

# **Religious Studies**

Advanced GCE **A2 7877**

Advanced Subsidiary GCE **AS 3877**

## **Combined Mark Schemes And Report on the Units**

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**June 2005**

**3877/7877/MS/R/05**

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This 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.

Mark schemes should be read in conjunction with the published question papers and the Report on the Examination.

OCR will not enter into any discussion or correspondence in connection with this mark scheme.

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**Mark Scheme 2760**  
**June 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:

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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 descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question / may be very short / shows no knowledge of technical terms. Communication: very poor quality of language.	1-2	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language.
2	7-12	a <b>weak</b> attempt with little relevant material / shows very little knowledge of technical terms / incomplete, maybe short. Communication: often unclear or disorganised.	3-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	13-17	a <b>basic</b> 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.	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / Communication: unsophisticated expression and weak construction.
4	18-21	A <b>competent</b> 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	9-11	A <b>competent</b> attempt to sustain the argument / analysis successful but limited / maybe limited to one viewpoint. Communication: moderate quality of expression.
5	22-25	a <b>good</b> 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	12-13	a <b>good</b> attempt at using different evidence to sustain an argument / some fairly successful analysis / puts more than one viewpoint . Communication: communicates with fairly clear expression
6	26-29	a <b>very good</b> attempt to respond to the question / largely accurate knowledge / technical terms used accurately. Communication: answer is well constructed and organised	14-15	a <b>very good</b> attempt at using evidence to sustain arguments / good analysis / interacts competently with the question / considers more than one viewpoint. Communication: communicates with clear expression
7	30-33	an <b>excellent</b> response 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	16-17	An <b>excellent</b> response which comprehends the demands of the question / excellent analysis / shows understanding and assessment of different viewpoints. Communication: very good quality of language



- 1 (a) Explain Plato's concept of the soul and its relationship to the body. [33]

Answers need to explain that for Plato, the soul was an immaterial and incorporeal substance which perceives the concept of forms, separate from the body, similar to the gods, eternal and pre-existent but still part of the world of change and becoming. Candidates may write in some detail about Plato's idea of the soul: that there are three parts within the human soul, natural appetites, the spirit to resist these appetites and the reason to determine when we should resist.

- (b) Compare Plato's view of the soul with that of Aristotle. [17]

Answers need to compare the material in (a) with the ideas of Aristotle. Although these are not always clear in relation to this concept, as with all his thinking there is a sort of inspired common sense which leads him to avoid extremes. Thus for Aristotle the soul was largely inseparable from the body. He largely rejected Plato's distinction and admits the claims of both body and soul, regarding the two as inseparable elements in humanity.

- 2 (a) Explain what is meant in the Bible by describing God as a miracle worker. [33]

Candidates should be familiar with the concept of miracle in the Bible and should be able to give examples of these and the way in which they and God's actions are portrayed by the writers. They may also comment on the way in which miracles were viewed by the writers, and presumably the readers, i.e. as direct instances of God's intervention in history and the world. The consideration is about the way in which God is shown 'changing the rules of the universe' and why God's people believed this to happen.

- (b) 'The presence of miracles in the Bible suggests that God is unreliable.' Discuss. [17]

Candidates should be able to consider both sides of this argument. They may conclude that the statement is true or else attempt a defence of miracles as part of the nature of a loving God. They may also consider whether the miracles are always in favour of God's people and whether God could or should have done more to help them.

- 3 (a) Explain one moral relativist theory. [33]

Answers need to define moral relativism. Many may choose to do this through the example of Situation Ethics but they might choose a different system entirely, such as social contract theory or utilitarianism. What is right or wrong and good or bad is not absolute but variable and relative, depending on the person, circumstances, or social situation. Candidates may consider that the supremacy of love and charity within, for example, Christian ethics means that more traditional ethical systems, perhaps dominated by rules and laws, are inappropriate.

- (b) 'Moral relativist theories are no real help in making moral decisions.' Discuss. [17]

Building on their response to (a) candidates may argue in either way. Answers will probably compare Situation Ethics with Natural Law and should then look at their strengths and weaknesses in decision-making. They may also refer to Virtue Ethics as a sort of hybrid between these positions. It is the quality of the argument which is important here, not the conclusion.

- 4 (a) Explain what is meant by Natural Law. [33]

The basic definition is that there are certain precepts or norms of good and right conduct which can be seen by everyone. This view is found in Plato and Aristotle as a natural justice, or right thing to do, which most people can recognise. Aquinas expounds this view in *Summa Theologica*.

- (b) 'Natural Law is a very fair way of making ethical decisions.' Discuss. [17]

Answers need to consider the points about Natural Law which have been made in (a). They may choose to argue with or against some of the modern ethicists who have generally rejected Natural Law theory. They may also comment on the fact that, in the latter half of the 20th century, a number of countries chose to base their political institutions on the principles of Natural Law. Others may argue for the use of Natural Law by the Roman Catholic church, although this is not without qualification. One of the problems with Natural Law is that it assumes that we all share a definition of what is 'natural'; and a strict application of Natural Law would lead to conclusions such as that infertile couples should not have sex or that vegetarianism is unnatural and therefore immoral because we have canine teeth.

- 5 (a) Explain what evidence can be used in the dating of principal events in the Jewish scriptures. [33]

Candidates can use examples from any form of evidence they wish, e.g. literary, archaeological and may select any of the major 'historical' events from the scriptures. They may wish to draw comparisons between the different types of 'evidence' for any given situation and consider if there is a conflict between the dating found in the scriptures and that provided by other evidence, also the significance of such a difference. The importance lies in the way in which the evidence is discussed.

- (b) 'The Jewish Scriptures are important for what they say about G-d but are no use as historical documents.' Discuss. [17]

Candidates might wish to focus on either end of the argument, but both need to be considered. Some answers might consider that the theology is the most important part of the discussion and that the events themselves are either non-historical or simply irrelevant. In fact there is little or no non-biblical evidence for the Exodus and therefore it is reasonable to argue that its importance has to lie in its theology as a saving act of G-d and in the obedience of the Israelites regardless of whether it is historical or not.

- 6 (a) Explain the importance for Jews of the poetry in the Jewish Scriptures. [33]

Candidates need to consider some of the writings in the Jewish scriptures which are traditionally described as poetry. In indicating books such as the *Wisdom of Solomon* they may also comment on the fact that much of this material could also be described, for example, as *Wisdom literature* or other forms.

- (b) 'Poetry is the best way of expressing human understanding of G-d.' Discuss. [17]

Drawing on (a) candidates may well agree with this statement in part as some believe that there is much in books such as the Wisdom of Solomon which leads to a deeper understanding of G-d and godly things. On the other hand it would be quite reasonable to pick other genres in the Jewish scriptures, especially perhaps Law, and argue that as this is said to be at the centre of the Jewish Scriptures it must of necessity be the most important way of reaching understanding of G-d.

- 7 (a) Explain how the Roman occupation of Palestine affected Jewish religious life. [33]

Answers are likely to consider the presence of Roman Temples and worship in Jerusalem and elsewhere and the fact that many Jews considered this to defile the Promised Land. The loss of real autonomy of the High Priests and the rulers of the Temple. The lack of compromise on both sides and the resultant uprisings and Roman attacks.

- (b) 'The Jews benefited from the Roman occupation.' Discuss. [17]

Candidates may disagree with the statement and argue that the problems particularly in relation to Roman gods and the Temple were significant. On the other hand, building on (a) they may argue that the Jews were protected by the Romans from other invaders.

- 8 (a) Explain the relationship between Acts and the gospel of Luke. [33]

Answers need to consider the authorship of Acts and Luke. They may look at the theories of such as FF Bruce that Acts is simply the second part of a 'History of Christian Origins' which circulated up until the second century at which point it was split. The argument might also consider that Acts is incomplete without the understanding of the life and teaching of Jesus found in the Gospel.

- (b) 'Acts must have been written by the same person who wrote Luke.' Discuss. [17]

Candidates can construct their argument using material from (a) and are likely to agree with the statement. However, they may also consider other textual views about the authorship.

- 9 (a) Explain how the Roman occupation of Palestine affected Jewish religious life. [33]

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- 10 (a) Explain what is meant by the Synoptic Problem. [33]

Matthew, Mark, and Luke are referred to as the Synoptic Gospels (from *synoptikos*, "seen together"). The parallels in structure, content, and wording between them make it possible to arrange them side by side so that corresponding sections can be seen in parallel columns. The Synoptic problem involves literary or source criticism to explain the differences and similarities and deals with the written sources after compilation and redaction. Candidates may continue with some reference to scholars such as Griesbach or Lachmann but it is sufficient that they understand the basics of the idea. They may also mention Q as part of the solution.

- (b) 'None of the solutions to the Synoptic Problem is convincing.' Discuss. [17]

The most able candidates might, of course, argue that there are no 'solutions' merely a collection of theories of greater or lesser worth. Look for a general assessment of the theories though do not expect great detail. The conclusion can be either way, it is the way that the argument is addressed which is important here.

- 11 (a) Explain the strengths of a Fundamentalist approach to the Bible. [33]

Look for a broader and more specific approach to fundamentalism other than 'believing everything that is there as God's word'. Candidates are likely to consider examples of a fundamentalist approach and possibly some of the implications. They may refer to examples of such an approach such as Morris's commentary on Genesis which offers a clearly Creationist approach to the text.

- (b) 'A Fundamentalist approach has more strengths than weaknesses.' Discuss. [17]

There are fairly clear disadvantages to a fundamentalist approach: the use of a translation places readers at a further stage removed from the original text; the difficulty of translation and of knowing which original sources should be used as a basis for this; the many difficulties and inconsistencies which can appear when attempting to treat the Bible as single work without taking into account the various writers and the dates, situations, and purpose of their writing. There are also the problems which arise when a literal interpretation of the Bible cannot be reconciled with the modern scientific understanding of the world. The principle advantages of a fundamentalist approach to scripture is that the text, probably in translation, is taken as the absolute Word of God and therefore there is no real need for commentary; the text is taken to mean what it appears to say.

- 12 (a) Explain Biblical teaching about the role of women. [33]

Candidates should be able to demonstrate knowledge and understanding by describing some of the different ways in which the role of women is portrayed in the texts they have studied. They might want to include examples from the gospels as well as teachings from the epistles and Acts.

- (b) 'The Bible teaches that men are more important than women' Discuss. [17]

Candidates will probably look at the information in the texts they have studied but may also use any other suitable texts to illustrate their answer. Many are likely to argue that the statement is untrue though it is relatively difficult to support this view. Reference could be made to all the strong women, prophets, judges etc. in the Old Testament and to the pivotal role of the Mary's in the New Testament. Some may suggest that whereas this is a view which is generally exemplified by Paul's teachings, nevertheless there is relatively little justification for such an approach from the gospels. They may refer to women deacons and priests in Acts. On the other hand the supporting evidence for the importance of men is likely to be seen by many as overwhelming.

- 13 (a) Explain what is meant by the Four Noble Truths. [33]

Answers should demonstrate a good understanding of the Truths: (1) that existence is suffering (*dukkha*); (2) that this suffering has a cause (*samudaya*); (3) that it can be suppressed (*nirodha*); and (4) that there is a way (*maggā*) to accomplish this, the noble Eightfold Path.

- (b) 'The First Noble Truth is a very negative way of looking at the world.' Discuss. [17]

The statement implies that Buddhism is pessimistic. Candidates should consider whether the focus on *dukkha* warrants this description. Reference might well be made to the analogy of a doctor's diagnosis. Good analysis may well consider the other Noble Truths.

