue that it is a weakness as in itself it offers no proof. They may also, but are not required to, see strengths in this theory as compared to Plato's Forms which are purely theoretical and not derived from observation.

**2 (a) Explain what is meant in the Bible by the phrase 'God is good'.**

The question is looking for an understanding of God's goodness which looks at the way in which this goodness is manifested: in laws such as the Ten Commandments and in the way in which people may be punished or rewarded. This goodness is interactive with people and requires a response. The laws make requirements on people but also enable them to live according to God's will. They provide a system which, when broken, may lead to punishment but also which, when observed, can lead to reward. Thus God's goodness is present alongside his omnipotence. Candidates may, of course, look to the New Testament and cite the incarnation and atonement as examples. Some answers may look beyond and give examples of when God has chosen to punish: e.g. the Fall, refusing Moses entry to the Promised Land etc. What is more difficult to illustrate is the reward idea but this might be found directly in the birth of Isaac or the giving of the Promised Land. The question is also open to responses from a different approach e.g. the Euthyphro dilemma and as always all appropriate responses will be credited.

**(b) 'It is difficult to believe in a God who is perfectly good.' Discuss.**

Answers will be limited to a discussion of the relationship, in the Bible, between the idea of God as good and the fact that nevertheless good people are sometimes seen as suffering e.g. Job or perhaps even Jesus; it could also be argued that despite the essential goodness of creation, some of God's creations are dangerous to others. Answers may well be limited to the texts but there is still opportunity to discuss the concept of a God who can only be regarded as good.

**3 (a) Explain what is meant by meta-ethics.**

Meta-ethics is the discussion of what moral language is about and how the use of such language can be justified: are moral statements possible and how can they be shown to be true or false? Expect a general discussion of meta-ethics together with possibly some worked examples to demonstrate the principles. Some may deal with the arguments of cognitivism, non-cognitivism etc.

**(b) “Good” always means the same thing.’ Discuss.**

As a basic statement freed from ethical discussion this may be considered as true. Answers need to consider what is meant here by ‘good’ and whether the concept of ‘good’ is indeed absolute and timeless as was argued by Moore or whether it should be differently understood within individual situations. Some may choose to answer this from normative ethics which is, of course, a possible approach.

**4 (a) Explain what is meant by ‘natural’ in Natural Law.**

Answers will probably consider the idea that Natural Law is a set of principles, based on what are assumed to be the permanent characteristics of human nature. Natural law is considered to be unchanging and universally applicable. However, because of the ambiguity of the word ‘nature’, the meaning of ‘natural’ can vary. Therefore, natural law may be considered an ideal to which humanity aspires or a general fact, the way human beings usually act. Aquinas argued that Natural Law is the participation by humans in the Eternal Law of God and therefore corresponds to the basic inclinations of human nature.

**(b) ‘Natural Law leads to unjust decisions.’ Discuss.**

Building on (a) candidates may argue in either way. Answers are likely to consider the difficulty of knowing what is indeed ‘natural’ and God’s will; whether people do have a common purpose; how much guidance it can give in everyday situations; whether people are really inclined towards ‘good’; the challenge of the ‘naturalistic fallacy’, and, for example, the challenge presented by Darwin and evolutionary theory.

**5 (a) Describe the different types of literature which are found in the Jewish Scriptures.**

Whilst it is unlikely in the time given that candidates will be able to deal effectively with all the different types of literature they should be able to do more than provide a list and answers should consider the possible origins and purpose of these. The types of literature included in the specification are myth, history, prophecy, poetry, law, wisdom and liturgy. Many texts clearly come into two or more categories and this may be acknowledged. Again, it is important to note that there are potential differences of response between Jewish and non-Jewish candidates.

**(b) ‘Prophecy is the most important part of the Jewish Scriptures.’ Discuss.**

Candidates are likely to argue against this perhaps suggesting that Law is far more important. However, most will probably suggest that Prophecy has considerable importance as hope and as warnings.

**6 (a) Explain what evidence might be used in dating the lifetime of Moses.**

From a faith perspective an exact date can be argued based on Creation being in year 1. This is also calculated by working backwards from the foundation of the Temple (1 Kings 6:1) in 967 BCE. This places the Exodus as 480 years earlier, in 487. Other responses are likely to consider archaeological evidence etc., although there has been some recent excavations there is very little to date these events.

- (b) 'Knowing the date of an event in the Jewish Scriptures is not important in understanding their meaning.' Discuss.**

Answers should address both sides of the argument. It can be said that knowing the historical context may help in an understanding of why things were written and of the manner of writing. On the other hand many might argue that the texts stand complete in themselves as revealed scriptures and do not need this type of explanation.

- 7 (a) Explain what was distinctive about the Sadducees.**

Answers may include some of the following: The Sadducees, were a Jewish religious group, that arose in the 1st century BCE, taking its name from the priest Zadok (2 Samuel 15:24-33), or else from the Zadokites (1 Kings 4:2-4), a priestly family. They acknowledged only the written Torah as binding and rejected the traditional interpretation and development of the Law. Their criminal law was rigorous. They rejected the Pharisaic tradition, which was an older legal and religious standpoint. The Sadducees did not believe in a resurrection or in any personal immortality, nor did they believe in angels and spirits.

- (b) 'The Sadducees were a less important group than the Pharisees.' Discuss.**

Candidates can, of course, argue either way, but it seems almost certain that the Pharisees, with their high profile in the country towns and villages away from Jerusalem, and their clear, possibly ostentatious, adherence to the Law, would have more impact on the consciousness of an ordinary Jew. Sadducees as an aristocratic and Jerusalem-based party would have had less immediate impact and a lower profile in everyday life for the ordinary Jew.

- 8 (a) Explain what was distinctive about the Pharisees.**

Pharisees: their chief tendency was to resist all Greek or other foreign influences that threatened to undermine the sacred religion of their fathers and they took their stand most emphatically upon Divine Law. They originated as the Hasidim, becoming known as Pharisees when John Hyrcanus was high priest of Judaea. The Pharisees wished the state and all public and political affairs to be directed and measured by the standard of Divine Law, without regard for the priestly and aristocratic Sadducees or the heroes and statesmen who had brought the Syrian wars to a successful issue.

- (b) 'The Pharisees were the most important religious group in first century Palestine.' Discuss.**

Candidates can, of course, argue either way, but it seems almost certain that the Pharisees, with their high profile in the country towns and villages away from Jerusalem, and their clear, possibly ostentatious, adherence to the Law, would have more impact on the consciousness of an ordinary Jew. Sadducees as an aristocratic and Jerusalem-based party would have had less immediate impact and a lower profile in everyday life for the ordinary Jew. Candidates might also consider the relative importance of the Zealots.

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**11 (a) Explain what is meant by a Liberal approach to the Bible.**

In a Liberal approach to Biblical interpretation it is argued that it is impossible for people today to accept many parts of the Bible as being either literally or infallibly true, but yet they can be held to have truth in other kinds of ways, as myth for example. Rudolf Bultmann or David Jenkins could be considered as examples of this viewpoint.

**(b) 'The Bible is the revealed word of God and must be believed as literal truth.'** Discuss.

Taking the liberal approach from (a), the question places this in juxtaposition to a fundamentalist response that the whole of the Bible is the actual word of God, literally dictated, word for word, to the people who wrote it down. Answers might refer to the works of people such as Henry Morris who takes a Creationist approach to Genesis.

**12 (a) Explain Biblical teaching about the treatment of the weak and oppressed.**

Candidates need to consider the texts in the specification in relation to the weak and oppressed and should show the development and repetition of these ideas from the Old to the New Testament. The suggested text in the specification is Amos 2:6-16, however candidates will have looked beyond this and are likely also to have considered New Testament texts such as Luke in relation to outcasts, and the Sermon on the Mount. The Two Great Commandments might also be employed to address this issue. Other examples might include New Testament teaching about slavery: Philemon, Col.3, 1 Cor. 7.

**(b) 'The Bible teaches that God will reward the oppressed.' Discuss.**

Answers need to consider the texts used in (a). Although reward and punishment is clear in the Amos text candidates should be aware that elsewhere these prophecies of doom are not always carried out, e.g. Amos 9. However, in the light of New Testament teachings the conclusion may well be that the statement is true.

**13 (a) Explain how the Buddha achieved enlightenment.**

Candidates should be able to show knowledge of the cultural and religious influences on Gautama the Buddha and the story of his encounter with old age, sickness and death. The ways in which the Buddha adopted some Hindu ideas, such as karma, rebirth and liberation, while rejecting others, such as the doctrine of atman and the role of the priesthood. They may write about this journey and his final enlightenment under the Bodhi tree.

**(b) 'Stories about the Buddha are so extraordinary that they must be fiction.' Discuss.**

Some of the stories may already have been covered in (a) e.g. his personal discovery of sickness, old age etc. Answers may distinguish between the possibility of these being basically factual whilst the stories surrounding his birth and his search for enlightenment are rather fanciful additions to his biography which were designed to stress his great spirituality.

**14 (a) Explain what Buddhists mean by the 'Middle Way'.**

Expect a fairly detailed response on the 'Middle Way' Majjhima-Patipada as with the Eightfold Path and Noble Truths being the optimum course to follow between the extremes of self-denial and self-indulgence. Some are likely to also consider how the Buddha developed and came to the idea of the Middle Way.

**(b) How useful is the concept of the middle way in helping Buddhists know how to behave?**

Building on answers in (a) candidates may consider that in presenting an optimum route through extremes, the middle way is an ideal for Buddhists whilst it could also be argued that, in itself, it does not clearly show them how to behave.

**15 (a) Explain the significance of the main discoveries at Harappa and Mohenjo-Daro.**

Candidates should show some understanding of the difficulties of interpreting from the discoveries of artefacts; they should be able to describe some of the significant discoveries, such as the possibly ceremonial bath, the terracotta figurines of female figures, and so on, but should also be able to explain the limitations of working from these to an assessment of Hinduism, especially in the absence of a decipherable script. They might suggest an early concern with ceremonial bathing and ritual purity, and perhaps goddess figures, reverence for certain animals and so on.

**(b) 'The discoveries in the Indus Valley are essential for an understanding of Hinduism.' Discuss.**

Candidates should show the possible links between the discoveries of archaeology and modern Hinduism, for example the suggestions of a social hierarchy which could link with the varna system, the concept of a pantheon, the possible links between ritual bathing and reverence for the Ganges, and so on. They might argue that these discoveries aid an understanding of the roots of Hinduism, or they might suggest that other sources are more helpful, such as the oldest parts of the Vedas.

**16 (a) Explain the main characteristics of the Vedic god Agni.**

The god Agni is associated with fire and sacrifice. Agni consumes the sacrifice with fire and bridges the gap between humanity and the gods. Agni is also the sustainer of life and a servant of people. He is omnipresent – in the heavens, the waters and the earth.

**(b) 'The Vedic gods are of little importance in understanding modern Hinduism.' Discuss.**

Candidates may well argue against the statement saying that these gods are essential to Hinduism as being at its very origins. Others may say that the better known deities such as Vishnu and Shiva, and Hindu beliefs, are more important in understanding Hinduism today.

**17 (a) Explain why Muhammad ﷺ is called the 'final messenger of God'.**

Islam teaches that Allah has always communicated with his creatures in order to give them guidance. His communications were made directly through spoken utterances delivered to chosen human messengers. These messengers were sent to particular communities. There have been as many as 124,000 of these (according to a Hadith), though the best known include Adam, Ibrahim, Musa, Dawud and 'Isa. The communities to which they were sent repeatedly ignored them, forgot their teachings or corrupted their messages. Hence the books they brought were either lost or survived in corrupt form. Muhammad ﷺ, lived in western Arabia at the beginning of the seventh century CE. Muhammad ﷺ came as the last of these messengers with the most complete revelation meant for the whole of humanity. His message, the Qur'an, has been preserved from loss or corruption by Allah himself, and is intact to this day.

- (b) 'The person of Muhammad Δ is as central to a consideration of the early growth of Islam as is the Qur'an.' Discuss.**

The statement might appear controversial but it is perfectly possible to argue that the Qur'an is Islam and that it would have been revealed to the people with or without Muhammad Δ. However, the point is that Allah decided to reveal it at this time and to Muhammad Δ therefore the growth of Islam is dependent in part at least on the life of the Prophet, the manner in which he lived and preached and the teachings of the Sunnah which survived him.

- 18 (a) Explain the social reforms by which Muhammad Δ improved the lives of slaves, women, orphans and the poor at al-Madinah.**

The question is looking for some idea of the sort of cultural and religious milieu in which Muhammad Δ found himself in al-Madinah and how far-reaching his reforms were. There needs to be a consideration of the background of Yathrib before the Prophet arrived there and how significant were the changes he wrought. Look for a balanced approach rather than simple hagiography.

- (b) 'During his lifetime, Muhammad Δ had greater importance as a statesman than as a prophet.' Discuss.**

Answers may come down on either side of this statement. It might easily be argued that the whole importance of the life of Muhammad Δ is as the Prophet of Islam, that he was he alone to whom the Qur'an was revealed by Allah, and that therefore, for the whole future of Islam it is his role of prophet which was the most important. However, the question asks 'during his lifetime' and therefore there is the possibility to argue that his work in uniting the many tribes of Arabia under and the way in which he permitted Jews and Christians to continue to practice their faith, to a large extent, and in relative safety now was vital to the period.

- 19 (a) Explain what is meant by the phrase a 'chosen people.'**

Answers need to look carefully at the phrase cited. It is often generally misinterpreted as meaning 'special' or 'different' in a value-laden sense and as such has often been used for effectively anti-semitic arguments. The key point to be considered is that the phrase was a title given by G-d to the Jews and is associated with a 'royal priesthood'. The argument is that the Jews, in having been given this particular status, accepted the laws of G-d and were required to live according to these laws and, most importantly, as an example to non-Jews of the relationship necessary with G-d and of the way in which a G-dly life should be led.

- (b) 'Being chosen is a blessing, not a burden.' Discuss.**

This follows directly from (a) and therefore the principal material is already covered. The discussion needs to focus on the blessing/burden comparison and whether it is possible to be both; and if not, then which?

- 20 (a) Explain the use and purpose of the Talmud.**

Talmud means 'teachings', and it is the second most important religious book of the Jews. As such, it is a collection of traditions to explain the Torah together with the Oral Law which was given to Moses and passed down from one generation to

another. The purpose of the Talmud, as well as making clear and completing the revealed Torah, is to elucidate and clarify the teachings of the Written Torah. It is used in a very practical sense in order to expand upon and explain the teachings found in the written Torah and to help in their application to everyday life. The Talmud is studied extensively in order to develop understanding of Judaism and the way in which the sages have interpreted the text over centuries.

**(b) Consider why many Jews today spend more time studying the Talmud than the Tenakh.**

Candidates should build on their answer for (a). For Orthodox Jews the Torah is the word of G-d written down by Moses and forms the written law. It is unchanging and unchangeable. The Nevi'im and Ketuvim are also inspired texts which places the Tenakh at the centre of Jewish teaching. Some candidates may wish, in their comparison, to point out that Torah and Talmud have a differing relationship of status dependent upon the perspective of the various divisions within Judaism.





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RECOGNISING ACHIEVEMENT

Mark Scheme 2761  
January 2005

### AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 66% [AS]*

**AO2:** Sustain a critical line of argument and justify a point of view. *Weighting: 34% [AS]*

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary / Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

**Practical application of the Marking Scheme**

General administrative information and instructions are issued separately by OCR. Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used. To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

**Key Skill of Communication:** this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

**Levels of Response:** the descriptions are cumulative, i.e. a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

## Levels of Response for Advanced Subsidiary Units

<b>Band marks</b>	<b>mark /33</b>	<b>AO1</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant material
<b>1</b> 1-9	1-6	a very poor attempt which almost completely ignores the question / very short / no knowledge of technical terms / very poor quality of language
<b>2</b> 10-19	7-12	a weak attempt with little relevant material / very little knowledge of technical terms / incomplete / notes / communication often unclear or disorganised
<b>3</b> 20-26	13-17	a basic attempt to address the question / limited knowledge and understanding / uncritical use of evidence / use of technical terms only just adequate / communication: some signs of organisation and coherence
<b>4</b> 27-33	18-21	an appropriate attempt to respond to the question / fair knowledge and understanding / some accurate use of technical terms / some good use of evidence / communication: answer is fairly coherent
<b>5</b> 34-39	22-25	a good attempt to respond to the question / includes main points and shows understanding of them / mostly accurate use of technical terms / good use of appropriate evidence / communication: answer is coherently constructed
<b>6</b> 40-45	26-29	a very good attempt to respond to the question / largely accurate knowledge / technical terms used accurately / good deployment and interpretation of evidence / communication: answer is well constructed and organised
<b>7</b> 46-50	30-33	an excellent attempt to respond to the question / wide and accurate knowledge / appropriate and accurate use of technical terms / very good deployment and interpretation of evidence / communication: well constructed and very coherent answer
<b>Band marks</b>	<b>mark /17</b>	<b>AO2</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant argument
<b>1</b> 1-9	1-2	a very poor attempt with no argument or justification of point of view / analysis not attempted / very poor quality of language
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**2761 Philosophy of Religion 1 (AS)**

**Part 1**

**1 (a) Explain why Hume and Russell reject the cosmological argument.**

Russell challenged the view (e.g. in his discussion with Copleston) that the principle of sufficient reason does not do what supporters of the cosmological argument want it to do – it is doubtful that we could ever have an adequate explanation for the existence of the universe. Both Russell and Hume comment on the ‘fallacy of composition’, which most candidates will remember from Russell’s comment that every human has a mother, but the human race does not have a mother. Hume also objected to the notion that every event must have a cause. Hume further rejected the notion of a first cause as opposed to an infinite series of causes, and insisted that if we must stop somewhere, we might just as well stop with the material world. Candidates should not confuse Hume’s rejection of the cosmological argument with his rejection of the Teleological argument, although where candidates refer to objections which cover both arguments, full credit should be given so long as the material answers the question. Weak answers are likely merely to describe the cosmological argument. Some might produce appropriate answers based on generalised objections to cosmological arguments. Answers which ignore either Hume or Russell might still be good or very good.

**(b) ‘God is the most likely explanation for the existence of the universe.’ Discuss.**

Some might take this as a reference to the probability forms of the cosmological argument: for example that of Swinburne. Alternatively the question could be taken to refer to whether or not the argument is convincing as a whole. Candidates are at liberty to pursue any line they like, for example the rejection (or not) of the concept of a necessary being. Most are likely to refer to the view that the universe is the cause of its own existence, and does not require an initial mental cause. There is no requirement to refer to the cosmological argument in (b) although in practice answers are likely to follow organically from what is written in the response to (a).

**2 (a) Explain how Augustine accounts for the existence of evil.**

Candidates are likely to begin with a discussion of the problem of evil in general, showing Augustine’s task of reconciling the existence of evil with the omnibenevolence and omnipotence of God. Augustine’s theodicy seeks to solve the problem of natural evil through the free actions of angels and of humans, and endeavours to show that moral evil is a justified punishment for Original Sin. Evil is explained as a privation of good, in the same way that darkness is not a thing in itself but an absence of light. The function of Jesus is to mitigate the effects of evil choices, to counter the near universal damnation which would follow without God’s grace.

**(b) ‘There is no problem of evil because evil does not exist.’ Discuss.**

Candidates could take this as a reference to Augustine’s doctrine that evil is *privatio boni*, a privation of good, so does not exist in its own right. Some might discuss the idea

that evil is an illusion which can be dispersed by the will, or that evil is not properly understood, for example. Some are likely to suggest that even if the problem of evil can be accounted for philosophically, the effects of evil are very real. Most will probably take the line that it is God, rather than evil, that does not exist. Extended explanation of the 'inconsistent triad' would be relevant, to show that rejection of the existence of evil is one way of solving that inconsistency.

**3 (a) Explain Kant's moral argument for the existence of God.**

Kant argued that the existence of God is a postulate of practical reason, so strictly speaking, Kant's moral argument is a set of assumptions: first, that 'ought implies can' – the fact that humans are aware of an imperative to moral duty implies that duty can be carried out; second, there ought to exist a *summum bonum*, a perfect correlation between duty and its implied reward; third, the summum bonum clearly does not occur in this life, so God exists, probably, as the guarantor of life after death. Candidates may ground the moral argument in Kant's theory of ethics, in so far as his concept of universalizable maxims give rise to a theory of duty which provides the obligation to obey the rule, which in turn leads to the concept of the summum bonum. Candidates whose responses are limited to an account of Kantian ethics will have used evidence uncritically. Kant's ethics are of course relevant to his argument for the existence of God but for access to higher levels candidates should make the connection explicit.

**(b) 'Morality comes from people, not from God.' Discuss.**

Candidates might agree with this in a number of ways, using for example the argument from psychology that morality is the product of upbringing and other surrounding influences, or from sociology that morality is perhaps the projection of human values onto a divine image, or from genetics that societies with moral systems have greater survival value. Candidates should at least be able to give the rationale for the moral argument, or for a specific version of religious morality. Some might argue that morality comes from both people and God: for example in Kant's system, morality is discovered by human reason, whereas the *faculty* through which humans are aware of the moral law is ultimately noumenal and comes from God.

**Part 2**

**4 (a) Explain Anselm's ontological argument.**

Most are likely to begin with an explanation of the status of the ontological argument, i.e. that it is a priori, analytic, and so on, in contrast to other arguments which are synthetic/empirical. Candidates should be able to detail the substance of Anselm's two arguments in *Proslogion*: God as 'that than which nothing more perfect can be conceived' must exist; and God's necessary existence entails the impossibility of his non-existence. The first deals with the view that things which exist in the imagination and in reality are greater than things which exist in the imagination only, so a real God is greater than an imaginary God. This might be expanded by Anselm's illustration of the painting held in the painters' imagination. The second contrasts the contingency of all

things with the necessary existence of God, who as a contradistinction to physical things cannot not exist.

**(b) 'God's existence can never be proved by logic.' Discuss.**

Most critics of the argument assert that the existence of God cannot be derived from the concept of God. Most will reproduce Kant's arguments that existence is not a predicate, and that no existential statements can be analytic. Candidates might at least consider whether there is any escape from these criticisms. Some might take the line that if God's existence cannot be proved by logic, then it can perhaps be proved by inductive arguments: for example Swinburne's view that 'proof' really amounts to 'probability', so God exists as the most probable explanation of why there is something rather than nothing. Answers to (b) do not have to refer to the ontological argument; conversely they could restrict their answers to a consideration of Anselm's arguments.

**5 (a) Explain William James' argument for the existence of God from religious experience.**

There are several strands to James' argument, any of which could be developed e.g., his assertion that there is a common phenomenological core to all religions, which points to the existence of God. Most candidates are likely to describe James' categorisation of religious experiences as noetic, passive, transitory, etc., and to point to the presence of such features as indicative of a 'genuine' religious experience. A noetic experience (according to James) gives a cognitive product by which the experience to some extent can be assessed; the passivity of the experience illustrates that it is not actively sought by the psychology of the will to believe: it is directed by God as an external agent. It would be appropriate for candidates to compare James' criteria with other forms of the experiential arguments which can be linked to it, for example A E Taylor's assertion that religious experience can be judged by the subsequent actions and attitudes of the experiencer. General accounts of how religious experiences might lead to God are likely to be counted as weak attempts.

**(b) 'Religious experiences come from fantasy, not from God.' Discuss.**

Many are likely to refer to the rejection of religious experience by Marx and Freud, to the questions raised by drug-induced experiences, and to the impossibility of verifying personal experiences. To balance these, candidates might refer for example to James' assertion that religious experience is primary, and that philosophy has no authority over it; or else for example to the power of conversion experiences and their effect on subsequent conduct. Others might examine the philosophical problems of how religious experiences are to be understood in relation to what is experienced: whether they are cognitive on the analogy of 'ordinary' experiences, or else are to be understood non-cognitively, for example in terms of the will.

**6 (a) Explain how sociologists account for the existence of religious belief.**

Candidates are at liberty to answer this question either through explaining general sociological assertions about religious beliefs and practices, or through the specific theories of sociologists/social theorists such as Durkheim, Weber, Nietzsche and Marx. General sociological assertions might include the view that God is a projection of society

itself, either in terms of epistemological questions about God, religion serves a number of important social functions, such as group cohesion, control of fear, and so on. Where the work of specific individuals is referred to, it is important that the material used is based in a sociological critique as opposed to psychology, for example.

**(b) 'God is nothing more than society's idea of itself.' Discuss.**

Some will identify this for example as the view of Durkheim, that worship of God/the gods amounts to a celebration of the power of society, and that religion provides a moral obligation to obey *society's* demands. Some will argue that such theories do not account for the phenomenon of religion itself, which is just as likely to relate to the existence of a 'real' God. A common feature of much sociological analysis of religion is that the issue of whether or not God exists factually is often considered to be unanswerable or simply irrelevant to analysis of religious phenomena, since the latter are always and inevitably expressed through social structures. Some individuals make a point of standing outside both their religious tradition and the society in order to criticise them, which might be seen as evidence weighing against the latter view.





Mark Scheme 2762  
January 2005

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## Levels of Response for Advanced Subsidiary Units

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<b>6</b> 40-45	26-29	a very good attempt to respond to the question / largely accurate knowledge / technical terms used accurately / good deployment and interpretation of evidence / communication: answer is well constructed and organised
<b>7</b> 46-50	30-33	an excellent attempt to respond to the question / wide and accurate knowledge / appropriate and accurate use of technical terms / very good deployment and interpretation of evidence / communication: well constructed and very coherent answer

<b>Band marks</b>	<b>mark /17</b>	<b>AO2</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant argument
<b>1</b> 1-9	1-2	a very poor attempt with no argument or justification of point of view / analysis not attempted / very poor quality of language
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<b>3</b> 20-26	7-8	a basic attempt to sustain an argument and justify a point of view / analysis attempted but largely unsuccessful / little understanding of the question / unsophisticated expression and weak construction
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<b>6</b> 40-45	14-15	a very good attempt at using evidence to sustain arguments / considers more than one point of view / evidence of some personal understanding of the issues / good attempt at construction / communicates with clear expression
<b>7</b> 46-50	16-17	an excellent attempt to comprehend the demands of the question, and can use the thinking of scholars / shows understanding and assessment of different points of view / very good quality of language

**2762 January 2005 Final Mark Scheme****Part 1****1(a) Explain Kant's theory of duty.**

Candidates could explain that Kant's theory of duty is deontological and focussed on the idea of a moral law. They might explore Kant's understanding of good will and duty and the link between the two. They might explain that Kant saw moral statements as categorical and explain the Categorical Imperative and its universality; that people are to be considered ends in themselves and that people work towards a kingdom of ends. They might contrast the hypothetical and the categorical imperative. Better candidates might refer to Kant's four examples and might explore the idea that moral statements are a priori synthetic.

**1(b) 'Kant's theory has no serious weaknesses.' Discuss**

Candidates might refer to inflexibility and the conflict of duties. They may use examples and real issues to illustrate this. On the other hand they might point to Kant's underlying logic and the need for universal moral principles. They might point out the objectiveness of Kant's theory and how the emphasis on treating people as ends in themselves underpins human rights.

**2(a) Explain what is meant by moral absolutism.**

Candidates should explain that moral absolutism considers actions are right or wrong intrinsically – consequences or circumstances have no bearing – and that a moral command is considered objectively and universally true. The answer could include reference to Divine Command Theory, Natural Law or Kant's theory with a view to defining different kinds of absolutism. They may contrast moral absolutism with moral relativism. Better candidates will use examples to illustrate their answers.

**2(b) 'Moral absolutism cannot be justified.' Discuss.**

Candidates may point to the need to have a universal truth that transcends cultures and history. They may also refer to certain unchanging principles e.g. do not murder, do not lie etc. They may refer to the need for a set of absolutes that apply to all people, regardless of where they live. However they may also consider that moral absolutism cannot consider the circumstances or consequences of an action and that absolutism may seem intolerant of cultural diversity and the need to accommodate different life styles.

**3(a) Explain the Natural Law Theory.**

Candidates might consider that Aquinas developed an absolute and deontological theory, Natural Law, from the ideas of Aristotle and that it states that certain acts are intrinsically right or wrong. They may explain that natural law directs people to their divine destiny and that this is God's law which can be seen in scripture but also deduced through reason. Good acts are those which enable humans to fulfil their purpose and are in accordance with the primary precepts. Better candidates may explore the idea that humans can be led by 'apparent goods' which lead them away from Natural Law. They

may also mention that both the intention and the act are important. They may give examples to illustrate the theory.

**3(b) 'The Natural Law theory has no serious weaknesses.' Discuss.**

Some candidates may refer to the fact that Natural Law gives communities clear common rules and structures to organise moral life. They may consider the importance of clear answers to moral dilemmas and the universal value given to human life. Others may question the idea that there is a fixed or single human nature as too simplistic and that Natural Law cannot take into account the consequences of actions. Some candidates may question the religious framework or the ethical difficulties in relation to modern medical dilemmas.

**Part 2**

**4(a) Explain how Utilitarianism might be applied to embryo research.**

Candidates should explain Utilitarianism – the amount of pleasure or happiness caused by an action. They should explain that Utilitarianism is teleological and focussed on consequences – an action is right if it produces the greatest good for the greatest number. They should then apply this to embryo research – balancing good over evil and bringing benefit to sufferers of inherited diseases. Some candidates may be able to consider the unpredictability of consequences.

**4(b) To what extent can embryo research be justified?**

Some candidates may defend embryo research as it brings relief to sufferers and improves their quality of life. On the other hand they may question the techniques and the misuse of spare embryos etc. Some may object to interfering with nature using Natural Law Theory.

**5(b) Explain the main characteristics of moral relativism.**

Candidates should explain that moral relativism holds that moral truth varies depending on place, culture, time and religion and opposes absolutism which holds that moral truth is universal. Moral relativism sees the morality of actions as subjective and relative to the situation. They could give examples to illustrate this. Good candidates will also refer to normative relativism such as Situation Ethics or Utilitarianism and some may even include meta-ethical relativism.

**5(b) 'Moral relativism cannot be justified.' Discuss.**

Some candidates will stress the need for universality and absolutism in ethics and the need for consistency. Good candidates will refer to obligations, duties and principles. On the other hand they may defend relativism as it means it is possible to do the right thing in the situation and appreciate cultural differences.

**6(a) Explain religious objections to euthanasia.**

Candidates may give an account of the 'sanctity of life' teaching in which life is considered special or sacred and ordained by God. They may explain that killing is

forbidden by God; they may use natural law. They may contrast this with teleological and 'quality of life' arguments.

**6(b) 'Religious objections to euthanasia ignore human dignity.' Discuss.**

This may include an argument for autonomy and quality of life. Reference to Q.U.A.L.Y.S. may be made. The idea of compassion and personal autonomy may also be introduced. However, candidates may also consider the idea that we can never be sure of consequences about which we cannot be certain and the fact that religious arguments carry the weight of tradition.







Mark Scheme 2763  
January 2005

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**Key Skill of Communication:** this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

**Levels of Response:** the descriptions are cumulative, i.e. a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

## Levels of Response for Advanced Subsidiary Units

<b>Band marks</b>	<b>mark /33</b>	<b>AO1</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant material
<b>1</b> 1-9	1-6	a very poor attempt which almost completely ignores the question / very short / no knowledge of technical terms / very poor quality of language
<b>2</b> 10-19	7-12	a weak attempt with little relevant material / very little knowledge of technical terms / incomplete / notes / communication often unclear or disorganised
<b>3</b> 20-26	13-17	a basic attempt to address the question / limited knowledge and understanding / uncritical use of evidence / use of technical terms only just adequate / communication: some signs of organisation and coherence
<b>4</b> 27-33	18-21	an appropriate attempt to respond to the question / fair knowledge and understanding / some accurate use of technical terms / some good use of evidence / communication: answer is fairly coherent
<b>5</b> 34-39	22-25	a good attempt to respond to the question / includes main points and shows understanding of them / mostly accurate use of technical terms / good use of appropriate evidence / communication: answer is coherently constructed
<b>6</b> 40-45	26-29	a very good attempt to respond to the question / largely accurate knowledge / technical terms used accurately / good deployment and interpretation of evidence / communication: answer is well constructed and organised
<b>7</b> 46-50	30-33	an excellent attempt to respond to the question / wide and accurate knowledge / appropriate and accurate use of technical terms / very good deployment and interpretation of evidence / communication: well constructed and very coherent answer
<b>Band marks</b>	<b>mark /17</b>	<b>AO2</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant argument
<b>1</b> 1-9	1-2	a very poor attempt with no argument or justification of point of view / analysis not attempted / very poor quality of language
<b>2</b> 10-19	3-6	a weak attempt to address the question / very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 20-26	7-8	a basic attempt to sustain an argument and justify a point of view / analysis attempted but largely unsuccessful / little understanding of the question / unsophisticated expression and weak construction
<b>4</b> 27-33	9-11	an appropriate attempt to maintain the argument by some limited statements of fact / very little ability to see more than one point of view / moderate quality of expression
<b>5</b> 34-39	12-13	a good attempt at using evidence to sustain an argument, sometimes putting more than one point of view / a little evidence of some personal understanding of the issues / some fairly successful attempts at construction / communicates with fairly clear expression
<b>6</b> 40-45	14-15	a very good attempt at using evidence to sustain arguments / considers more than one point of view / evidence of some personal understanding of the issues / good attempt at construction / communicates with clear expression
<b>7</b> 46-50	16-17	an excellent attempt to comprehend the demands of the question, and can use the thinking of scholars / shows understanding and assessment of different points of view / very good quality of language

**Answer two questions, one from Part 1 and one from Part 2**

**Part 1**

**Answer one question from this part.**

- 1 (a) Explain the differences between the covenants G-d made with Abraham and with Moses. [33]**

Some story telling might be included but good responses are likely to focus on explaining potential differences. Candidates may wish to make reference to types of covenant in ANE in connection with ritual, sacrifice, circumcision, sealing, signs and conditions or to place the covenants in the context of the purpose and process of the literary compilation of the Jewish scriptures but good responses are likely to demonstrate knowledge and understanding of the set texts, the most relevant being Genesis 12 & 17 and Exodus 19-24, whilst explaining what the differences between the covenants might show about e.g. the developing relationship between G-d and the Jews. The cutting of the covenant detailed in Genesis 15 is not a set passage though candidates may wish to use it but this is not essential for good marks.

- (b) 'The covenant with Moses was more important than those with Abraham.' Discuss. [17]**

The response is likely to develop material used in the first part of the question and good discussions might result from approaching the stimulus in a variety of equally viable ways. The issue most likely to be discussed is whether or not the differences show a development in covenantal ideas progressing from a largely single-sided promise on the part of G-d in blessing an individual to a two-way contract between G-d and Israel. Candidates are free to come to their own conclusions about the relative importance of the covenants and any sensible interpretation of the stimulus quotation is acceptable but good responses are expected to refer at some point in the argument to the importance of the covenants in the context of the Jewish scriptures and to consider whether covenants supersede or incorporate previous agreements.

- 2 (a) Explain why Moses is significant in the Jewish scriptures. [33]**

Some story telling is inevitable but good responses are likely to concentrate on explaining significant aspects of the life of Moses and his importance in the covenantal story and salvation history. The account of the Exodus from Egypt is not part of the set texts but the first commandment in the Decalogue sets the Exodus deliverance as the context for the Sinai covenant. The set texts include Exodus 20-24 and good explanations might comment on the role of Moses as mediator between G-d and the newly formed nation, the nature of the covenant, the difference between apodictic and casuistic laws, the assumption in subsequent covenantal texts of the earlier covenants and the enduring legacy of Moses to the present day.

**(b) To what extent would it matter if the account of the life of Moses was not completely historically true? [17]**

Discussions are likely to be based on the main features covered in answer to the previous part of the question and might deal specifically with Moses as founder of the Jewish nation and the significance of the Torah or may address the wider arena of issues related to the historicity of types of sacred literature. Considering to whom it might 'matter' could lead to a variety of equally acceptable topics including the extent to which the long history of Judaism provides enough validation for the faith without consideration of the historicity of the origins.

**3 (a) Describe the main similarities between the covenant G-d made with Jeremiah and previous covenants. [33]**

Good responses will focus on describing significant similarities with covenants from the set texts. The syllabus contains the covenants with Adam, Noah, Abraham, Moses and David. In the exegesis of Jeremiah 31 the better responses are likely also to focus less on verses 31-34 where the old covenant on stone is contrasted with the new covenant written on the heart and more on the wider context of the whole chapter including the final oracle which returns to the theme of the rebuilding of the city of Jerusalem.

**(b) 'Jeremiah's covenant was not a new covenant.' Discuss. [17]**

Candidates are free to conclude in favour of the quotation or against it but good responses are likely to use material from Jeremiah 31 to support their arguments and to bear in mind the context in which Jeremiah was writing when the Jews needed encouragement in their faith because the Exile in Babylon had brought loss of king, land and city. Discussions are likely to refer to the personal implications for the individual and the internalising of religion which have led to Jeremiah's covenant being called 'new'. Candidates may consider whether or not or the extent to which the concept of individual responsibility was intended to replace or to complement and facilitate corporate responsibility thus restoring, building on and developing previous ideas about covenants in the Jewish scriptures as well as setting the scene for a vast change in religious perception about the nature of the covenantal relationship.

## **Part 2**

**Answer one question from this part.**

**4 (a) Explain when and why the book of Jonah might have been written. [33]**

There will be different approaches to this topic. Much depends on the type of literature which candidates consider this book to be. Good explanations might include suggestions about times in the history of the Jews when a writer would find universalism to be a theme worth exploring and when Jewish experience had revealed new aspects of the nature of G-d, the covenant and the role of the Jewish people in world history.

**(b) 'It does not matter when the book of Jonah was written.' Discuss. [17]**

Candidates are free to argue in favour of the quotation though they are expected to consider other viewpoints in the discussion. They might use examples from the teaching in Jonah already explained in part (a) or from elsewhere to support their view of the extent to which knowing the historical context can illuminate the exegesis of sacred texts whilst acknowledging that sacred literature of any type can work on a number of different levels as well as being applied to situations unforeseen by the original writer, compilers and editors.

**5 (a) Explain why the book of Job is described as wisdom (hohma) literature. [33]**

Good responses are likely to define wisdom literature as well as selecting appropriately from the content to address the purpose of the book of Job. Possibly the eloquent debate which makes up the main part of the book has been introduced into a well known proverbial traditional story or play to explore the universal problem of human suffering and to challenge the conventional views expressed by Eliphaz, Bildad and Zophar in Job 2-14. Set in an earlier nomadic period, the book was probably written soon after the Exile to reflect on the sufferings of that time but it has continued to have relevance and some candidates might focus their explanations on its subsequent use rather than on its origins.

**(b) 'The book of Job asks questions rather than answers them.' Discuss. [17]**

There are a number of different approaches possible and some story telling might be necessary to make the points. Candidates might link the stimulus to the purpose of wisdom literature which explores spirituality and the human dilemma though good discussions are likely also to point out that the Jewish scriptures tend to have an extra dimension in their faith response to the ultimate questions in that the existence of G-d is taken for granted. Job rails against G-d but he never doubts his existence and ultimately submits in acceptance of G-d's will. Whether the candidates regard this as an answer to the question of suffering might be part of the discussion.

**6 (a) Explain why Jonah and Job had difficult situations to face. [33]**

Inevitably there will be some story telling. Good responses are likely to demonstrate knowledge of the text of the two books when explaining the reasons behind the situations which confront the main characters and to include some reference to the teachings in the books in relation to the Jewish understanding of the nature of G-d and the required human response of obedience and submission.

**(b) To what extent are the ideas about suffering similar in the books of Jonah and of Job? [17]**

Discussions are likely to continue the themes of the first part of the question. Candidates might compare the extent to which Jonah and/or Job exacerbated their own sufferings but the more profound discussions might consider how far there are theological

similarities in the portrayal of G-d as the just but almost capricious ruler of the universe, rewarding and punishing with the help of angelic beings and miraculous events, even though the book of Job rejects the traditional views of suffering put forward by Job's friends and the book of Jonah presents lofty concepts of mercy and universalism.





Mark Scheme 2764  
January 2005

### AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives. Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 66% [AS]*

**AO2:** Sustain a critical line of argument and justify a point of view. *Weighting: 34% [AS]*

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary / Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

**Practical application of the Marking Scheme**

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## Levels of Response for Advanced Subsidiary Units

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<b>4</b> 27-33	18-21	an appropriate attempt to respond to the question / fair knowledge and understanding / some accurate use of technical terms / some good use of evidence / communication: answer is fairly coherent
<b>5</b> 34-39	22-25	a good attempt to respond to the question / includes main points and shows understanding of them / mostly accurate use of technical terms / good use of appropriate evidence / communication: answer is coherently constructed
<b>6</b> 40-45	26-29	a very good attempt to respond to the question / largely accurate knowledge / technical terms used accurately / good deployment and interpretation of evidence / communication: answer is well constructed and organised
<b>7</b> 46-50	30-33	an excellent attempt to respond to the question / wide and accurate knowledge / appropriate and accurate use of technical terms / very good deployment and interpretation of evidence / communication: well constructed and very coherent answer

<b>Band marks</b>	<b>mark /17</b>	<b>AO2</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant argument
<b>1</b> 1-9	1-2	a very poor attempt with no argument or justification of point of view / analysis not attempted / very poor quality of language
<b>2</b> 10-19	3-6	a weak attempt to address the question / very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 20-26	7-8	a basic attempt to sustain an argument and justify a point of view / analysis attempted but largely unsuccessful / little understanding of the question / unsophisticated expression and weak construction
<b>4</b> 27-33	9-11	an appropriate attempt to maintain the argument by some limited statements of fact / very little ability to see more than one point of view / moderate quality of expression
<b>5</b> 34-39	12-13	a good attempt at using evidence to sustain an argument, sometimes putting more than one point of view / a little evidence of some personal understanding of the issues / some fairly successful attempts at construction / communicates with fairly clear expression
<b>6</b> 40-45	14-15	a very good attempt at using evidence to sustain arguments / considers more than one point of view / evidence of some personal understanding of the issues / good attempt at construction / communicates with clear expression
<b>7</b> 46-50	16-17	an excellent attempt to comprehend the demands of the question, and can use the thinking of scholars / shows understanding and assessment of different points of view / very good quality of language

## A The Early Church

Part 1.

### **1(a) Explain the actions of Paul and the Jerusalem leaders at the Council of Jerusalem. [33]**

Candidates might offer a brief explanation of the background to the council but it is expected that answers will concentrate on the speeches of Peter, Paul and Barnabas and James and their content. They may explain the reason for Peter's support of gentiles i.e. the conversion of Cornelius and the stance, which Paul and Barnabas take. Also, the importance of the role of James and his decision, with the help of the Holy Spirit, which leads to the decree.

### **(b) "The Council of Jerusalem solved the problems between Jews and gentiles." Discuss. [17]**

Evaluation of the relative success of the result of the Council – the Apostolic Letter and what the terms would mean to both Jews and Gentiles. Some answers might refer to the issue of circumcision being ignored rather than resolved. James reference to the 'burden' that gentiles should bear etc. In support of the statement candidates might explore how the terms would ease table fellowship and social and cultural relations between Jews and gentiles.

### **2(a) Explain the difference between the accounts in Acts and Galatians of Paul's meeting with the church leaders in Jerusalem. [33]**

Acts 15 and Galatians 2, prescribed texts offer differing accounts of Paul's meeting with Peter (Cephas) and James in Jerusalem. Candidates might explain, in paraphrase, the main details of the two accounts and the reasons offered in each for the meetings. Some candidates might explore the timescale of events and offer the well-rehearsed evidence for a second or famine visit to Jerusalem. Some may explain the theory of editorial purpose in Acts, which might be supported by further explanation of the circumcision of Timothy. Or, the emphasis in Galatians on Paul's justification of his mission and his mention of Titus. There is a lot of material available and selection and organisation is more important than length of answer.

### **(b) 'The account of the Jerusalem visit in Acts is the more convincing one.' Discuss. [17]**

An evaluation of the material offered in (a) based upon the evidence offered and, possibly, the well-rehearsed arguments of scholars. Some candidates may explore the argument of a second hand account or authorial literary device in Acts as opposed to Paul's own writing in Galatians.

**3(a) Explain the difficulties Paul encountered with the Jews in one of the places he visited. [33]**

Candidates might select, describe and explain the significant features of one incident from Pisidian Antioch, Iconium, Lystra and Derbe, Corinth or the Judaisers in Galatia etc.

**(b) 'The author of Acts exaggerated the Jewish hostility to Paul in order to make a point.' Discuss. [17]**

Candidates may answer in relation to the one event specified in (a) or in a more generally way, for equal credit. The best responses might seek to argue a balanced view in evaluating Luke's purpose in writing Acts and his presentation of the Jews. The author of Acts presents Jews in a bad light only after they have rejected Paul's invitation to "grace through faith" etc. In all accounts in Jewish territory Paul preaches in the synagogues first, then turns to the gentiles. Some might argue Luke's apologist tendencies towards the Romans. The emphasis Paul places on his conversion etc.

**Part 2.**

**4(a) Explain the problems concerning the historical accuracy of Acts. [33]**

The best responses might offer explanations of the theories of the purpose of the writer. Most answers might offer a selection from the following well-rehearsed material. E.g. Acts was written within the context of ancient views of the nature of historical writing and biography; the difficulty of reconciling Acts with the Pauline epistles etc; the issue of the portrait of Paul in Acts and his attitude to the Law; conflict with the historical evidence of Josephus but Luke's historical accuracy vindicated by archaeological discoveries and accuracy re Gallia and Asiarchs etc.

**(b) 'Acts is a work of fiction.' Discuss. [17]**

Evaluation of the evidence presented in (a). An idealised picture of the early church? Evidence of the evangelist attempting to be a serious historian and the evidence for this. The best responses might evaluate Acts as a satisfying picture of the purposes of the author as historian and theologian.

**5(a) Explain how Paul changed his speeches for different audiences. [33]**

Candidates might demonstrate how Paul's preaching differed according to Jewish, gentile or Pagan audiences. Candidates will select from the set texts and marks will be awarded for accuracy and detail. The best responses might show Paul/Luke's grasp of the background and expectations of the audience. There might be some explanation of the debate as to whether the speeches were delivered as a spontaneous reaction to audience or authorial 'set pieces' of Christian teaching.

**(b) 'Paul told his audiences exactly what they wanted to hear.' Discuss. [17]**

Evidence might be offered of the varying degrees of success or failure to gain the attention and respect of audiences by understanding and meeting their theological

expectations. It might be argued that there is evidence that audiences heard only what they wanted to hear. Some devout Jews and gentile converts embraced Paul's Christology as a natural theological development. However, traditionalist Jews rejected resurrection and justification by grace and heard only blasphemy. There was also misunderstanding, pagans in Lystra thought the healing miracle proved Paul and Silas to be gods etc. There might also be some analysis of the writer's purpose in presenting audience reaction in a certain way to emphasise the need for Paul's mission and provide a rationale for writing Acts...to evangelise.

**6(a) Describe and explain Paul's encounter with the silversmiths at Ephesus. [33]**

Description and explanation of the significant features of the riot of the silversmiths at Ephesus Acts 19 :21-41. The best answers might include, through paraphrase or quotation, the reason for the riot, the role of Demetrius, the confusion in the assembly, advice to Paul not to intervene, the role of the town clerk and his speech to the crowd.

**(b) 'The encounter with the silversmiths was Paul's greatest success at Ephesus.' Discuss. [17]**

An evaluation of Paul's involvement in the event, which, the best answers might note was mostly passive. Candidates might argue that those who supported Paul with rational argument such as the town clerk who pointed out that the courts were the proper place to settle the matter resolved the riot. In fact, Paul was advised by the officials of Asia to stay away. However, some might suggest that Paul's success was that his stay at Ephesus (and the events there) had impressed the official(s) of Ephesus who defended Paul and his companions as 'neither Temple robbers nor blasphemers' etc.

B. The Gospels.

Part 1.

**7 (a) Explain the debate about the purpose of Mark's gospel. [33]**

Candidates should be able to draw upon study for Foundation as well as AS for their answers. The best responses might present an overview of issues relating to the purpose of Mark. Some reference to the synoptic problem might be expected but only as relevant to Mark.

**(b) 'Debating the intended readership of Mark's gospel is pointless.' Discuss [17]**

An evaluation of the importance of the issue of author's intended readership to a study of the gospel. Candidates might argue that an understanding of intended readership is essential to understanding issues of biography and historicity and the development of theology. However, from the standpoint of a believer other issues may be paramount etc. the best responses might offer a balanced view.

**8 (a) Explain how Mark uses Old Testament texts to show why Jesus had to suffer. [33]**

Explanation of use of O.T. text. The best responses may select and organise from the well rehearsed explanations of direct quotations as in the crucifixion narrative; the use of allusions; the concept of sacrifice; vicarious suffering; atonement; Jewish motifs, rending of Temple veil etc. Candidates might have knowledge of sources of quotes i.e. Psalms, Isaiah, Amos Daniel etc.

**(b) 'The details in Mark about the physical suffering of Jesus are not important' Discuss. [17]**

Evaluation of the purpose of the author in giving details of the physical suffering and humiliation of Jesus. The best responses might argue the details are necessary to provide evidence of fulfilling O.T. prophecy etc. However, would this be important to a Jewish audience? Less so to gentile Christians? Some responses might conclude that the concept of Jesus suffering/sacrifice is made less effective by the conflicting stories and the humiliation. The majority of answers might concentrate on the literal details and their purpose.

**9 (a) Explain the debate about the purpose of John's gospel. [33]**

Well-known debate establishing John as a source in his own right with an independent tradition. The best answers might be aware of some of the following issues; the earlier and later views i.e. 2<sup>nd</sup> century theologian interpreting synoptics or changes in scholars' views in last 50 years (Streeter, Robinson etc.) establishing earlier dating, complementing Synoptics. Evidence for background Jewish rather than Greek. Some might explore identity of author 'beloved disciple' theory etc. Organisation and selection will be evident in the best responses, in the time allowed.

**(b) John's gospel is about faith rather than fact. Discuss [17]**

Evaluation based upon the debate about theological writing versus biographical/historical accuracy. Some arguments might involve ancient views of what constituted historical writing. The best responses might argue the unique nature of John and his purpose and also offer the view that faith is important but without the basis of truth/fact the kerygma is meaningless. Evidence might be presented from the text to support alternative views.

Part 2.

**10 (a) Explain the issues raised by the Jewish trial of Jesus in John's gospel. [33]**

The best responses might be comprehensive accounts of the problems of the legality of the Jewish trials, the composition of the Sanhedrin, the motive of the Jews in arresting Jesus and bringing him to trial, the questioning by the Chief Priest(s) and Jesus response, revelation of Jesus true identity etc. The political and religious issues involved. Candidates might answer from a single account or offer an overview of both, for equal credit.



**(b) 'Jesus was killed for political reasons.' Discuss [17]**

Candidates might consider the arguments that Jesus' death was a political event that served the desire of the Sanhedrin to retain political and religious stability. However, the best answers might also consider that such arguments ignore the religious purposes of the gospel writers and their theological interpretation of God's plan of sacrifice and redemption etc. Candidates will probably link their answer to (a), however, more general comments should be rewarded, as appropriate.

**11 (a) Explain the significant features of Mark's account of the crucifixion. [33]**

Good attempts to respond to the question will display largely accurate knowledge and understanding of Mark 15 v 21-41. The best answers might include most of the following: Simon of Cyrene; wine and myrrh; casting lots; the inscription; two bandits; passers-by, chief priests and scribes' taunts etc; darkness; cry from the cross; sponge and vinegar; curtain of the Temple; centurion, with some explanation of their contemporary (1<sup>st</sup> century) pertinence (to other events in the life of Christ) and theological significance.

**(b) 'Mark's account is only about the humiliation of Jesus.' Discuss [17]**

An evaluation of whether Mark's account over-emphasises the distress and suffering of Jesus on the cross at the expense of depicting the crucifixion as the theological climax of his gospel. The best answers will offer a balanced view that the humiliation and suffering has a purpose i.e. fulfilment of prophecy, atonement etc. and that the symbolism at the end, darkness and tearing of the veil represent triumph and the realization of God's plan; revelation of Jesus as the son of God etc.

**12(a) Explain John's use of Old Testament teaching on atonement for sin. (Leviticus 16) [33]**

Explanation of, Leviticus 16, The Day of Atonement, as the basis for First Century Jewish ideas on atonement and the centrality of sacrifice to Jewish worship. Candidates might explain the instructions to Aaron in Leviticus and how these were still carried out in First Century Judaism, in the Temple, by the High Priest, as a representative of all Jews, on the yearly Day of Atonement. 'A statute forever.' The best answers might explain the emphasis in verse 34 on the belief in a need for an everlasting statute, to make atonement for the people of Israel once in the year for all their sins. Also the importance in Jewish thought of the sacrificial rite and the sending out of the scapegoat, as an act of cleansing of sin, for the whole nation... to ensure God's continuing presence and love etc.

**(b) 'The concept of atonement for sin does not play a large part in John's account of Jesus' death.' Discuss.**

Evaluation of whether in John's gospel there is any evidence of Jesus' death being portrayed as atonement for sin. Some candidates may have knowledge that (scholars')

views vary i.e. 'a foreign element' (Bultmann). However it might be argued that the weight of opinion is that there is some element of atonement, with evidence i.e. Caiphas' prophecy 18:14, allusions to the paschal lamb etc. But most (c.f. Ashton) agree that this theme is not central in John's gospel. The accepted view is that the death of Jesus, in John, is portrayed as a glorious, revelatory event, tranquil and assured rather than humiliation or disgrace etc. The purpose of the crucifixion in John, from which all shame and suffering has been removed, is to reveal Jesus as the Son of God.



Mark Scheme 2765  
January 2005

### AS Preamble and Instructions to Examiners

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The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives. Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 66% [AS]*

**AO2:** Sustain a critical line of argument and justify a point of view. *Weighting: 34% [AS]*

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary / Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

### Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR. Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used. To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

**Key Skill of Communication:** this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

**Levels of Response:** the descriptions are cumulative, i.e. a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

## Levels of Response for Advanced Subsidiary Units

<b>Band marks</b>	<b>mark /33</b>	<b>AO1</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant material
<b>1</b> 1-9	1-6	a very poor attempt which almost completely ignores the question / very short / no knowledge of technical terms / very poor quality of language
<b>2</b> 10-19	7-12	a weak attempt with little relevant material / very little knowledge of technical terms / incomplete / notes / communication often unclear or disorganised
<b>3</b> 20-26	13-17	a basic attempt to address the question / limited knowledge and understanding / uncritical use of evidence / use of technical terms only just adequate / communication: some signs of organisation and coherence
<b>4</b> 27-33	18-21	an appropriate attempt to respond to the question / fair knowledge and understanding / some accurate use of technical terms / some good use of evidence / communication: answer is fairly coherent
<b>5</b> 34-39	22-25	a good attempt to respond to the question / includes main points and shows understanding of them / mostly accurate use of technical terms / good use of appropriate evidence / communication: answer is coherently constructed
<b>6</b> 40-45	26-29	a very good attempt to respond to the question / largely accurate knowledge / technical terms used accurately / good deployment and interpretation of evidence / communication: answer is well constructed and organised
<b>7</b> 46-50	30-33	an excellent attempt to respond to the question / wide and accurate knowledge / appropriate and accurate use of technical terms / very good deployment and interpretation of evidence / communication: well constructed and very coherent answer
<b>Band marks</b>	<b>mark /17</b>	<b>AO2</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant argument
<b>1</b> 1-9	1-2	a very poor attempt with no argument or justification of point of view / analysis not attempted / very poor quality of language
<b>2</b> 10-19	3-6	a weak attempt to address the question / very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 20-26	7-8	a basic attempt to sustain an argument and justify a point of view / analysis attempted but largely unsuccessful / little understanding of the question / unsophisticated expression and weak construction
<b>4</b> 27-33	9-11	an appropriate attempt to maintain the argument by some limited statements of fact / very little ability to see more than one point of view / moderate quality of expression
<b>5</b> 34-39	12-13	a good attempt at using evidence to sustain an argument, sometimes putting more than one point of view / a little evidence of some personal understanding of the issues / some fairly successful attempts at construction / communicates with fairly clear expression
<b>6</b> 40-45	14-15	a very good attempt at using evidence to sustain arguments / considers more than one point of view / evidence of some personal understanding of the issues / good attempt at construction / communicates with clear expression
<b>7</b> 46-50	16-17	an excellent attempt to comprehend the demands of the question, and can use the thinking of scholars / shows understanding and assessment of different points of view / very good quality of language

Answer **two** questions, **one** from Part 1 and **one** from Part 2

**Part 1**

Answer **one** question from this part.

- 1 (a) Explain Augustine's teaching on the male and female soul. [33]

Many will want to show how Augustine notion of the soul was indebted to Platonism and although men and women were created equally (Genesis 1:27) in God's image men and women functioned differently according to their physical properties. Man was therefore to rule nature and Eve serve. Therefore woman's soul was different according to practical reason and deliberative self. Reference should be made to Augustine's interpretation of 1 Corinthians 11:7 (man as the glory of woman).

(b) 'Augustine is right to argue that, by nature, men and women are the same but different.' Discuss. [17]

Some may wish to argue that compared to his contemporaries Augustine in fact offered a mild interpretation of male/female difference. Perhaps if Augustine had worked from Freud rather than Plato he might have offered a view more conducive to modern thinking. Therefore some may agree that he is right that women are different, but not quite in the way in which Augustine argued. Others may wish to consider that Augustine was wrong to put so much store on physical difference as the grounds for female/male difference and what is significance is nurture not nature.

- 2 (a) Explain the main ideas of reconstructionist Feminist Theology. [33]

There are many approaches to this question. Some may wish to look at the way in which feminists such as Fiorenza have reconstructed biblical texts and early Christian history by stripping the material of patriarchal assumptions. Some may refer for example to the presentation of Mary Magdalene. Others may wish to discuss doctrinal matters such as the way in which God has been re-imaged with reference to Ruether (or Julian of Norwich). Some may compare the limited results of liberal feminist theology with the more radical shift in social consciousness which reconstructionists seek (more in line with liberation theologians).

- (b) 'Women have never been treated as equals in Christianity.' Discuss. [17]

Some may argue that despite the efforts of reconstructionists to accommodate Christianity within a feminist outlook there are still many biblical passages which are deeply patriarchal and the classical presentation of Augustine and Aquinas confirms the mainstream view that women have always played a subservient place in Christian thought and practice. On the other hand Christianity developed in a patriarchal environment and given this has, in fact, been more radical and egalitarian than its critics suggest.

- 3 (a) Explain Paul's teaching on women. [33]

The standard passages from Colossians or Ephesians or 1 Timothy should be referred to which outline the functions of the family according to the domestic rules. Some discussion might wish to interpret what Paul meant by man being the 'head' of woman and his understanding of Genesis 1. Some may wish to refer to Galatians 3:27-8 and women helpers in Romans.

- (b) 'Paul's teaching on women is confused.' Discuss. [17]

Many will wish to contrast Paul's teaching in Galatians and his other letters. Some may wish to suggest that Paul sets out his ideal in Galatians but in his other letters adapts his views to the local situation. Others may feel that his Jewish background does confuse his Christian views (especially when compared to the presentation of women in the Gospels). Sophisticated answers may wish to consider whether the headship view is Paul's or his students.

## Part 2

Answer **one** question from this part.

- 4 (a) Explain what Liberation Theologians teach about private ownership and means of production. [33]

Ownership and means of production are Marxist terms but reinterpreted generally by Liberation Theologians in terms of autonomy of the poor to find freedom from oppression in economic and spiritual terms. Some may wish to refer to Genesis 1 and the role of humans as stewards of the land. The land plays an important role in Israel's consciousness of the covenant and is taken by theologians literally to represent the ability of the poor to regain their dignity and livelihood. Therefore to own the means of production also entails the reversal of poor-rich power relations as, for example, illustrated in the formation of the base communities.

- (b) 'Private ownership goes against Christian teaching.' Discuss. [17]

The question asks just how far and how radical the Marxist/Liberation Theology vision of the new community extends. Some may wish to refer back to Amos and the other 8<sup>th</sup> Century prophets as examples of the dangers of material possession. Others may feel that limited ownership of property is a way of giving a person their identity and dignity. Some may wish to discuss what stewardship of the land means in Christian terms.

- 5 (a) Explain what Liberation Theologians mean by the phrase 'Jesus as the Liberator'. [33]

There are many presentations of Jesus as Liberator. Most refer to Jesus solidarity with the poor and the oppressed stressing his humanity and suffering with them. Some might wish to refer to Jesus' political action against authority and death as a martyr. More



sophisticated answers might consider his death as victory and ransom over evil and slavery.

**(b)** 'Jesus did more than just liberate the oppressed.' Discuss. [17]

Some might wish to argue that the presentation of Jesus by the liberation theologians places too much emphasis on his place with the oppressed and marginalized at the expense of his teaching on wider moral and spiritual matters on the nature of the Kingdom. On the other hand some might consider that Jesus' teaching on reversal of the social order does make him directly the liberator of the oppressed.

**6 (a)** Explain the distinction between orthopraxis and orthodoxy in Liberation Theology. [33]

The conferences at Medellin and Puebla distinguished between right practice as opposed to the official and traditional teaching of the church. Candidates should illustrate how such a distinction has been employed by the liberation theologians to develop the involvement of the laity in biblical hermeneutics, the running of base communities and worship. Some might wish to refer to the Vatican's response to the new movement's apparent disregard of orthodoxy.

**(b)** 'Orthodoxy is more important than orthopraxis in Christian thought.' Discuss. [17]

Some might feel that without respect for the Church and the authority of the *magisterium*, Christianity fragments and loses its purpose. On the other hand the danger is that without praxis ideas fossilise and fail to affect ordinary lives which is, perhaps, the primary concern of Christianity.