- 14 (a) Explain the nature of Hinduism at the time of the Buddha. [33]

Answers here are likely to be quite straightforward and not in great depth. Candidates should be able to make some basic comments about the nature of Hinduism: pantheon of gods, worship, *varna* etc., but only as sufficient to explain the circumstances into which Gautama was born. Some may consider that the Hinduism of the time was rather different from the Hinduism practiced today.

- (b) 'The Buddha intended to reform Hinduism, not create a new religion.' Discuss. [17]

Candidates should analyse the extent to which the Buddha accepted and rejected religious beliefs and practices, including perhaps analysis of his view of Caste, sacrifice, asceticism, Brahminism, the Vedic deities, karma and rebirth, and the rejection of the doctrine of the *atman*.

- 15 The Brahman was his mouth,  
The arms were made the Prince,  
His thighs the common people,  
And from his feet the serf was born. [from the Purusha Sukta]

- (a) Explain what the Purusha Sukta teaches about the origins of humanity. [33]

The Purusha Sukta shows that all of the universe comes into existence through the sacrifice of a great 'cosmic giant', called Purusha. Everything has a unity originating

from the same source. Verses 11 - 14 deal with Hindu social structure as being part of creation and the natural order. The different parts of Purusha give rise to the different social groups or varnas.

- (b) 'Purusha Sukta raises more questions about the origins of the world than it answers.' Discuss. [17]

Candidates will probably explain how the text gives a description of the world created through the sacrifice of Purusha, the different parts of his body forming the different varnas. The world is a deliberate creation, rather than eternal like Purusha, and sacrifice is part of the fundamental processes of creating, both on the part of God and of the people as an appropriate response. It is the argument rather than any conclusion which is important.

- 16 (a) Explain what is understood in Hinduism when the Vedas are described as sacred texts. [33]

The Vedas are 'sruti' (heard) and are written in Sanskrit. Sruti is an eternal sound. The Vedas were passed down orally for at least a thousand years before being written down and are still largely spoken and heard today. The idea of the Vedas as a book or books of texts is not a Hindu concept but a European one. Therefore the Vedas are an eternal sound or word and cannot be compared to the sacred texts of other faiths.

- (b) 'The idea of deity in the Vedas cannot be described as polytheistic.' Discuss. [17]

Answers will need to consider the way in which deity is expressed in the Vedas. The statement could be viewed as true or false or perhaps insufficient. The Vedas, by their very nature present ideas of monotheism, pantheism and polytheism. The exact definition of these is not an important issue in relation to the texts and, again, owes itself to a European attempt at understanding Vedic religion.

- 17 (a) Explain the historical background of pre-Islamic Arabia. [33]

The question invites a very broad consideration of the background information surrounding 6th century Arabia. Although the question asks for the historical background religious influences are an inevitable part of this consideration and candidates who comment on these should be credited as well as those who give a consideration of the tribal structure of the community and the importance of Makkah as a merchant city at the centre of the main trading routes of the area. Without this consideration it is difficult to understand the heated opposition which Muhammad **D** experienced.

- (b) How far was Muhammad's **D** teaching a reaction against the religious beliefs and practices of his time? [17]

Candidates are likely to argue that the revelation of the Qur'an was unique and new but also point out that according to Muslim teaching it aimed to correct misunderstandings and corruptions of the religious teaching of both Jews and Christians. Therefore the teaching can be seen as a reaction against both these and the paganism of the period. In assessing 'how far' in the question, much may depend on the outlook of the candidate. It can be argued that the revelation of the Qur'an

was an act of Allah which bore little relevance to the time in which it occurred and would have happened anyway.

- 18 (a) Explain what Muslims mean by describing the Qur'an as the revealed word of God. [33]

Candidates should deal with the nature of the revelation of the Qur'an to Muhammad **D**, explaining the way in which he received the recitation from Jibril and also the manner in which it was conveyed to and written down by his followers. Some answers may continue to describe the manner of its compilation.

- (b) 'Treating the Qur'an as the revealed word of God prevents Islam from moving with the times.' Discuss. [17]

Candidates may consider whether revealed text is actually a barrier to development and indeed whether such development is desirable or possible.

- 19 (a) Explain ethical monotheism. [33]

Candidates may comment that ethical monotheism is a form of exclusive monotheism: humanity chooses one god, because that is the god who is needed and that god becomes for him the one and only god. Other gods either do not exist at all, or they are false gods or demons; *i.e.*, beings that are acknowledged to exist but that cannot be compared in power or any other way with the one and only true G-d. This applies then to Judaism where there is the suggestion of these false gods whilst there is the one true G-d. This position is reinforced by the first commandment.

- (b) 'It is more important for Jews to be ethical than monotheistic.' Discuss. [17]

Although candidates cannot, at this stage, be expected to have a wide-ranging understanding of Judaism, though should be able to tackle the idea of the strength of ethical monotheism as pivotal to the faith. The question suggests that acts are more important than faith for Jews today and although the conclusion is likely to be that both are important it is the quality of the discussion which needs to be assessed.

- 20 (a) Describe the content and use of the Tenakh. [33]

Answers clearly need to refer to all three parts of the Tenakh, therefore although the Torah written by Moses would be acceptable for the Torah (most are likely to offer alternative views), there needs to be more detail in dealing with the Nevi'im and Ketuvim. The use of the texts needs to be understood. Clearly, they can be read as religious texts from which fundamental lessons are to be learnt, some answers may consider their study in relation to Talmud. Others may deal more fully with the regular cycle of Torah readings in the synagogue and the relationship between these and the haftarah readings – the Nevi'im and Ketuvim.

- (b) 'The Torah is the actual words of G-d but the rest of the Tenakh is simply the ideas of humans.' Discuss. [17]

In discussing this statement candidates may wish to consider the nature of the Ketuvim and Nevi'im and to what extent they are different from the Torah in the nature of their revelation.





**Mark Scheme 2761  
June 2005**

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**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 descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question / may be very short / shows no knowledge of technical terms. Communication: very poor quality of language.	1-2	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language.
2	7-12	a <b>weak</b> attempt with little relevant material / shows very little knowledge of technical terms / incomplete, maybe short. Communication: often unclear or disorganised.	3-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	13-17	a <b>basic</b> 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.	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / Communication: unsophisticated expression and weak construction.
4	18-21	A <b>competent</b> 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	9-11	A <b>competent</b> attempt to sustain the argument / analysis successful but limited / maybe limited to one viewpoint. Communication: moderate quality of expression.
5	22-25	a <b>good</b> 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	12-13	a <b>good</b> attempt at using different evidence to sustain an argument / some fairly successful analysis / puts more than one viewpoint . Communication: communicates with fairly clear expression
6	26-29	a <b>very good</b> attempt to respond to the question / largely accurate knowledge / technical terms used accurately. Communication: answer is well constructed and organized	14-15	a <b>very good</b> attempt at using evidence to sustain arguments / good analysis / interacts competently with the question / considers more than one viewpoint. Communication: communicates with clear expression
7	30-33	an <b>excellent</b> response 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	16-17	an <b>excellent</b> response which comprehends the demands of the question / excellent analysis / shows understanding and assessment of different viewpoints. Communication: very good quality of language

**Part 1**

- 1 (a) Explain Aquinas' cosmological argument. [33]

Candidates should explain Aquinas' first three 'Ways', from motion, cause and contingency, as the three strands of his argument that God must be responsible for the existence and nature of the universe. Candidates would be at liberty to explain the background to this in the work of Aristotle, and to give some explanation of the character of the cosmological argument in general as an introduction to Aquinas' Ways, although the inclusion of such background material is not required in order to access the highest levels. Candidates who develop only one of the Ways are not likely to achieve a higher level. Normally candidates would be expected to refer to all three Ways to achieve level 7.

- (b) 'No convincing explanation for the existence of the universe has yet been found.' Discuss. [17]

Some are likely to support this view by referring to comments on the cosmological argument from the likes of Hume, Kant and Russell, for example. Support for theistic views on the existence of the universe might come from probability arguments, or from arguments about contingency, and so on. Others might argue that the Big Bang is an adequate explanation.

- 2 (a) Explain how Irenaeus accounts for the existence of evil. [33]

The Irenaean theodicy stems from Irenaeus' concept of God's creation of humans capable of moving from his image to his likeness, evil being necessary as a means to this end. Love cannot be constrained, and can develop only as a free response. Humans have to be free to commit moral evil. Natural evils are necessary to develop 'higher order' goods, such as sympathy and courage. Since evil is formative, salvation is universal. Conflation with the views of John Hick is acceptable.

- (b) 'God is the cause of all evil.' Discuss. [17]

Candidates could support this view for example from a consideration of the theodicy of Irenaeus, by arguing that an omnipotent/omnibenevolent God should be able to encourage human development by less drastic measures than those that now afflict us. The Augustinian theodicy is frequently criticised from the stance that an omniscient God must have known the extent of human and angelic evil, so the fault is God's for instantiating it. Some might find it quite possible to agree with the statement and yet claim that this is a simple fact: God causes evil for a greater good.

- 3 (a) Explain Kant's reasons for arguing that human morality points to the existence of God. [33]

Candidates should be able to explain Kant's argument to the existence of God from the human moral imperative: the drive to do one's duty, together with the implied reward of accomplishing that duty, point to the existence of a being who is capable of bringing about such a state in an afterlife – i.e. God. Thus God exists as a postulate of practical reasoning. The existence of God is one of Kant's assumptions about the universe, alongside his assertions that the universe is fair, and that we are free to be morally good. Some explanation of the categorical imperative is acceptable in terms of illustrating human awareness of the nature of moral obligation / the moral 'ought', perhaps contrasted with the hypothetical imperative. All such illustrative material

should be credited, but no illustrative material is required beyond that needed to describe Kant's moral argument for the existence of God.

- (b) 'Freud's objections destroy Kant's moral argument for the existence of God.' Discuss. [17]

Freud's explanation for the existence of morality derives the latter from human drives and experiences, where moral considerations are deposited in the super-ego. Together with Freud's dismissal of the concept of God as a neurotic invention, Freud's views leave little room either for God or for a morality supported by God. Against this, some might argue that in the first place, Freud's own explanations are not necessarily more sound than those of Kant, and secondly, one cannot really "destroy" a postulate. In so far as Freud's comments do not attack Kant directly, candidates could achieve up to level 7 by explaining Freud's argument that psychological explanations of morality are correct in themselves.

## Part 2

- 4 (a) Explain Descartes' ontological argument. [33]

Candidates might explore several strands in Descartes' ontological argument. Both strands of Anselm's argument are visible in Descartes: namely the argument that God is the completely perfect being (so cannot not exist), and secondly the extension of this, that God's existence is necessary. For the first form, most will know Descartes' argument that the predicates of objects such as triangles and mountain (ranges) cannot be separated from those objects and leave a coherent understanding behind, so in a similar fashion, God cannot be separated from the predicate of (perfect) existence. Candidates who simply re-iterate the arguments of Anselm without showing any knowledge or understanding of Descartes' ontological argument are not likely to score highly.

- (b) 'The ontological argument will only convince those who already believe in God.' Discuss. [17]

This was Norman Malcolm's ultimate conclusion, after which he suggested that the force of the ontological argument is anti-real – it is absolutely convincing to the believing community, but has no compulsion for the atheist. Some might claim that Kant's objections are necessarily fatal to any form of the ontological argument which insists that God exists as a matter of logical necessity. Others might use Plantinga's modal version of the argument to refute the statement, although candidates do not have to refer to the views of any particular scholars to obtain full marks.