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**Alternative A – Buddhism  
Part 1**

**1 (a)** Explain how important the historical accounts of the life of the Buddha are for Buddhists.

**[33]**

Candidates could explain that the historical accounts of the Buddha's life provide an example for others to follow. They offer a way of seeing the teachings in practice, and hope that the teachings can be followed to liberation. Candidates could say that the historical accounts are important as myths, however as the emphasis in Buddhism is on the teachings, not the leader, the accounts of the Buddha's life are not vital. Candidates may refer to the lack of emphasis in Indian tradition on historically accurate recordings.

**(b)** 'How fair is the claim that Buddhists worship the Buddha?'

**[17]**

Candidates could argue that some Buddhists do worship the Buddha, and perhaps at a conventional level this is a useful practice for those who lack the ability to fully understand the teachings of Buddhism. They may point out that even those who appear to worship the Buddha will explain their actions in other terms. Candidates could also argue that the respect shown the Buddha is not worship, but a useful tool for developing the mental attitudes required in Buddhist teachings. They could use references to the Buddha as a refuge to support this idea.

**2 (a)** Explain why Buddhists might join the monastic Sangha.

**[33]**

Candidates could refer to the increased likelihood of achieving enlightenment without the distractions of everyday life. They could also refer to the mutual support offered within the monastic sangha. They may refer to a closer relationship to the life led by the Buddha.

**(b)** 'The Sangha is of more benefit to the monks than to lay-people.' Discuss

**[17]**

Some candidates will argue that the monks benefit from the relationship more than the laity, especially with regard to the increased likelihood of achieving enlightenment. There should be some awareness of the benefits to the laity as well. Candidates could argue that people need to operate at the level to which they are most suited on the path to enlightenment, and that both levels are only of benefit if the practitioner is suited to them.

**3 (a)** What do Buddhists mean when they say nibbana is unconditional?

**[33]**

Candidates need to discuss the nature of nibbana, as completely separate from samsara. They could use examples from the set texts to address the unconditioned nature of nibbana, e.g. outside of time and location, beyond suffering and indescribable in samsaric terms. Examples from King Milinda's questions would be particularly appropriate, though other references should be accepted. Candidates may explore the difficulty of trying to describe something which is beyond samsaric experience using language bound up in samsara. Some candidates may distinguish between nibbana and parinibbana.

**(b)** 'Nibbana is a worthwhile goal.' Discuss

[17]

Candidates could argue that nibbana is worthwhile, because it is freedom from dukkha. They could refer to the example of the Buddha to demonstrate that it is achievable, and as such worthwhile. They could refer to the practices needed to achieve the goal, and say that the value of following these practices makes the goal worthwhile. Candidates could argue that we are unable to judge whether the goal is worthwhile as we do not have enough information about nibbana. They could say that it is not worthwhile as there is no Self to appreciate it.

## Part 2

**4 (a)** Explain how rebirth is understood in Buddhism.

[33]

Candidates may use the example of the chariot from the Questions of King Milinda to help illustrate their answers. They should be aware of the teaching of the 5 Khandas, and the unsatisfactory nature of these when posited as a Self. Candidates could refer to the concept of momentary existence from moment to moment, with rebirth simply a more obvious example of the changes we experience every moment. Some candidates may make references to the concepts of anicca and anatta.

**(b)** 'Rebirth makes no sense if there is no Self.' Discuss.

[17]

Candidates could show understanding of the process of rebirth, both from moment to moment and at the death of the physical body. They could argue that without a self there is nothing to be reborn, and little connection between each life. They could also argue that with an unchanging self the process would make even less sense, as there would be no point to further lives. Candidates may respond more personally, exploring the value of a continuing life if it is not 'them' that continues.

**5 (a)** Explain Buddhist teaching about dependent origination.

[33]

Candidates could explain the links of dependent origination. A list of all the links is not necessary, though candidates should show awareness of key aspects of the cycle, such as tanha. They could show awareness of greed, hatred and delusion as the driving force of the cycle. They may use the imagery of the Wheel of Life to help them demonstrate the concepts found in the teaching. Candidates may be aware of the cycle operating within one life, and over 3 lives.

**(b)** 'It is necessary for a Buddhist to believe in life after death.' Discuss.

[17]

Candidates could argue that the teachings of rebirth and dependant origination mean that rebirth is necessary. They could argue that rebirth is necessary to allow the karmic system to operate. They may argue that these cycles can operate on a moment to moment basis, and therefore can still be accurate teachings without the need for multiple lives. Here the realms of rebirth could reflect different states of consciousness within one life.

**6 (a)** Explain how the cycle of Samsara might be taught to Buddhists.

[33]



Candidates may well refer to the depiction of the Wheel of Life in some Buddhist schools as a useful teaching tool. They might also see the Jataka Tales as a way of teaching Buddhists the principle of cause and effect. Candidates could mention the role of monks in the teaching of the laity, and the provision of 'Sunday schools' within many monasteries. An understanding of the cycle of samsara should be demonstrated.

**(b)** 'Rebirth is a more attractive idea than nibbana.' Discuss.

**[17]**

Candidates will probably be aware of the transitory nature of heavenly existence. Some may argue that rebirth may be more attractive to some Buddhists, as nibbana can be too distant an aim. A good answer may refer to the provisional and ultimate aims of Buddhists. They could refer to the difficulty of describing nibbana, and whether this might contribute to it appearing to be less attractive than any temporary respite offered by rebirth. Candidates could answer with a more personal approach.

### Alternative B – Hinduism

#### Part 1

**7 (a)** Explain the relationship between Brahman and atman in the teaching of Ramanuja. [33]

Candidates should refer to the distinction between Brahman and atman, and may contrast this with Sankara's teachings. They should be aware for Ramanuja atman or jiva is distinct from Brahman, yet inseparable from it. Candidates may refer to other teachings to help them explain the key ideas, but not at the expense of answering the question. Good answers should refer to qualified non-dualism, and may include the idea that the world is the body of God.

**(b)** 'Without Sankara there would be no Ramanuja.' Discuss.

[17]

Answers should consider how far Ramanuja's teaching was a reaction to Sankara, or whether Ramanuja's teachings have other sources. Some may question whether he was more interested in providing a framework for the practice of bhakti. Candidates may explore whether the Advaita Vedanta teachings propounded by Sankara gave a sound basis from which Ramanuja could develop his ideas.

**8 (a)** Explain what Hindus mean by the term atman.

[33]

Candidates should show awareness of the concept of an unchanging and eternal Self, which moves from body to body until moksha is achieved. Some knowledge of the relationship between Brahman and atman is necessary. They may address this from the view of a particular tradition, or include a range of the ideas they have studied. Some candidates may consider whether atman is identical with Brahman or not, and how the atman is liberated.

**(b)** 'If the atman is unchanging and eternal, rebirth is pointless.' Discuss.

[17]

Candidates could argue that if the atman is eternal and unchanging then rebirth is pointless as it does not result in any changes in the atman. They could also argue that although the atman is unchanging rebirth allows it to be revealed or get closer to God/Brahman, so is important. Some candidates may discuss whether the response to this question will vary according to the tradition of the person asked.

**9 (a)** Explain what Hindus mean by moksha

[33]

Candidates may show awareness of different Hindu views. They should be aware of moksha and/or kavailya as the cessation of maya, samsara, reincarnation and the sowing of karmic seeds. Good answers may show how moksha may be attained. They could refer to ideas from any of the material studied.

**(b)** 'Bhakti is an easy way to moksha.' Discuss

[17]

Candidates may agree with the statement, saying that bhakti is simply worship, and so the easiest of the paths to moksha. They may disagree saying that to maintain loving devotion to God in all circumstances is difficult, and this is harder than it first appears.

Candidates should be aware of the other possible paths to moksha and may use these as the source of comparison.

## Part 2

**10 (a)** Explain the role of Siva.

**[33]**

Some answers may describe Siva's role as 'destroyer' in a very basic way, and recount stories which demonstrate this role without real understanding. Good answers should be aware of the linked roles of all 3 deities (Brahma, Vishnu, Siva), and their importance in understanding the cyclical nature of the universe. They should show awareness of the positive side of destruction as clearing the way for new creation. Some candidates may demonstrate fuller understanding of Siva as the erotic/ascetic hermaphrodite who brings together creation and destruction at the ultimate level.

**(b)** 'Siva is more destructive than good.' Discuss.

**[17]**

Candidates could emphasise the positive aspects of Siva's role in opposition to the destructive aspects. They could also explore the positive nature of destruction, paving the way for creation. Some candidates may question the logic of the statement, as it implies opposition, when at a higher level of understanding such distinctions are meaningless.

**11 (a)** Explain what the Bhagavad Gita teaches about bhakti.

**[33]**

Candidates could explain that bhakti is recommended as a path to God, using examples from the text to illustrate this. They could refer to Krishna's revelation to Arjuna. Some candidates may refer to the other teachings in the Bhagavad Gita e.g. dharma, and explain their relationship with the teachings of bhakti. Good answers may explore whether bhakti is recommended as a path on its own, or of necessity must be practiced alongside other paths e.g. karma.

**(b)** 'The Bhagavad Gita teaches monotheism.' Discuss.

**[17]**

Candidates could argue that the Bhagavad Gita teaches monotheism, particularly focused on Krishna as God. They may refer to the teachings on bhakti to show how people should relate to God. Some candidates may discuss the other forms of belief to be found in Hinduism e.g. monism and discuss whether the Bhagavad Gita can be used to support these positions as well. Candidates may assess how important this teaching is compared with other teaching to be found in the Bhagavad Gita.

**12 (a)** Explain the importance of puja to Hindus

Candidates may describe the practices of puja with reference to a specific example, but this should not be at the expense of the question. Candidates should show awareness of the value of puja as reinforcing and supporting regular contact with the Ultimate (God/Brahman). They may refer to the symbolic acts in puja as aids to the development of correct motivations within the worshipper. Candidates may explore the nature of a murti, and the role played within puja.

**(b)** 'Hindus worship idols.' Discuss.

Candidates should show awareness of murtis as containing the essence of God, therefore the Hindu is not worshipping the image, but the God within. They may also refer to the image as helpful in understanding God's qualities. Some may question whether the images may lead to idol worship if not used with the correct understanding of Hindu teaching.



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**AO2:** Sustain a critical line of argument and justify a point of view. *Weighting: 34% [AS]*

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

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## Levels of Response for Advanced Subsidiary Units

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<b>3</b> 20-26	13-17	a basic attempt to address the question / limited knowledge and understanding / uncritical use of evidence / use of technical terms only just adequate / communication: some signs of organisation and coherence
<b>4</b> 27-33	18-21	an appropriate attempt to respond to the question / fair knowledge and understanding / some accurate use of technical terms / some good use of evidence / communication: answer is fairly coherent
<b>5</b> 34-39	22-25	a good attempt to respond to the question / includes main points and shows understanding of them / mostly accurate use of technical terms / good use of appropriate evidence / communication: answer is coherently constructed
<b>6</b> 40-45	26-29	a very good attempt to respond to the question / largely accurate knowledge / technical terms used accurately / good deployment and interpretation of evidence / communication: answer is well constructed and organised
<b>7</b> 46-50	30-33	an excellent attempt to respond to the question / wide and accurate knowledge / appropriate and accurate use of technical terms / very good deployment and interpretation of evidence / communication: well constructed and very coherent answer
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<b>0 / 0</b>	0	absent / incoherent / no relevant argument
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<b>7</b> 46-50	16-17	an excellent attempt to comprehend the demands of the question, and can use the thinking of scholars / shows understanding and assessment of different points of view / very good quality of language



Part 1

**Part 1**

Answer **one** question from this part.

**1 (a) Explain how salah and zakah might purify Muslims. [33]**

Some information about salah and zakah is necessary but good responses are likely to focus on specific aspects of these two pillars made relevant to the wording of the question e.g. ritual washing in preparation for salah mirrors spiritual purity and regular prayer cleanses the soul, whilst giving zakah not only cleanses the remainder of one's property but encourages the giver to value the spiritual rather than the material in life and purifies the community from envy and greed etc.

**(b) 'Religious practices benefit the Muslim who does them more than they benefit the community.' Discuss. [17]**

Discussions are likely to develop from points made in the first part of the question and candidates are free to champion either stance or to come to some compromise position. The better responses are likely to consider spiritual as well as material benefits, the motives of the individual and to try to reach a balance of religious views concerning faith and works.

**2 (a) Explain how features of a mosque reflect Muslim beliefs about Allah and worship. [33]**

Good responses are likely to give comprehensive descriptions of a mosque but placing the emphasis on explaining the features which reflect beliefs about Allah, such as calligraphy, lack of images etc. and those which are essential for prayer e.g. purification and a clean place and why the mihrab indicates the qiblah.

**(b) 'Most of the features in the architecture and design of a mosque are there for practical rather than theological reasons.' Discuss. [17]**

In their discussions candidates might consolidate the points they made in the first part of the question or they may take the opportunity to expand on practical features of the design and architecture and to include other features which are of practical use but which have symbolic religious significance and might be more relevant to address in this part. Another approach to the discussion might be to make a case that in the mosque as in all aspects of Islam there is no dichotomy between the spiritual and the material creation so the sacred and the secular are totally interwoven and interdependent.

**3 (a) Explain how salah and sawm strengthen ummah. [33]**

Good responses will demonstrate accurate knowledge about the observation of the two pillars, salah and sawm, and are likely to focus on explaining the purposes and effects which strengthen ummah not merely in sharing physical experiences but how both might contribute to the concept of spiritual unity of the worldwide ummah and reinforce commitment and cohesive communal solidarity.

**(b) 'Prayer is more effective than fasting for strengthening the Muslim community.' Discuss. [17]**

The strength of the response will depend on the explanations given of the value of sawm and hajj in the first part of the question. Limited understanding of the meaning of the pillars for Muslims might hinder the debate about which is the more effective in strengthening ummah. As in the two parts of all the questions, cross accreditation may be necessary.

Part 2

Answer **one** question from this part.

**4 (a) Explain the beliefs about Allah expressed in the shahadah and in Surah 1. [33]**

Candidates are likely to quote the Shahadah and to use the opportunity to show knowledge of the wording of Surah 1, al-Fatihah, (any version or paraphrase) and good responses are likely to include key words and themes such as: one God; Creator and Sustainer; Ruler of the Day of Judgment; grace; mercy; obligation to follow the straight way of monotheistic worship, submission and obedient moral behaviour. The words relating to grace in Surah 1 are connected with Allah but wrath is impersonal- i.e. those who go astray bring the wrath on themselves.

**(b) 'Surah 1 contains all that a person needs to be a Muslim.' To what extent is this statement true? [17]**

Discussions are likely to use ideas explained in part (a) in deciding the extent to which belief might involve more than knowledge of what Surah 1 says about Allah. Muslim practices do not feature in detail in Surah 1- and this fact might be used to support or to undermine the stimulus statement. Candidates might argue that confessing to acceptance of the Shahadah is the basic commitment.

**5 (a) Explain the process by which the Surahs were collected and the Qur'an compiled. [33]**

Good responses are likely to show understanding by selecting significant parts of the process e.g. the original revelations on Mount Nur etc./ the learning by rote by followers, the writing on scraps of paper, leather, bone and pottery/ overseen by Muhammad $\Delta$  and kept in Hafsa's chest/ in 631 CE Muhammad $\Delta$  sorted the revelations into Suras (some by date and some by theme) but died before the 114 were sorted into chronological order/ Zayd ibn Thabit by order of Abu Bakr two years later compiled the official version of the Qur'an/ 652 CE Uthman ordered another because of variants in circulation from professional reciters who had learnt the whole Qur'an from Muhammad $\Delta$  but without chronology/ Uthman organised the Qur'an in order of length except Surah 1 /etc.

**(b) To what extent is it important where and when a Surah was revealed? [17]**

Good responses might point out that the belief that a sacred text is a revelation remains the most important factor but discussions might consider the extent to which knowledge of the background or context might be helpful for the interpretation of any sacred text and the best responses are likely to be mindful of the advice in the second edition of the specification about considering the differences in the Surahs revealed at Makkah and those at al-Madinah. Candidates might, for example, show awareness that some Muslim scholars try to solve apparent contradictions by comparing the Surahs with events in the life of Muhammad $\Delta$  to see which command might supersede another.

**6 (a) Explain how the recommendations concerning women in Surah 4 relate to the treatment of women in pre-Islamic Arabia. [33]**

Candidates are likely in their descriptions to draw on the material they studied in the foundation course about the role of women in tribal society in pre-Islamic Arabia to point out the improvements in the situation of women which are indicated in Surah 4 and which Muhammad $\Delta$  implemented in al-Madinah to create a more just society. The rules for marriage and inheritance are regarded as more equitable than those in Arabia at the time of Muhammad $\Delta$  and this is said to reflect the regard that Muhammad $\Delta$  showed towards women. Good descriptions will probably show familiarity with some of the ideas in the text. e.g. rules for marriage- up to four wives but must treat them equitably, the wife to keep the mahr; fairer treatment concerning inheritance though females only get half what males inherit because their responsibilities are not as great. Prohibitions concerning marriage partners protected against incest. Treatment of adulteresses required four witnesses before punishment. Forgiveness and reconciliation - and light chastisement- are suggested as the first resort when marriages are in difficulty.

**(b) 'The teaching about women in Surah 4 is not relevant to the lives of Muslims today.' Discuss. [17]**

Good discussions are likely to acknowledge the ongoing authority of all surahs in the Qur'an as the words of Allah with the need to apply them prayerfully in different situations of time and place and might select appropriate teachings from Surah 4 to illustrate points being made e.g. 'Men are the protectors and maintainers of women' was a necessary injunction rather than restrictive as it might be seen today. 'Candidates might point out that in fact the advice given in 4:127ff 'They ask thy instruction concerning the Women. Say:...' continues to be relevant because it is full of humane suggestions to resolve marital problems. Some incidental advice is even more useful in a Muslim community today than it was in the past e.g. women may keep what they earn. Candidates are free to agree with the stimulus quotation but all responses are expected to try to produce a balanced case using valid arguments.





Mark Scheme 2768  
January 2005

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**Part 1**

Answer **one** question from this part.

**1 (a) Explain the origins of the Pilgrim festivals.**

Answers need to consider the Biblical origins of the Pilgrim festivals, Pesach, Shavuot, Sukkot, as being ordered in the Torah and, therefore, being instructions from G-d. They need to consider their origins as harvest festivals and more detailed responses are likely to deal with the two different origins of Pesach indicated in the text. It is important to note that these were festivals of sacrifice and thanksgiving involving visiting the Temple to make offerings.

**(b) 'The Pilgrim Festivals are worthless without the Temple.' Discuss.**

The main part of this discussion will lie in whether the requirements of pilgrimage and sacrifice which appear in the scriptural instructions for these festivals cannot be met without the Temple being in Jerusalem. The festivals have, of course, been adapted and modified to life without the Temple and in the diaspora, the question is whether the festivals are equally valid in this observance.

**2 (a) Explain the laws of kashrut in relation to money.**

Kashrut is generally seen as applied to food, however the thrust of the question is an explanation of the specific rules which apply to the acquisition and use of money and how it is made 'fit for purpose' etc.

**(b) 'Kashrut takes the idea of holiness to unnecessary extremes.' Discuss.**

Here the candidate has the opportunity to open up the argument about Kashrut, though in this section there is no necessity to go into elaborate detail about its different forms and the answer can partially be built on (a). The question is looking for the importance of keeping these laws as being central to the observance of a Jewish life.

**3 (a) Explain the importance of Yom Kippur.**

In this answer candidates need to explore the significance of the festival and the practices associated with it. They may also place it as the last of the High Holy Days and show it as the culmination of the practices of Elul.

**(b) 'Fasting does not make Jews more religious.' Discuss.**

Here there is the opportunity to consider the importance of fasting on Yom Kippur and on other days if candidates know about these. Answers should demonstrate the reasons for fasting and are likely to concentrate on Yom Kippur. They may argue that it is part of being religious because it is a mitzvah.

**Part 2****4 (a) Explain why Sukkot is an important festival for Jews.**

Candidates are free in the material they can choose to employ for this question. They can write about the Pilgrim Festivals in general, identifying Sukkot as one of these and showing its importance in that way or they may focus on the details of Sukkot and the particular reasons it is important. Some may stray on to Simchat Torah but it must be remembered that this is not part of Sukkot but a separate observance in its own right.

**(b) 'It is unrealistic to expect Jews to be happy when they are living in a hut.' Discuss.**

Many answers are likely to disagree with this statement. The Jews are under an obligation to worship G-d as part of the covenants and observe the mitzvot. Answers should not concentrate on the fun of camping outside but would be better focussed on the Rabbinic idea that you cannot rejoice in discomfort and that therefore, living in a Sukkah is not required if, for example, it is raining.

**5 (a) Explain the observance of Rosh Hashanah.**

Candidates need to look at the reasons and purpose for the observances. They are likely to pick up on particular detail of the festival as well as the fact that it is New Year. They may also comment on the Book of Life and the need for adequate preparation for the festival during Elul.

**(b) 'For a Jew, all days are of equal importance.' Discuss.**

The statement in itself is true because each day should be lived worshipping G-d. However, candidates are likely to single out particular festivals or, perhaps, the Sabbath, as being more important than others.

**6 (a) Explain the role of men in Jewish worship.**

Candidates should demonstrate an understanding of the role of men in traditional Jewish worship and, by implication, that of women. The argument is probably that they are equal but different but a liberal view might be that there is no reason why they should not be treated equally with the same responsibilities and privileges.

**(b) 'Jewish women should be pleased that they do not have to observe all the mitzvot.' Discuss**

Women are not required or able to observe all 613 mitzvot. One of the arguments given is that women are, by nature, closer to G-d than men and so do not need so many laws. Expect a balanced consideration of the statement.



Mark Scheme 2769  
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<b>Band marks</b>	<b>mark /17</b>	<b>AO2</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant argument
<b>1</b> 1-9	1-2	a very poor attempt with no argument or justification of point of view / analysis not attempted / very poor quality of language
<b>2</b> 10-19	3-6	a weak attempt to address the question / very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 20-26	7-8	a basic attempt to sustain an argument and justify a point of view / analysis attempted but largely unsuccessful / little understanding of the question / unsophisticated expression and weak construction
<b>4</b> 27-33	9-11	an appropriate attempt to maintain the argument by some limited statements of fact / very little ability to see more than one point of view / moderate quality of expression
<b>5</b> 34-39	12-13	a good attempt at using evidence to sustain an argument, sometimes putting more than one point of view / a little evidence of some personal understanding of the issues / some fairly successful attempts at construction / communicates with fairly clear expression
<b>6</b> 40-45	14-15	a very good attempt at using evidence to sustain arguments / considers more than one point of view / evidence of some personal understanding of the issues / good attempt at construction / communicates with clear expression
<b>7</b> 46-50	16-17	an excellent attempt to comprehend the demands of the question, and can use the thinking of scholars / shows understanding and assessment of different points of view / very good quality of language

**Part 1**

Answer **one** question from this part.

**1 (a) Describe different types of religious experience.**

This could be approached in several different ways: for example, some might categorise religious experiences through visions, voices, and numinous experiences. Others might use William James' description of numinous, ineffable, transitory and passive experiences. Others might use Swinburne's categories of private and public experiences.

**(b) 'God is revealed through religious experience.' Discuss.**

Some will argue that religious experiences are by definition personal and unanalysable, so there can be no evidence for the view that God is revealed through such experiences. To defend the statement, candidates might use a variety of ideas, such as the impact of conversion experiences, or the persuasiveness of group experiences. The number of possible permutations is very large.

**2 (a) Explain Plato's view of the relationship between body and soul.**

It would be in order for candidates to spend some time describing Plato's views on the body and the soul: e.g. the tri-partite nature of the soul, the corruptibility of the body, and so on. The question requires candidates to describe the relationship between body and soul in Plato's thought, e.g. through the metaphor of the charioteer, the analogies of the sun, line and cave, the soul eventually returning to the world of Forms, and so on.

**(b) 'Belief in a soul is nothing more than belief in a myth.' Discuss.**

Candidates are *not* bound to a technical understanding of the word 'myth', although clearly that would form the basis of an excellent answer to this question, in so far as Plato uses myth to enforce the meaning of his philosophy (e.g. the Foundation Myth), so the phrase "nothing more than" would have a different connotation than for those who take myth to mean something which is patently untrue.

**3 (a) Explain arguments for resurrection.**

No single concept of resurrection of the body is expected or required: in fact most candidates would probably benefit from pointing out the various strands of thinking variously labelled 'resurrectionist', particularly those influenced by Greek thought and those representing the Jewish concept of resurrection of the body. Use of Hick's views on resurrection would also be quite in order.

**(c) 'Resurrection after death makes up for the existence of evil.' Discuss.**

Belief in resurrection itself is not, in Christian teaching for example, tied expressly to recompense for evil, since resurrection precedes judgement to heaven or hell. Nevertheless it provides the mechanism by which God raises the righteous to a life after

death in which the corruptible becomes incorruptible. There are many ways of looking at this question, the only requirement being the use of relevant evidence and analysis.

## Part 2

Answer **one** question from this part.

### 4 (a) Explain Hume's reasons for believing that miracles do not happen.

Hume's main argument is that miracles are to be defined as violations of the laws of nature, and by definition these are the least likely events, so a miracle is always the least likely explanation for any inexplicable event. Hume backed this up by a number of subsidiary objections to miracles, e.g. that humans are naturally credulous; that reports of miracles stem from ignorant and barbarous nations; that different miracle stories in the different religions negate each other.

### (b) 'Miracles cannot happen.' Discuss.

Candidates could use Wiles' views here, that apart from the initial 'miracle' of creation, a God who interferes so arbitrarily in the universe would not be worthy of worship. Alternatively, candidates might challenge Hume's definition of miracles, or challenge his reasoning.

### 5 (a) Explain how the falsification principle is used to show that religious language is meaningless.

This could be answered from Popper, or Flew, for example, although there is no requirement to tie in answers to any particular scholar. The main point which candidates should elucidate is that propositions/arguments which are not falsifiable at least in principle, are not meaningful: they "die the death of a thousand qualifications".

### (b) 'The falsification principle succeeds in showing that religious language is meaningless.' Discuss.

Flew assumed this to be the case, since if the religious believer allows nothing to count against his/her belief, then that belief becomes pointless and irrational. There are several approaches which candidates might bring to bear on this position, e.g. some version of anti-realism, or of language-game analysis; Hare's concept of *bliks*, and so on.

### 6 (a) Explain how analogy is used to express understanding of God.

This could be answered in terms of general analogies, for example those found in biblical literature, although in practice most candidates are likely to refer to Aquinas' analogies of attribution and proportion, perhaps amplified by Ramsey's comments on models and qualifiers. Some explanatory introduction on equivocal and univocal language would be acceptable, but such material should be related to analogy, and should not form the bulk of the answer.



- (b) **'Using analogy to express understanding of God is too limiting.'**  
**Discuss.**

The charge that analogy limits God is one of several complaints lodged against the use of analogy. It might be argued that to be understood at all, analogy has to be expressed in univocal language, so nothing has been clarified by the analogy. Some could argue that Ramsey's concept of models and qualifiers means then when applied to God, the analogy does not limit him, although others would argue that Ramsey's argument is simply the addition of the Cartesian perfections, so the exercise is a priori and meaningless.





Mark Scheme 2770  
January 2005

### AS Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives. Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 66% [AS]*

**AO2:** Sustain a critical line of argument and justify a point of view. *Weighting: 34% [AS]*

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives; in Advanced Subsidiary, the questions are in two parts, each addressing a single topic and targeted explicitly at one of the Objectives.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary / Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

**Practical application of the Marking Scheme**

General administrative information and instructions are issued separately by OCR. Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used. To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should not write detailed comments on scripts; the marks awarded make the assigned Levels of Response completely explicit.

**Key Skill of Communication:** this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

**Levels of Response:** the descriptions are cumulative, i.e. a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

## Levels of Response for Advanced Subsidiary Units

<b>Band marks</b>	<b>mark /33</b>	<b>AO1</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant material
<b>1</b> 1-9	1-6	a very poor attempt which almost completely ignores the question / very short / no knowledge of technical terms / very poor quality of language
<b>2</b> 10-19	7-12	a weak attempt with little relevant material / very little knowledge of technical terms / incomplete / notes / communication often unclear or disorganised
<b>3</b> 20-26	13-17	a basic attempt to address the question / limited knowledge and understanding / uncritical use of evidence / use of technical terms only just adequate / communication: some signs of organisation and coherence
<b>4</b> 27-33	18-21	an appropriate attempt to respond to the question / fair knowledge and understanding / some accurate use of technical terms / some good use of evidence / communication: answer is fairly coherent
<b>5</b> 34-39	22-25	a good attempt to respond to the question / includes main points and shows understanding of them / mostly accurate use of technical terms / good use of appropriate evidence / communication: answer is coherently constructed
<b>6</b> 40-45	26-29	a very good attempt to respond to the question / largely accurate knowledge / technical terms used accurately / good deployment and interpretation of evidence / communication: answer is well constructed and organised
<b>7</b> 46-50	30-33	an excellent attempt to respond to the question / wide and accurate knowledge / appropriate and accurate use of technical terms / very good deployment and interpretation of evidence / communication: well constructed and very coherent answer
<b>Band marks</b>	<b>mark /17</b>	<b>AO2</b>
<b>0 / 0</b>	0	absent / incoherent / no relevant argument
<b>1</b> 1-9	1-2	a very poor attempt with no argument or justification of point of view / analysis not attempted / very poor quality of language
<b>2</b> 10-19	3-6	a weak attempt to address the question / very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 20-26	7-8	a basic attempt to sustain an argument and justify a point of view / analysis attempted but largely unsuccessful / little understanding of the question / unsophisticated expression and weak construction
<b>4</b> 27-33	9-11	an appropriate attempt to maintain the argument by some limited statements of fact / very little ability to see more than one point of view / moderate quality of expression
<b>5</b> 34-39	12-13	a good attempt at using evidence to sustain an argument, sometimes putting more than one point of view / a little evidence of some personal understanding of the issues / some fairly successful attempts at construction / communicates with fairly clear expression
<b>6</b> 40-45	14-15	a very good attempt at using evidence to sustain arguments / considers more than one point of view / evidence of some personal understanding of the issues / good attempt at construction / communicates with clear expression
<b>7</b> 46-50	16-17	an excellent attempt to comprehend the demands of the question, and can use the thinking of scholars / shows understanding and assessment of different points of view / very good quality of language

**Part 1****1(a) Explain the view that we are free to act morally.**

Candidates should explain the relation between freedom and various kinds of determinism. Credit will be given for accounts of 'soft' and 'hard' determinism and how these relate to the idea of free will. They should also explain that a libertarian considers that we are free and morally responsible for our actions. Candidates may also refer to scientific, psychological and social influences. They may refer to examples such as the Loeb case.

**1(b) 'Freedom to act morally is an illusion.' Discuss.**

Locke's example may be used as a starting point to argue that freedom is illusory. Some may refer to social conditioning, genes, environment or God to defend the case. On the other hand some may argue that moral actions result from the values and character of the moral agent who has self-determination or freedom to act.

**2(a) Explain the view that conscience is innate.**

The view of Aquinas and Butler may be used to support this view. This view could be linked to other ideas e.g. that conscience is the voice of God.

**2(b) 'Conscience is not innate.' Discuss.**

Some may argue that conscience is due to social conditioning or cultural influences. They may refer to Freud's that conscience is learnt guilt. Candidates who support the view that it is innate may still see conscience as needing training as it may be misled or misinformed. They may also consider situation where conscience conflicts or people that commit horrific crimes in the name of conscience.

**3(a) Explain what is meant by moral absolutism.**

Candidates should explain that moral absolutism considers actions are right or wrong intrinsically – consequences or circumstances have no bearing – and that a moral command is considered objectively and universally true. The answer could include reference to Divine Command Theory, Natural Law or Kant's theory with a view to defining different kinds of absolutism. They may contrast moral absolutism with moral relativism. Better candidates will use examples to illustrate their answers.

**3(b) 'Moral absolutism is an unattractive theory.' Discuss.**

Some may defend relativism whether cultural or normative, using examples. Others may support Natural Law or Kant's theory using examples such as murder, promise keeping etc. Candidates may point to the need to have a universal truth that transcends cultures and history. They may also refer to certain unchanging principles e.g. do not murder, do

not lie etc. They may refer to the need for a set of absolutes that apply to all people, regardless of where they live. However they may also consider that moral absolutism cannot consider the circumstances or consequences of an action and that absolutism may seem intolerant of cultural diversity and the need to accommodate different life styles.

## Part 2

### **4(a) Explain how 'good' is understood in the religion you have studied.**

Reference may be made to principles, rules and duties to determine the meaning of 'good'. They may explain how good actions may result from these rules. Credit will be given for the use of examples. Candidates may consider agape and love of others.

### **4(b) 'A religious definition of 'good' is indefensible.' Discuss.**

Some may simply reject the religious underpinning of 'good' and argue for a Utilitarian view of good or that of Kant or Virtue Ethics. They may look at the idea of good coming from society or being indefinable. On the other hand they may also support the case that ultimately 'good' is what God commands.

### **5(a) Explain how a Utilitarian might approach ethical concerns about abortion.**

Candidates should explain Utilitarianism – the amount of pleasure or happiness caused by an action. They should explain that Utilitarianism is teleological and focussed on consequences – an action is right if it produces the greatest good for the greatest number. They should then apply this to abortion. Medical, social and economic arguments may be used.

### **5(b) 'Abortion can never be justified.' Discuss**

Some may support the case, using Sanctity of Life arguments or notions of personhood, though ambiguities about personhood could be used to argue in favour of abortion. Candidates may also consider the woman's right to choose. They could use circumstances to illustrate their answer.

### **6(a) Explain how religious beliefs might be applied to environmental issues.**

Candidates may refer to ideas of creation, stewardship and posterity. Use of texts and examples would attract marks. Better candidates may consider the notion of creation having value in itself and revealing God.



**6(b) Discuss the view that religious beliefs are irrelevant to environmental issues.**

Some may defend a secular approach to environmental issues and argue that either religious beliefs are irrelevant or even dangerous. Population and pollution issues may result from mis-use of religious texts e.g. humans are at the centre and nothing else matters. Others may argue that a religious framework is essential as the environment is God's sacred creation and we are responsible for it and should abandon lifestyles that threaten it.





Mark Scheme 2781  
January 2005

## A2 Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 65% [A2]*

**AO2:** Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives. In A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary / Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to

contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

### **Practical application of the Marking Scheme**

General administrative information and instructions are issued separately by OCR. Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used. To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

**Key Skill of Communication:** this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

\*

Synoptic skills and the ability to make connections: these are not explicitly required in units 2771-2780, as their assessment is focused in the Connections units 2791-2795, but any evidence should be taken into account when matching the work to a level.

**Levels of Response:** the descriptions are cumulative, i.e. a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

## Levels of Response descriptors for A2 Units 2781 – 2790: Extended Essays

Band marks	mark /58	AO1	mark /32	AO2
<b>0</b> / 0	0	absent / incoherent / no relevant material	0	absent / incoherent / no relevant material
<b>1</b> 1-21	1-13	completely ignores the question but writes a little relevant material by accident / almost entirely inaccurate or irrelevant / very short / no knowledge of technical terms / offers brief notes or outline / very poor quality of communication	1-7	no argument or justification of point of view except implicitly / no analysis attempted / very poor quality of language
<b>2</b> 22-37	14-23	largely ignores the question but writes some relevant material / substantial sections inaccurate or irrelevant / insufficient material / very little knowledge of technical terms / incomplete, with notes or outline indicating conclusion / communication often unclear or disorganised or lacking in coherence	8-13	very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 38-49	24-31	addresses the general topic rather than the question, in a basic, uncritical and unsophisticated way / knowledge limited and partially accurate / limited understanding / some one-sided use of evidence / selection often inappropriate / immature approach / use of technical terms just adequate / communication: some signs of organisation and coherence in the answer	14-17	unconvincing attempts to sustain arguments and justify a point of view / minimal analysis / misses the subtleties of the question / has difficulties in drawing conclusions / unsophisticated expression and weak construction
<b>4</b> 50-61	32-39	addresses the main topic of the question but does not focus on / knows quite a lot and has revised, although not in completely successful in selection of material / attempted, often accurate, use of technical terms in some contexts / some glimpses of understanding demonstrated by use of evidence, but little successful analysis / communication: answer is fairly coherent	18-21	attempts to maintain the argument by bald statement of fact / limited ability to see more than one point of view / fair attempt at construction / moderate quality of expression

<p><b>5</b> 62-73</p>	<p>40-47</p>	<p>addresses the question competently, largely understands the direction of the question, includes the usual main points and can explain them clearly / knowledge fairly wide and usually accurate / technical terms used mostly accurately in some of the contexts / substantial evidence of understanding through the deployment of relevant knowledge and attempts at analysis / communication: answer is coherent and mostly well-organised</p>	<p>22-25</p>	<p>appropriate use of evidence to sustain arguments, often successfully putting more than one point of view / evidence of some personal understanding of the issues / communicates clearly with good expression and construction</p>
<p><b>6</b> 74-81</p>	<p>48-53</p>	<p>addresses the question specifically and selects the relevant material / comprehensive and almost totally accurate knowledge / technical language and terminology used accurately in a variety of contexts throughout / full understanding and analysis of the issues demonstrated / communication: answer is coherently constructed and very well-organised</p>	<p>26-29</p>	<p>clearly understands the issues / shows evidence of having read and understood books and not just the teacher's notes / understands the thinking of relevant scholars, can explain it in a lucid and organised manner, and can point out the strengths and weaknesses of various arguments / personal insights and independent thought / maturity of approach, sophisticated and elegant expression, construction, and quality of language</p>
<p><b>7</b> 82-90</p>	<p>54-58</p>	<p>excellent understanding of and engagement with the material / very high level of ability to select and deploy relevant information / communication: exceptionally well-constructed and coherent answer</p>	<p>30-32</p>	<p>knows exactly what the complexities of the question are, and can use the thinking of various scholars as tools in forming incisive lines of argument / excellent quality of language</p>

**1 'An embodied life in heaven is entirely possible.' Discuss.**

AO1 This could in fact be looked at in a number of ways. Some might begin by reviewing the criteria for personal identity, looking in particular at those aspects of the discussion which emphasize the difficulties inherent in a view of post-mortem existence which disposes of the body. Such a discussion could include material from opposing philosophical standpoints: for example the Christian view of bodily resurrection, taking the view that the body is necessary in the resurrection world, and therefore picturing such a world in fact; alternatively behaviourist philosophy taking the view that the personality is indeed rooted in the body as an aspect of brain function, so concluding that an embodied life post mortem is not possible.

AO2 Some are likely to follow the view which holds that identity presupposes some form of bodily continuity, so a future disembodied existence is perhaps improbable if not impossible. For example it seems difficult to comprehend human existence without an emotional content, and emotional responses are based in the body. In this connection, some could argue that the concept an *embodied* existence post-mortem is at least coherent where the notion of a disembodied life after death is not. Hick's scenario of the disappearances and reappearances of Mr X are likely to be given as an illustration of this. Candidates are of course at liberty to follow whatever lines of analysis they like.

**2. 'Compared with other types of religious experience, conversion provides the strongest evidence that such experiences do come from God.' Discuss.**

AO1 Candidates who simply refer to conversion experiences as proof of the existence of God are likely to be addressing the general topic rather than the specific question. Some are likely to address the main topic of the question in a non-comparative way, perhaps explaining different types of religious experience in addition to conversion. Higher level answers will be those which include a comparative focus as this is required by the words 'compared with...' and 'strongest evidence.'

AO2 Analysis of the strength of the evidence from conversion experiences can be given in any number of ways. Most are likely to attempt a classification of religious experiences, and to compare them with ordinary empirical experiences, either to classify religious experiences as being based in sense perception, or else to locate them in some other framework. The focus of the question is its comparative nature, and candidates are expected to analyse whether religious experience can be assessed in such comparative terms of conviction as are implied in the essay title.

**3. 'Religious language is about facts.' Discuss.**

AO1 Some description and explanation of the debate over the verification/falsification of religious language is likely, together perhaps with a summary of the different positions taken by those who want either to assert or to deny the meaningfulness of religious language. It would be acceptable for candidates to look at the univocal, equivocal and analogical interpretations of religious language, but they would need to specify how these interpretations relate to a factual/cognitive understanding of such language. The most likely offerings for a cognitive viewpoint would be Hick's concept of eschatological verification, and Mitchell's 'Parable of the Stranger'.



AO2 Factual interpretations of religious language are difficult to demonstrate, and candidates might argue for example that Hick's view rests on a peculiar understanding of asymmetrical verification (i.e. religious language will be proven to be cognitive if it is true, but will never be proved false if it is false), although of course there is no requirement to refer specifically to the views of Hick. Candidates are likely to argue the merits of non-cognitive interpretations of religious language, perhaps with an investigation of Wittgenstein's comments about the use of language in general: that religious language is used as a form of life, so that all forms of it are used in real contexts. The conclusion that meaningfulness is to be defined in the terms of those who use the language forms opens the way for an anti-real understanding of religion. Some will challenge this on the grounds that unless some attention is paid to coherence as well as to correspondence, 'truth' will become a meaningless concept. Again, candidates are at liberty to pursue any lines they wish.





Mark Scheme 2782  
January 2005

## A2 Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 65% [A2]*

**AO2:** Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

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Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to

contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

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- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

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## Levels of Response descriptors for A2 Units 2781 – 2790: Extended Essays

Band marks	mark /58	AO1	mark /32	AO2
<b>0</b> / 0	0	absent / incoherent / no relevant material	0	absent / incoherent / no relevant material
<b>1</b> 1-21	1-13	completely ignores the question but writes a little relevant material by accident / almost entirely inaccurate or irrelevant / very short / no knowledge of technical terms / offers brief notes or outline / very poor quality of communication	1-7	no argument or justification of point of view except implicitly / no analysis attempted / very poor quality of language
<b>2</b> 22-37	14-23	largely ignores the question but writes some relevant material / substantial sections inaccurate or irrelevant / insufficient material / very little knowledge of technical terms / incomplete, with notes or outline indicating conclusion / communication often unclear or disorganised or lacking in coherence	8-13	very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 38-49	24-31	addresses the general topic rather than the question, in a basic, uncritical and unsophisticated way / knowledge limited and partially accurate / limited understanding / some one-sided use of evidence / selection often inappropriate / immature approach / use of technical terms just adequate / communication: some signs of organisation and coherence in the answer	14-17	unconvincing attempts to sustain arguments and justify a point of view / minimal analysis / misses the subtleties of the question / has difficulties in drawing conclusions / unsophisticated expression and weak construction
<b>4</b> 50-61	32-39	addresses the main topic of the question but does not focus on / knows quite a lot and has revised, although not in completely successful in selection of material / attempted, often accurate, use of technical terms in some contexts / some glimpses of understanding demonstrated by use of evidence, but little successful analysis / communication: answer is fairly coherent	18-21	attempts to maintain the argument by bald statement of fact / limited ability to see more than one point of view / fair attempt at construction / moderate quality of expression

<p><b>5</b> 62-73</p>	<p>40-47</p>	<p>addresses the question competently, largely understands the direction of the question, includes the usual main points and can explain them clearly / knowledge fairly wide and usually accurate / technical terms used mostly accurately in some of the contexts / substantial evidence of understanding through the deployment of relevant knowledge and attempts at analysis / communication: answer is coherent and mostly well-organised</p>	<p>22-25</p>	<p>appropriate use of evidence to sustain arguments, often successfully putting more than one point of view / evidence of some personal understanding of the issues / communicates clearly with good expression and construction</p>
<p><b>6</b> 74-81</p>	<p>48-53</p>	<p>addresses the question specifically and selects the relevant material / comprehensive and almost totally accurate knowledge / technical language and terminology used accurately in a variety of contexts throughout / full understanding and analysis of the issues demonstrated / communication: answer is coherently constructed and very well-organised</p>	<p>26-29</p>	<p>clearly understands the issues / shows evidence of having read and understood books and not just the teacher's notes / understands the thinking of relevant scholars, can explain it in a lucid and organised manner, and can point out the strengths and weaknesses of various arguments / personal insights and independent thought / maturity of approach, sophisticated and elegant expression, construction, and quality of language</p>
<p><b>7</b> 82-90</p>	<p>54-58</p>	<p>excellent understanding of and engagement with the material / very high level of ability to select and deploy relevant information / communication: exceptionally well-constructed and coherent answer</p>	<p>30-32</p>	<p>knows exactly what the complexities of the question are, and can use the thinking of various scholars as tools in forming incisive lines of argument / excellent quality of language</p>

**1. “Conscience should be given no part to play in ethical decision-making.”  
Discuss**

AO1 Responses may consider different views of conscience including religious and non-religious ones. Some may explain the differences between, for example, Aquinas and Freud and show how such views would adopt a different view of ethical decision making. Reference to the difference between the nature and role of conscience may be made. Examples may be used to support the explanations.

AO2 Candidates may claim that conscience, as viewed by Aquinas or Butler, does have a role in ethics but that it requires guidance and training. Its innateness may be argued for or against. Others may reject the idea of conscience as having a role and use Freud to show psychological and social influences on feelings of guilt, duty, will, etc. Examples from social or medical ethics could be used to defend the arguments.

**2. Evaluate the ethical arguments for and against voluntary euthanasia**

AO1 Responses may consider the different types of euthanasia – voluntary, involuntary, non-voluntary. Explanations could distinguish between ‘sanctity of life’ ideas and ‘quality of life’ arguments. Examples from terminal illnesses, Living Wills etc. may be used. Ethical theories should be introduced to show how different approaches might be reflected in action. The idea of hospices may be introduced and other palliative cases. Some may refer to Q.U.A.L.Y.S.

AO2 Some may use Natural Law Theory or Kant to take an absolutist rejection of euthanasia. For the other viewpoint some may use a Utilitarian or Situationist approach and emphasise autonomy, rights, quality of life and living wills.

**3. Discuss critically religious and secular ethical arguments about environmental issues**

A.O.1 Responses may include reference to pollution, shortage of resources, deforestation, greenhouse gases, ozone layer depletion, genetic engineering and possibly the effects of war. An explanation of how ethical theories may affect attitudes and consequences should be given.

A.O.2 Some candidates may defend the Western World-view approach rooted in the Judaeo-Christian tradition. Some may refer to Creation, Stewardship and responsibility to posterity. Others may accept the Gaia hypothesis. Others may use a secular approach or a Utilitarian ethic. Some candidates may respond from the perspective of eastern faiths





Mark Scheme 2783  
January 2005

## A2 Preamble and Instructions to Examiners

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The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 65% [A2]*

**AO2:** Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*

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**1 Discuss the view that the covenants in the Jewish Scriptures show a clear development of covenantal ideas.**

AO1 Good responses are likely to show familiarity with the covenants in the set texts. These are the covenants associated with Adam, Noah, Abraham, Moses, David and Jeremiah. Candidates might look at the background of covenants in ANE in connection with ritual, circumcision, sealing signs, conditions and types of covenant but this is not essential. Some excellent responses might concentrate on exegesis and analysis of the set texts.

AO2 Candidates may support or reject the view that the seven covenants show a clear developing relationship between G-d and the Jews. Discussions might raise the issue as to whether this development is inherent in the actual covenants or in the hindsight of the Deuteronomic editors but this approach is not essential for good marks.

**2 'The book of Jonah gives better explanations for human suffering than the book of Job.' Discuss.**

AO1 Candidates are being given the opportunity to think about the material they have studied and to demonstrate their knowledge and to apply their understanding of the set texts from the two books to this hypothesis. Consideration of the types of literature and their purpose might feature but are not essential for a good response.

AO2 There might be a number of equally valid approaches to the question and selection of text and themes for discussion is likely to be a useful indicator of the level of response. Most discussions are likely to include the traditional views of Job's friends and some attempt to argue from the viewpoint and realisations of Job but the differentiating factor is likely to be the way the book of Jonah is incorporated into the discussion. Whether or not the book of Jonah gives better explanations depends on how far the candidates identify the book's views with those of some of Job's comforters or with those of Job or the writer of Job.

**3 'The main task of prophets is to prophesy the future.' Discuss with reference to Amos and Micah.**

AO1 Candidates are likely to start their essays with definitions concerning prophets as spokesmen for G-d and analyses of the roles prophets felt called to undertake. The best essays are likely to demonstrate understanding of the text of the two set books and to be able to place the books in the historical context of Israel and Judah in the eighth century with due regard for their literary provenance.

AO2 Both eighth century prophets were concerned about promoting social justice whilst condemning unreal religion and both made prophecies about the future. Candidates are free to agree or disagree with the stimulus but the better scripts are likely to be those which support their points by using salient material from the set texts whilst keeping the wording of the question in mind throughout the essay.



Mark Scheme 2784  
January 2005

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**Alternative A: The Early Church.****1. 'Romans 2-8 is all about freedom from sin.' Discuss.**

AO1 An examination of the major themes of Paul's theology. The power of sin, righteousness of God, God's goodness obtained through faith, justification by faith not by works etc. Illustrations from the life of Abraham. Freedom – the result of a new relationship with God – from the wrath of God, from slavery to sin, from the Law, from death through the Spirit. There are new elements in Romans. Antinomianism is more clearly dealt with (6:1-8) and the role of the Law upheld. There is a new type of service: slavery to sin is replaced by slavery to God etc. Life in the Spirit is seen as a force for change (8:1-29).

AO2 The evaluation might take account of the views of scholars such as Lightfoot that Galatians was most certainly the rough sketch for Romans. However, Corinthians cannot be ignored. The influence of the purpose of the letter to the Romans might be explored. The nature of the readership – the established church of Jewish Christians. The final summary might be based on an assessment of the maturity of the statement of the gospel in Romans 2-8, in the light of experience

**2. Examine critically Paul's theology of the Spirit.**

AO1 Candidates might select and organise material from the set text to explain some of the references to the Spirit within the context of Paul's theology. Exegetical issues might arise from the following. The direct references to baptismal rites. Baptismal allusions and metaphors. The wider meaning of 'Baptized into the Spirit'. The emphasis was on a beginning of salvation through three convergent strands i.e. justification by faith, participation in Christ and experiencing the gift of the Spirit. Paul emphasised life in the Spirit through his conversion.

AO2 Conclusions might be reached that scholars and church authorities have presented Paul's teaching on the spirit according to their own interests, in both a conservative and enthusiastic/charismatic way, i.e. Gunkel and other liberals' recognition of the experiential nature of manifestations of the Spirit might be seen as a reaction to the more traditional scholastic and ecclesiastical attempts to analyse Paul's theology of the Spirit in a way designed to discourage mysticism. Some may point out that the Early Church often referred to the Spirit as a form of ecclesiastical control/motivation of Paul and the apostles.

**3. 'Why then the Law? (Gal.3: 19)****'Paul defends the Law more than he condemns it.' Discuss.**

AO1 A starting point might be an examination of Paul's discourses on the Law in Gal 2, 4, 5:16-26 and the need to be free from legalism. Justification by grace through faith and the end of the law. The ideas and images Paul uses might be explained i.e. 'held in custody by the Law' 'slavery of the Law' etc. and candidates might discuss the condemnation of the justification by 'works' or observance of the Law as retrogressive.

Examination of passages such as 'I am dead – killed by the Law': 'If a person is put right through the Law, it means Christ died for nothing' etc. There is well-debated exegesis of text from traditional and modern scholars, which might be used.

AO2 Relevant here are passages from Romans where Paul upholds the Law (Romans 2:12, 3:31) and recognises its positive role Romans 3:19-25 in preventing transgressions. Some of the argument might be based on a reinterpretation of seemingly negative images i.e. 'held in custody by the Law...till the coming faith should be revealed.' Evidence might be presented from Gal. 3 and 4 of the role of the Law as stewardship/disciplinarian until the coming of Christ etc. Final conclusion might be that Paul does not condemn the Law but God's purpose is that its role and Israel's special relationship with it is redundant with the coming of Christ etc. Candidates might use a selection of textual and well-rehearsed scholarship to support this.

### **Alternative B The Gospels**

#### **4 'The Sermon on the Mount presents Jesus as more than just a teacher of ethics.' Discuss.**

AO1 Selection and organisation of material from the set text, Matthew 5-7 to explain the distinctive ethical and spiritual teaching in the Sermon. Candidates might organise the material to show how Jesus' teachings in these three chapters is distinctively Christian and makes new demands of discipleship etc. Candidates might also explain Matthew's presentation of the teachings as a challenge by Jesus to his followers to review accepted moral and ethical presuppositions of the Jewish/ancient world and apply a more strenuous ethic based on love.

AO2 This might be an analysis of the purpose of the teachings in the Sermon, whether Jesus expected his commands to be followed literally, the practicality of the teachings as general ethical principles for all people and/or the theological implications of the commands as a quest for perfection. Candidates might use the thinking of scholars to evaluate the commands as impracticable or explore contemporary social/ ecclesiastical pressures to concentrate on more conventional ethical behaviour at the expense of the truly radical and distinctive nature of Jesus' teaching.

#### **5 'The purpose of the gospel writers was to show Jesus as the fulfilment of Jewish salvation history.' Discuss.**

AO1 Selection and organisation of evidence from the texts, which demonstrates the gospel writers' belief in Jesus as the fulfilment of Jewish salvation hopes. Candidates might explain the significance, in terms of Jewish typological expectation of some of the powers and titles attributed to Jesus from a large range of textual expositions. The following are only some examples. Exorcism Mark 1 'Holy one of God'. 'Son of Man' Mark 2. Mark 4 Calming of the Storm. The Messianic Secret in Mark. 'Proclaimer of the Kingdom Matt. 13 'I will proclaim what has been hidden.' Bringer of the new Law Matt 5-7.

AO2 Evaluation might take a number of routes, all equally valid. Is there material in the gospels clearly distinctive from the views of the writers? Did the gospel writers superimpose their theology upon Jesus? Did they faithfully record what Jesus, also a theologian, believed and preached i.e. 'God will redeem his people'? Did Mathew Mark and Luke have purposes other than placing Jesus within the framework of Jewish salvation history?

**6 'Jesus miracles proved nothing to the Pharisees.' Discuss.**

AO1 This might be an explanation, with illustration from the set text, of the conflict between Jesus and Pharisees. The effectiveness of the healing miracles as divine cures or as evidence of blasphemy or the work of Beelzebub. The Jewish belief in the connection between sickness and sin and the Pharisees' emphasis that only God could forgive sin should be explained. The ineffectiveness of physicians. Greco-Roman examples. Another development might be evidence of charismatic miracle workers who preceded and followed Jesus. Honi the circle drawer and Hanina Ben Dosa etc. To show that belief in the art of magic and the power of magicians was commonplace. Also, explicit in all this, the strong belief in the power of spirits and demons and the struggle between good and evil. Some examples of Jesus' miracles might be used to show how they fitted/conflicted with contemporary beliefs and attitudes.

AO2 The arguments made to support the statement might be largely in agreement with the view that for the Pharisees the miracles proved nothing other than that 'Jesus was on intimate terms with God or on intimate terms with the devil' (Saunders). However, candidates might use scholars views to draw conclusions about the purpose of the miracles in Jesus' ministry and in the genre of the gospels. The Pharisees reactions to Jesus' miracles might be assessed in terms of Jewish disbelief in Jesus attributes as Son of God, Also, perhaps, the use made of the miracles of the gospels as literary devices etc. to emphasise fulfilment of prophecy, universalism and the issues of redaction in the portrayal of the Pharisees.



Mark Scheme 2785  
January 2005

## A2 Preamble and Instructions to Examiners

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The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

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At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 65% [A2]*

AO2: Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*  
The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives. In A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary / Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this.

Examiners must not attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

### Practical application of the Marking Scheme

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- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

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## Levels of Response descriptors for A2 Units 2781 – 2790: Extended Essays

Band marks	mark /58	AO1	mark /32	AO2
0 / 0	0	absent / incoherent / no relevant material	0	absent / incoherent / no relevant material
1 1-21	1-13	completely ignores the question but writes a little relevant material by accident / almost entirely inaccurate or irrelevant / very short / no knowledge of technical terms / offers brief notes or outline / very poor quality of communication	1-7	no argument or justification of point of view except implicitly / no analysis attempted / very poor quality of language
2 22-37	14-23	largely ignores the question but writes some relevant material / substantial sections inaccurate or irrelevant / insufficient material / very little knowledge of technical terms / incomplete, with notes or outline indicating conclusion / communication often unclear or disorganised or lacking in coherence	8-13	very little argument or justification of point of view / no successful analysis / poor quality of language
3 38-49	24-31	addresses the general topic rather than the question, in a basic, uncritical and unsophisticated way / knowledge limited and partially accurate / limited understanding / some one-sided use of evidence / selection often inappropriate / immature approach / use of technical terms just adequate / communication: some signs of organisation and coherence in the answer	14-17	unconvincing attempts to sustain arguments and justify a point of view / minimal analysis / misses the subtleties of the question / has difficulties in drawing conclusions / unsophisticated expression and weak construction
4 50-61	32-39	addresses the main topic of the question but does not focus on / knows quite a lot and has revised, although not in completely successful in selection of material / attempted, often accurate, use of technical terms in some contexts / some glimpses of understanding demonstrated by use of evidence, but little successful analysis / communication: answer is fairly coherent	18-21	attempts to maintain the argument by bald statement of fact / limited ability to see more than one point of view / fair attempt at construction / moderate quality of expression
5 62-73	40-47	addresses the question competently, largely understands the direction of the question, includes the usual main points and	22-25	appropriate use of evidence to sustain arguments, often successfully putting more than one point of view / evidence of some

		can explain them clearly / knowledge fairly wide and usually accurate / technical terms used mostly accurately in some of the contexts / substantial evidence of understanding through the deployment of relevant knowledge and attempts at analysis / communication: answer is coherent and mostly well-organised		personal understanding of the issues / communicates clearly with good expression and construction
6 74-81	48- 53	addresses the question specifically and selects the relevant material / comprehensive and almost totally accurate knowledge / technical language and terminology used accurately in a variety of contexts throughout / full understanding and analysis of the issues demonstrated / communication: answer is coherently constructed and very well-organised	26- 29	clearly understands the issues / shows evidence of having read and understood books and not just the teacher's notes / understands the thinking of relevant scholars, can explain it in a lucid and organised manner, and can point out the strengths and weaknesses of various arguments / personal insights and independent thought / maturity of approach, sophisticated and elegant expression, construction, and quality of language
7 82-90	54- 58	excellent understanding of and engagement with the material / very high level of ability to select and deploy relevant information / communication: exceptionally well-constructed and coherent answer	30- 32	knows exactly what the complexities of the question are, and can use the thinking of various scholars as tools in forming incisive lines of argument / excellent quality of language

**Answer one question**

**1. 'Womanist is to feminist as purple to lavender' (Alice Walker *In Search of Our Mothers' Gardens*)**

**Discuss the relationship between Black Theology and Feminist Theology.**

**AO1** Candidates should elaborate on the development of black feminist theology or 'Womanism' perhaps by considering the inherent sexism in first wave or first generation black theology (King, Cone, Carmichael, Black Theology Project etc.) and then through the writings of Walker and Delores Williams. Consideration should then be made of current feminist theology with its over academic approach to current issues such as gender, rights and God as 'She'. Womanism, as expressed in *The Color Purple*, breaks down many of these categories: God is Spirit; sexuality is a fluid notion; woman are 'mothers' literally and metaphorically.

**AO2** Some may argue that Womanists have contributed to a very important element to Black Theology which was lacking in the early days of Black Theology. Cone acknowledges this in his later writings. On the other hand some may feel that there is very little substance to Womanism and its stress on the pantheistic nature of God as spirit undermines the view of God as the one who liberates and is the source of justice. Finally candidates may wish to consider exactly what Walker's quotation means: is Womanism just a variation of feminism or something quite different?

**2. 'Karl Barth's theology of religion is inclusivist, not exclusivist.' Discuss.**

**AO1** Candidates should outline the central aspects of Barth's theology especially his notions of the Word and revelation. These should be considered in relation to the Church, preaching and the Bible. Central to the essay will be an analysis of his view of 'religion' and its limitations as a human institution.

**AO2** Some have argued that as revelation is greater than any particular religion than all religions are possible recipients of the Word. On the other hand as revelation is most clearly expressed in Jesus Christ, then Christianity is the only source of salvation.

**3. 'Black Theology has nothing new to contribute to Western theology.' Discuss.**

**AO1** The question implies that the early phase of black theology did contribute a number of important ideas to mainstream theology. These should be referred to and elaborated on (e.g. racism, Christology and eschatology). Many consider that these ideas have now been absorbed into academic thinking.

**AO2** The question is whether Christian theology should be dealing with universals and whether second generation Black Theology has lost its central claims now that black theologians are accepted in the academy. Some may wish to look at Womanism and consider whether, as an example of second generation Black Theology, it has any substance.



Mark Scheme 2786  
January 2005

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5 62-73	40-47	addresses the question competently, largely understands the direction of the question, includes the usual main points and can explain them clearly / knowledge fairly wide and usually accurate / technical terms used mostly accurately in some of the contexts / substantial evidence of understanding through the deployment of relevant knowledge and attempts at analysis / communication: answer is coherent and mostly well-organised	22-25	appropriate use of evidence to sustain arguments, often successfully putting more than one point of view / evidence of some personal understanding of the issues / communicates clearly with good expression and construction
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**Alternative A – Buddhism****1) Assess the importance of meditation in the life and teaching of the Buddha.****[90]**

**A01** Candidates will need to examine the role of meditation in the life of the Buddha, with particular reference to his enlightenment. They may also refer to his ascetic practice amongst the Hindus. Candidates could also refer to the teachings of the Buddha, such as the eightfold path, looking at both the method and aims of meditation. Candidates could consider the way meditation is practiced in different Buddhist schools', however this should not be at the expense of addressing the question.

**A02** Candidates could say that meditation is very important, being a major focus of key teachings, and having provided the impetus for the Buddha's enlightenment. They could argue that other teachings are more important, e.g. wisdom, morality, compassion. They may discuss whether morality is more important for lay Buddhists, while meditation is more important for the monastic community.