- 5 (a) Explain Hume's objections to teleological arguments. [33]

It would be in order for candidates to state, in general terms, the general thrust of teleological arguments, e.g. those based on the appearance of design in the world, and those based on God's alleged control of the process of design, e.g. arguments based on the anthropic principle, although there is no requirement in the question to state any form of the argument at all. Hume's objections include his rejection based on like causes and like effects, his rejection of the proposed perfection of the universe, his comments on the nature of the God/gods which supposedly created the universe, and so on. Thus candidates might refer to his comment that the God of the teleological argument does not have to be the God of classical theism; or to his view

that the world is more like a giant vegetable rather than a machine; or that the design seems to be 'botched and bungled' or evil; that a version of the Epicurean hypothesis might be true, and so on. Conflation with the cosmological argument is acceptable where comments apply also to the teleological argument.

- (b) 'God is the most likely explanation for design in the universe.' Discuss. [17]

Some will regard Hume's objections as fatal to teleological arguments, or alternatively will combine them with the objections from the likes of Darwin and Mill to suggest that God is the *least* likely explanation for the *appearance* of design in the universe. Others might argue that the modern forms of the argument are less susceptible to disproof, for example those which employ some form of the anthropic principle or some form of probability argument to suggest that God is at least as likely an explanation as any other.

- 6 (a) Explain how psychology accounts for the existence of religious belief. [33]

This may be done in general terms, or with reference to the views of particular psychologists. The latter approach is more likely: e.g. Freud's assertion that religion is a neurosis; James' belief that God manifests himself through human psychology, and so on. There is no requirement to mention particular psychologists, or to mention more than one psychologist for access to the highest grades. Where sociologically-based material is included, such material should be credited where it has a psychological application.

- (b) 'God is an invention of the mind.' Discuss. [17]

Candidates should not simply identify this as the view of psychology, since psychologists as often as not will assert that the question of whether or not God exists outside the mind as an objective reality cannot be resolved. Some might use the explanation of God as part of the psychology of revenge to support the statement. Many different approaches are possible.





**Mark Scheme 2762  
June 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 descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question / may be very short / shows no knowledge of technical terms. Communication: very poor quality of language.	1-2	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language.
2	7-12	a <b>weak</b> attempt with little relevant material / shows very little knowledge of technical terms / incomplete, maybe short. Communication: often unclear or disorganised.	3-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	13-17	a <b>basic</b> 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.	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / Communication: unsophisticated expression and weak construction.
4	18-21	A <b>competent</b> 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	9-11	A <b>competent</b> attempt to sustain the argument / analysis successful but limited / maybe limited to one viewpoint. Communication: moderate quality of expression.
5	22-25	a <b>good</b> 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	12-13	a <b>good</b> attempt at using different evidence to sustain an argument / some fairly successful analysis / puts more than one viewpoint . Communication: communicates with fairly clear expression
6	26-29	a <b>very good</b> attempt to respond to the question / largely accurate knowledge / technical terms used accurately. Communication: answer is well constructed and organised	14-15	a <b>very good</b> attempt at using evidence to sustain arguments / good analysis / interacts competently with the question / considers more than one viewpoint. Communication: communicates with clear expression
7	30-33	an <b>excellent</b> response 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	16-17	An <b>excellent</b> response which comprehends the demands of the question / excellent analysis / shows understanding and assessment of different viewpoints. Communication: very good quality of language

**Part 1**

- 1 (a) Explain the main differences between Utilitarianism and the ethics of Kant. [33]

Candidates may refer to deontology v teleology, duty v happiness, obligations v consequences, categorical v hypothetical and absolutism v relativism. Different versions of Utilitarianism may be described and some may attempt to connect rule-Utilitarianism with Kant's approach, especially when considering rules and universalisability. The contrast between 'duty' and 'happiness' should be drawn.

- (b) "Happiness is the most important consideration in ethics". Discuss. [17]

Some may argue that duty, obligations and universal principles are more ethical than consideration of utility; others may take the opposite view and argue that it is important to pursue happiness and avoid pain. A distinction may be drawn between pleasure and happiness. The contrast between happiness and duty, or happiness and love, may be made.

- 2 (a) Explain what is meant by moral relativism. [33]

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 better candidates may even include meta ethical relativism to explain definitions of right and wrong.

- (b) 'Morality needs absolute rules'. Discuss. [17]

Candidates may argue that an unchanging morality is essential to any normative system and may use examples such as stealing, killing, promise-keeping, etc. It may be pointed out that a Utilitarian approach possesses a universal principle. Kant's theory or another absolute theory may be invoked to support the case.

- 3 (a) Explain how belief in the sanctity of life may influence an ethical approach to abortion. [33]

Candidates should explain the elements of sanctity of life (S.O.L), including dismissal of autonomy, quality arguments and 'rights' and emphasis on responsibility to God as Creator and life as divine, e.g. in relation to soul. Good candidates may refer to Biblical texts to back up their argument. Some may make the link between S.O.L and Natural Moral Law with preserving innocent life as a primary precept. Better candidates will also introduce the idea of personhood as starting from conception. Abortion will, therefore, be rejected by those who believe in the sanctity of life.

- (b) 'A foetus is not a person'. Discuss. [17]

Some may argue that birth marks the beginning of true moral status and a foetus is not a person any more than a sperm is a person. Some may define personhood as consciousness, rationality etc. Candidates may also argue against this as young babies do not qualify as persons according to this definition. Some may refer to

medical problems such as inherited diseases, ectopic pregnancies, social considerations in connection to a foetus. Reference may also be made to the problems surrounding concepts of soul and personhood. The question of 'potential' person may be discussed. Some may raise the issue of twins and viability.

## Part 2

- 4 (a) Explain what is meant by Virtue Ethics. [33]

Candidates may refer to Aristotle's system or the more contemporary approaches since the 1960s. The idea of hierarchy may be described and the connection with religious virtues. Good candidates would explain that Virtue Ethics is person-centred, rather than act- or end-centred and that it depends on the practising of the virtues. Examples may be used to illustrate the practice of Virtue Ethics. Better candidates would explain that the practising of Virtue Ethics takes account of the needs of the individual and of society, but that at the same time it takes moral behaviour beyond simply obeying rules and looks at promoting well-being and autonomy within the context of the needs of society.

- (b) 'Virtue Ethics does not work in practice'. Discuss. [17]

Some candidates may contrast the theory with other theories or point to the need for a theory that includes virtues. They may consider how it is not clear what we should do when virtues conflict. The issue of the irrelevancy of the theory to practical problems should be discussed, as Virtue Ethics provides no answers to specific moral problems such as abortion or euthanasia, nor does it expressly forbid any actions as immoral. Candidates may conclude that it is difficult to decide who is virtuous as motives also need to be considered.

- 5 (a) Explain one ethical theory that has its basis in religion. [33]

Candidates may refer to Natural Law, the Divine Command Theory or any other religious ethic. Credit will be given for an explanation of principles, rules, duties as the by-product of religious beliefs. Some candidates may also consider that conscience plays an important role in religious ethics and also consider the place of the virtues. On the other hand candidates may argue for a religious ethic based on love such as Situation Ethics. Candidates may also consider the ethics of any world religion.

- (b) 'It is indefensible to base ethics on religion'. Discuss. [17]

Candidates may defend the case by insisting on the need for a deontological approach based on obligation and duty and a sense of obedience to divine law. Others may invoke the need for consideration of situations, consequences and autonomy and argue for an ethic based on love.

- 6 (a) Explain the argument that all women have the right to a child. [33]

The first question for candidates to consider is whether there is any absolute 'right' to have a child. This requires an explanation of rights v duties, together with the idea of gift. Reference may be made to I.V.F. and surrogacy. Better candidates may look at this question from the viewpoint of different ethical theories, contrasting, for example, the Natural Law approach with that of a Utilitarian. Other candidates may wish to consider who would be suitable parents and whether the technology should have any limits set on it. The question of spare embryos and whether sperm and egg donators have rights may also be discussed.

- (b) 'The right to a child should not be an absolute right'. Discuss. [17]

Some may argue that it should be made a relative right dependent upon cost-benefit analysis, inefficient use of medicine and a failure to justify the use of spare embryos. Others may reject it as a right at all, as it interferes with nature and the sanctity of life. On the other hand some may argue that infertility is a condition that can be treated and that couples have the right to have the treatment so that they can have children that belong to them biologically.





**Mark Scheme 2763**  
**June 2005**

## Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question / may be very short / shows no knowledge of technical terms. Communication: very poor quality of language.	1-2	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language.
2	7-12	a <b>weak</b> attempt with little relevant material / shows very little knowledge of technical terms / incomplete, maybe short. Communication: often unclear or disorganised.	3-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	13-17	a <b>basic</b> 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.	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / Communication: unsophisticated expression and weak construction.
4	18-21	A <b>competent</b> 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	9-11	A <b>competent</b> attempt to sustain the argument / analysis successful but limited / maybe limited to one viewpoint. Communication: moderate quality of expression.
5	22-25	a <b>good</b> 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	12-13	a <b>good</b> attempt at using different evidence to sustain an argument / some fairly successful analysis / puts more than one viewpoint . Communication: communicates with fairly clear expression
6	26-29	a <b>very good</b> attempt to respond to the question / largely accurate knowledge / technical terms used accurately. Communication: answer is well constructed and organised	14-15	a <b>very good</b> attempt at using evidence to sustain arguments / good analysis / interacts competently with the question / considers more than one viewpoint. Communication: communicates with clear expression
7	30-33	an <b>excellent</b> response 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	16-17	An <b>excellent</b> response which comprehends the demands of the question / excellent analysis / shows understanding and assessment of different viewpoints. Communication: very good quality of language

**Part 1**

- 1 (a) Explain how the covenants G-d made with Abraham were different from previous covenants. [33]

Some story telling might be included but good responses are likely to focus on suggesting potential differences and to focus on explaining significant points from the set texts (Genesis 12 & 17). Abraham leaving Ur is the focal point in Genesis 12 and the covenant of circumcision is in Genesis 17. The cutting of the covenant in Genesis 15 is not a set passage though candidates may use it but this is not essential for good marks. Candidates may wish to make reference to types of covenant in ANE 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 and to contrast the covenants made with Adam and Noah.

- (b) 'The covenants with Abraham replaced all previous covenants.' Discuss. [17]

Candidates might argue that there is progression in the covenants but not necessarily the superseding of the previous covenants. The discussion is likely to develop from the material used in the first part of the question and good responses are likely to have considered the contrasting nature of the covenants made with Adam and Noah as being applicable to all humankind whilst the Abrahamic cycle reflects the concern of Biblical source material with the promise of a people and a land and with the covenant of circumcision.

- 2 (a) Explain the main features of the covenant G-d made with Noah. [33]

Some story telling is inevitable but good responses are likely to be those which deal with significant features such as the relationship of humankind with other animals and the rest of creation. The seven Noachide laws are creditworthy but they are not essential for a good response because they are not itemised in the set text (Genesis 8:20-9:29).

- (b) 'The covenant with Noah is the least important covenant in the Jewish scriptures.' Discuss. [17]

Discussions are likely to be based on the perceived significance for humankind of the main features covered in answer to the previous part of the question. Candidates might suggest other contenders for least or more important covenants but this is not necessary for good marks. Some candidates might conclude that ultimately the continuity and interdependence of all the covenants as part of the covenant story invalidates any comparison.