**2) Compare and contrast the importance of sacred texts for Theravada and Mahayana Buddhists.****[90]**

**A01** Candidates could show awareness of the Pali Canon, the Lotus Sutra and the Heart Sutra. They could show awareness of the structure and teachings of the texts, and how the teachings of these texts have been used in the relevant Buddhist traditions

**A02** Candidates may argue that texts are only important at a certain level for all Buddhists, referring to the Buddha's analogy of a raft used to cross a river. They may argue that Mahayana scriptures are of less importance due to their later development. They could assess the impact of the different scriptures on different schools before drawing a conclusion as to their value, perhaps referring to Zen Buddhism as tradition which may regard scriptures as a hindrance in some circumstances.

**3) 'Buddhist Ethics are too flexible to be used as a guide for moral living.'  
Discuss.****[90]**

**A01** Candidates could explore the source of ethical codes within Buddhism, both for the laity and the monastic Sangha. They may refer to the vinaya pitaka, the Four Noble Truths and the eightfold path, and the 5 precepts.

**A02** Candidates could assess how flexible Buddhist ethics are and discuss whether this is a benefit or a crucial flaw for Buddhism. They could refer to the ability of Buddhism to adapt itself to different cultures, e.g. the Samurai tradition in Japan, as a factor in its early expansion. They could also discuss the different ethical codes for lay and monastic Buddhists, assessing the strengths and weaknesses of this approach. They may want to refer to specific ethical situations, and assess how well Buddhists Ethics enable Buddhists to decide a course of action.

### Section B – Hinduism

**4) 'The Ramakrishna Mission was a betrayal of Hindu ideals.' Discuss.**

**[90]**

**A01** Candidates could discuss the origins of the Ramakrishna Mission. They should discuss how far the movement was a reaction to Western culture, and how much of western culture was incorporated into the movement.

**A02** Answers may consider whether the Ramakrishna Mission's reform of Hinduism was a valid reinterpretation, or whether it was a betrayal of Hindu ideals. They may argue that it was a necessary change for Hinduism to ensure its continuing success, which maintained the essential Hindu concepts. Alternatively they could argue that the Ramakrishna Mission moved too far away from traditional Hindu teachings in the search for popularity.

**5) 'Dharma is the most important principle guiding Hindu ethics.' Discuss.**

**[90]**

**A01** Candidates should have a good understanding of the term dharma, and its implications for Hindu ethics. They will also need to consider other factors such as varna, ashrama, the four purushartas, ahimsa and sanatandharma.

**A02** Candidates may want to consider whether Hinduism is too vast and complicated to have any one principle regarded as most important, or whether the 'most important' will vary according to schools of thought, age, caste etc. They may use examples from the movements they have studied.

**6) 'The distinction between purusa and prakriti in the Samkhya system is illogical.' Discuss.**

**[90]**

**A01** Candidates should be aware of purusa (Self) and prakriti (primordial matter), and their roles in the Samkhya system. Candidates could discuss the relationship between purusa and prakriti. They could discuss the nature of liberation (kaivalya/moksha) in the Samkhya system. They could show awareness of the methods of the Samkhya system and/or Yoga as a way to escape.

**A02** Candidates could assess how far it makes sense to assume that we are pure consciousness trapped in matter, and need to seek liberation through the methods of Yoga. They may compare this with other Hindu systems. They could evaluate the way this relationship affects Hindu behaviour, and the way they choose to seek liberation, but not at the expense of answering the question.





Mark Scheme 2787  
January 2005

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Synoptic skills and the ability to make connections: these are not explicitly required in units 2771-2780, as their assessment is focused in the Connections units 2791-2795, but any evidence should be taken into account when matching the work to a level.

**Levels of Response:** the descriptions are cumulative, i.e. a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

## Levels of Response descriptors for A2 Units 2781 – 2790: Extended Essays

Band marks	mark /58	AO1	mark /32	AO2
<b>0</b> / 0	0	absent / incoherent / no relevant material	0	absent / incoherent / no relevant material
<b>1</b> 1-21	1-13	completely ignores the question but writes a little relevant material by accident / almost entirely inaccurate or irrelevant / very short / no knowledge of technical terms / offers brief notes or outline / very poor quality of communication	1-7	no argument or justification of point of view except implicitly / no analysis attempted / very poor quality of language
<b>2</b> 22-37	14-23	largely ignores the question but writes some relevant material / substantial sections inaccurate or irrelevant / insufficient material / very little knowledge of technical terms / incomplete, with notes or outline indicating conclusion / communication often unclear or disorganised or lacking in coherence	8-13	very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 38-49	24-31	addresses the general topic rather than the question, in a basic, uncritical and unsophisticated way / knowledge limited and partially accurate / limited understanding / some one-sided use of evidence / selection often inappropriate / immature approach / use of technical terms just adequate / communication: some signs of organisation and coherence in the answer	14-17	unconvincing attempts to sustain arguments and justify a point of view / minimal analysis / misses the subtleties of the question / has difficulties in drawing conclusions / unsophisticated expression and weak construction
<b>4</b> 50-61	32-39	addresses the main topic of the question but does not focus on / knows quite a lot and has revised, although not in completely successful in selection of material / attempted, often accurate, use of technical terms in some contexts / some glimpses of understanding demonstrated by use of evidence, but little successful analysis / communication: answer is fairly coherent	18-21	attempts to maintain the argument by bald statement of fact / limited ability to see more than one point of view / fair attempt at construction / moderate quality of expression



5 62-73	40-47	addresses the question competently, largely understands the direction of the question, includes the usual main points and can explain them clearly / knowledge fairly wide and usually accurate / technical terms used mostly accurately in some of the contexts / substantial evidence of understanding through the deployment of relevant knowledge and attempts at analysis / communication: answer is coherent and mostly well-organised	22-25	appropriate use of evidence to sustain arguments, often successfully putting more than one point of view / evidence of some personal understanding of the issues / communicates clearly with good expression and construction
6 74-81	48-53	addresses the question specifically and selects the relevant material / comprehensive and almost totally accurate knowledge / technical language and terminology used accurately in a variety of contexts throughout / full understanding and analysis of the issues demonstrated / communication: answer is coherently constructed and very well-organised	26-29	clearly understands the issues / shows evidence of having read and understood books and not just the teacher's notes / understands the thinking of relevant scholars, can explain it in a lucid and organised manner, and can point out the strengths and weaknesses of various arguments / personal insights and independent thought / maturity of approach, sophisticated and elegant expression, construction, and quality of language
7 82-90	54-58	excellent understanding of and engagement with the material / very high level of ability to select and deploy relevant information / communication: exceptionally well-constructed and coherent answer	30-32	knows exactly what the complexities of the question are, and can use the thinking of various scholars as tools in forming incisive lines of argument / excellent quality of language

- 1 'Any who denieth God,  
His angels, His Books,  
His Apostles, and the Day  
Of Judgment, hath gone  
Far, far astray.' (Surah 4:136)

**Assess the relative importance for Muslims of each of the articles of belief in this quotation.**

**AO1** Candidates are likely to need to clarify the meaning of the articles of belief in order to assess the relative importance of each. Text books refer to five or six or seven key beliefs of Iman, the faith. The number is not significant. The basic beliefs of Islam can be grouped into three topics: Tawhid, Risalah and Akhirah. The articles of belief itemised in the syllabus are: Allah, angels, scriptures, messengers, the last day, the divine decree. Good candidates therefore are likely to have sufficient material to support quite detailed explanations of the significance of the beliefs expressed in the quotation. Some candidates might point out the omission of al-Qad'r and might make comparisons with Surah 1 which is a set text or with lists from other sources in order to develop an explanation or to confirm the relative importance of an article of belief. Candidates might comment on the denunciation of the hypocrites of al-Madinah which is the context of the stimulus ayah but this is not necessary for good marks.

**AO2** The Bismillah at the start of al- Fatihah refers to Allah as Creator and Sustainer, Judge and Guide, full of grace and mercy, the shahadah is the first pillar and the Adhan is said at birth and death so candidates might argue for the empirical predominance of belief in Allah or they might see the articles as an inevitable unity. The point of the quotation is similar to Surah 1 and emphasises the importance for Muslims of not forsaking the straight path. The discussion might centre round 'the importance for Muslims' and any valid application of this phrase is acceptable e.g. candidates might refer to khalifa as an extension of Risalah because of the practical injunctions of Shari'ah which are applied to environmental issues. Whether any one article might be less significant than the rest might be another area of discussion.

- 2 'Shari'ah is the most misunderstood concept in Islam.' **Discuss.**

**AO1** Candidates might begin with some explanation of Shari'ah as the sacred Islamic law based on the Qur'an and the Sunnah and its role and relative authority in Muslim life. Good responses are likely refer to the law schools, the Hanifite, Malikite, Shafi'ite and Hanbalite, and to include wahy, fiqh, ijma, qiyas and ijtihad. Good responses are likely also to show some understanding of the significance of Shari'ah in the modern world as a practical application of Muslim beliefs and values not only to issues of crime and punishment but to environmental issues which affect the future of the planet.

**AO2** Candidates may focus on misunderstandings from within Islam or those held by non- Muslims. They might choose another contender for the role of 'most misunderstood concept' and address the question from that angle though some consideration of Shari'ah might be expected in balanced discussions. Some responses might include consideration in the discussion of ijtihad because of its role in the original founding of the law schools, its potential to cope with times of change and the debate among Muslims as to whether the door is open or closed.

**3 'Sufism is a corruption of Islam.' Discuss.**

**AO1:** Candidates might begin by explaining the origins and beliefs of Sufism. They might have prepared for the essay by research for facts about the extent of the spread and impact to help them assess the role of Sufism in Islam and the perceptions and reactions of Sunni and Shi'a Muslims to Sufi teachings and practice. Sufism tends to internalise and allegorise Islamic teachings from esoteric verses of the Qur'an. The key concept is tasawwuf and Sufis seek union with Allah by fana. Some Muslims see this as distortion of Islam whilst other Muslims might find that the mystical approach to religion adds another dimension to their faith.

**AO2:** There might be a variety of equally valid approaches to the discussion. Good discussions are likely to be those which try to reach a balanced conclusion about the extent to which it is justifiable to portray Sufis as ascetics who go further than what is commanded of believers, thus distorting the truth of the message of Muhammad.





Mark Scheme 2788  
January 2005

## A2 Preamble and Instructions to Examiners

The purpose of a marking scheme is to ‘... enable examiners to mark in a standardised manner’ [CoP 1999 25.xiv]. It must ‘allow credit to be allocated for what candidates know, understand and can do’ [xv] and be ‘clear and designed to be easily and consistently applied’ [x].

The **Religious Studies Subject Criteria** [1999] define ‘what candidates know, understand and can do’ in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:

All candidates must be required to meet the following assessment objectives.

At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

**AO1:** Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 65% [A2]*

**AO2:** Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives. In A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary / Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this. Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

**Practical application of the Marking Scheme**

General administrative information and instructions are issued separately by OCR. Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used. To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

**Key Skill of Communication:** this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

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**Levels of Response:** the descriptions are cumulative, i.e. a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

## Levels of Response descriptors for A2 Units 2781 – 2790: Extended Essays

Band marks	mark /58	AO1	mark /32	AO2
<b>0</b> / 0	0	absent / incoherent / no relevant material	0	absent / incoherent / no relevant material
<b>1</b> 1-21	1-13	completely ignores the question but writes a little relevant material by accident / almost entirely inaccurate or irrelevant / very short / no knowledge of technical terms / offers brief notes or outline / very poor quality of communication	1-7	no argument or justification of point of view except implicitly / no analysis attempted / very poor quality of language
<b>2</b> 22-37	14-23	largely ignores the question but writes some relevant material / substantial sections inaccurate or irrelevant / insufficient material / very little knowledge of technical terms / incomplete, with notes or outline indicating conclusion / communication often unclear or disorganised or lacking in coherence	8-13	very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 38-49	24-31	addresses the general topic rather than the question, in a basic, uncritical and unsophisticated way / knowledge limited and partially accurate / limited understanding / some one-sided use of evidence / selection often inappropriate / immature approach / use of technical terms just adequate / communication: some signs of organisation and coherence in the answer	14-17	unconvincing attempts to sustain arguments and justify a point of view / minimal analysis / misses the subtleties of the question / has difficulties in drawing conclusions / unsophisticated expression and weak construction
<b>4</b> 50-61	32-39	addresses the main topic of the question but does not focus on / knows quite a lot and has revised, although not in completely successful in selection of material / attempted, often accurate, use of technical terms in some contexts / some glimpses of understanding demonstrated by use of evidence, but little successful analysis / communication: answer is fairly coherent	18-21	attempts to maintain the argument by bald statement of fact / limited ability to see more than one point of view / fair attempt at construction / moderate quality of expression



<p><b>5</b> 62-73</p>	<p>40-47</p>	<p>addresses the question competently, largely understands the direction of the question, includes the usual main points and can explain them clearly / knowledge fairly wide and usually accurate / technical terms used mostly accurately in some of the contexts / substantial evidence of understanding through the deployment of relevant knowledge and attempts at analysis / communication: answer is coherent and mostly well-organised</p>	<p>22-25</p>	<p>appropriate use of evidence to sustain arguments, often successfully putting more than one point of view / evidence of some personal understanding of the issues / communicates clearly with good expression and construction</p>
<p><b>6</b> 74-81</p>	<p>48-53</p>	<p>addresses the question specifically and selects the relevant material / comprehensive and almost totally accurate knowledge / technical language and terminology used accurately in a variety of contexts throughout / full understanding and analysis of the issues demonstrated / communication: answer is coherently constructed and very well-organised</p>	<p>26-29</p>	<p>clearly understands the issues / shows evidence of having read and understood books and not just the teacher's notes / understands the thinking of relevant scholars, can explain it in a lucid and organised manner, and can point out the strengths and weaknesses of various arguments / personal insights and independent thought / maturity of approach, sophisticated and elegant expression, construction, and quality of language</p>
<p><b>7</b> 82-90</p>	<p>54-58</p>	<p>excellent understanding of and engagement with the material / very high level of ability to select and deploy relevant information / communication: exceptionally well-constructed and coherent answer</p>	<p>30-32</p>	<p>knows exactly what the complexities of the question are, and can use the thinking of various scholars as tools in forming incisive lines of argument / excellent quality of language</p>

**1 'Until the Messiah returns Israel cannot be the actual homeland of the Jews.' Discuss.**

AO1 Answers will probably consider what Israel means, whether it is the Promised Land or the modern day State and to what extent, if any, these are co-terminous. They may consider the different claims made by different Jewish groups.

AO2 Answers need to weigh the claims and ideas discussed in AO1. Some may look at the position that Israel has become the Jewish homeland again despite theological objections.

**2 'A Messianic age is a realistic hope: the coming of the Messiah is not.' Discuss.**

AO1 Answers need to consider the two different ideas: the traditional, expected Messiah which Judaism has been seeking from the time of the Tenakh and the later, more left wing idea of a Messianic Age.

AO2 Many answers are likely to focus on the idea that the Messiah is found in sacred texts whereas the idea of a Messianic Age is a relatively modern idea and therefore can be discounted.

**3 'Women and men have true equality in Judaism.' Discuss.**

AO1 Answers need to consider the various roles and positions of men and women in Judaism as well as what is actually meant by the phrase 'true equality'.

AO2 The evaluation of the statement is likely to depend on the theological position of the candidate. It is difficult to argue that men and women are truly equal unless it is 'equal but different'. Some may conclude that the statement is true in this latter form whilst it is also possible to argue that they are not equal and this is how it is supposed to be.



Mark Scheme 2789  
January 2005

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**AO2:** Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*

The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

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**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary / Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this. Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

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**1 'Although the teleological argument cannot prove it, God is the most likely explanation for the design in the universe.' Discuss.**

AO1 This invites candidates to discuss the form of the teleological argument which argues from probability. For example, candidates could refer to the argument that the universe contains a temporal order that needs to be explained. So Swinburne, for example, argues that God is the simplest explanation of such orderliness. Alternatively, candidates could take the question in a more general sense, to include Paley's argument from spatial order, for example.

AO2 There are several strands which candidates might pick up on: for example some might argue that in terms of probability, the teleological argument does prove its point, in that a rational explanation for design/order is more likely than the view that our discovery of order around us is not surprising at all, since without it we could not exist to make that discovery. Others might develop the view of Hume and Mackie, that the argument could never prove the existence of the God of classical theism. Whatever lines of analysis are taken, some comment is expected on whether or not God is "the most likely explanation" for apparent design.

**2 'Marx's analysis of religion is better than that of Weber.' Discuss.**

AO1 Marx's analysis of religion derived from his view that the laws which govern history are economic: whoever controls production controls history. Marx believed in dialectical materialism – that history goes in cycles – the current cycle being capitalist, and featuring the bourgeoisie as exploiting the proletariat, using Protestant Christianity as a model with which to oppress the workers. The next stage of history would remove religion and its injustices, although the process could be speeded up by armed revolution. Religion helps people cope with present suffering by false promises of reward in an afterlife, so is the opium of the masses. Religion will fade when communism triumphs. Weber was also interested in the economic background to religion, but did not believe that economic forces caused religion. Religion is not to be studied for its own sake, but because of the information it gives about humanity and society in general. Weber developed a thesis which linked the emergence of Protestant Christianity with capitalism, combining the protestant work-ethic based on rigorous discipline and strict obedience to God's rules. Weber did not believe that economics offered a complete explanation of religion, nevertheless his reductionist attitude was a strong challenge to Christian belief in particular.

AO2 Analysis of the basis for a possible preference for Marx over Weber is likely to be integral to whatever facts are offered about both. Candidates are not likely to espouse Marx's endorsement of violent revolution, although they are likely to point to the enduring legacy of Marxism politically, economically and militarily as evidence for its superior quality as a thesis. Some will point out that Liberation Theology has Marxist overtones, which is quite an achievement (retrospectively) for Marx. Some might give preference to Weber's account of religion as having a stronger holder on rational exposition and rational behaviour, perhaps recalling Popper's exasperation with Marx: that he would never allow anything to falsify his ideas.



**3 'Evil and a God of love are incompatible, so there cannot be a God of love.'  
Discuss.**

- AO1 There are many possible lines of approach to this question. Most will begin with the incompatibility thesis: that an omnipotent, omnibenevolent God would not permit evil, one solution being to deny God's omnibenevolence, and another to deny his existence. The incompatibility thesis can be demonstrated in a number of ways, to all of which there are counter-arguments, and students should demonstrate knowledge and understanding of some of these as lead into the analysis.
- AO2 Possibilities for analysis include: that God allows evil to exist for a sufficient reason; that evil has no independent existence; that God lacks functional omnipotence; that we misunderstand the nature of omnipotence, and so on. Candidates could take the final seven words to suggest either that there is no God at all, or that God is not benevolent: either interpretation would be valid. For some, their analysis might involve a rejection of the opening phrase which denies the compatibility of evil alongside a God of love. Candidates are at liberty to pursue any approach they wish.





Mark Scheme 2790  
January 2005

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The requirement to assess candidates’ quality of written communication will be met through both assessment objectives.

In order to ensure the marking scheme can be ‘easily and consistently applied’, and to ‘enable examiners to mark in a standardised manner’, it defines Levels of Response by which candidates’ answers are assessed. This ensures that comparable standards are applied across the various units as well as within the team of examiners marking a particular unit. Levels of Response are defined according to the two Assessment Objectives. In A2, candidates answer a single question but are reminded by a rubric of the need to address both Objectives in their answers. Progression from Advanced Subsidiary to A2 is provided, in part, by assessing their ability to construct a coherent essay, and this is an important part of the Key Skill of Communication which ‘must contribute to the assessment of Religious Studies at AS and A level’.

**Positive awarding:** it is a fundamental principle of OCR’s assessment in Religious Studies at Advanced Subsidiary / Advanced GCE that candidates are rewarded for what they ‘know, understand and can do’ and to this end examiners are required to assess every answer by the Levels according to the extent to which it addresses a reasonable interpretation of the question. In the marking scheme each question is provided with a brief outline of the likely content and/or lines of argument of a ‘standard’ answer, but this is by no means prescriptive or exhaustive. Examiners are required to have subject knowledge to a high level and the outlines do not attempt to duplicate this. Examiners must **not** attempt to reward answers according to the extent to which they match the structure of the outline, or mention the points it contains. The specification is designed to allow teachers to approach the content of modules in a variety of ways from any of a number of perspectives, and candidates’ answers must be assessed in the light of this flexibility of approach. It is quite possible for an excellent and valid answer to contain knowledge and arguments which do not appear in the outline; each answer must be assessed on its own merits according to the Levels of Response.

**Practical application of the Marking Scheme**

General administrative information and instructions are issued separately by OCR. Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used. To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

**Key Skill of Communication:** this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:

- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.

\*

Synoptic skills and the ability to make connections: these are not explicitly required in units 2771-2780, as their assessment is focused in the Connections units 2791-2795, but any evidence should be taken into account when matching the work to a level.

**Levels of Response:** the descriptions are cumulative, i.e. a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

## Levels of Response descriptors for A2 Units 2781 – 2790: Extended Essays

Band marks	mark /58	AO1	mark /32	AO2
<b>0</b> / 0	0	absent / incoherent / no relevant material	0	absent / incoherent / no relevant material
<b>1</b> 1-21	1-13	completely ignores the question but writes a little relevant material by accident / almost entirely inaccurate or irrelevant / very short / no knowledge of technical terms / offers brief notes or outline / very poor quality of communication	1-7	no argument or justification of point of view except implicitly / no analysis attempted / very poor quality of language
<b>2</b> 22-37	14-23	largely ignores the question but writes some relevant material / substantial sections inaccurate or irrelevant / insufficient material / very little knowledge of technical terms / incomplete, with notes or outline indicating conclusion / communication often unclear or disorganised or lacking in coherence	8-13	very little argument or justification of point of view / no successful analysis / poor quality of language
<b>3</b> 38-49	24-31	addresses the general topic rather than the question, in a basic, uncritical and unsophisticated way / knowledge limited and partially accurate / limited understanding / some one-sided use of evidence / selection often inappropriate / immature approach / use of technical terms just adequate / communication: some signs of organisation and coherence in the answer	14-17	unconvincing attempts to sustain arguments and justify a point of view / minimal analysis / misses the subtleties of the question / has difficulties in drawing conclusions / unsophisticated expression and weak construction
<b>4</b> 50-61	32-39	addresses the main topic of the question but does not focus on / knows quite a lot and has revised, although not in completely successful in selection of material / attempted, often accurate, use of technical terms in some contexts / some glimpses of understanding demonstrated by use of evidence, but little successful analysis / communication: answer is fairly coherent	18-21	attempts to maintain the argument by bald statement of fact / limited ability to see more than one point of view / fair attempt at construction / moderate quality of expression

<p><b>5</b> 62-73</p>	<p>40-47</p>	<p>addresses the question competently, largely understands the direction of the question, includes the usual main points and can explain them clearly / knowledge fairly wide and usually accurate / technical terms used mostly accurately in some of the contexts / substantial evidence of understanding through the deployment of relevant knowledge and attempts at analysis / communication: answer is coherent and mostly well-organised</p>	<p>22-25</p>	<p>appropriate use of evidence to sustain arguments, often successfully putting more than one point of view / evidence of some personal understanding of the issues / communicates clearly with good expression and construction</p>
<p><b>6</b> 74-81</p>	<p>48-53</p>	<p>addresses the question specifically and selects the relevant material / comprehensive and almost totally accurate knowledge / technical language and terminology used accurately in a variety of contexts throughout / full understanding and analysis of the issues demonstrated / communication: answer is coherently constructed and very well-organised</p>	<p>26-29</p>	<p>clearly understands the issues / shows evidence of having read and understood books and not just the teacher's notes / understands the thinking of relevant scholars, can explain it in a lucid and organised manner, and can point out the strengths and weaknesses of various arguments / personal insights and independent thought / maturity of approach, sophisticated and elegant expression, construction, and quality of language</p>
<p><b>7</b> 82-90</p>	<p>54-58</p>	<p>excellent understanding of and engagement with the material / very high level of ability to select and deploy relevant information / communication: exceptionally well-constructed and coherent answer</p>	<p>30-32</p>	<p>knows exactly what the complexities of the question are, and can use the thinking of various scholars as tools in forming incisive lines of argument / excellent quality of language</p>

**1. Evaluate the strengths and weaknesses of one absolutist theory of ethics.**

- AO1 Strengths may include the unchanging nature of absolutist theories of ethics irrespective of cultures, history or fashions. The principle of Universality may be described in normative terms. Examples across cultures and within may be used. Some may describe Natural Law Theory or Kant as examples of absolutist theories. Examples that it is wrong to make false promises, stealing, private murder, cruelty, etc. may be used. Weaknesses may include inflexibility, lack of reason, rejection of situations and consequences and no consideration of autonomy.
- AO2 Candidates may emphasise either the strengths or the weaknesses of the theory. Some will prefer a relativist approach. Some may seek to produce an eclectic way of combining elements from relativism and absolutist theories, e.g. proportionalism.

**2. Assess the claim that a Utilitarian approach to embryo research is enlightened.**

- AO1 Some may point to situations and consequences, rights, quality of life, issues, autonomy and compassion as being elements in any enlightened approach. Candidates could explain the different types of Utilitarianism – Act, Rule, General, Preference and Interest and the various approaches these may have to embryo research in terms of benefits, both medical and social.
- AO2 Some may defend the proposition provided certain legal, technological and medical safeguards are assured. Others may reject the case using other theories, such as Natural Law, and refer to interference with natural purposes with the slippery slope argument about cloning, etc. The medical case for it may be examined in relation to inherited diseases. Some may extend the argument to consider how Preference and Interest Utilitarians might approach the subject.

**3. 'Good actions depend on religious belief.' Discuss.**

- AO1 Candidates may seek to explain the meaning of 'good' using normative and meta ethics. They could attempt to show in what sense 'good' may depend on religious ethics. They could either use the Divine Command Theory, Natural Law Theory or Proportionalism to show this.
- AO2 Some may accept the possibility of defending a humanitarian (both religious and secular) approach to ethics by invoking contemporary approaches of combining elements of both. Virtue ethics may be used to support the case, e.g. use of compassion, respect for life, respect for autonomy, use of reason, etc. Others may defend an absolutist religious approach as being essential to produce good actions.





REPORT ON THE UNITS  
January 2005

## 2760 Foundation for the Study of Religion

### General comments

The entry for this unit in the January session was much increased, probably because Centres were trying to avoid entering candidates for three end-to-end units in June. This inevitably produced a very wide range of responses.

There was considerable evidence of lack of time control in the exam. Many candidates answered only one question or one and a half. Unfortunately, even though what is produced may be very good, one question cannot produce above a D grade on its own.

Some candidates wasted time writing out questions or even the title of the paper before the question. Spelling was quite bad and some students give background information which is not really relevant, e.g. Aristotle a student of Plato came from... A few students infringed the rubric by answering more questions than they needed to.

Comments on individual questions:

#### 1 (a) Explain Aristotle's idea of the four causes.

The theory of causes was mastered by many extremely well, although weaker candidates were muddled or left one of the causes out. Many included more details rather than just focusing on the 4 causes. The better candidates linked theory of causality to humans and their purpose; there were also links to ethics, unmoved mover and Christian thinking. A few students confused Aristotle with Plato e.g. the causes were to explain the innate knowledge of 'dogginess'. Some stated that Aristotle's purpose for humans was for them to live with God, worship and praise him.

#### (b) 'Aristotle's theory of the four causes is convincing.' Discuss.

This was generally answered confidently involving a discussion of whether we have a final cause or purpose. Some candidates stated the causes were convincing because of the scientific or logical approach. There were answers which contrasted Aristotle with Plato; a few going into detail about the cave. A few candidates made reference to the fact that sometimes the formal cause is not lived up to, citing Frances Scott Key's poem about the American war of independence *Stars and Stripes* now being a comic pub song.

#### 2 (a) Explain what is meant in the Bible by the phrase 'God is good'.

Candidates were usually able to access this although some merely generalised and did not give specific examples from the Bible. A general discussion of God's goodness without clear Biblical links was too frequent. If examples were given they included: creation, miracles, incarnation/atonement, Ten Commandments, Abraham/Isaac, Joshua, Noah and the Covenant. Some tended to be narrative. However some candidates would have preferred an answer on either the creation or miracles as they launched off into explanations of these. Many made references to modern day miracles. God as a forgiving God was posited as good. Weaker candidates did not focus as well on the task, selected only a few relevant stories (mostly creation or the decalogue). Analysis was superficial or non-existent and instead one read about general notions about God's goodness or ideas from Plato and Aristotle. Weaker candidates included a lot of part (b) material in (a).

**(b) 'It is difficult to believe in a God who is perfectly good.' Discuss.**

A strong affirmative response was usually given to this citing natural evil and the recent Tsunami. Better candidates also referred to Wiles' arbitrary God not being worthy of worship. There were some excellent and mature responses, beyond the scope of the syllabus at this stage. The better candidates also tried to give a positive view. Several mentioned freewill as being a good gift. One candidate discussed the different interpretations of the Bible – literalist/liberalist. One candidate referred to the 10<sup>th</sup> plague as being unacceptable (good reference to the film *Dogma*). Weaker candidates showed bias rather than discussion

**3 (a) Explain what is meant by meta-ethics.**

On the whole, candidates are beginning to get to grips with this although many of them do get muddled. There were some extremely good responses which directly answered the question and then expanded on details delivering a whole but fairly detailed overview of Meta-Ethics with specific references to philosophers. There were some good answers with thorough explanations of ethical non-naturalism (Intuitionism), ethical non-cognitivism: Emotivism and Prescriptivism (some explaining the linkage between Ayer and the Logical Positivists and development by Pritchard and Hare). Ross and the prima facie duties was occasionally mentioned. There was some admirable work here considering the time. There was a variation between Centres, weaker candidates showing confusion between thinkers and theories. One common mistake was stating that the naturalistic fallacy was a theory and another was the mix up of Intuitionism stating it was a non-cognitive theory. One or two diverted into normative ethics. Candidates either gave a very basic definition of meta-ethics or a long good explanation. However some stopped there and either just briefly mentioned the different theories or did not go into the theories at all. Some did not know anything about Meta-Ethics as if confronted with a completely strange topic

**(b) "'Good" always means the same thing.' Discuss.**

A lot of students just regurgitated section (a) although there were some discussions between relative and absolute morality. God's goodness was also mentioned along with Aristotle's axe. The best responses referred to the material mentioned in the (a) part, other very good responses included material from normative ethics and cultural relativism.

**4 (a) Explain what is meant by 'natural' in Natural Law.**

This was not usually answered well – some students had great difficulty in actually knowing what natural law was. The best candidates were able to unravel the specific focus of the task by analysing the principle of Natural Law with reference to Aristotle and Thomas Aquinas. Good examples were used as illustrations. They went beyond the notion of what is 'natural'. Few included references to St Paul. Some mentioned the burial of the dead as a natural law; apparent and real good along with exterior and interior acts were mentioned by the better candidates. Some mentions of primary and secondary precepts and a few mentions of the hierarchy of laws. Sex is the usual working example of Natural Law. Some weaker candidates decided to focus on the 'natural' and delivered a distorted view of Natural Law as if a Catholic was some sort of vegetarian nature loving technophobe.

**(b) 'Natural Law leads to unjust decisions.' Discuss.**

If they had not been able to answer part (a) candidates could not answer this part either. Some of the better candidates did try to use a working example and thus were able to argue that unjust decisions are made. Mostly though the answers were poor. Only a few more capable candidates were able to overcome the usual anti-Natural Law bias to present a reasoned case.