- 3 (a) Explain the significance of the covenants G-d made with David and with Jeremiah. [33]

2 Samuel 7 and Jeremiah 31 are the relevant set texts and good candidates are likely to show knowledge and understanding of these and the actual covenants. Inevitably there will be some story telling as, particularly in the case of David, the

context of the message via Nathan with the play on the word 'house' is very relevant to the terms of the covenant.

- (b) 'The covenants with David and Jeremiah have nothing in common.'  
Discuss. [17]

There are many equally viable approaches to this discussion and they are likely to depend on which significant factors are emphasised in part (a). Candidates are free to conclude that there is nothing in common between a promise of a physical lineage to a king and that of a spiritual covenant for all people, including the least to the greatest, or to argue, to a lesser or greater extent, that there is continuity between all the covenants and some common themes. The best discussions, however, are likely to be firmly rooted in the text of the two chapters set for study.

## Part 2

- 4 (a) Describe the ideas about G-d in the books of Jonah and Job. [33]

Good responses might include concepts such as justice, mercy, compassion, omnipotence, omnipresence, universalism etc. possibly with examples from the stories which show the contrast between the human and the Divine nature and the inability to hide from G-d or resist G-d's wishes.

- (b) 'G-d was more compassionate to Jonah than to Job.' Discuss. [17]

There might be a range of different approaches in addressing the stimulus quotation e.g. candidates might compare the extent to which either or both characters brought on some of their own sufferings because of their attitudes and yet G-d persisted in leading each to some theological insight. Good discussions are likely to be firmly rooted in knowledge and understanding of the set texts. The original cause of Job's suffering in the book is the altercation between G-d and Satan in the heavenly court and good discussions are likely to reflect on the way G-d is presented in these two books and thereby to develop points made in the first part of the question.

- 5 (a) Explain when and why the book of Job 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. Usually the book of Job is classed as wisdom literature because it deals with a universal theme, the question as to why the innocent suffer. Being rooted in Judaism, however, the religious aspect of the theme is paramount. The book is exploring the theological questions raised by suffering about the omnipotence and the compassion of G-d. Why does he not stop the suffering? Does he not care? Possibly the eloquent poetic 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 at a particularly difficult period of Jewish history such as the Exile in Babylon. Job's innocent suffering calls into question the whole system of traditional Jewish beliefs about rewards and punishments which Eliphaz, Bildad and Zophar espouse. The book also offers encouragement to those who share Job's dilemma.

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

Candidates might base their discussion on the type of literature under which they classified the book of Job in the first part of the question and are likely to argue in favour of the stimulus quotation though they are expected to consider other viewpoints in the discussion. Knowing the historical context can illuminate the exegesis of some sacred texts but the book of Job might be argued to be a classic example of sacred writing which might be described as timeless and has been an inspiration throughout centuries, not only in Jewish experience, despite the fact that no one can identify its historical provenance.

- 6 (a) Explain what G-d teaches Jonah about life. [33]

Inevitably there needs to be some story telling but good responses are likely to show understanding that most of the lessons which G-d teaches Jonah about life are tied up to lessons Jonah is learning about G-d, about his own inability to hide from G-d or to ignore or question G-d's wishes, about the compassion of G-d towards the gentiles and the role of the Jewish people among gentiles etc.

- (b) To what extent might the book of Jonah be classified as wisdom (hohma) literature? [17]

There are a number of different approaches possible. Candidates might link the stimulus to the purpose of wisdom literature which explores spirituality and the human dilemma and they might point out that though Jonah is not usually considered as a typical example of wisdom literature there are some common features. Good discussions are likely to point out that the Jewish scriptures tend to have an extra dimension of faith in response to the questions of life that distinguishes them from the wisdom literature of other cultures.



**Mark Scheme 2764  
June 2005**

## Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question / may be very short / shows no knowledge of technical terms. Communication: very poor quality of language.	1-2	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language.
2	7-12	a <b>weak</b> attempt with little relevant material / shows very little knowledge of technical terms / incomplete, maybe short. Communication: often unclear or disorganised.	3-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	13-17	a <b>basic</b> 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.	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / Communication: unsophisticated expression and weak construction.
4	18-21	A <b>competent</b> 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	9-11	A <b>competent</b> attempt to sustain the argument / analysis successful but limited / maybe limited to one viewpoint. Communication: moderate quality of expression.
5	22-25	a <b>good</b> 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	12-13	a <b>good</b> attempt at using different evidence to sustain an argument / some fairly successful analysis / puts more than one viewpoint . Communication: communicates with fairly clear expression
6	26-29	a <b>very good</b> attempt to respond to the question / largely accurate knowledge / technical terms used accurately. Communication: answer is well constructed and organised	14-15	a <b>very good</b> attempt at using evidence to sustain arguments / good analysis / interacts competently with the question / considers more than one viewpoint. Communication: communicates with clear expression
7	30-33	an <b>excellent</b> response 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	16-17	An <b>excellent</b> response which comprehends the demands of the question / excellent analysis / shows understanding and assessment of different viewpoints. Communication: very good quality of language



### Alternative A Early Church

#### Part 1

- 1 (a) Explain the problems concerning the destination of the letter to the Galatians. [33]

There is a lot of well-rehearsed argument and scholarship on this topic and the evidence for South or North Galatia etc. Selection and clear, coherent explanation of the arguments chosen, appropriate to the time allowed, might be expected.

- (b) 'North Galatia must have been the destination of Paul's letter.' Discuss. [17]

Evaluation of Paul's arguments of self-justification in Galatians 2. The best responses might contain arguments as to whether the chapter succeeds as a vindication of Paul's apostleship, in the guise of a rebuke of the Galatians (and of Peter) for paying attention to the Judaisers and their criticisms of Paul and his mission.

- 2 (a) Explain the importance of Peter's speech at the Council of Jerusalem. [33]

Peter's speech, Acts 15:6-10. In order to explain the importance of Peter's speech to the proceedings at the Council, candidates may describe and explain the background to the Council and why the meeting was called. Against this background, candidates might explain the revolutionary nature of Peter's speech, his reference, to the Law (and circumcision) being 'a yoke that neither our ancestors nor we have been able to bear' etc. and the reference to being 'saved through the grace of Christ'. Peter's speech supported the stand taken by Paul and Barnabas.

- (b) 'Peter's speech was the most influential one at the Council of Jerusalem.' Discuss. [17]

Evaluation of the arguments as to the controversial nature of Peter's speech in relation to his Jewish background and later events. The best answers might offer evidence from the text and/or scholars' commentary. Peter's speech is reported as longer and more passionate than that of Paul and Barnabas who were expected to defend gentile practices. Candidates might offer views as to whether it was a genuine speech or an authorial device to emphasise Christianity as distinct from Judaism.

- 3 (a) Explain the issues which arose when Paul visited Corinth. [33]

Explanation of the events in Corinth Acts 18:1-18. Paul's encounter with Aquila and Priscilla, tentmakers and Jewish refugees from Rome. Paul's preaching in the synagogue on the Sabbath. Jewish opposition. Paul's rejection of the Jews. His long stay, preaching from the house next to the synagogue. Conversion of Crispus and a large number of Corinthians. Paul's vision, "many in this city who are my people". The Jews attack on Paul in front of Gallio and the Tribunal. Gallio's dismissal of the Jewish claims.

- (b) 'The Jews were jealous of Paul's success.' Discuss. [17]

Most candidates will answer this with reference to the events at Corinth and might argue that Paul's success did disturb the Jews, especially as he was staying and preaching next door to the synagogue and his success with the conversion of believers from the Jewish community i.e. Crispus and the Corinthians would have undermined Jewish influence. Other evidence might be drawn from Paul's forceful rejection of the Jews 'shook the dust from his clothes...on your own heads' etc and the motives behind the Jewish appeal to Gallio. Some candidates might choose to make this a more general answer covering the texts studied and this type of answer should be given credit as appropriate, from the full range of marks.

## Part 2

- 4 (a) Describe and explain the incident when Paul and Silas were put in prison at Philippi. [33]

Description and explanation, of the significant features of the events at Philippi. The best responses might include, by paraphrase or quotation, most of the events of Acts 16 v 16-39 and an explanation of the reasons for the imprisonment; the earthquake; the conversion and baptism of the jailer; the apology of the magistrates.

- (b) The author's only purpose in writing about the events at Philippi was to show Paul as a miracle worker.' Discuss. [17]

Candidates might argue more than one purpose from the following points. The author has presented the events as an illustration of Roman antagonism aroused by the Christian faith. Paul is attacked because he threatened the livelihood of the slave's owner, the sacred right of property. The Roman officials reacted immediately with degrading punishment without question or trial etc. However, later developments, the intervention of the Holy Spirit? the conversion and apology, allow the author to show the working of a miracle and Paul and Silas' unmoved and unafraid. A conversion is made. Paul is eventually in a position to demand the magistrates visit him. He leaves behind a thriving Christian community. Some answers may refer to this as one of the 'we' passages and assess the author's involvement in the events at Philippi.

- 5 (a) Explain the ways in which the author of Acts uses the concept of the Holy Spirit. [33]

Answers might explain how the concept of the Holy Spirit develops in Acts 13-19. Candidates might concentrate on one or two incidents or give an overview, for equal credit. Explanations might include a selection of incidents of direct intervention and guidance with explanation of phrases such as 'set apart by the Spirit'; 'forbidden by the Spirit' etc. Acts 19 might be seen as a crucial passage; baptism in the spirit, glossolalia etc.

- (b) In Acts 13-19, how important was the Holy Spirit to the success of Paul's mission? [17]

Good responses might be an assessment of the extent to which Paul's journeys were about human endeavour and the development of Paul's theology. Or, spiritually led and not subject to human plans: all human activity being inspired by divine power. Some answers might include arguments as to the author's purpose in writing to portray Christianity as a universal religion, inspired and led by the spirit of God.

- 6 (a) Explain the significant features of one event at Ephesus. [33]

Candidates might select and organise their answer from Chapter 19. The most successful response might be from those who give thorough and carefully detailed explanation of one event from the baptism of the 12 disciples, the sons of Sceva or the riot.

- (b) Assess the success of Paul's visit to Ephesus. [17]

Candidates might give an overview of the whole of the visit as recorded in Acts 19 or concentrate on the incident in (a), for equal merit. Arguments and evidence might be presented to illustrate the challenge Paul presented to the Ephesians and the extent of his success according to their response.

## B The Gospels

### Part 1

- 7 (a) Explain why in Mark's gospel both the Jews and the Romans were involved in the death of Jesus. [33]

Candidates might offer an overview of the motivation behind both the Jewish and Roman actions. Good attempts to respond might explain the religious and political motivation of the Jews against a background of oppressive Roman rule that imposed restrictions on Jewish legal power. The best answers might also explain the common cause of both Jews and Romans to maintain religious and political stability.

- (b) 'Mark blames the Jews and Romans equally for the death of Jesus'. Discuss. [17]

Evaluation of whether Mark's purpose is to discredit the Jews for their rejection of Jesus and equally condemn the Romans as the instruments of his death. Evidence might be offered, from the text of the complicity of both parties i.e. mockery by the Jews, torture and rough treatment by the Romans etc. Reference might be made to the questionable legality of the actions of the Jews and the insistence on the death penalty. Some might consider the editorial purpose in writing about Pilate's attempt to release Jesus and the reaction of the Roman Centurion at the crucifixion. Was Mark trying to absolve the Romans of blame etc.?

- 8 (a) Explain the role of Pilate in John's account of the Roman trial. [33]

Answers might explain the events of the Roman trial with specific reference to the actions of Pilate. In addition, the best answers might offer some brief background to the role of Pilate as Governor. Good attempts to respond to the question might explain his attitude towards Jesus' innocence and his attempts to thwart the Jews insistence on the death penalty. The final Messianic undertones of the passage 'King of the Jews' might be explained.

- (b) 'In John's gospel, Pilate is not responsible for the death of Jesus.' Discuss. [17]

An analysis of whether the gospel writer presents a picture, which exonerates Pilate. Good attempts to respond might offer arguments and evidence that John succeeds in

this purpose. The best answers might also offer a balanced view that Pilate displays weakness under pressure from the Jews and his actions could be seen to be self-serving and politically expedient.

- 9 (a) According to one gospel account, explain how and why Jesus was arrested. [33]

Answers might include an account of the events in the Garden of Gethsemane from Mark 14 v 43-51 or John 18 v 1-14, however the question is also about why this time and place was chosen for the arrest of Jesus. The best answers might include some background explanation of Jewish (Mark) or Jewish and Roman (John) motivation and the arrangements made i.e. the betrayal, to affect the arrest, the timing of the arrest, at Passover, in a crowded city, the fear of revolt etc.

- (b) 'The arrest of Jesus was inevitable.' Discuss. [17]

Some good responses might answer in terms of the inevitability of Jewish and Roman reactions to the nature of Jesus life and ministry in 1<sup>st</sup> Century Palestine and offer evidence from the text in support of their arguments. The best answers might also consider the actions of humans as instrumental in the realisation of God's plan.

## Part 2

- 10 (a) Explain the significant features of John's account of the crucifixion. [33]

John's account of the crucifixion John 19:16-30 with explanation of the significant features which might include; the visionary characteristic of the account, the chronology and the connection with the Passover lambs; the charge on the cross; fulfilment of O.T. prophecy, casting of lots etc. Jesus' mother and the beloved disciple, the explanation of Jesus declaration 'it is finished'.

- (b) 'John's account of the crucifixion is about triumph rather than suffering.' Discuss. [17]

Good attempts to respond may offer evidence to support the statement. In John, the cruelty of the crucifixion appears to have been softened. There is no agonising cry, Jesus is presented in death as regal and triumphant i.e. he is exalted on the cross. Jesus appears to be in control of the completion of his sacrifice. However, the best answers might argue that the details of the cruelty and pain inflicted in crucifixion are evidence of suffering (the mockery of the wine/ piercing of the side etc.) and also analyse the triumphal overtones.

- 11 (a) Explain the problems concerning the resurrection appearances in Mark's gospel. [33]

Resurrection appearances in Mark 16. Candidates might describe and explain the contents of verse 1-8, the empty tomb as brief but theologically significant. Women prepared to anoint the body, instead hear a message. The young man seated on the right hand side etc. However, is it the end of the gospel? Verses 9-20, added later, open debate about Mark's identity and fate. They complement material in the other Synoptics and John. Brief and fragmentary, they are quite different in character, style and vocabulary from the rest of Mark.

- (b) To what extent are verses 9-20 an important addition to the resurrection account in Mark? [17]

Good attempts to respond might evaluate that these verses are a collection of fragments, which can be compared to accounts in the gospels and Acts. They reinforce the message of the physical resurrection of Jesus and the future mission of the disciples. Their purpose is to show that the work begun by Jesus will continue, after the Ascension, with the Holy Spirit c.f. verse 20. However, arguments and evidence might be offered that Mark's purpose/ message is sufficiently complete at verse 8.

12 (a) 'Blessed are those who have not seen and yet believe.'

Explain the issues raised by the resurrection narrative in Chapter 20 of John's gospel. [33]

John 20:11-30: Candidates might take an overview of the four events in these chapters, selecting and organising their explanation to include one or more of the events. There are well debated arguments from various scholars about whether this is the part of John's gospel that is least historic; relying on individual and separate witness accounts etc. Some of the issues which might be explained are the incoherence of the events as a continuous narrative; ambiguities and inconsistencies, editing of existing traditions, authorship etc. The empty Tomb; No angel only folded grave clothes. Beloved disciple believed. Mary Magdalene: 20:11-18: Why Mary and not the disciples? Problem of verse 17. Ambiguity of verse 18. Appears to the disciples: 20 19-23. An edited source? No link with preceding story. Jesus and Thomas: Over-emphasis on the physical signs of the crucifixion. The best answers might comment that there is evidence of more than one sufficient and satisfactory ending to the gospel.

(b) 'The disciples failed Jesus because they did not believe in the resurrection.' Discuss. [17]

An evaluation that might be based on any one of the accounts or on an overview of all the resurrection appearances. Arguments in support of the statement might concentrate on the various reactions of the followers, i.e. Peter and the beloved disciple at the tomb, Mary Magdalene mistaking Jesus for a gardener, the disciples' refusal to believe at various times, the need for proof etc. However, a balanced view might consider that the disciples did not fail, in verse 24, John declares that no other proof of the resurrection is needed than the disciples' testimony. Also, the growth and development of the early church was based on the message of the resurrection as delivered by the disciples/apostles.



**Mark Scheme 2765**  
**June 2005**

## Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question / may be very short / shows no knowledge of technical terms. Communication: very poor quality of language.	1-2	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language.
2	7-12	a <b>weak</b> attempt with little relevant material / shows very little knowledge of technical terms / incomplete, maybe short. Communication: often unclear or disorganised.	3-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	13-17	a <b>basic</b> 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.	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / Communication: unsophisticated expression and weak construction.
4	18-21	A <b>competent</b> 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	9-11	A <b>competent</b> attempt to sustain the argument / analysis successful but limited / maybe limited to one viewpoint. Communication: moderate quality of expression.
5	22-25	a <b>good</b> 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	12-13	a <b>good</b> attempt at using different evidence to sustain an argument / some fairly successful analysis / puts more than one viewpoint . Communication: communicates with fairly clear expression
6	26-29	a <b>very good</b> attempt to respond to the question / largely accurate knowledge / technical terms used accurately. Communication: answer is well constructed and organised	14-15	a <b>very good</b> attempt at using evidence to sustain arguments / good analysis / interacts competently with the question / considers more than one viewpoint. Communication: communicates with clear expression
7	30-33	an <b>excellent</b> response 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	16-17	An <b>excellent</b> response which comprehends the demands of the question / excellent analysis / shows understanding and assessment of different viewpoints. Communication: very good quality of language



**Part 1**

Answer one question from this part.

- 1 (a) Explain the teaching of radical post-Christian feminist theology. [33]

Candidates should focus on the essential criticisms of those theologians whose ideas have sprung from Christian thought but subsequently found it too patriarchal and sexist. Some may wish to outline Mary Daly's arguments or Daphne Hampson. Daly finds the institution of the Church oppressive, hypocritical and phallogocentric. She hopes that through a prophetic moment of 'transvaluation' all that it has represented can become transformed into a world where women are empowered spiritually but free from past dogmas. Hampson's theology is less atheistic than Daly's and extracts a Christian spirituality but without the patriarchy of God and the slave mentality of some aspects of Christian thought.

- (b) 'The Christian view of God will always make women inferior to men.'  
Discuss. [17]

The question is whether a transcendent 'father' figure inevitably belittles and devalues humans into slaves. Some might argue that it does. On the other hand, if all humans are equally contingent on God then all share a relationship with God which is empowering rather than belittling.

- 2 (a) Explain Feminist Theologians' teaching on the role of women as mothers. [33]

Some candidates will be aware that this is one of the contentious issues amongst radical feminist writers. Some consider that a woman's body is not the means of identifying herself as a person. Gender is to be distinguished from sex. In theological terms women's spirituality is not determined by her role as mother. Other radicals consider that what makes a women spiritually different from men is her body and ability to nurture children. Some refer to the use of female metaphors for God in the Old Testament to reinforce this positive role of women and Mary the Mother of Christ in the New Testament and in Church tradition.

- (b) 'Christian theology teaches that being a mother makes one truly a woman.' Discuss. [17]

Some may wish to support those radicals who consider that the telos of women is to be a mother. This might be in the actual process of having children or in more abstract terms of developing a spirituality which stresses nurture and the immanence of God. On the other hand many may feel that this is too deterministic and women should be free to choose their life-style. Christian values are those of love and fidelity not necessary those of motherhood. The role of Mary may also be discussed whether she affirms the dignity of motherhood or reinforces submissiveness.

- 3 (a) Explain why Aquinas considered women to be distorted males. [33]

Candidates should refer to Aquinas' dependence on Aristotle and his notion that as God is the efficient and final cause of all matter, so man (as image of God) is efficient

and final cause of women. They should consider how Aquinas finds support for this argument in the Bible and in nature, even in so far as he considers (as Aristotle does) that women are distorted men caused by factors such as a 'wet wind' but more importantly the result of sin and a weak will.

- (b) 'Aquinas completely misunderstands Christian teaching on men and women.' Discuss. [17]

Arguments to support the statement might be that Aquinas relied too much on a false biology based on Aristotle's own naïve and limited view of reproduction. They might also argue that several passages of the Bible (notably Genesis 1:27 and Galatians 3:28) regard men and women to be equals in relationship to one another. Furthermore many women in the Bible and in Christian history are far from passive but are active and intellectually equal to men. On the other hand some might argue that Christianity is inherently sexist and Aquinas expresses this prejudice well.

## Part 2

Answer one question from this part.

- 4 (a) Explain biblical hermeneutics in Liberation Theology. [33]

Candidates will wish to consider the role of biblical hermeneutics in the second of the three mediations. They should explain what liberation theologians mean by the hermeneutical circle, hermeneutics of suspicion and the role of lay and professional theologians in the process of interpretation. Mention might be made of specific texts especially Exodus, 8<sup>th</sup> Century Prophets and Jesus' teaching on reversal of roles in the Kingdom of God. Interpretation of these texts is a contributory factor towards conscientization.

- (b) 'There is no correct way in which to interpret the Bible.' Discuss. [17]

Candidates may wish to refer to material covered in the Foundation unit to discuss whether the Bible can offer an objective meaning. They might wish to consider whether a 'poor' interpretation of the Bible is any more valid than a middle class, black, female or Asian viewpoint. Discussion therefore will focus on the hermeneutics of the Liberation Theologians and the tension between 'professional' interpretation of the theologian and the interpretation of the ordinary person.

- 5 (a) Explain Liberation Theology's teaching on reversal and false consciousness. [33]

Both terms may be explained by their usage in Marxism. Reversal refers to the psychological process whereby the mind projects its needs and fears and false consciousness the false objectivity which the mind has created which must be deconstructed in order for the self to be liberated and freed. Liberation Theologians have shown how reversal refers to inversion of human values with God-given values (e.g. in the Magnificat) and false consciousness in the stripping away of orthodox interpretation in a way that favours the poor and establishes justice (e.g. Amos' prophecy).

- (b) 'Marxism has been a good influence on Liberation Theology.' Discuss. [17]

Some may wish to argue that Marxism is inherently anti-religious and therefore has served to reduce Liberation Theology to no more than a form of popular humanism. On the other hand they might feel that Marxism has given Liberation Theologians some useful sociological and philosophical tools by which to be critical of traditional forms of theology which have favoured the *status quo*. Some scholars have argued that Marxism has not been used enough and this could be considered as well.