**5 (a) Describe the different types of literature which are found in the Jewish Scriptures.**

This was the most popular of the two questions in this section. For candidates who were familiar with the different types of literature the question was straightforward and produced some very good answers. There was a good deal of use of Gunkel and some very good examples given. However, there were far too many examples of candidates who had no idea of the literature and wrote answers for which little or no credit could be given.

**(b) 'Prophecy is the most important part of the Jewish Scriptures.' Discuss.**

Dependent on the understanding which had been established in (a) candidates were competent or incompetent at addressing (b). That said, there were many excellent discussions about Prophecy which demonstrated real understanding of its nature and of the related texts.

**6 (a) Explain what evidence might be used in dating the lifetime of Moses.**

**(b) 'Knowing the date of an event in the Jewish Scriptures is not important in understanding their meaning.' Discuss.**

There were too few responses to this question to produce a subject report.

**7 (a) Explain what was distinctive about the Sadducees.**

For those candidates who knew about the Sadducees this was a very straightforward question which produced some excellent answers. Unfortunately, there were many who made a straight swap between the Sadducees and the Pharisees and, as a result, it was very difficult to give much credit for the responses.

**(b) 'The Sadducees were a less important group than the Pharisees.' Discuss.**

Again, for those who were clear of the differences this was straightforward. For those who were muddled it was slightly easier for them to gain some credit in evaluation than in part (a).

**8 (a) Explain what was distinctive about the Pharisees.**

**(b) 'The Pharisees were the most important religious group in first century Palestine.' Discuss.**

See comments for Q.7.

**9 (a) Explain what was distinctive about the Sadducees.**

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**(b) 'The Sadducees were a less important group than the Pharisees.' Discuss.**

Again, for those we were clear of the differences this was straightforward. For those who were muddled it was slightly easier for them to gain some credit in evaluation than in part (a).

**10 (a) Explain what was distinctive about the Pharisees?**

**(b) 'The Pharisees were the most important religious group in first century Palestine.' Discuss.**

See comments for Q.9.

**11 (a) Explain what is meant by a Liberal approach to the Bible.**

As one might expect there were many excellent responses to this question. However, a significant number of candidates confused 'Liberal' with 'literal' and therefore produced some very strange answers which gained very little credit.

**(b) 'The Bible is the revealed word of God and must be believed as literal truth.' Discuss.**

Whether candidates had correctly interpreted (a) or not made little difference to (b) and many produced very well-argued answers, though some continued to muddle the technical terms throughout.

**12 (a) Explain Biblical teaching about the treatment of the weak and oppressed.**

**(b) 'The Bible teaches that God will reward the oppressed.' Discuss.**

This question was not popular and there were too few responses to produce a subject report.

**13 (a) Explain how the Buddha achieved enlightenment.**

This question tended to elicit a great deal of story-telling from before the birth of the Buddha until his death. In doing this candidates wasted a great deal of time which could have been much better spent focusing on the question more closely. However, there were some excellent responses.

- (b) **'Stories about the Buddha are so extraordinary that they must be fiction.'** Discuss.

There were some very interesting answers here. Candidates covered a whole range of opinions with some considering what fiction really meant and forcing a distinction between fiction and myth.

- 14 (a) **Explain what Buddhists mean by the 'Middle Way'.**

This was the better approached of the two Buddhism questions. Many candidates wrote accurately and at length and scored well. Some clearly had a very good understanding of the Noble Eightfold Path but others offered less tight responses and tended to generalise about the nature of the teaching the Buddha gave about the 'Magga'.

- (b) **How useful is the concept of the middle way in helping Buddhists know how to behave?**

Building on their answers in (a) many candidates were able to produce good evaluative responses to this question.

- 15 (a) **Explain the significance of the main discoveries at Harappa and Mohenjo-Daro.**

- (b) **'The discoveries in the Indus Valley are essential for an understanding of Hinduism.'** Discuss.

There were too few responses to produce a subject report.

- 16 (a) **Explain the main characteristics of the Vedic god Agni.**

- (b) **'The Vedic gods are of little importance in understanding modern Hinduism.'** Discuss.

There were too few responses to produce a subject report.

- 17 (a) **Explain why Muhammad  $\Delta$  is called the 'final messenger of God'.**

There were many excellent responses to this question but also many very weak ones. It was very surprising to see how few candidates picked up on the word 'final' and wrote as though it was not there. However, this became clearer in the many answers which stated that this was the only time Allah had made a revelation to humanity and therefore argued for its distinctiveness.

- (b) **'The person of Muhammad  $\Delta$  is as central to a consideration of the early growth of Islam as is the Qur'an.'** Discuss.

This generally produced weaker responses and few candidates engaged effectively with the question.

**18 (a) Explain the social reforms by which Muhammad Δ improved the lives of slaves, women, orphans and the poor at al-Madinah.**

Those candidates who were familiar with the material were able to produce good and many excellent responses to this question. Too many, however, answered it in relation to Makkah rather than al-Madinah and so gained very little credit. **(b) 'During his lifetime, Muhammad Δ had greater importance as a statesman than as a prophet.' Discuss.**

Few, if any, recognised this as a paraphrase of Montgomery Watt and many appeared not to have considered the 'statesman' role of the Prophet at all, thus producing some very weak answers. Others, on the other hand, showed good knowledge and control of the material.

**19 (a) Explain what is meant by the phrase a 'chosen people.'**

Apart from some weak and rather immature responses the majority of answers to this question were good and showed good understanding of the concept.

**(b) 'Being chosen is a blessing, not a burden.' Discuss.**

This section was not so well answered and many candidates seemed unable to balance their responses or consider more than one viewpoint.

**20 (a) Explain the use and purpose of the Talmud.**

For those candidates who were clear about the Talmud this gave them the opportunity to produce excellent answers which gained very good marks. It was unfortunate that some confused Talmud and Torah (or Tenakh) at this point and thus gained little credit.

**(b) Consider why many Jews today spend more time studying the Talmud than the Tenakh.**

There were some thoughtful and worthwhile responses to this question and many candidates scored good marks for this evaluation.

## 2761 Philosophy of Religion 1 (AS)

### General Comments

The papers overall demonstrated a wide range of responses. Generally candidates seemed well prepared, although some misunderstood the rubric, with some answering just part (a) and others just part (b). A few scripts showed poor use of time, with extremely long first questions followed by a few hasty lines for the second. Candidates are not, of course, being examined on the English language, but meaning was sometimes obscured by careless grammar and spelling. Freud appeared as 'Fraud, Frued, Frude, and Froyd'; Irenaeus produced too many variants to list (although 'Erroenius' deserves honorable mention); and 'Emily Durkheim' graced Q.6. Chronology remains a problem for many candidates, with Russell being portrayed as a contemporary of Anselm, Hume, and even Aristotle. These are not serious errors, but they do illustrate a general lack of care which perhaps leads some candidates to under-perform unnecessarily. Weaker candidates in part (b) often descended to uncritical relativism as a response to all questions. Overall, candidates are to be congratulated on producing coherent answers to some quite deep areas of philosophical discussion within the time allowed.

### Comments on Specific Questions

#### 1(a) Explain why Hume and Russell reject the cosmological argument.

This was a popular question, but was not always answered well. Some of the weakest responses were content simply to detail the cosmological argument, carefully ignoring (for whatever reason) all mention of Hume or Russell. Many were hazy on what Hume and Russell said, not infrequently casting them as true defenders of the Christian faith against the wicked atheism of Aquinas. There was considerable confusion between the cosmological and teleological arguments, some candidates being more aware of Hume's criticisms of the latter, and offering them in default. The best answers referred to Hume's doubts about causation in general, to Russell's radio debate with Copleston, and sometimes to the comments of both on the 'fallacy of composition'.

#### (b) 'God is the most likely explanation for the existence of the universe.' Discuss.

In part (b), some had recourse to faith statements rather than to argument. There was much useful comment on the physics of the Big Bang in particular, and on probability arguments in general. The teleological argument was used legitimately here, particularly in its modern formats covering the boundary conditions governing the structure of non-chaotic universes – heady stuff indeed.

#### 2 (a) Explain how Augustine accounts for the existence of evil.

The weakest responses generally contented themselves with a general discussion of the problem of evil. Confusion with Irenaeus was rather too common, particularly where the soul-building hypothesis was invoked to explain natural evil. On the whole, however, most candidates produced good answers, referring to Augustine's view that evil is a privation of good, that it stems from human and angelic disobedience, that the human race has since then been guilty through original sin, and that Jesus was



sent as an act of grace by God to save future generations from the inevitable consequences of that sin (a “forlorn hope”, as one candidate put it).

**(b) ‘There is no problem of evil because evil does not exist.’ Discuss.**

Too many candidates paid little or no attention to the precise wording of part (b), discussing evil in general rather than whether or not it exists. This was true even among candidates who were aware of the source of the quotation. These answers were counter-balanced, however, by others of great insight and originality. Most argued that evil is an existential reality, and many pointed out that even if Augustine was right, God would have known that the mere *appearance* of the reality of evil would be taken as reality itself by those who experienced its effects.

**3 (a) Explain Kant’s moral argument for the existence of God.**

Weaker responses displayed no awareness that there is more to Kant’s argument than the simple assertion that morality must come from God. Many such responses compounded the error by insisting that Kant’s version of the moral argument invoked God as the law-giver. On the other hand, many were able to explain Kant’s view that moral law is autonomous, and there were some admirable accounts of the concept of the *summum bonum* and of Kant’s assumptions about ‘ought’ implying ‘can’. Several challenged the wording of the question, pointing out quite correctly that Kant’s moral argument was properly speaking an assumption – a postulate of practical reason.

**(b) ‘Morality comes from people, not from God.’ Discuss.**

There was much sound argument in reply to this statement. Most cited Freud’s concept of the super ego: that human morality is the deposit of parental guidance, cultural milieu, and so on. Moral relativism received extensive treatment by candidates who used it as an indication that any kind of objective or absolute morality must be flawed. Fewer candidates were prepared to defend the statement from any other perspective other than Kant’s, although of course the inclusion of non-Kantian arguments was not required by the wording of the question, and defences of Kant were often very eloquent.

**4 (a) Explain Anselm’s ontological argument.**

This was by far the most popular question, with some admirable accounts of *Proslogion* 2 and 3. Quite a few candidates shared the popular misconception that *Proslogion* 3 was a response to Gaunilo. Many would have benefited from a direct acquaintance with the (very brief) texts of these chapters, since all sorts of things were falsely attributed to Anselm, from £1000 notes to motor cars, televisions and other anachronistic devices. Many attributed Gaunilo’s island to Anselm, arguing that the island must exist in reality as a proof of God. At the most absurd end of the spectrum, some said that the ontological argument was about the greatest good for the greatest number. Having said all of that, most candidates provided the substance of Anselm’s arguments, and some essays were superbly crafted and detailed.

**(b) ‘God’s existence can never be proved by logic.’ Discuss.**

One not-so-successful technique for dealing with this statement was to explain (often in great detail) all the theistic ‘proofs’ of God’s existence, which provided some kind of answer to the first six words of (b), but usually ignored the final two. There was little awareness – even from some very good candidates – of the technical meaning of “logic”, which was often interpreted simplistically as ‘argument’. Many were more

successful in explaining Kant's analysis of ontological arguments: that no existential statement can be analytic. Others listed alternative ontological arguments from Descartes, Malcolm and Plantinga, for the most part assuming (without explanation) that their logic was more successful than Anselm's. Some argued less technically, but very successfully, that issues of faith by definition cannot be solved by logic. In support of this, many candidates cleverly invoked Anselm's own linkage between the argument and faith.

**5(a) Explain William James' argument for the existence of God from religious experience.**

This was not a popular question but it produced some very good answers from those familiar with William James. Some answers were simply general accounts of religious experiences, with the customary references to the Toronto Blessing, miracles, weeping statues, and the like. Some scripts referred to William James' (clearly mystical) analogy of the Watch and the Watchmaker. Quite a few managed to bring in some rather interesting (but generally quite irrelevant) references to Julian of Norwich.

**(b) 'Religious experiences come from fantasy, not from God.' Discuss.**

This produced generally very sound responses, relying chiefly on Freud and Marx. Near-death experiences were also commonly invoked, sometimes in favour of the theistic reality of different types of religious experiences, and sometimes in support of the assertion that they derive from fantasy. Some used James, with varying degrees of success, to argue that the dividing line between what derives from God and what derives from fantasy is not so clear cut that we can make an absolute choice.

**6 (a) Explain how sociologists account for the existence of religious belief.**

For those familiar with the thought of figures such as Marx and Durkheim, this was a straightforward question, and many candidates scored very highly. Unfortunately, there was also much general waffle about society, attributed to 'sociologists' as various as Nietzsche and Freud (for whom a least such a case could be made), Jung, Aquinas, Hume, Kant, Paley and others. Several thought that Marx was a capitalist, and there were some quite amazing accounts of his opposition to Communism as a result of his religious conversion, leading to his prolonged incarceration, all of which, if true, would have more than justified Popper's opinion of the unfalsifiability of Marx's opinions.

**(b) 'God is nothing more than society's idea of itself.' Discuss.**

A few identified this as Durkheim's view, that worship of the gods celebrates the powers of society, and that religion provides a moral obligation to obey society's demands. To counter this, some used William James' thesis that religious experience is primary, and that Durkheim's ideas cannot account for the origin of religious belief. Equally, others suggested that the concept of God is held to transcend that of society, which testifies to an acknowledgement that God really is a higher power, and not just society's re-creation of itself. Some agreed with the statement, usually on the basis of an atheistic starting point rather than from any sociological arguments. One or two responses lapsed into absurdity, but the majority were good, and some were insightful.

## 2762 Religious Ethics 1 (AS)

### General Comments

Most candidates were able to complete two full questions and time management was good. Standards over all were generally good and none of the questions posed particular difficulty to the candidates.

There was an improvement in the clarity of expression of many candidates and attention to the structure of their answers. Fewer candidates answered the question they would have liked to answer, rather than the one that had been set

### Comments on Individual Questions

#### Part 1

##### 1 (a) Explain Kant's theory of duty.

This question was a popular one and generally well answered. Most candidates were able to give a full account of the link between good will and duty. Explanations of the Categorical Imperative were thorough and all aspects were considered with good use of examples. However, some weaker candidates did not make the connection between the Categorical imperative and the idea of duty and simply wrote that duty had to be followed. There were some excellent answers that explained duty by referring to the difference between the Hypothetical and the Categorical imperatives and how these would affect the life of an individual

##### (b) 'Kant's theory has no serious weaknesses.' Discuss.

In this section too many candidates concentrated on the lack of emotion in Kant's theory and did not really justify their view points, simply reiterating that it did not fit the way people made moral decisions today. However, many good candidates did look at the value of Kant in terms of clarity, fairness and the way we treat people, contrasting this with inflexibility and the conflict of duties. Some excellent candidates considered the need for a hierarchy of duties.

##### 2 (a) Explain what is meant by moral absolutism.

Some candidates only wrote about moral absolutism in very general terms and made no reference to absolute ethical theories such as Divine Command Theory, Natural Moral Law or Kantian ethics. Some candidates compared moral absolutism to moral relativism to such an extent that their answers were more about moral relativism than moral absolutism and so failed to answer the question. Good candidates considered the objectivism of moral relativism and went on to use examples to illustrate their points, Excellent candidates wrote about the different approaches of normative absolute ethics and how they could distinguish one from another.

##### (b) 'Moral absolutism cannot be justified.' Discuss.

Again many candidates only considered one view point – the lack of flexibility and compassion in moral absolutism. Better candidates compared this with its decisiveness and clarity and the value of treating people equally. Excellent candidates looked at the importance of cultural diversity and secular values and also considered the need for some moral absolutes for society to function effectively.

**3 (a) Explain Natural Law Theory.**

It was disappointing to find so much emphasis on 'what is natural' with illustrations all referring to sexual ethics. Some candidates wrote answers entirely about Aristotle with no reference to Thomas Aquinas and some made no reference to Aristotle. For many candidates this is one topic that could benefit from simple explanations linking purpose to the primary and secondary precepts. However, good candidates showed a thorough understanding of the idea of Natural Law and gave good examples for each of the primary precepts, considering how they lead to the secondary precepts. They also explained the relevance of Natural Law today with its emphasis on both the act and the intention. Excellent candidates looked at every aspect of this theory, even explaining that people can be deceived by 'apparent goods' which lead them away from their purpose in life,

**(b) 'The Natural Law Theory has no serious weaknesses.' Discuss.**

This question produced some very negative answers along the lines of how out-of-date Natural Law is, and most candidates questioned the importance of God to this theory. However, better candidates also examined the need for some absolute guidelines and the stress on the importance of human life, while arguing for some flexibility to consider modern medical dilemmas.

**4 (a) Explain how Utilitarianism may be applied to embryo research,**

Candidates often described Utilitarianism or embryo research well but not often both. In general there was a lack of understanding of what an embryo is and how an embryo is defined in law, what is done to an embryo in embryo research and what has already been achieved through such research, in general candidates would benefit from some up-to-date knowledge. Some candidates answered the question solely from the point of IVF treatment. However, better candidates looked at the application of Utilitarianism without making sweeping generalisations and even considered that in applying Rule Utilitarianism there were difficulties at present, for although the research on embryos is advancing rapidly there is not enough to create common rules. Excellent candidates were able to consider a balance of pleasure and pain, apply the hedonic calculus to detailed examples and consider the benefits as well as the dangers of embryo research.

**(b) To what extent can embryo research be justified?**

In answering this question many candidates considered that embryo research was highly successful and must be done – often to create happiness for a childless couple! Better candidates considered the advantages in improving quality of life while remaining within the law – good examples were given – while also looking at the question of the sanctity of life and the creation of the embryos in the first place.

**5 (a) Explain the main characteristics of moral relativism,**

There were a lot of general answers on cultural relativism with examples from different countries, religions etc., which did not attract very high marks. Many good candidates also considered normative relativism and gave some good comparisons between Situation Ethics and Utilitarianism. A very few excellent candidates also examined meta-ethical relativism, generally contrasting Intuitionism with Emotivism.

**(b) 'Moral relativism cannot be justified.' Discuss.**

Again many candidates only considered one view point – the flexibility and compassion in moral relativism. Better candidates compared this with the difficulty of running a country using only moral relativism and the need for some absolutes. Excellent candidates also looked at the importance of cultural diversity, contrasting this with the necessity of doing the right thing in a situation when faced with individual ethical dilemmas.

**6 (a) Explain religious objections to euthanasia.**

Many candidates had a better understanding of euthanasia than embryo research and were able to apply religious objections with some skill. There were some excellent uses of Biblical texts, sanctity of life and the teachings of the different churches. Better candidates considered the value given by religions to pain relief and the hospice movement as alternatives. Excellent candidates also wrote about the problems of knowing when the dying process has begun.

**(b) 'Religious objections to euthanasia ignore human dignity.' Discuss.**

Many candidates just simply stated that this was indeed the case and that religions should have nothing to do with euthanasia – using Dianne Pretty's case to emphasise their views. Better candidates did try to approach the question fairly and compare the sanctity of life to the quality of life. There was also a lot of emphasis on the idea of a 'slippery slope' without ever unpacking this idea. Good candidates also looked at the dignity involved in care and suffering. Excellent answers separated the collective and the individual – saying that religions might 'ignore human dignity' but protected the 'dignity of humanity'.

## 2763 Jewish Scriptures 1 (AS)

### General Comments

There were not many candidates for this examination but a wide range of ability was represented. All the questions seem to have achieved the intended differentiation with equal parity across the options. The most popular question in part 1 was Q.1 and the least popular was Q.3. In part 2, the most popular was Q.6 and the least popular was Q.4. There were very few rubric infringements and most candidates managed to complete the paper. The best candidates addressed the questions according to the two assessment objectives and tried to place their material appropriately without undue repetition. Cross accreditation was given where necessary. There were some excellent responses which quoted the set texts appropriately, used the opinions of scholars sensibly and made reference to issues of date, authorship, purpose and historicity when relevant.

### Comments on Individual Questions

#### Part 1

#### 1 (a) Explain the differences between the covenants G-d made with Abraham and with Moses.

The majority of candidates kept the question in mind from the start and tried to focus on pointing out potential differences sometimes at the expense of demonstrating that they knew any details of the story from the set texts (Genesis 12 & 17 and Exodus 19-24). Some explained the difference between conditional and unconditional contracts and suggested how this factor might be relevant to these covenants and others made reference to suzerainty treaties, signs and sacrifices, but the best essays tended to be those which also drew from the text usually associating Abraham with descendants, a land and circumcision and Moses with the Law.

#### (b) 'The covenant with Moses was more important than those with Abraham.' Discuss.

Most candidates emphasised that the covenants with Abraham and with Moses were the most supremely important covenants in the context of the Jewish scriptures and argued that the differences show a development in covenantal ideas progressing from a largely single-sided promise on the part of G-d in blessing an individual to a two-way contract between G-d and the whole nation of Israel and most thought that the covenants were complementary and it was therefore inappropriate to try to compare them in terms of importance.

#### 2 (a) Explain why Moses is significant in the Jewish scriptures. [33]

The best responses concentrated on explaining significant aspects of the life of Moses and his importance in the covenantal story and salvation history. The set texts include Exodus 20-24 and most focussed on the role of Moses as mediator between G-d and the newly formed nation, the ten commandments, which many candidates wrote about in detail, and the enduring legacy of Moses to the present day.

**(b) To what extent would it matter if the account of the life of Moses was not completely historically true? [17]**

Discussions were fairly predictable but they were argued with enthusiasm. Whilst accepting Moses as founder of the Jewish nation and still upholding the significance of the Torah some candidates decided that it did not really matter about historicity because the beliefs within Judaism had stood the test of time.

**3 (a) Describe the main similarities between the covenant G-d made with Jeremiah and previous covenants.**

Though not popular, this essay was usually handled well. The main weakness in one or two scripts was lack of familiarity with the actual set text (Jeremiah 31). There were some good responses which trawled through the covenants with Adam, Noah, Abraham, Moses and David but managed to make significant points about the last three and related them to Jeremiah's conviction that the land would be restored, the covenant would be on the heart not on stone and the Messianic age would dawn.

**(b) 'Jeremiah's covenant was not a new covenant.' Discuss. [17]**

There were some good responses which argued that, though Jeremiah's prophecy says that God will take the initiative as usual and make a new covenant, the prophet was writing when the Jews needed encouragement in their faith because the Exile in Babylon had brought loss of king, land and city and that the internalising of religion was really part of restoring, building on and developing previous ideas about covenants in the Jewish scriptures.

**Part 2**

**4 (a) Explain when and why the book of Jonah might have been written.**

Few candidates tackled this question and they tended to point out briefly that the book is used at Yom Kippur and the themes of repentance and universalism explain why it was written but the date is uncertain though there are a few historical clues as to when the tale is meant to have been set such as the reference to Jonah in 2 Kings and Nineveh being part of the story with Israel not yet destroyed.

**(b) 'It does not matter when the book of Jonah was written.' Discuss.**

The few scripts argued that the story was obviously the type of literature that is known as myth and is in some sense timeless but that the date of writing might throw further light on the meaning but, in the end, it does not matter when any book in the Jewish scriptures was actually written.

**5 (a) Explain why the book of Job is described as wisdom (hohma) literature.**

This was not very popular but there were some good responses which defined wisdom literature and explained how the book of Job explores the universal problem of human suffering, challenges the conventional views expressed by Eliphaz, Bildad and Zophar in Job 2-14 and gives comfort to the reader.

**(b) 'The book of Job asks questions rather than answers them.' Discuss.**

Most scripts took the opportunity to tell parts of the story which they had not already covered. Some candidates took the question to mean that the book raises questions in the mind of the reader and this was a perfectly acceptable interpretation of the stimulus. Others argued that of course the book of Job asks questions rather than answering them because that's what wisdom literature does. Whatever the approach in the discussions, candidates tended to concentrate on faith responses in facing suffering using examples such as the holocaust and usually concluded that G-d knows the answers.

**6 (a) Explain why Jonah and Job had difficult situations to face. [33]**

There was some story telling about the plight of Jonah and then of Job but candidates usually managed to incorporate it in addressing the wording of this popular question. Good responses demonstrated knowledge of the text of the two books when explaining the reasons behind the situations which confronted the main characters.

**(b) To what extent are the ideas about suffering similar in the books of Jonah and of Job? [17]**

Discussions continued the themes of the first part of the question. The arguments were very varied but often included excellent contrasts or comparisons. Some candidates felt that Jonah had brought everything on himself whereas the whole point of the book of Job was his innocent suffering so the teachings were not similar in any way. Some said there were excuses for Jonah's reluctance and a sort of spurious parallel innocence in that he could foresee the destruction that the Assyrians would bring on Israel if the Assyrian capital, Nineveh, was spared. Some blamed G-d for his treatment of Jonah and particularly of Job but usually decided both men were being tested and good would come out of it all in the end. Some were highly indignant about the fate of Job's first family and decided the ideas about suffering were more similar than the commentaries acknowledge and therefore are unacceptable.



## 2764 New Testament 1

### General comments.

The quality and number of entries was consistent with previous January sessions. Alternative B: The Gospels was the most popular alternative. There were no rubric errors and all candidates demonstrated ability in examination technique and awareness of the difference in assessment targets for parts (a) and (b) of each question. The difference between the best and weaker candidates was often detailed knowledge and understanding of text. In most questions even candidates with scant knowledge in part (a) attempted evaluation in part (b). The examiners noted that in Part B: The Gospels, there was potential for overlap of material in Q.8 and 11 and this combination of questions was the most popular choice. However, the examiners were pleased to note that candidates discriminated in the material which they used for their answers, to good effect, in both questions. Candidates who chose this combination were amongst those who scored the highest marks.

Comments on individual question.

### Part A: The Early Church.

#### Questions 1 – 6.

The candidates who had been prepared for Part A achieved some of the highest levels of marks but there were too few candidates answering each question for examiners to make comments about overall performance in individual questions.

**1(a) Explain the actions of Paul and the Jerusalem leaders at the Council of Jerusalem.**

**(b) “The Council of Jerusalem solved the problems between Jews and gentiles.” Discuss.**

**2(a) Explain the difference between the accounts in Acts and Galatians of Paul’s meeting with the church leaders in Jerusalem.**

**(b) ‘The account of the Jerusalem visit in Acts is the more convincing one.’ Discuss.**

**3(a) Explain the difficulties Paul encountered with the Jews in one of the places he visited.**

**(b) ‘The author of Acts exaggerated the Jewish hostility to Paul in order to make a point.’ Discuss.**

### Part 2

**4(a) Explain the problems concerning the historical accuracy of Acts.**

**(b) ‘Acts is a work of fiction.’ Discuss.**

**4(a) Explain how Paul changed his speeches for different audiences.**

**(b) 'Paul told his audiences exactly what they wanted to hear.' Discuss.**

**6(a) Describe and explain Paul's encounter with the silversmiths at Ephesus.**

**(b) 'The encounter with the silversmiths was Paul's greatest success at Ephesus.' Discuss.**

### **Part B: The Gospels.**

A minority of candidates answered Qs.7, 8 and 9 and there was a satisfactory level of achievement but too few candidates answered each question for examiners to make comments about overall performance.

**Question 12** was not answered by any candidate.

### **Part 1**

**7 (a) Explain the debate about the purpose of Mark's gospel.**

**(b) 'Debating the intended readership of Mark's gospel is pointless' Discuss.**

**8. (a) Explain how Mark uses Old Testament texts to show why Jesus had to suffer.**

There were some very good answers which made specific reference to Old Testament motifs and allusions in Mark especially with regard to Psalms and the suffering servant passages in Isaiah, Amos, Daniel etc. the best answers were selective and accurate in detail and showed understanding of Mark's purpose in his use of Old Testament motifs. A number of candidates gained the higher level of marks. Weaker answers displayed less comprehensive or even scanty knowledge of text and references were inaccurate with wrongly attributed quotes and events. There was also some confusion between Mark and John with a significant number of candidates across the whole ability range including inaccurate references to the sacrifice of the lambs, broken bones and pierced side etc. in their answer.

**(b) 'The details in Mark about the physical suffering of Jesus are not important.' Discuss.**

Only a few candidates evaluated Mark's purpose in terms of his audience e.g. whether there would be a difference of response as to the importance of 'suffering' (and fulfilling Old Testament prophecy) from Jewish and Gentile audiences. Most concluded that the references were necessary to proving Jesus to be the Messiah. The majority of candidates made a good attempt to sustain their arguments.

**9 (a) Explain the debate about the purpose of John's gospel.**

**(b) John's gospel is about faith rather than fact. Discuss.**

**Part 2**

**10 (a) Explain the issues raised by the Jewish trial of Jesus in John's gospel.**

This was not a popular question and, with only a few exceptions, it was not very well done. Only a few candidates could write in accurate detail about the Jewish hearing in John's gospel. Some candidates knew some details about Caiphas and Annias but lacked understanding of the significance of the Jewish hearing. Some candidates mixed up the whole proceedings with the Jewish and Roman trials in Mark. Some did confine themselves to John's account but wrote only about Pilate and the Jews.

**(b) 'Jesus was killed for political reasons'. Discuss.**

On the whole, the performance was better on this part of the question with generally accurate analysis of both the political and religious motives of various groups. The best answers also included an evaluation of Jesus' death in terms of the religious purpose of the gospel writers and as a theological necessity.

**11 (a) Explain the significant features of Mark's account of the crucifixion.**

The best answers displayed knowledge and understanding of the events as recorded in Mark 15v21-41 and were accurate in detail and interpretation. However, the examiners noted that the word 'significant' had caused some misunderstanding amongst a small minority of candidates who might have had knowledge of the whole sequence of events but attempted to make a selection according to importance and credit was given commensurate with the detail and explanation given. Some were unfamiliar with the text and confused the events with those given in John. A significant few knew very little of Mark's account and answered from John, gaining only minimum credit.

**(b) 'Mark's account is only about the humiliation of Jesus.' Discuss.**

The very best answers to this question were from those who had also scored highly in part (a). However, this question was well answered by the majority. Some candidates redressed mistakes made in (a) by a well-balanced evaluation. Most candidates showed awareness of the triumph of the realization of God's plan implicit in Mark's crucifixion account and supported their arguments with convincing symbolic evidence from the text.

**12(a) Explain John's use of Old Testament teaching on atonement for sin. (Leviticus 16)**

**(b) 'The concept of atonement for sin does not play a large part in John's account of Jesus' death.' Discuss.**

## **2765 Developments in Christian Thought 1**

### **General Comments**

All the questions were tackled. The more popular ones were 1 and 5. Generally candidates knew enough to make reasonable attempts at each question but few had sufficient technical knowledge to answer specifically. Those who wrote a lot but in a general way did not do as well as those who planned and shaped their answers and wrote a little less.

Comments on individual questions

### **1 (a) Explain Augustine's teaching on the male and female soul.**

Good answers referred to Augustine's idea of the deliberate and obedient soul and understood the Platonic background from which he was working. Most understood that men and women's souls before the Fall were equal, some talked of the Adam and Eve's relationship of friendship and then the effects of the Fall. Weaker arguments talked generally about Augustine's life and attitude to sexuality without focussing specifically on the soul.