- 6 (a) Explain Liberation Theology's teaching on sin and poverty. [33]

Some may wish to consider the different types of poverty Liberation Theologians (e.g. Boff) have isolated - empirical, functional and dialectical or to the infra-structurally poor and super structurally poor. Sin is the process whereby the individual is alienated from God and society by the dialectical forces of an unjust environment. Some may wish to look at the biblical teaching on the relationship between sin, poverty and liberation and how these ideas fit into the process of first and second act praxis.

- (b) 'Liberation Theology is only aimed at Christians.' Discuss. [17]

Some may wish to consider that if conscientization and liberation from sin and poverty are to be seen as Christian theological processes then it is impossible for a non-Christian to be the recipient of liberation. On the other hand some may wish to refer to the much quoted passage from Matthew 25 that any one who helps the oppressed out of human compassion and a sense of justice is deemed to have acted righteously.



**Mark Scheme 2766**  
**June 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 descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question / may be very short / shows no knowledge of technical terms. Communication: very poor quality of language.	1-2	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language.
2	7-12	a <b>weak</b> attempt with little relevant material / shows very little knowledge of technical terms / incomplete, maybe short. Communication: often unclear or disorganised.	3-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	13-17	a <b>basic</b> 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.	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / Communication: unsophisticated expression and weak construction.
4	18-21	A <b>competent</b> 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	9-11	A <b>competent</b> attempt to sustain the argument / analysis successful but limited / maybe limited to one viewpoint. Communication: moderate quality of expression.
5	22-25	a <b>good</b> 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	12-13	a <b>good</b> attempt at using different evidence to sustain an argument / some fairly successful analysis / puts more than one viewpoint . Communication: communicates with fairly clear expression
6	26-29	a <b>very good</b> attempt to respond to the question / largely accurate knowledge / technical terms used accurately. Communication: answer is well constructed and organised	14-15	a <b>very good</b> attempt at using evidence to sustain arguments / good analysis / interacts competently with the question / considers more than one viewpoint. Communication: communicates with clear expression
7	30-33	an <b>excellent</b> response 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	16-17	An <b>excellent</b> response which comprehends the demands of the question / excellent analysis / shows understanding and assessment of different viewpoints. Communication: very good quality of language



### Alternative A – Buddhism

#### Part 1

- 1 (a) Explain why the Triple Refuge is important to Buddhists. [33]

Candidates could explain the need people have to seek support and guidance. They could explain how the refuges offer this support and guidance to Buddhists. They could show how the Buddha provides a role-model, the Dhamma written advice, and /or the Sangha practical support. Candidates could also explore the relationship between the three refuges.

- (b) 'The Triple Refuge is really just three ways of saying the same thing.' Discuss. [17]

Candidates could argue that as all offer support and guidance, thus having the same role, the statement is true. They could explore whether the Dhamma is a written record of the example provided by the Buddha, and the Sangha the living out of these teachings, thus being intimately related. They could also argue that the statement is false, as each refuge offer a unique kind of support, and they may provide examples of this.

- 2 (a) Explain why Buddhists turn to the Buddha as a refuge. [33]

Candidates could explore the role of the Buddha, as a role-model for Buddhists. They could explain that the Buddha revealed and lived out the Buddhist teachings, showing others that they too can succeed in reaching nibbana. They could explain that some Buddhists need an example to show that their aim is realistic, and the Buddha provides this. They may also show the inter-relationship between the Buddha, the Dhamma and the Sangha.

- (b) 'If the Buddha is dead there is no point turning to the Buddha for refuge.' Discuss. [17]

Candidates could argue that if the Buddha is dead then he can offer no real support or refuge for Buddhists. They could also argue that the refuge provided is based on the hope he offers, and the example of his life. Some candidates may discuss whether the Buddha is dead or not, and whether this matters.

- 3 (a) Explain how joining the monastic Sangha may help a Buddhist follow the Noble Eightfold Path. [33]

Candidates could explain how joining the monastic Sangha will help them follow the eightfold path. They could refer to the practice of meditation, the increased ability to develop non-attachment and increased support in following the Buddhist path. Some candidates may distinguish between the fourfold Sangha, and the monastic Sangha, and explain how both forms of the Sangha may help Buddhists.

- (b) 'It is impossible to follow the Noble Eightfold Path without joining the monastic Sangha.' Discuss. [17]

Candidates could argue that this statement is true because only in the monastic Sangha do you have the time required to follow the eightfold path to its full.

Candidates could argue that the laity do follow the eightfold path, which is designed to be followed at different levels according to the ability of the practitioner.

## Part 2

- 4 (a) Explain what ceases when nibbana is attained according to Buddhists. [33]

Candidates could link this to dependent origination and samsara. They could show awareness of nibbana and parinibbana. They could explain that rebirth, karmic formations, tanha and delusion cease, the world of samsara is also left behind at parinibbana.

- (b) 'Nibbana cannot be described.' Discuss. [17]

Candidates could show awareness of the weakness of samsaric language in trying to describe an experience which is outside of samsara. They could argue that this prevents people being able to describe samsara at all. They could say that people can attempt to describe nibbana even if this is imperfect, especially by the use of analogy, and may refer to King Milinda's Questions for evidence.

- 5 (a) Explain the relationship between kamma and samsara in Buddhist teaching. [33]

Candidates could explain the concepts of samsara and kamma. They may discuss the literal and psychological interpretations of these concepts. They could make links across to other Buddhist concepts, e.g. anatta. Candidates could show that kamma is the system which determines movement within the samsaric system.

- (b) 'Kamma is an unfair teaching.' Discuss. [17]

Candidates could argue that the doctrine is unfair, since we don't see the cause and effect as immediate, or may be living a new life when the effect of a particular action arises. They could also argue that since every action has a reaction this is very fair, ensuring no action is unrewarded.

- 6 (a) Explain how failure to understand the concept of anatta causes dukkha, according to the teaching of the Buddha. [33]

Candidates could explain the terms dukkha and anatta. They could show the interdependence of the three marks of existence, perhaps bringing in the concept of anatta. Candidates could explain how believing that there is a Self leads people to greed, and that greed is the cause of most forms of dukkha.

- (b) 'Dukkha is the most important of the Three Marks of Existence.' Discuss. [17]

Candidates could argue that dukkha is the most important, as it is dukkha which leads people to seek liberation, and is the most obvious if the three marks of existence in daily life. They could argue that anatta or anicca are more important, as failure to understand them leads to dukkha. They could argue that all three are equally important as the three defining characteristics of life.

**Alternative B – Hinduism****Part 1**

- 7 (a) Explain the main concepts of the Advaita system of Sankara. [33]

Candidates could describe the non-dualism of Sankara. They could explain the belief that ultimately Atman and Brahman are one for Sankara, and that this truth is hidden from us. They could mention that the path to this realisation is through Jnana, to clear the illusion (maya) we experience.

- (b) 'For most Hindus Sankara's system is too hard to follow.' Discuss. [17]

Candidates could argue that Sankara's system is too intellectually demanding for many, and does not allow for the personal devotion many need to feel. They may suggest that Ramanuja's system corrects these difficulties with its focus on bhakti.. Candidates could argue that Sankara did allow for devotion, through Ishvara, though this is a temporary stage.

- 8 (a) Explain the importance of Vishnu for Hindus. [33]

Candidates could discuss the role of Vishnu within the Trimurti as the preserver. They could also discuss the avatars of Vishnu, and their importance as protectors, using some of the stories as examples.

- (b) 'Hinduism is monotheistic.' Discuss. [17]

Candidates could argue the statement is true, as all gods are an attempt to represent Brahman or God. They could also argue that the answer would vary depending on who you asked. Devotees of a personal God may agree, whilst other Hindus may be monist.. They could discuss the common perception of Hinduism as polytheistic, and assess whether this is a true reflection of Hindu belief and practice.

- 9 (a) Explain the importance of Rama and Krishna for Hindus. [33]

Candidates could explain how Rama in particular provides a role-model for Hindus to live up to, or Krishna provides guidance e.g. through the Bhagavad Gita. They may explore the relationship between Rama, Krishna and Vishnu. They could then explore the importance of avatars, as providing hope for Hindus. They may link this to Vishnu's role as the preserver.

- (b) 'The variety of gods in Hinduism is confusing.' Discuss. [17]

Candidates could argue that although there are many gods this is a reflection of the variety of traditions within Hinduism. They could argue that for the outsider the variety may be confusing, however for the initiated it will be less so, as they will focus on the God/gods important for their tradition.

**Part 2**

- 10 (a) Explain the relationship between karma and samsara in Hindu teaching. [33]

Candidates could explain the concepts of samsara and karma. They could make links across to other Hindu concepts, e.g. moksha. Candidates could show that

karma is the system which determines movement within the samsaric system, and whether this could be over-ridden by the grace of God.

- (b) 'Karma is an unfair teaching.' Discuss. [17]

Candidates could argue that the doctrine is unfair, since we don't see the cause and effect as immediate, or may be living a new life when the effect of a particular action arises. They could also argue that since every action has a reaction this is very fair, ensuring no action is unrewarded. They could discuss whether any intervention by God would affect this judgement.

- 11 (a) Explain the concept of dharma in the Bhagavad Gita. [33]

Candidates may refer to the conversation between Krishna and Arjuna. They could explain how duty is seen to over-ride other concepts such as ahimsa. They may outline how following one's duty will lead to positive results in the next life, perhaps referring to Krishna's reference to the continuance of the atman.

- (b) 'Following one's dharma is the most important teaching in the passage of the Bhagavad Gita which you have studied.' Discuss. [17]

Candidates could argue that this statement is true, based on Arjuna's conversation with Krishna. They could also argue that teaching on bhakti, or the nature of God are more important. Good answers may discuss whether the judgement as to which teaching is most important will be affected by who you are, and which Hindu tradition you follow.

- 12 (a) Explain the Hindu concept of bhakti. [33]

Candidates could explain the concept of bhakti, i.e. loving devotion to God from any of the perspectives studied. They may refer to the teachings in the Bhagavad Gita, or those elucidated by Ramanuja. They may refer to the practices of devotees to a particular God to provide an example.

- (b) 'Bhakti is an easier path than jnana, to God .' Discuss. [17]

Candidates could argue that the statement is true, as few have the intellectual capacity to follow the path of jnana. They may also consider how hard it is to practice bhakti. Some candidates may explore whether the judgement on this statement varies according to which Hindu tradition is followed, perhaps referring to the traditions they have studied for example.

**Mark Scheme 2767**  
**June 2005**

## Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question / may be very short / shows no knowledge of technical terms. Communication: very poor quality of language.	1-2	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language.
2	7-12	a <b>weak</b> attempt with little relevant material / shows very little knowledge of technical terms / incomplete, maybe short. Communication: often unclear or disorganised.	3-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	13-17	a <b>basic</b> 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.	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / Communication: unsophisticated expression and weak construction.
4	18-21	A <b>competent</b> 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	9-11	A <b>competent</b> attempt to sustain the argument / analysis successful but limited / maybe limited to one viewpoint. Communication: moderate quality of expression.
5	22-25	a <b>good</b> 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	12-13	a <b>good</b> attempt at using different evidence to sustain an argument / some fairly successful analysis / puts more than one viewpoint . Communication: communicates with fairly clear expression
6	26-29	a <b>very good</b> attempt to respond to the question / largely accurate knowledge / technical terms used accurately. Communication: answer is well constructed and organised	14-15	a <b>very good</b> attempt at using evidence to sustain arguments / good analysis / interacts competently with the question / considers more than one viewpoint. Communication: communicates with clear expression
7	30-33	an <b>excellent</b> response 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	16-17	An <b>excellent</b> response which comprehends the demands of the question / excellent analysis / shows understanding and assessment of different viewpoints. Communication: very good quality of language

**Part 1**

Answer one question from this part.

- 1 (a) Explain the importance and authority of the Qur'an in Muslim life. [33]

The explanation of the importance of the Qur'an is likely to include examples from all facets of individual and community life including the respect shown to the Qur'an and its use in Muslim worship. Both importance and authority might be linked with the message it contains about Allah, the last judgement and the straight path to paradise. Good responses might focus on the Qur'an not simply as a revealed book but as the eternal revelation which previously was corrupted but is now in its final form. The heavenly original is 'the mother of the book'; the authority is not just of Muhammad **D** the last prophet but of the very words of Allah.

- (b) 'A holy book should be translated so that all believers can understand it.' Discuss with reference to Islam. [17]

Candidates might approach this question from a variety of equally valid angles but good discussions are likely to distinguish between the Qur'an in Arabic used by Muslims in worship and the interpretations which are translated into other languages for educational purposes. They might also explain that the language and structure of the Qur'an make it relatively easy for Muslims to become hafiz. The best responses are likely to reflect a sound understanding of Muslim attitudes to the Qur'an and the reasons why the Qur'an remains in Arabic e.g. the Qur'an is the revealed words of Allah; the heavenly original, the 'mother of the book' is eternal and the inimitability of the Arabic text is considered to be proof of its divine authorship, the miracle which confirms the role of Muhammad **D** and the veracity of Islam.

- 2 (a) Explain how Jihad strengthens Ummah. [33]

Jihad may be interpreted as physical defensive battles which must meet certain criteria to be considered 'just' and are against evil and against enemies of Islam but good scripts are likely to include explanations of the more spiritual 'trying one's utmost' in order to preserve the way of life which aims to establish peace and justice, fulfil the will of Allah and gain Allah's favour. Good responses are likely to make a distinction between the Lesser and the Greater Jihad in considering the value of Jihad and the ways in which Ummah might be 'strengthened' not merely in terms of protection but with due regard to the spiritual aspect of the Greater Jihad.

- (b) 'There is no important difference between Greater Jihad and Lesser Jihad.' Discuss. [17]

Good responses will be based on accurate knowledge and the discussion is likely to pursue the theme of the contribution of the Lesser and the Greater Jihad in strengthening Ummah, to consider issues related to spreading and protecting Islam and to reflect the understanding that Jihad is the end result of the Five Pillars and is part of the ethics of a lifestyle following Muhammad **D** in good conduct and the struggle against evil and that for some Muslims this might entail fighting and martyrdom to defend the faith.

- 3 (a) Explain the theology of the hajj. [33]

There is likely to be some cross accreditation as candidates use the opportunity to show their understanding of the relative significance of the places on the pilgrimage but the better responses are likely to be those which select material about this act of ibadah to directly address the question. The Qur'an calls Muslims to 'complete the Hajj or 'Umrah in the service of Allah'. There might be a number of equally valid but different approaches to the question but the best scripts are likely to show understanding that the journey from the first declaration of niyyah through the countless proclamations of the Talbiyah is for the glory of Allah not for the glory of the pilgrim. Muslims believe that the Ka'bah, the Baitullah, lies directly below the throne of Allah and is the place where Allah began creating the world and Muhammad was restoring traditions which go back to Ibrahim, Ishmael and to Adam.

- (b) 'All parts of the hajj are equally important.' Discuss. [17]

Candidates are free to come to any conclusion but discussions should be based on accurate information. Good scripts are likely to show awareness of the fact that the essential parts of the Hajj are the four rites which are obligatory in the Qur'an: putting on Ihram, circling the Ka'bah, going to Arafat and making the last tawaf on the return.

## Part 2

Answer one question from this part.

- 4 (a) Explain the role of the Imam as a teacher of Islam. [33]

Responses might include descriptions of leading the worship, particularly on Friday, including the khutbah, and of the responsibilities of teaching in the madrassah but will make it clear that the role is not that of a priest nor of any hierarchical structure but is integral to the functioning of the Ummah and the application of Muslim ethics and Qur'anic teaching. Candidates may refer to the Shi'ah Muslim use of the word 'Imam' and this is acceptable but not essential. Good explanations are likely to comment on the learning and qualities expected of an Imam and to be based on awareness of the centuries of Islamic scholarship as well as the Qur'anic emphasis on 'ilm'(knowledge). Candidates might explain that the importance of the pursuit of knowledge for every Muslim is essential to a just society and that education is regarded by many Muslims as particularly important in relating Islam to contemporary world issues.

- (b) 'Muslim communities would benefit by having female Imams.' Discuss. [17]

The discussions are likely to be based on points explained in the first part of the question concerning the role of the Imam and the better responses are likely to be those which address the wording of the question and consider the practicalities, possible advantages and potential problems without too much of the debate, except where relevant, about the role of Muslim women and the rights granted in Islam over 1,500 years ago as contrasted with the oppressive injustice of some traditional cultural practices and ethnic customs.



- 5 (a) Explain how sawm shows devotion to Allah. [33]

Good explanations will demonstrate accurate factual knowledge about fasting in the lunar month of Ramadan and the best responses are likely to focus on selecting and using the information to address the wording of the question. They might explain that e.g. observing this pillar of Islam is a daunting effort involving physical abstinence from food, drink, smoking and sexual activity and it involves also refraining from bad thoughts, speech and actions and, for Muslims, the intention of fasting must be totally sincere if the fast is to be valid because the discipline is not simply about self control (though that is one reason given in the Qur'an); nor is it simply about learning to appreciate Allah's gifts and showing compassion towards the needy; observing sawm is an exercise in ibadah, obedience, as part of worship, commitment, submission and devotion to Allah.

- (b) 'Sawm is more about uniting the Muslim community than about showing devotion to Allah.' Discuss. [17]

Discussions are likely to follow on from the purposes of and the effects on the individual explained in the first part of the question to consider the ways in which sawm also is intended to and does strengthen the worldwide Ummah not merely in shared experience and practical provision but in contributing to the concept of spiritual unity and cohesive communal solidarity which is the hallmark of Islam. Candidates might come to a conclusion in favour of or against the statement or might conclude that observing sawm is another example of the interrelation in Islam of the individual and the community.

- 6 (a) Explain the significant features of the way Muslims perform salah including Salat-ul-Jumu'ah. [33]

Good explanations are likely to be those which give competent descriptions of the preparations for salah and of the prayer movements with some explanation of the importance, meaning or symbolism of significant features and will remember to refer to variations on Friday when Muslims gather in obedience to Sura 62:10 for Zuhr prayers and the Imam leads the congregation in the first two rakahs and preaches the khutbah.

- (b) 'Performing salah is the most difficult part of being a Muslim.' Discuss. [17]

There are many possible approaches to this discussion but good responses need to be based on sound understanding of Islamic life and worship. Salah is regarded by many Muslim scholars as the most important and most rewarding of the practical pillars and candidates might consider salah in relationship to the other Pillars of Islam when considering what might constitute the most difficult part of being a Muslim.



**Mark Scheme 2768**  
**June 2005**

## Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
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1	1-6	a <b>very poor</b> attempt which almost completely ignores the question / may be very short / shows no knowledge of technical terms. Communication: very poor quality of language.	1-2	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language.
2	7-12	a <b>weak</b> attempt with little relevant material / shows very little knowledge of technical terms / incomplete, maybe short. Communication: often unclear or disorganised.	3-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	13-17	a <b>basic</b> 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.	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / Communication: unsophisticated expression and weak construction.
4	18-21	A <b>competent</b> 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	9-11	A <b>competent</b> attempt to sustain the argument / analysis successful but limited / maybe limited to one viewpoint. Communication: moderate quality of expression.
5	22-25	a <b>good</b> 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	12-13	a <b>good</b> attempt at using different evidence to sustain an argument / some fairly successful analysis / puts more than one viewpoint . Communication: communicates with fairly clear expression
6	26-29	a <b>very good</b> attempt to respond to the question / largely accurate knowledge / technical terms used accurately. Communication: answer is well constructed and organised	14-15	a <b>very good</b> attempt at using evidence to sustain arguments / good analysis / interacts competently with the question / considers more than one viewpoint. Communication: communicates with clear expression
7	30-33	an <b>excellent</b> response 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	16-17	An <b>excellent</b> response which comprehends the demands of the question / excellent analysis / shows understanding and assessment of different viewpoints. Communication: very good quality of language

**Part 1**

- 1 (a) Explain the importance for Jews of keeping all the Mitzvot. [33]

The importance of the mitzvot lies in their nature as a unique set of rules originated by G-d but defined and elaborated by humans to their present number. Candidates should be aware that it is not possible to group them into those which are more or less important. All mitzvot are equal in their importance and therefore all must be kept.

- (b) 'Judaism is too concerned with keeping rules.' Discuss. [17]

The familiar argument is that many Jews do not keep the rules or mitzvot, hence 'if all Jews were to keep the Sabbath on two consecutive Saturdays the Messiah would come'. However, it can also be considered that in many ways the maintenance of a strict moral and ethical code implied by 'keeping the rules' is one of the central tenets and beliefs of Judaism.

- 2 (a) Explain why the Ten Commandments are central to Jewish life. [33]

Candidates should consider the importance of the Ten Commandments. They might also comment on the special nature of the laws of Exodus 20 as the act of a loving G-d comprising the instructions given to the Israelites by G-d as their part of the Sinai Covenant.

- (b) 'Good Jews are those who keep the Ten Commandments.' Discuss. [17]

Many are likely to argue as to whether this is enough. Keeping the Ten Commandments is certainly a vital part of being a 'good' Jew but there is more involved in this. On the other hand, some may see that the Ten Commandments really represent a sort of shorthand of all the other mitzvot and that 'keeping' them implies observing all the others.

- 3 (a) Explain the origins and purpose of kashrut in relation to food. [33]

Answers should deal with the Levitical ordering of Kashrut, the need for food to be permitted and clean. Candidates are likely to give details of the origins, and to write in some detail, about the Laws. As to purpose, some may concentrate on fulfilling mitzvot etc. whilst others might argue about possible hygiene issues at the time of the writing of Leviticus. However it is difficult to argue about the prohibitions on such items such as shellfish in relation to hygiene as there were presumably little opportunities to catch prawns etc. in the desert. Candidates may include explanation of the details of Kashrut as part of the origins. The explanation is therefore complex.

- (b) 'Jews cannot be "separate" and, at the same time, set an example for non-Jews.' Discuss. [17]

The idea here is that Kashrut requires the observation of a halachic life which, in itself, means Jews will often be separate from gentiles. On the other hand they are required, as a chosen people to set an example for Jews and non-Jews alike. Candidates might consider how this can be made to work in practice and what concessions, if any, might need to be made. Some might consider the differing responses of e.g. Orthodox and Progressive Jews to these questions.

**Part 2**

- 4 (a) Explain the importance for Jews of worship in the home. [33]

Candidates are likely to consider kashrut, washing of hands before meals, and ceremonies performed in the home within this answer. They may also refer to daily prayer in the home and the use of the mezuzah.

- (b) 'The home is more important than the synagogue in Judaism.'  
Discuss. [17]

Based, perhaps, on the idea of 'a family that prays together, stays together' it could be argued that the home is essential and represents the core of Jewish life. It is possible to discuss the value of communal worship and mitzvot requiring it but this does not necessarily mean that the home is less important.