### **(b) 'Augustine is right to argue that, by nature, men and women are the same but different.' Discuss.**

Good evaluative answers were able to consider feminist arguments for difference between males and females and contrast this with the modern conservative 'equal but different' arguments.

### **2 (a) Explain the main ideas of reconstructionist Feminist Theology.**

Many knew that reconstructionist arguments were critical of the failings of liberal feminist theology. Some were able to relate this to the use of existential and Marxist use of suspicion but few were confident enough to see how theologians could apply these ideas to biblical reinterpretation or Christian doctrine.

### **(b) 'Women have never been treated as equals in Christianity.' Discuss.**

Good evaluative answers considered how scholars have analysed the place of women in the Bible, some with reference to revisionist interpretations of Fiorenza and others. However, there was some confusion about the aims of writers such as Ruether.

### **3 (a) Explain Paul's teaching on women.**

Most candidates were able to isolate Paul's teaching on the role of women in church and some referred to his household rules and to the headship arguments.

### **(b) 'Paul's teaching on women is confused.' Discuss.**

Good evaluative answers were able to discuss the apparent tension between Galatians 3:28 and the hierarchical statements in Ephesians 4, for example. Very few referred to modern Pauline interpretations and only a handful were aware of the doubtful authorship of Ephesians and other so-called Pauline letters.

**4 (a) Explain what Liberation Theologians teach about private ownership and means of production.**

Good answers focussed on the use of Genesis 1 by liberation theologians to establish the role of humans as stewards of the earth. Most had some basic understanding of Marxist reasoning about private ownership and means of production and better answers were able to link both ideas with the notion of alienation and sin. Few alluded to the 8<sup>th</sup> Century BC prophets and very few referred to the criticisms of the Church by modern theologians and its misplaced power.

**(b) 'Private ownership goes against Christian teaching.' Discuss.**

Many mentioned and discussed the Rich Young Man in their evaluations, although not many were aware of its more radical interpretation by many liberation theologians.

**5 (a) Explain what Liberation Theologians mean by the phrase 'Jesus as the Liberator'.**

This was a popular question and allowed many to talk generally about the idea of liberation. Most referred to Jesus' ministry amongst the poor and the marginalised. Some good arguments focussed on his death as a martyr and related this to the situation in Latin America.

**(b) 'Jesus did more than just liberate the oppressed.' Discuss.**

There were few arguments against the proposition in (b) which allowed candidates to express the range of criticisms of liberation theology. Some glimpsed that there are other aspects to Christianity besides liberation of the poor but most agreed with the statement.

**6 (a) Explain the distinction between orthopraxis and orthodoxy in Liberation Theology.**

Most understood the distinction well and good candidates were able to go on and describe the process of orthopraxis with reference to the three mediations.

**(b) 'Orthodoxy is more important than orthopraxis in Christian thought.' Discuss.**

Most disagreed with the statement in (b) but very few were able to discuss the criticisms by the Church of liberation theology's over emphasis on orthopraxis. A very small number realised that there is a dialectical relationship between the two (as exemplified in the hermeneutical mediation for example).

## **2766 Eastern Religions 1 (Written Examination)**

### **General Comments**

While there was a large variation in the quality of answers produced it was clear that many Centres had prepared the candidates well. There was a general improvement in the quality of answers from the previous year.

Very few Centres took the Hinduism option at this session.

It was apparent that some candidates taking the Buddhism option had prepared for a question on the three refuges, and tried to use this material for Q.1 or 2 with little modification. Candidates should be reminded that addressing the specific question set is the key to achieving well at this level.

Written communication standards were variable, with some candidates having a very poor grasp of subject specific terminology. Candidates' attention should be drawn to the terms in the specification, in order to improve their written communication.

### **Comments on Individual Questions**

#### **Alternative A – Buddhism Part 1**

##### **1(a) Explain how important the historical accounts of the life of the Buddha are for Buddhists.**

A few candidates were clearly addressing this question as though it was about the three refuges, and this prevented them from showing their full knowledge and understanding.

Many answers were limited to story-telling the key aspects of the Buddha's life, focusing on birth, seeing the four signs, enlightenment and death. Some candidates hinted at the importance of the historical accounts in providing an example for Buddhists to follow, though this was often not made explicit enough. The best answers showed awareness that even if the accounts are seen as mythical rather than historical they still have importance as teaching tools, some referring usefully to examples from the Jataka Tales to reinforce this.

##### **(b) How fair is the claim that Buddhists worship the Buddha?**

Most candidates argued that Buddhists show respect for the Buddha as a tool for developing positive mental attitudes rather than as a form of worship, often with great success. Some candidates appropriately related the appearance of worship to 'going for refuge', making appropriate comparisons with the other refuges. Few candidates showed awareness that for some worship may be an appropriate first step on the Buddhist path, reflecting faith in the Buddha. Some of the best answers referred to the attitudes of Zen and Pure Land Buddhists towards the Buddha, to provide evidence for their arguments.

**2 (a) Explain why Buddhists might join the monastic Sangha.**

A few candidates were clearly addressing this question as though it was about the three refuges, and this prevented them from showing their full knowledge and understanding. This was the most popular question in part 1, and was generally well answered. Most candidates outlined how being a member of the Sangha aided Buddhists in following the eightfold path and meditating without distractions, citing these as reasons to join. Better answers explicitly showed how these factors make enlightenment easier to achieve. The best answers referred to the support the Sangha could provide e.g. through the fortnightly pattimokkha, and being as close as possible to the lifestyle followed by the Buddha as further reasons to join. A minority were unaware of the extra precepts followed by the monastic Sangha.

**(b) 'The Sangha is of more benefit to the monks than to lay-people.' Discuss**

Most candidates successfully argued that the symbiotic nature of the relationship between the monks and the laity made this statement less clear than it might appear at first. Most candidates concluded the monks benefit from the relationship more than the laity, especially with regard to the increased likelihood of enlightenment, and some cited the Theravadin view that a lay-person who achieves nibbana must join the monastic Sangha. The best responses considered the idea that people need to operate at the level for which they are most suited, and that both levels are only of benefit if the practitioner is suited to them, before reaching a conclusion.

**3 (a) What do Buddhists mean when they say nibbana is unconditional?**

Few candidates addressed this question, and answers tended to be either good or poor, depending whether the candidates had understood the term unconditional. Some candidates were limited to claiming that nibbana was unconditional because everyone could achieve it, and often tried to explain how nibbana was reached rather than discussing the concept of nibbana. Good responses understood that nibbana was unconditional because it is not subject to cause and effect, and is therefore completely separate from samsara. Some candidates used King Milinda's questions effectively to illustrate the unconditional nature of nibbana, e.g. outside of time and location, beyond suffering and indescribable in samsaric terms. A few candidates made appropriate distinctions between nibbana and parinibbana.

**(b) 'Nibbana is a worthwhile goal.' Discuss**

Most candidates emphasised that as nibbana represented freedom from dukkha it must be worthwhile. The best responses discussed whether the loss of any sense of 'self' necessary to achieve nibbana made it worthless, as there was nobody to experience or value the goal. A few candidates argued that the benefits of following the path made the goal worthwhile regardless of whether it was achieved.

**Part 2**

**4 (a) Explain how rebirth is understood in Buddhism.**

Answers to this question were very mixed. Not all candidates grasped the point of the question, and instead described the cycle of samsara in general terms. Better answers showed a good understanding of the five Khandas, anicca and anatta, and related these to the concept of rebirth in Buddhism. Many candidates used the candle analogy from King Milinda's questions to successfully illustrate their answers.

**(b) 'Rebirth makes no sense if there is no Self.' Discuss.**

Some candidates agreed with this statement, though few of these offered cogent arguments. Those that did said that as previous lives are forgotten there is little value to rebirth, and so no sense to it. Some candidates used King Milinda's questions to help them argue effectively that as life is a series of momentary dhammas rebirth as a more obvious change in the process does make sense.

**5 (a) Explain Buddhist teaching about dependent origination.**

This was the least popular question in part 2. Most candidates who answered were able to outline the 12 links of dependent origination, and explained that greed, hatred and delusion provided the driving force for the process. Most were aware that the cycle could be broken by reducing *tanha* (craving). Few candidates showed awareness of the cycle operating within one life, and over 3 lives. Some candidates used the imagery of the Wheel of Life to help them explain their answer. A minority of candidates described the Wheel of Life without linking it effectively to dependent origination.

**(b) 'It is necessary for a Buddhist to believe in life after death.' Discuss.**

Most candidates constructed reasonable arguments in favour of the statement, referring to the necessity of belief in a life after death to understand the cycle of *samsara*. Many candidates also referred to the operation of the karmic system as a reason for belief in life after death. Some candidates argued that *nibbana* (*parinibbana*) is also a form of life after death, however understood, and since this is the Buddhist goal belief in life after death must be necessary. Few candidates were aware of the psychological understanding of the Wheel of Life, and its operation over a series of moments.

**6 (a) Explain how the cycle of Samsara might be taught to Buddhists.**

This was the most popular question in part 2, and as expected many candidates referred to the Wheel of Life as a useful way of teaching the cycle of *Samsara*. Other candidates described the cycle of *Samsara*, with a brief statement saying that 'Buddhists would be taught that ...'. The best answers made more explicit connections with the teaching of the cycle of *Samsara*, rather than merely describing the cycle itself. Few candidates made reference to other methods of teaching such as the *Jataka Tales*, monks teaching the laity, and the provision of 'Sunday schools' within many monasteries.

**(b) 'Rebirth is a more attractive idea than nibbana.' Discuss.**

Responses generally showed a good understanding of the Buddhist view that rebirth within *samsara* is merely prolonging the experience of *dukkha*, and contrasted this with *nibbana*. Some candidates argued that in the absence of a Self to enjoy it, *nibbana* had little to offer. A few candidates argued that rebirth may be more attractive to some Buddhists, as *nibbana* can be too distant an aim.



**Alternative B – Hinduism**

Too few candidates answered these questions to produce a subject report.

**Part 1**

**7 (a) Explain the relationship between Brahman and atman in the teaching of Ramanuja.**

**(b) 'Without Sankara there would be no Ramanuja.' Discuss.**

**8 (a) Explain what Hindus mean by the term atman.**

**(b) 'If the atman is unchanging and eternal, rebirth is pointless.' Discuss.**

**9 (a) Explain what Hindus mean by moksha**

**(b) 'Bhakti is an easy way to moksha.' Discuss**

**Part 2**

**10 (a) Explain the role of Siva.**

**(b) 'Siva is more destructive than good.' Discuss.**

**11 (a) Explain what the Bhagavad Gita teaches about bhakti.**

**(b) 'The Bhagavad Gita teaches monotheism.' Discuss.**

**12 (a) Explain the importance of puja to Hindus**

**(b) 'Hindus worship idols.' Discuss.**

## 2767 Islam 1 (Written Examination)

### General Comments

The majority of candidates had prepared well for this examination and a wide range of ability was represented. The three question options in Part 1 and Part 2 were virtually equally popular and elicited the full range of responses though greater differentiation was noticeable in Part 2 this year. This may be because the three questions tended to depend on knowledge of set texts or about the compilation of the Qur'an. The standard of written language and usage of subject specific terms was good on the whole. Most candidates were careful to address the wording of the questions and seemed to enjoy demonstrating their skills in accordance with the two assessment objectives. None seemed to have run out of time but only a few gave indications which suggested that they had planned their essays. Most, however, placed their material appropriately to show understanding or to demonstrate evaluative skills without undue repetition. A small number of candidates seemed to have misunderstood the rubric which requires candidates to answer one of three questions in Part 1 and one of three questions in Part 2. One or two candidates mistakenly assumed they could answer half of one question followed by the (b) half of another question.

### Comments on Individual Questions

#### Part 1

**1 (a) Explain how salah and zakah might purify Muslims.**

Candidates usually included a substantial amount of accurate information about these two pillars. The most appropriate responses, however, came from those who explored aspects which might be linked with the idea of purity. There were some very good explanations about the need for physical and spiritual cleanliness as a preparation for prayer and some thoughtful comments about spiritual as opposed to material values and the purification of the Muslim community from envy and greed. Surprisingly few candidates thought to point out that giving zakah cleanses the remainder of one's wealth.

**(b) 'Religious practices benefit the Muslim who does them more than they benefit the community.' Discuss.**

There were various but equally acceptable approaches to this stimulus. Some candidates took the question to refer to the wider non-Muslim community rather than the ummah but, whatever the angle, it was clear that many Centres had encouraged candidates to discuss sensibly and sensitively the motivation for the observation of religious practices and the spiritual and practical effects on the individual and on the community.

**2 (a) Explain how features of a mosque reflect Muslim beliefs about Allah and worship.**

There were some excellent scripts in which candidates considered the two aspects of the question in turn and so were able to draw out the significant points throughout the question concerning beliefs about Allah and about worship. The best explanations came from candidates who remembered to expand on the reasons for the absence of representations of Allah etc. Responses which began with a tour of the mosque before actually addressing the question tended to be a trifle lengthy and to contain irrelevant material though some were, nonetheless, very well handled.

**(b) 'Most of the features in the architecture and design of a mosque are there for practical rather than theological reasons.' Discuss.**

There were some excellent discussions. Washing facilities, minarets and domes tended to feature though there were diverse applications of the 'practical reasons', besides cleanliness and acoustics, including a treatise on the political importance of the minaret in the early days of Islam. The theological reasons were equally varied and the best responses tended to be those which developed points made in the earlier part of the question and did so without undue repetition. Most candidates felt that it was difficult to separate the practical and the theological in all aspects of Islam.

**3 (a) Explain how salah and sawm strengthen ummah.**

Most candidates demonstrated wide accurate knowledge of the observation of these two pillars. The main weakness was the tendency to address the question by merely making appropriate but general sweeping concluding comments about creating a sense of unity. This was fine in cases where the candidates had chosen to develop the points as more appropriate for addressing the (b) question, thus making cross accreditation possible. On the whole, however, the better scripts were those which explored throughout the essay the ways that both prayer and fasting might strengthen ummah, including the individuals within the community.

**(b) 'Prayer is more effective than fasting for strengthening the Muslim community.' Discuss.**

The most common arguments were very predictable and basically relied on comparing the amount of time spent on the observation of these two pillars. There were some excellent discussions, however, balancing the points already made about each pillar strengthening ummah. The general observations about sense of unity, commitment and communal solidarity were often used to good effect in the final conclusion to this part of the question.

**Part 2**

**4 (a) Explain the beliefs about Allah expressed in the shahadah and in Surah 1.**

It was obvious that some candidates who chose this question had no knowledge of Surah 1 despite it being a set text. Most managed to identify the shahadah and to explain concepts such as monotheism. Some candidates seemed to think that Muhammad $\Delta$  is included in Surah 1. There were, of course, some excellent

candidates who not only knew the contents of both the shahadah and Surah 1 but addressed the question and could explain clearly the beliefs about Allah which are expressed in these two sources.

**(b) 'Surah 1 contains all that a person needs to be a Muslim.' To what extent is this statement true?**

Some candidates interpreted the question to mean 'to become a Muslim' and this was acceptable. Most responses made the distinction themselves explicitly or implicitly, in discussion, between 'being' and 'becoming' and made reference to the shahadah and the parallels in belief which they had dealt with earlier when writing about Surah 1. Some pointed out that Surah 1 is an introduction to the Qur'an which is essential and others hinged their discussion round the fact that the Five Pillars are not included in the surah. The weakest arguments came from those who did not know Surah 1 but they were able to gain some credit for making a case that the quotation could not be true.

**5 (a) Explain the process by which the Surahs were collected and the Qur'an compiled.**

Some weaker candidates attempted this question despite the fact that they knew very little about the compilation of the Qur'an. They were able to gain some credit for an account of the revelations to Muhammad $\Delta$  throughout his life. A few managed to continue through to Hafsa's chest but the best responses were those which went on to explain the role of Zayd ibn Thabit, Abu Bakr and Uthman. Some candidates seemed not to realise that when Uthman organised the Qur'an in order of length Surah 1 was an exception to the rule. A common misconception was that the surahs in the Qur'an go from the shortest to the longest.

**(b) To what extent is it important where and when a Surah was revealed?**

The best discussions made reference to the fact that some surahs originated in Makkah and others in Madinah but there were many competent arguments about the relevance or irrelevance of time and place when dealing with revealed sacred literature in general or concerning the specific occasions when Muhammad $\Delta$  received revelations.

**6 (a) Explain how the recommendations concerning women in Surah 4 relate to the treatment of women in pre-Islamic Arabia.**

Marginally the least popular question. Some candidates utilised material from their foundation course to good effect but there were many sweeping generalisations about pre-Islamic Arabia. Only a few candidates were familiar with the contents of Surah 4.

**(b) 'The teaching about women in Surah 4 is not relevant to the lives of Muslims today.' Discuss.**

Several discussions did not demonstrate any understanding of the text of Surah 4 in the arguments. Many seemed to focus only on the teaching in contrast to western attitudes and did not produce a balanced debate. There were quite a few excellent responses addressing the question, however, including some who managed to turn the focus of the discussion successfully towards the permanent relevance of all surahs of the Qur'an to the lives of all Muslims in all times and all places.

## 2768 Judaism 1

### General Comments

The majority of the questions were attempted well by the range of candidates examined. The question options in Parts 1 and 2 were equally popular, and the responses were indicative of a high degree of good preparation by the various Centres.

The candidates' time control would appear to have been only adequate as several of the essays were evidently rushed at the end, with some candidates resorting to bullet point summaries of the essays as they struggled to finish within the allotted time. All candidates appear to have understood the rubric and there were no errors in this area.

### Comments on Individual Questions

**1) (a) Explain the origin of the Pilgrim festivals.**

This was a very popular question with a wide range of responses. Most candidates were accurate in their description of the biblical origin of the festivals, and many offered a quite comprehensive description of the various laws and customs surrounding the festivals, which was really not within the requirements of the answer, and tended to occupy too much space.

**(b) The Pilgrim Festivals are worthless without the Temple. Discuss.**

The responses to this stimulus were quite uniform, and there was clear evidence that many Centres had trained their candidates in the art of writing evaluative essays. The response that family and communal life was strengthened by festival observance – in itself a compensatory attitude to the destruction of the temple, was interesting.

**2 (a) Explain the origin of the laws of Kashrut in relation to money.**  
**(b) 'Kashrut takes the idea of holiness to unnecessary extremes.'**  
**Discuss.**

Too few candidates answered this question to produce a subject report.

**3 (a) Explain the importance of Yom Kippur for Jews.**

A well answered question with many acceptable answers indicating good preparation. Fasting naturally occupied a lot of space in this section and many answers moved from the descriptive to the evaluative, thus blurring the difference between the two parts of the question.

**(b) 'Fasting does not make Jews more religious.' Discuss**

There were many good responses to this question.

**Part 2**

**4 (a) Explain why Sukkot is an important festival for the Jews.**

**(b) 'It is unrealistic to expect Jews to be happy when they are living in a hut.' Discuss.**

Too few candidates answered this question to produce a subject report.

**5 (a) Explain the observance of Rosh Hashanah.**

A popular question especially with Jewish Centres. The candidates offered a quite encyclopaedic range of information on all aspects of the festival, and there were some excellent scripts.

**(b) 'For a Jew, all days are of equal importance.' Discuss.**

There were a good range of responses.

**6 (a) Explain the role of men in Jewish worship.**

This was a popular question. The most common answers were a description of the various customs surrounding synagogue worship and prayer with a minyan. Some candidates offered the response that women are also active in worship within the Progressive tradition.

**(b) 'Jewish women should be pleased that they do not have to observe all the mitzvot.' Discuss.**

Understandably, this question elicited some very passionate arguments from candidates who engaged in a debate regarding equality. The most able responses cited Halacha and mentioned the time bound restriction on female participation. Most candidates were happy to argue the pros and cons of women's rights in Judaism.

## **2769 Philosophy of Religion 2 (AS)**

### **General Comments**

The entry for this paper was comparatively small, but there were some very interesting answers from several candidates. Weaker responses were characterised by a tendency to write broad generalisations on topics such as miracles and religious experience. Such generalisations are not a substitute for particular knowledge of the topics as detailed in the specification. The best scripts were detailed and well prepared, and were a pleasure to mark.

### **Comments on Specific Questions**

#### **1 (a) Describe different types of religious experience.**

This was a popular question. Answers ranged from a detailed knowledge of Swinburne and Otto, for example, to anecdotal generalisations about prayer and near-death experiences. Interestingly, very few candidates mentioned William James. Some were hesitant about venturing beyond miracles. Hume was sometimes unaccountably credited with the foreknowledge of little boys on railway lines, which presumably would have made Hume smile also. Several candidates used simple methods of categorisation to good effect, and scored highly by a basic yet sensible approach.

#### **(b) 'God is revealed through religious experience.' Discuss.**

Most candidates confined their responses to this statement to a discussion of the status of religious experience. For example, some said that religious experiences by definition are personal, so it is impossible to be categorical about whether or not they reveal God. Some appealed to the Toronto Blessing as testimony from group experience, although others dismissed this as an example of weak-minded conformity. A few candidates suggested that God is revealed most clearly through the Bible, or through ordinary experiences in nature, for example: an approach which worked rather well.

#### **2 (a) Explain Plato's view of the relationship between body and soul.**

Several candidates revealed a detailed knowledge of Plato's thought, discussing Plato's tri-partite definition of the soul, his doctrine of antitheses, and so on. Most began with a consideration of his theory of Forms, and his contention that a physical world must be matched by a metaphysical realm, and conversely that a physical body must presuppose the existence of a metaphysical soul. Several used the analogy of the Cave to demonstrate these ideas.

#### **(b) 'Belief in a soul is nothing more than belief in a myth.' Discuss.**

The majority took "myth" in a somewhat debased sense, i.e. meaning that belief in a soul is simply untrue / an invention / a lie. Stronger approaches were aware of a more subtle understanding of myths, and a few referred to Plato's use of myth as a vehicle for expressing philosophical truths. Such responses stood out like gems among general claims that dualism is a doctrine of 'ghosts in machines'.



**3 (a) Explain arguments for resurrection.**

This was not a popular question. Some interpreted (without explanation) “resurrection” to mean *reincarnation*. A number of essays concentrated on the question of whether resurrection theology in St Paul’s writings refers to a physical resurrection or to a spiritual one. An equal number referred to Hick’s replica theory, although some saw Hick’s attempt at a demonstration of the logical possibility of resurrection as an ‘untrue’ piece of story-telling by Hick about the supposed experiences of non-existent ‘Mr X’. Discussions of Paul and Hick were, nevertheless, reasonably well done on the whole.

**(b) ‘Resurrection after death makes up for the existence of evil.’ Discuss.**

Weaker responses tended to get bogged down in extensive recapitulations of theodicies without referring to “resurrection after death”. Several described Augustine’s thesis that God’s grace allows some humans to avoid hell through human acceptance of the atonement offered by Jesus’ death and resurrection. The Irenaean concept was more popular, but again was not always related to the possibility of resurrection. Most concluded that resurrection after death makes up for some kinds of evil, but not for the kind perpetrated on children, for example, as described by Dostoyevsky.

**4 (a) Explain Hume’s reasons for believing that miracles do not happen.**

This was a popular question, but produced difficulties for most who attempted it. Candidates tended to make general comments about miracles but were largely unaware of the detail of Hume’s arguments that miracles are highly improbable (but not impossible). Most were aware of Hume’s comments on the incompatibility of miracle traditions in different faiths, but very few indeed were able to discuss his main argument based on testimony.

**(b) ‘Miracles cannot happen.’ Discuss.**

Responses to (b) were frequently better than those to (a), primarily because of the general inclusion of Wiles’ argument that a God who intervenes in human affairs arbitrarily is not worthy of worship. Weaker essays tended to focus on anecdotes about Lourdes, weeping statues, stigmata and the like, where the analysis rarely progressed further than a description of the alleged miracle.

**5 (a) Explain how the falsification principle is used to show that religious language is meaningless.**

Some correctly attributed falsification to Popper; most were aware of Flew’s application of the principle to the problem of the meaningfulness of religious language, and gave a fairly accurate rendition of the parable of the two explorers and the garden. Some candidates suggested that Flew assumed that religious language is intended to be non-cognitive; conversely, only a few were aware that Flew’s critique is based on the assumption that believers’ claims are cognitive. The best answers pointed to Flew’s dictum that for a proposition to be meaningful, the proposer needs to be aware of how that proposition might be falsified / what evidence might count against it. More ‘bald’ descriptions of this simply said that the proposer ‘had to prove it to be false’ – not quite the point.

**(b) 'The falsification principle succeeds in showing that religious language is meaningless.' Discuss.**

Some illustrated their acceptance of this by referring to Flew's example of God's alleged love: the father of a dying child who will not accept any evidence which falsifies his belief that God loves that child. Hare's theory of *bliks* was commonly used to demonstrate the meaningfulness of religious language, together with Swinburne's example of the toys in the toy-cupboard, although some candidates accused Swinburne of making silly claims about moving toys. One or two used Mitchell's story of the resistance fighter, although again, some misrepresented Mitchell's view that religious language is ultimately cognitive on the analogy of trust. Most reached the general conclusion that the falsification problem is powerless against true faith, although bearing in mind that this was exactly Flew's point, that conclusion was not always well substantiated.

**6 (a) Explain how analogy is used to express understanding of God.**

A variety of answers was presented, some of which showed a commendably profound understanding of Aquinas' views on the analogy of attribution and the analogy of proportion. This was sometimes prefaced by an explanation of univocal and equivocal language and the *via negativa*. At the other end of the spectrum, some candidates simply discussed Plato's analogy of the Cave without reference to God.

**(b) 'Using analogy to express understanding of God is too limiting.' Discuss.**

Some made a good attempt to use Randall's concept of models and qualifiers to clarify Aquinas. A few made the excellent point that the truth or falsity of analogy can only be known univocally. Some referred to the definition of God's perfection in the ontological argument, and suggested that any description of God would be limiting and inadequate in the face of God's perfection. Nobody wanted to argue that Aquinas got it right.

## 2770 Religious Ethics 2 (AS)

### General Comments

Most candidates were able to complete two full questions and time management was good. Standards over all were generally good and none of the questions posed particular difficulty to the candidates. There is an improvement in the clarity of expression of many candidates and attention to the structure of their answers. Fewer candidates answered the question they would have liked to answer, rather than the one that had been set.

### Part 1

#### 1 (a) Explain the view that we are free to act morally.

This was a popular question and generally well-answered. Some candidates simply wrote about free will. However, better candidates looked at different approaches and contrasted libertarianism with hard and soft determinism. Good candidates illustrated their answers and discussed the idea of moral responsibility for our actions. Excellent candidates also considered social, psychological and biological arguments concerning our freedom to act morally.

#### (b) 'Freedom to act morally is an illusion'. Discuss.

Surprisingly few candidates mentioned Locke's example of the man in the locked room, but those who did used it to advantage. Some also used the Loeb case here, arguing successfully that many people do break away from their environmental influences. Better candidates pointed out that if our freedom to act morally is an illusion then the whole justice system is called into question. Excellent candidates also concluded that in the end it is impossible to tell if our freedom to act morally is an illusion (many suggesting that we may all be in the *Matrix*), but that we have to act as if we are free.

#### 2 (a) Explain the view that conscience is innate.

The candidates who answered this question had a good grasp of the subject matter and were able to discuss the teachings of Aquinas and Butler – though chronology was often a little hazy! Some candidates managed to confuse Aquinas and Butler completely, but were clear on Freud and so used material from part (b) in part (a). Candidates would benefit from looking at original texts on the question of conscience so that they really understand the different views. Good candidates were able to consider that, even though conscience may be innate and God-given it can still be influenced by upbringing and needs educating and informing. Some excellent responses also considered the teaching of Newman.

#### (b) 'Conscience is not innate.' Discuss.

This question was answered solely from the viewpoint of Freud by the majority of candidates. Better candidates also conceded that conscience may be innate but also needs training and can be misled or misinformed – Aquinas' idea of real and apparent goods was used successfully to argue this by better candidates.

#### 3 (a) Explain what is meant by moral absolutism.

Some candidates only wrote about moral absolutism in very general terms and made

no reference to absolute ethical theories such as Divine Command Theory, Natural Moral Law or Kantian ethics, however in some Centres there was good use of the absolutism of Plato. Some candidates compared moral absolutism to moral relativism to such an extent that their answers were more about moral relativism than moral absolutism and so failed to answer the question. Good candidates considered the objectivism of moral relativism and went on to use examples to illustrate their points. Some excellent candidates wrote about the different approaches of normative absolute ethics and how they could distinguish one from another.

**(b) 'Moral absolutism is an unattractive theory.' Discuss.**

Most candidates wrote about the restrictions posed by moral absolutisms and thought it was important to always consider consequences. However, better candidates also wrote about the need to restrict peoples' freedom when this led to wrong actions such as the Holocaust and the present day terrorism. Some excellent candidates argued for accepting the unattractive nature of moral absolutism on an individual basis, in order to protect some moral absolutes.

**Part 2**

**4 (a) Explain how 'good' is understood in the religion you have studied.**

Very few candidates answered this question. Some candidates limited themselves to discussing the goodness of God or the goodness shown in following God's laws. However, others went on to discuss how this gave a model for our good behaviour, considering love of others.

**(b) 'A religious definition of "good" is indefensible.' Discuss.**

Most limited themselves to considering that good actions, resulting from obeying the ten commandments, were too absolute in nature and rejected the religious view of 'good' as 'out-of-date'. The only counter argument was the use of meta-ethics and the view that 'good' is indefinable.

**5 (a) Explain how a Utilitarian might approach ethical concerns about abortion.**

The majority of candidates answered this question and showed a good grasp of both Utilitarianism and abortion. However, some candidates filled their answers with possible scenarios, in all of which Utilitarianism would support abortion as it would make most people happy. Better candidates explained the teachings of both Bentham and Mill and applied them to abortion, while considering that it is not always possible to predict consequences,

**(b) 'Abortion can never be justified,' Discuss.**

Some candidates gave one-sided answers; either pro-choice or pro-life. Better candidates backed up their views with sanctity of life teachings or personhood, using Natural Law and Situation Ethics to back up their arguments. Good candidates considered different situations and whether abortion could be justified in each, rather than simple blanket views.

**6 (a) Explain how religious beliefs might be applied to the environment.**

Hardly any candidates attempted this question. Most simply discussed stewardship. A few candidates wrote about modern religious teachings.

**(b) Discuss the view that religious beliefs are irrelevant to the environment.**

All candidates argued that the environment was God's creation and therefore we should look after it. There was little discussion of the irrelevance of religious beliefs and the problems caused by religious teachings on population.

## **2781 Philosophy of Religion 2 (A2)**

### **General Comments**

This year's questions produced some very readable answers, making the task of marking them somewhat lighter than might otherwise have been the case. Imaginations soared, particularly with the question on embodiment in heaven, to the extent that the examiners' stock of appropriate quotations from the poets (usually the morbid ones) has gone up tremendously. The very best essays were superb, and were a credit to both teachers and candidates. Some Centres do need to take note of the regulations concerning word limits. Essays in excess of five thousand words were not uncommon, and constituted a serious infringement of the rubric. In such cases, candidates cannot help but seriously disadvantage themselves.

### **Comments on Specific Questions**

#### **1 'An embodied life in heaven is entirely possible.' Discuss.**

This was the most popular question, and the number of different approaches to it were vast. Weaker responses wrote about life after death in general, and often completely ignored the words "in heaven". Some candidates based their answers entirely on resurrection theology in the New Testament, which tended to restrict the scope of the discussion. Some wrote dreadful libels about John Hick, compounded in some cases by assuming that his three scenarios of 'Mr X' were inventions designed to dupe the reading public. Ryle was also described variously as the friend of all dualists, or else as a latter-day ghost-hunter; moreover he was not infrequently the victim of a transferred narrative, undergoing A.J. Ayer's near-death experience and seeing the errors of his behavioural ways. Chronology sometimes suffered badly, in that Plato was alleged to have agreed with Descartes, or Aristotle with Dawkins, and so on. Some dissected the meaning of "entirely possible", and used this as a template for reviewing various theories of embodied and disembodied life after death. This worked very well, although some candidates, having produced the template, proceeded to ignore it completely. One or two were indignant at the suspicious grammar of "entirely" mixed with "possible", and took the examiners severely to task for producing an unanswerable question. The examiners were suitably chastened, but noted that the candidates' indignation did not stop them having a jolly good go at an answer. The general consensus was that a disembodied existence in heaven is more likely than an embodied one, despite the notorious problems with dualism.

#### **2 'Compared with other types of religious experience, conversion provides the strongest evidence that such experiences do come from God.' Discuss.**

The weakest responses simply wrote about religious experiences in general, thus avoiding discussion of the question set. Some discussed conversion experiences exhaustively, but forgot to compare them with other types of religious experiences. The next rung up the ladder, so to speak, was mounted by those who described conversion and other experiences, but omitted to reply to the comparative demands of the question. Many candidates wrote functional and high-scoring essays in which they discussed the characteristics of prayer, miracles, mystical experiences and the like, and then compared the evidential status of these with that of conversion experiences. Most agreed that conversion experiences provide the strongest aspect of the experiential argument, primarily because of their pragmatic effects on the lifestyle of converts. Perhaps the very best essays were those that refused to play

the question's game, preferring instead to argue that it is not possible to separate conversion experiences from other religious experiences. The line taken here was that comparisons tend to be superficial: so, for example, there is little point in comparing the evidential status of prayer with that of conversion in cases where it is prayer that has led to the conversion.

**3. 'Religious language is about facts.' Discuss.**

The weakest responses to this question often displayed a lack of coherence when using the technical vocabulary of the debate. A common assumption at this level was that analogy, for example, must be non-cognitive, whereas the very intelligibility of analogy depends upon the assumption that one of its terms is cognitive. Some effort should be made by candidates to explain the basis for any assumptions being made, but at the weakest level, such explanations were conspicuous by their absence. Candidates with better control of the technical vocabulary often scored very highly by using a straightforward explanation and analysis of the debate about the cognitive/non-cognitive status of religious language. Most concluded that religious language is factual for all believers apart from philosophers, who prefer to swim, as one candidate so elegantly put it, "in a non-cognitive sea". Some of the very high-scoring essays included fascinating discussion of what should be considered factual in the wake of what they generally referred to as Logical Positivism's ignominious demise.

## 2782 Religious Ethics 2 (A2)

### General Comments

There were many excellent essays submitted including a significant number which merited full marks. There were few if any very poor assignments; some ordinary ones but nothing that indicated candidates had not tried at all. Levels of literacy were also high. Some candidates, though not as many as last year, did not limit themselves to the correct word length, thus possibly disadvantaging themselves, and Centres should emphasise the importance of the rubric to their candidates.

Comments on individual questions:

#### **1 “Conscience should be given no part to play in ethical decision-making.” Discuss**

This was a very popular question and, generally, answered well. Some students did include a range of ideas and philosophies/theologies with one or two showing their initiative by linking the answer to some literary references and indeed even a quotation from the well-known ethicist, Mr. Elvis Presley. While some candidates were able to stand back, look at the central issues and evaluate the arguments, some Centres had clearly offered ‘basic’ notes on the topic and these were carefully reproduced by the candidates. The outcome was that while the answers were competent, they were unable to move the candidates higher up the grading scale and Centres do need to train candidates to use the material supplied in class in a more personal, critical and academic manner. As with the other questions some answered it very well, others were more mundane.

#### **2 Evaluate the ethical arguments for and against voluntary euthanasia**

This was the other popular question answered, as above, with a variety of insights. The main concern here was the number of candidates who wrote about euthanasia rather than voluntary euthanasia. Also a significant number wrote essays using a series of ‘case studies’ where there was very little ethical argument used. This had an effect, obviously, on the marks that could be attained. Again it appeared to go by Centre with some Centres appearing not to be adopting an appropriate academic approach that moves the candidate on from a GCSE approach to the more demanding requirements of this course. Where Centres have been able to do this and the results for their candidates were very encouraging. It may be the question looks ‘easy’ because so much of the basic content may have been studied at GCSE and candidates find the academic leap to a critical and evaluative mode quite difficult.

#### **3 Discuss critically religious and secular ethical arguments about environmental issues.**

This was certainly the least popular question. There were some interesting answers though too many focused on Singer or one person and the answer became a critique of their work rather than a discussion of the broader picture. It is a demanding topic and perhaps candidates fought shy of it as one does have to demonstrate an ability to stand back and reflect on the condition of the world in a truly global sense whereas the two other questions may have suggested a clearer focus.



## **2783 Jewish Scriptures Extended Essay**

### **General Comments**

There were over 120 candidates submitting essays this year which is more than there were last year. Most candidates had prepared carefully and the standard of literacy was high. On the whole, footnotes were utilised sensibly to give a scriptural reference or to identify a scholarly source. Lengthy appendices appeared occasionally but candidates need to realise these are not necessary especially if they are cut and pasted from the net. There was a tendency in some essays to quote comments from scholars at regular predictable intervals without actually using the arguments from the sources to engage in any debate. Essay title 2 was the most popular.

### **Comments on Individual Questions**

#### **1 Discuss the view that the covenants in the Jewish Scriptures show a clear development of covenantal ideas.**

This was the second most popular title and gave the opportunity for candidates to pull together what they had studied about the covenants in the specification. Most essays plodded through Adam, Noah, Abraham, Moses, David and Jeremiah pointing out similarities and differences as well as significant factors about covenants with comments of various scholars. There was a range of ability represented but many essays were excellent. Most candidates ultimately supported the view that the seven covenants show a clear developing relationship between G-d and the Jews but only a few discussions raised the issue as to whether this development is inherent in the actual covenants or existed mainly in the hindsight of the Deuteronomic editors who were seeking to make sense of their sacred religious heritage.

#### **2 'The book of Jonah gives better explanations for human suffering than the book of Job.' Discuss.**

The essays provide the opportunity for candidates to spend time studying and thinking about set texts in more depth than they might when sitting for a limited time in an examination room. The best essays showed familiarity with the text rather than simply with the teacher's notes and attempted some analysis or exegesis. There were, of course, many different but equally appropriate ways of approaching the essay. Most essays began with an analysis of the book of Jonah suggesting the apparent reasons for the suffering of Jonah etc. and usually concluding that the writer had other themes such as universalism but that the book explained suffering as part of reward and punishment. Most candidates recognised that the book of Job was about the suffering of the innocent and usually discussions included the traditional views of Job's friends with some attempt also to argue from the viewpoint and realisations of Job. There were some excellent essays which pointed out the fact that the book of Job was exploring rather than explaining suffering so perhaps a comparison of two different types of literature in the search for explanations was pointless. Others settled for voting for the explanations in Jonah and likening these to the traditional views of Job's friends, making the point that the reasons they gave had to be considered first even if the suffering of an individual ultimately turns out to be part of G-d's larger tapestry.

**3 'The main task of prophets is to prophesy the future.' Discuss with reference to Amos and Micah.**

Candidates tended to begin very sensibly with definitions concerning prophets as spokesmen for G-d. The essays analysed the roles prophets felt called to undertake especially in the context of the eighth century BCE when social injustice and unreal religion were rife in Israel and in Judah. Both books promoted social justice whilst condemning hypocritical religion, both looked back to the covenantal past and both made prophecies about the future. Good candidates were mindful of the title of the essay and so identified these future prophecies and explained the views of various commentators as to their meaning. The best essays demonstrated considerable understanding of the text of the two set books including scholars' views on literary uncertainty about possible later additions and glosses. Most candidates concluded that the main role of a prophet is to give God's message whether it is about the past, the present or the future.

## **2784 New Testament 2**

### **General Comments**

The overall performance was consistent with previous January sessions. The majority of candidates had tackled their chosen essay with conscientious thoroughness. However, the examiners would point out that because of the plethora of scholarship, on most aspects of the New Testament, candidates should be guided to offering their own reasoned opinions and conclusions as well as comparing and contrasting those of scholars. It was noted that the majority of essays were excellently annotated and sources correctly attributed. In some cases the choice of one essay for a whole Centre resulted in the repetition of similar material in a different order, particularly in Q.6.

Comments on individual questions.

### **Alternative A: The Early Church.**

Questions 1-3.

The majority of essays in this section achieved a high standard but there were too few entries on each question for examiners to make comments on overall performance.

- 1. 'Romans 2-8 is all about freedom from sin.' Discuss.**
- 2. Examine critically Paul's theology of the Spirit.**
- 3. 'Why then the Law? (Gal.3: 19)  
'Paul defends the Law more than he condemns it.' Discuss.**

### **Alternative B: The Gospels.**

- 4. 'The Sermon on the Mount presents Jesus as more than just a teacher of ethics.' Discuss.**

This was the second most popular question and the majority of essays reached the higher levels of achievement.

There was a challenge to candidates in comprehensively covering the whole of the Sermon on the Mount within the prescribed word restriction. The best answers

covered the most important aspects of the Sermon and its stylised form, in order to demonstrate Matthew's purpose in his portrayal of Jesus as lawgiver and saviour. The candidates who were most successful treated Chapters 5-7 in a logical and, well-constructed way, emphasising the radical ethical teaching in these chapters as well as the explicit references to the Law. Weaker answers were more sketchy and showed a less comprehensive knowledge of the whole Sermon, some tended to concentrate only on the Beatitudes and the Lord's Prayer. The best answers contained analysis of the importance of the teachings in the Sermon and their ethical implications for a New Testament audience in the first Century and today as being secondary to the theological purpose. Most concluded that the evidence showed that Matthew was concerned to portray Jesus as much more than a teacher of ethics. However, some average and weaker answers lost the focus of the question in a detailed discussion of realised and inaugurated eschatology that might rightly have taken place in an essay with a different title.

**5. 'The purpose of the gospel was to show Jesus as the fulfilment of Jewish salvation history.' Discuss.**

There were only a few answers to this question and though they covered the whole ability range, it was not possible for examiners to comment on overall performance.

**6. 'Jesus miracles proved nothing to the Pharisees.' Discuss.**

This was by far the most popular choice of essay and there were some skilful and entertaining discussions of the Pharisees. Amongst the best answers there was excellent knowledge and understanding of redaction by the gospel writers and the Early Church detractors of the worth of the Pharisees. The Examiners were also pleased to note that the work of modern scholars in reviving the reputation of the Pharisees and their importance in Judaism (as well as their role in First Century Christianity) was acknowledged. The best answers assessed the purpose of Jesus' miracles in the context of New Testament times and the literary genre of the gospels. The most effective conclusions analysed Jewish disbelief in Jesus in the context of contemporary miracle working. Some sought a balance of view by illustrations of individual Pharisees who supported or had faith in Jesus. Average and weaker answers were, in varying degrees, lacking in accurate detail in both assessment targets. Amongst the weakest essays there was a tendency to merely quote from sources on the New Testament background of miracle-workers and whether Jesus fitted into this tradition, ignoring both the importance of the Pharisees in Judaism and their essential role in the gospels.

## 2785 Developments in Christian Thought 2

### General Comments

There were a pleasing number of well-written and well-presented essays all of which showed signs of a considerable amount of work. However, where candidates performed less well than might have been hoped for given this preparation, it was the failure of many candidates to answer the question directly and specifically at every stage of their essays. All the questions were attempted, although the majority chose to answer question 3.

### Comments on Individual Questions

**1. 'Womanist is to feminist as purple to lavender' (Alice Walker *In Search of Our Mothers' Gardens*). Discuss the relationship between Black Theology and Feminist Theology.**

Good answers picked up the hint from the quotation and developed some interesting contrasts between black theology (as exemplified by James Cone), black feminism or Womanism and feminist theology as it has been developed in the Western academies. Some were aware of the critical views of Womanist writers of black theology and feminist theology and were able to develop the 'purple/lavender' metaphor. Some referred to Dolores Williams' *Sisters in the Wilderness* but missed the chance to evaluate her interpretation of Hagar. Some candidates should be warned against the over dependence on the Internet in their answers – especially where it affects their use of language.

**2. 'Karl Barth's theology of religion is inclusivist, not exclusivist.' Discuss.**

Good answers began by outlining the important elements of Barth's theology notably his teaching on revelation and the Word. Those who were aware of Barth's analysis of religion as 'unbelief' were therefore able to consider whether or not religion(s) are a source of revelation or not. Some excellent answers considered his teaching on election and the Trinity. Very few referred to *Church Dogmatics* I.2 section 17 which would have provided a useful starting point. Some rightly compared Barth with Rahner but their understanding of Rahner was not always competent enough to make their analysis really incisive.

**3. 'Black Theology has nothing new to contribute to Western theology.' Discuss.**

There were some excellent answers here, especially by those who were able effectively to discuss the characteristics of Western theology in terms of experience and revelation. Those who were critical of black theology were able to offer some convincing reasons why it fails compared to the more substantial ideas of writers as diverse as Tillich and Barth. Very few suggested that black theology might have contributed in the past but in its modern form fails to do so now – or indeed the other way round (for example with the impact of Womanism on feminist theology). Too many essays were historical and descriptive of the rise of black religion in America, which although necessary to contextualise, detracted from the focus of the question.

## **2786 Eastern Religions 2 (Written Examination)**

### **General Comments**

Most candidates had clearly prepared well for this examination, and many had carried out extensive research. In general the standard of work produced by the candidates was very high.

Some candidates were significantly over the word limit, and in some cases this meant that the end of their work could not be assessed. Candidates should be made aware that exceeding the word limit may be detrimental to their work rather than helpful. An increasing number of candidates are also using footnotes to extend their own work, increasing the likelihood of exceeding the word limit. Candidates who use footnotes most effectively tend to use them to show the quotes they have referred to within their work.

Some candidates appear to be trying to show their knowledge of the whole specification within their work. This is unnecessary, and where it prevents candidates addressing the question specifically can be detrimental to their work. Candidates should be reminded to focus specifically on the question set.

### **Comments on Individual Questions**

#### **Alternative A – Buddhism**

##### **1 Assess the importance of meditation in the life and teaching of the Buddha.**

Most candidates offered a clear examination of meditation within the life of the Buddha. The best answers also made reference to the role of meditation in the teachings of the Buddha, particularly as part of the eightfold path. Most candidates were aware of samatha and vipassana meditation. The best responses considered the way meditation is practiced in different Buddhist schools, and used this to support their arguments in AO2. A significant number of candidates found it hard to assess the importance of meditation in the life and teachings of the Buddha. Most tended to state that meditation was important as it was how the Buddha became enlightened. The very best answers offered comparisons with other important Buddhist concepts such as wisdom and compassion, before drawing conclusions. Candidates could have benefited from addressing whether the Buddha's teaching showed meditation to be of equal importance for all Buddhists.

##### **2 Compare and contrast the importance of sacred texts for Theravada and Mahayana Buddhists.**

This was the least popular question for Alternative A, and generally the least well-answered. Most candidates could show a basic knowledge of the Pali Canon and the Lotus Sutra. The best responses showed a good awareness of the structure and/or teachings of the texts they were discussing, and how these teachings had been used in different Buddhist traditions. Most candidates were able to construct a reasonable discussion of the importance of sacred texts within Mahayana and Theravada Buddhism. Many candidates argued that sacred texts were equally important in all Buddhist traditions. The best responses considered the view that Mahayana scriptures are of less importance due to their later development, and the attitude

found in Zen Buddhism which may regard scriptures as a hindrance in some circumstances, before drawing their conclusions.

**3 'Buddhist Ethics are too flexible to be used as a guide for moral living.' Discuss.**

Most candidates explored the five precepts in reasonable depth, and discussed the nature of them as guidelines rather than rules. A few candidates also discussed the vinaya for the monastic sangha. Some candidates made useful reference to the concept of upaya. Most candidates focused on the usefulness of ethical codes for the laity, rather than the monastic sangha. Some candidates made useful reference to the eightfold path as a useful ethical code. Most candidates offered reasonable arguments, most concluding that the ethics were too flexible to provide clear guidelines for Buddhists to follow, and could, in effect, be used to support any particular action or view. Some of the best responses referred to specific ethical situations, and offered assessments of how well Buddhist ethics enabled Buddhists to decide a course of action. Few candidates discussed the flexibility of ethics as a factor in Buddhism's ability to adapt itself to different cultures, e.g. the Samurai tradition in Japan, and whether this was a strength or a weakness.

**Alternative B – Hinduism**

**4 'The Ramakrishna Mission was a betrayal of Hindu ideals.' Discuss.**

Too few candidates answered this question to produce a subject report.

**5 'Dharma is the most important principle guiding Hindu ethics.' Discuss.**

Most candidates showed a good understanding of the term dharma, the origins of the concept and appropriate textual references to the Bhagavad Gita. Most candidates could show the importance of the dharma for Hindu ethics, and many gave a clear outline of the varnashramadharma system. Some candidates placed dharma in context as one of the four purushartas. The AO2 for this question was generally weak. Many candidates stated the importance of dharma without addressing the issue of whether it was the most important principle guiding Hindu ethics. Some responses were misdirected, considering the importance of dharma for achieving salvation, rather than relating dharma effectively to ethics. The best responses offered a clear assessment of other factors which may be considered important for Hindu ethics (e.g. karma, ahimsa) before drawing a conclusion.

**6 'The distinction between purusa and prakriti in the Samkhya system is illogical.' Discuss.**

Too few candidates answered this question to produce a subject report.

## 2787 Islam (Extended Essay)

### General Comments

A wide range of ability was represented but all candidates had prepared carefully and had obviously consulted a variety of resources. Those who used footnotes did so sensibly. The essays were assessed according to the levels of attainment in the two assessment objectives. Candidates made sure the work was within the limits of the permitted number of words and many seemed to be keeping the wording of the title of the essay in mind throughout. Some weaker candidates had a tendency to try to deal with AO2 only in a final concluding paragraph. Essay title 3 was the most popular and title 2 was the least popular

### Comments on Individual Questions

1 'Any who denieth God,  
His angels, His Books,  
His Apostles, and the Day  
Of Judgment, hath gone  
Far, far astray.' (Surah 4:136)

### Assess the relative importance for Muslims of each of the articles of belief in this quotation.

Candidates who chose this title tended to begin by clarifying the meaning of each of the articles of belief listed in the quotation. Some candidates even correctly identified the context of the ayah as the denunciation of the hypocrites of al-Madinah. On the whole, the most successful explanations were those which grouped these basic beliefs of Islam from Surah 4 into three topics: Tawhid, Risalah and Akhirah. Some candidates made comparisons with Surah 1 which is a set text or with lists from other sources in order to develop the explanations. Many were at pains to point out that any listings used by themselves or by their resources were for convenience and not meant to be in order of importance. All candidates addressed the issue of importance and some plodded through with a comment about importance at the end of the explanation of each article of belief. The best essays tended to come from those who had noted the word 'relative' and who dealt with considerations about the relative importance of each of the articles for Muslims as they went along even though usually they opted for inter-relationship and equal importance in their conclusion. The rest of the candidates after some discussion tended to decide that belief in God is the most important. A few, however, made a neat distinction between importance per se and 'relative importance for Muslims', maintaining that Allah is predominant but, as far as belief systems go in human experience, Islam is a complete guide to life so each principle is independent and important for Muslims.

### 2 'Shari'ah is the most misunderstood concept in Islam.' Discuss.

Most candidates began with a definition of Shari'ah as the sacred Islamic law based on the Qur'an and the Sunnah and explained about its role and relative authority in Muslim life. Good responses made reference to the law schools, the Hanifite, Malikite, Shafi'ite and Hanbalite, and included wahy, fiqh, ijma, qiyas and ijtihad. Then the essays took off in different directions. Though some candidates included a variety of non-Muslim attitudes, most essays interpreted the quotation as a reference to Muslim misunderstandings and misrepresentations of Islam. A few referred to



debates about ijihad whilst some homed in on crime and punishment and different approaches to implementing Shari'ah law in various countries in the modern world. Others concentrated on the media and made use of journalistic reports of a variety of recent events. All approaches produced some good essays but the best candidates made sure that their resources included reputable academic textbooks. A few candidates went on to suggest other Islamic beliefs or practices which can be misunderstood even more than Shari'ah and the topic of women's rights emerged once again. The misunderstanding of the role of Muhammad ﷺ also was suggested and handled well.

### **3 'Sufism is a corruption of Islam.' Discuss.**

By far the most popular question, often tackled by whole Centres. Unfortunately weaker candidates had problems with the resources they were using and with the 'cut and paste' method which they employed in order to produce the essay. It was evident that some candidates did not recognise the bias in their sources or used material which they did not understand or placed out of context whilst others copied sections that contradicted previous paragraphs. There were many good essays, however, from candidates who addressed this question by explaining some key Sufi beliefs and practices, often taking the opportunity to incorporate knowledge of the significant moments in the history of Sufism and to quote some Sufi maxims, especially illustrating the Sufi tendency to allegorise and internalise Islamic teachings. These candidates had made sensible use of Internet resources including research into recent developments among Sufi communities in the West. There were some excellent discussions analysing the extent to which the accusation of distortion might be justified or refuted, using the opinions of scholars not only as supportive quotations but as a focus of development in the debate whilst trying to reach a balanced conclusion.

## **2788 Judaism 2**

### **General Comments**

The standard of essays examined were indicative of much preparation by both candidates and Centres. The vast majority of candidates did Q.3.

Generally speaking the responses were quite varied, ranging from the very academic and widely researched to the more passionate arguments in support of feminism. Some of these inevitably failed to meet the attainment objectives as they became quite involved.

### **Comments on Individual Questions**

**1        'Until the Messiah comes Israel cannot be the actual homeland of the Jews.' Discuss.**

Too few candidates attempted this question to produce a subject report.

**2        'A Messianic age is a realistic hope: the coming of the Messiah is not.' Discuss.**

Too few candidates attempted this question to produce a subject report.

**3        'Women and Men have true equality in Judaism ' Discuss**

This was in the main well answered. There were marked differences between the submissions of the more orthodox Jewish Centres who went to great lengths to offer various erudite and well researched halachic arguments to justify their point of view and the essays from the non-Jewish Centres which were more general but if anything more balanced. However, both types of essay scored well.

## Report for Paper 2789 Philosophy of Religion 1 (A2)

### General Comments

The general standard of essays was good, and in some instances was exemplary. There was a variety of approaches employed for each essay, demonstrating a willingness to carry out independent research rather than simply writing out some form of expected schema. At the other end of the spectrum, candidates do need to make sure that they answer the question as it is set, as opposed to some version of it which may have evolved during research of the general topic.

### Comments on Specific Questions

#### 1 **'Although the teleological argument cannot prove it, God is the most likely explanation for the design in the universe.'** Discuss.

Some enterprising candidates started as they meant to go on: "*What* design in the universe?" – a valid objection to the wording of the question which produced some excellent answers. It was interesting to see the pervasive use (and endorsement) of Swinburne's probability thesis applied to the teleological argument; and the general consensus was that God is indeed the most *probable* explanation for the *apparent* design (student correction here!) in the universe. Some candidates had a grasp of physics which would not have been out of place in a science exam, and this area of teleological research is one which clearly has amply repaid candidates who have engaged in website research. Weaker responses tended to begin (and end) with Paley, as if the argument had been set in stone and left to slumber ever since. Some strayed heavily, and without explanation, into the cosmological argument, and indeed into any old argument which might show the 'likelihood' of God. On the whole, candidates clearly enjoyed the debate, which added lustre to all levels of it. The issue of proof was often avoided, or else it was assumed that lack of proof was self-evident. Those who did grapple with it often made an interesting gravitation towards the ontological argument, asserting that 'proof' could only be the province of analytic arguments.

#### 2 **'Marx's analysis of religion is better than that of Weber.'** Discuss.

This was the least popular question. The general technique employed in answering it was to provide an explanation and analysis of Marx's views on religion, matched by the same for Weber, followed by a brief judgement of which was better. The criteria for "better" varied in direct proportion to the number of candidates who attempted the essay, although the more fruitful approaches were usually those which asserted that "different" would have been a better word to employ than "better". Some suggested, for example, that Marx and Weber had a similar agenda but a different methodology: Marx's anti-Christian propaganda was matched by Weber's reductionist challenge to religion; both were interested in the economic background to religion, and so on. A common assertion was that Marx's political influence qualifies him to be described as "better" than the less-strident Weber. Most of these claims remain unfalsifiable, as Popper might have said, but they made interesting reading.

#### 3 **'Evil and a God of love are incompatible, so there cannot be a God of love.'** Discuss.

This was the most popular question, and prompted most candidates to begin with a rendition of the 'inconsistent triad': that the existence of evil is incompatible with the existence of an omnipotent and omnibenevolent God. Weaker responses confined

themselves to a general survey of the theodicies, without an assessment of the wording of the question. The Augustinian theodicy was emphatically rejected by most candidates, although one or two made the interesting remark that thematically it exercises a powerful hold over many of us. Equally, most candidates rejected process theology as a solution, preferring to retain the omnipotent God of classical theism. Most had a certain sympathy with the Irenaean/Hick view: that God's love requires the existence of evil as a necessary concomitant of free will and of human personal development, although there was a general acknowledgement that the level of evil pushes that answer to the limits of credibility. With reference to the incompatibility asserted in the essay title, some candidates made an excellent extension here into the realms of the compatibility thesis concerning freedom and determinism. It was in this kind of thinking that some of the best work was done.

## **2790 Religious Ethics 1 (A2)**

### **General Comments**

There was a small entry for this component but there was a good demonstration of all ability ranges with very few weak essays.

Essay length was mostly under control though candidates should be reminded of the need to keep their essays to the word count.

Comments on individual questions:

#### **1 Evaluate the strengths and weaknesses of one absolutist theory of ethics.**

This was easily the most popular question. Most of the answers seen here addressed the question from the perspective of Kant. Indeed, a significant number retitled the essay to the strengths and weaknesses of Kant's theory of ethics. Centres should be reminded that titles cannot be changed and any that do so risk seriously disadvantaging themselves. The question produced a range of responses from those who simply presented the material to others who engaged with it fully. There were also some interesting responses from Natural Law with a few brave souls who instead focused on Divine Command Theory.

#### **2 Assess the claim that a Utilitarian approach to embryo research is enlightened.**

This was also a popular question though a number of candidates produced very average to weak responses because of their interpretation. The question required a consideration of Utilitarianism and its approach to embryo research as well as a consideration of whether such an approach was enlightened. Few looked beyond the Greatest Happiness Principle and therefore crippled their material on Utilitarianism. Many wrote at great scientific length about embryo research without having applied the selected theory whilst others failed to evaluate in any way as to whether such an approach was indeed enlightened.

#### **3 'Good actions depend on religious belief.' Discuss.**

There were too few responses to this question to produce a subject report.

**Advanced Subsidiary GCE Religious Studies 3877  
January 2005 Assessment Session**

**Unit Threshold Marks**

Unit		Maximum Mark	a	b	c	d	e	u
2760/11	Raw	100	79	69	59	50	41	0
	UMS	100	80	70	60	50	40	0
2760/12	Raw	100	77	67	57	47	38	0
	UMS	100	80	70	60	50	40	0
2760/13	Raw	100	79	70	61	52	43	0
	UMS	100	80	70	60	50	40	0
2760/14	Raw	100	84	74	64	54	45	0
	UMS	100	80	70	60	50	40	0
2760/15	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2761	Raw	100	86	76	66	57	48	0
	UMS	100	80	70	60	50	40	0
2762	Raw	100	78	68	59	50	41	0
	UMS	100	80	70	60	50	40	0
2763	Raw	100	80	70	61	52	43	0
	UMS	100	80	70	60	50	40	0
2764	Raw	100	85	73	62	51	40	0
	UMS	100	80	70	60	50	40	0
2765	Raw	100	76	66	57	48	39	0
	UMS	100	80	70	60	50	40	0
2766	Raw	100	76	67	58	49	40	0
	UMS	100	80	70	60	50	40	0
2767	Raw	100	81	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2768	Raw	100	84	73	62	51	40	0
	UMS	100	80	70	60	50	40	0
2769	Raw	100	80	71	62	53	45	0
	UMS	100	80	70	60	50	40	0
2770	Raw	100	84	74	64	54	44	0
	UMS	100	80	70	60	50	40	0

**Specification Aggregation Results**

Overall threshold marks in UMS (i.e. after conversion of raw marks to uniform marks)

	<b>Maximum Mark</b>	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>U</b>
<b>3877</b>	300	240	210	180	150	120	0

The cumulative percentage of candidates awarded each grade was as follows:

	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>U</b>	<b>Total Number of Candidates</b>
<b>3877</b>	19.6	47.9	72.4	89.9	97.9	100.0	348

**Advanced Subsidiary GCE Religious Studies 7877  
January 2005 Assessment Session**

**Unit Threshold Marks**

<b>Unit</b>		<b>Maximum Mark</b>	<b>a</b>	<b>b</b>	<b>c</b>	<b>d</b>	<b>e</b>	<b>u</b>
<b>2781</b>	Raw	90	78	68	59	50	41	0
	UMS	90	72	63	54	45	36	0
<b>2782</b>	Raw	90	72	64	56	49	42	0
	UMS	90	72	63	54	45	36	0
<b>2783</b>	Raw	90	72	63	54	46	38	0
	UMS	90	72	63	54	45	36	0
<b>2784</b>	Raw	90	72	63	54	45	37	0
	UMS	90	72	63	54	45	36	0
<b>2785</b>	Raw	90	71	63	55	47	40	0
	UMS	90	72	63	54	45	36	0
<b>2786</b>	Raw	90	75	66	57	48	39	0
	UMS	90	72	63	54	45	36	0
<b>2787</b>	Raw	90	76	66	57	48	39	0
	UMS	90	72	63	54	45	36	0
<b>2788</b>	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
<b>2789</b>	Raw	90	73	64	55	46	38	0
	UMS	90	72	63	54	45	36	0
<b>2790</b>	Raw	90	74	65	56	47	39	0
	UMS	90	72	63	54	45	36	0

### Specification Aggregation Results

Overall threshold marks in UMS (i.e. after conversion of raw marks to uniform marks)

	<b>Maximum Mark</b>	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>U</b>
<b>7877</b>	600	480	420	360	300	240	0

The cumulative percentage of candidates awarded each grade was as follows:

	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>U</b>	<b>Total Number of Candidates</b>
<b>7877</b>	36.4	81.8	90.9	100	100	100	25









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