- 5 (a) Explain why the Sabbath is important for Judaism. [33]

Candidates are likely to write about the institution of the Sabbath at Creation and the instructions to observe it in the Ten Commandments. They may cite social and other reasons for its importance as well as considering it as an ordained day of rest. Descriptions of ritual and mitzvot are also accepted as evidence of importance.

- (b) 'Jews should live every day as if it were the Sabbath.' Discuss. [17]

A good response is likely to consider that this may be true in the spirit but unrealistic in practice. In fact, the observance of havdalah and the welcoming of the new week with the need for separation of the two suggest that every day should not be lived in this way.

- 6 (a) Explain the origins of Pesach. [33]

Most answers will probably concentrate on the Exodus from Egypt and the details of the first Passover and this can be an adequate response. Others may comment on the combining of this with an earlier harvest festival as suggested by some scholars.

- (b) 'At Pesach looking forward is more important than looking back.'  
Discuss. [17]

Here candidates need to consider that all the teachings about Pesach are about G-d's work in the past helping the Jews leave Egypt but the obligation is to observe Pesach as though the people celebrating were themselves leaving Egypt so this places it in the present day and ongoing trust in G-d's goodness.

**Mark Scheme 2769**  
**June 2005**

## Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question / may be very short / shows no knowledge of technical terms. Communication: very poor quality of language.	1-2	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language.
2	7-12	a <b>weak</b> attempt with little relevant material / shows very little knowledge of technical terms / incomplete, maybe short. Communication: often unclear or disorganised.	3-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	13-17	a <b>basic</b> 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.	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / Communication: unsophisticated expression and weak construction.
4	18-21	A <b>competent</b> 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	9-11	A <b>competent</b> attempt to sustain the argument / analysis successful but limited / maybe limited to one viewpoint. Communication: moderate quality of expression.
5	22-25	a <b>good</b> 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	12-13	a <b>good</b> attempt at using different evidence to sustain an argument / some fairly successful analysis / puts more than one viewpoint . Communication: communicates with fairly clear expression
6	26-29	a <b>very good</b> attempt to respond to the question / largely accurate knowledge / technical terms used accurately. Communication: answer is well constructed and organised	14-15	a <b>very good</b> attempt at using evidence to sustain arguments / good analysis / interacts competently with the question / considers more than one viewpoint. Communication: communicates with clear expression
7	30-33	an <b>excellent</b> response 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	16-17	An <b>excellent</b> response which comprehends the demands of the question / excellent analysis / shows understanding and assessment of different viewpoints. Communication: very good quality of language



**Part 1**

- 1 (a) Explain arguments for reincarnation. [33]

There are several variations of reincarnational theory, some of which are so mystical as to be beyond any kind of verification or falsification, as Hick might say, so arguments for them are a priori. Evidence for reincarnation therefore varies from mystical knowledge to more pragmatic claims made on the basis of regression hypnosis, direct past-life recall, and some types of near-death experience. Some might argue that reincarnation is coherent as an answer to the inequalities of existence, to the problem of being aware only of the present, and so on. Candidates are free to explain whichever lines they select. Some are likely to mention Plato's arguments concerning the rebirth of the soul, and/or the specifics of Hindu/Buddhist teaching, for example.

- (b) 'Belief in reincarnation is nothing more than wishful thinking.' Discuss. [17]

Some would claim that this is the case for psychological reasons: humans are rarely able to contemplate their non-existence with equanimity, and Freudians would argue that reincarnation is merely one example of an infantile inability to face the reality of permanent extinction *post mortem*. Against this, some could argue that the evidence for reincarnation is not invalidated by any psychological criteria. Candidates could also offer arguments against specific versions of teaching about reincarnation

- 2 (a) Describe what is meant by a religious experience. [33]

This could be interpreted to refer to the phenomena of religious experience or to the categorisation of it, or to both, so candidates are at liberty to select any approach they wish in order to answer the question. Most are likely, perhaps, to refer to Swinburne's five-point classification of private and public phenomena, or else William James' four-point description of mystical experiences. Others will refer to divisions such as corporate experiences, individual experiences, visions, miracles, and so on.

- (b) 'Religious experiences are so varied that they cannot prove anything.' Discuss. [17]

Some might point out that William James argued that such differences are unimportant, since all religious experiences are linked by a common phenomenological core, for example in the passivity of the experience, in its noetic qualities, and so on. Some might refer to Hume's rejection of miracle on the grounds of conflicting miracle stories, although others would argue that miracle stories are simply different expressions of one truth. Candidates are at liberty to refer the question to specific experiences or experiences in general.

- 3 (a) Explain John Hick's view of the relationship between body and soul. [33]

The scope of Hick's writings on body and soul is large, and candidates are at liberty to use any part of this, for example Hick's comments on a logically possible model for reincarnation of the soul as well as for resurrection of the body. Most candidates are likely to concentrate on the latter, with his three successive scenarios for the resurrection of Mr. X as a body/soul unity.

- (b) 'The concept of surviving death without a body is meaningless.' Discuss. [17]

Some would support this from Jewish/Christian/Muslim teaching; others from an atheistic standpoint, that it is incoherent to think of a human existing without physiological reactions / emotions, etc., which are based in the material structure of the body. Alternatively, some might argue for disembodied survival on the grounds of parapsychology, near-death experiences, and the like.

## Part 2

- 4 (a) Explain the view that God is revealed through scripture. [33]

Candidates could approach this in several different ways. For example, some might discuss the differences between propositional and non-propositional revelation, to explain the difference between the view that God is revealed through scripture as opposed to personal revelation. Others might discuss the different interpretations of scripture, to explain the mode of God's revelation. Candidates may answer this question from the perspective of any world religion.

- (b) 'Scripture was written by humans, so it cannot reveal God.' Discuss. [17]

This can be taken in many ways. Most are likely to concentrate on the inconsistencies and contradictions in scripture to point out that since God cannot be charged with inconsistency, then any unevenness in scripture must be put down to human error, with the result that it must be doubted that scripture reveals God. Most of the discussion is likely to follow the explanations given for part (a).

- 5 (a) Explain what is meant by the *via negativa*. [33]

Candidates should explain that the *via negativa* is part of the debate about the nature of the language used to describe God, and insists that all terms about God must be denied/negated. The negative way therefore asserts that language about God is equivocal. Candidates might illustrate this through the comments of specific scholars (e.g. one of the neo-Platonists), or else in general terms. Candidates might also contrast the *via negativa* with the *via positiva* / univocal language. They might also refer to Aquinas' theory of analogical predication as a contrasting way of talking about God.

- (b) 'The *via negativa* tells us nothing about God.' Discuss. [17]

The proponents of the *via negativa* assert that some understanding of what God is can be extracted from avoiding any suggestion of cognitive language, but critics suggest that this is a recipe for unbelief, since "nothing at all" is the outcome of its efforts. Some might defend the negative way as an affirmation of the non-comparability of humans with God, and an affirmation of the validity of mystical experience as opposed to philosophical analysis.

- 6 (a) Explain how myth and symbol are used to express understanding of God. [33]

There are many ways of approaching this question. For myth, for example, candidates might refer to the cosmogonic myths in Genesis as an illustration of myth

as a window into the nature of God. For symbol, some will refer to Tillich's analysis, and to his assertion that a symbol points to a reality beyond itself.

- (b) 'Myth is more helpful than symbol in expressing understanding of God.' Discuss. [17]

Answers to this will depend largely on the explanation given for part (a). Some might point to the value of myth in allowing believers to dispense with a literal/non-scientific understanding of scripture and of what scripture says about God. Others might see this as an abandonment of the authority of scripture, and prefer the understanding offered through symbols, where for example the integrity of the text can be preserved yet interpretation can still be allowed through the interpretation of the symbol.



**Mark Scheme 2770**  
**June 2005**

## Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question / may be very short / shows no knowledge of technical terms. Communication: very poor quality of language.	1-2	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language.
2	7-12	a <b>weak</b> attempt with little relevant material / shows very little knowledge of technical terms / incomplete, maybe short. Communication: often unclear or disorganised.	3-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	13-17	a <b>basic</b> 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.	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / Communication: unsophisticated expression and weak construction.
4	18-21	A <b>competent</b> 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	9-11	A <b>competent</b> attempt to sustain the argument / analysis successful but limited / maybe limited to one viewpoint. Communication: moderate quality of expression.
5	22-25	a <b>good</b> 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	12-13	a <b>good</b> attempt at using different evidence to sustain an argument / some fairly successful analysis / puts more than one viewpoint . Communication: communicates with fairly clear expression
6	26-29	a <b>very good</b> attempt to respond to the question / largely accurate knowledge / technical terms used accurately. Communication: answer is well constructed and organised	14-15	a <b>very good</b> attempt at using evidence to sustain arguments / good analysis / interacts competently with the question / considers more than one viewpoint. Communication: communicates with clear expression
7	30-33	an <b>excellent</b> response 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	16-17	An <b>excellent</b> response which comprehends the demands of the question / excellent analysis / shows understanding and assessment of different viewpoints. Communication: very good quality of language

**Part 1**

- 1 (a) Explain 'soft' determinism. [33]

Candidates may refer to social, environmental, scientific, psychological and theological determinism and then consider the implications of determinism for ethics. Compatibilism may be described as a 'via media' between extreme forms of determinism and libertarianism. More able candidates may explore the question of how moral responsibility fits into soft determinism, allowing us moral responsibility for our actions.

- (b) "'Soft' determinism is an unacceptable compromise'. Discuss. [17]

Some may agree and point to the strengths of either libertarianism or hard determinism. Candidates may consider that soft determinists fail to realise the extent to which our actions are limited or that they do not realise the extent of our freedom. Others may disagree and argue that whilst an action is caused it is, in principle, still free. More able candidates may point out that soft determinists have not agreed precisely what is or what is not a determining factor in our behaviour – they may decide that this does not make the compromise unacceptable, only difficult.

- 2 (a) Explain the main features of the ethics of the religion you have studied. [33]

Candidates may explain ethics as a by-product of religious beliefs, i.e. theonomy. They may refer to virtues and principles as requiring a deontological framework, as being absolutes and categorical. Such virtues as duty, responsibility, compassion, etc. may be used as principles. The Divine Command Theory or Natural Law may be invoked. Other candidates may prefer to consider the importance of love, as in Situation Ethics. The features of the ethics of any world religion may be explained.

- (b) 'People can be good without religion'. Discuss. [17]

The question invites an argument for autonomous ethics such as Utilitarianism or in Kant's theory. Some may reject this and argue for a religious ethic using Natural Law Situation Ethics or Virtue Ethics.

- 3 (a) Explain how religious ethics might be applied to issues of war and peace. [33]

Some may describe the just war theory. Others may give an account of varieties of pacifism – absolute, relative, contingent etc. and relate this to a religious framework. Some candidates may refer to both theories and better candidates will consider Christian realism and that there is a difference between a morality which serves the human community or the national interest and an individual morality.

- (b) 'A religious believer could never justify war'. Discuss. [17]

This invites a reference to weapons of mass destruction, atomic, chemical etc. and the dangers posed by war. Some may reject killing as a principle and explain how several religious denominations have upheld pacifist positions and the absolute value of human life. Others may defend the just war theory.

**Part 2**

- 4 (a) Explain a teleological approach to ethics. [33]

Candidates may explain any teleological approach to ethics such as Utilitarianism or/and Situation Ethics with emphasis on consequentialism, situations and motives. For Utilitarianism candidates would need to explain the principle of utility - 'the greatest good for the greatest number' and how ends justify means. They may explain its opposition to deontological theories that are based on moral rules. For Situation Ethics they would need to explain that the right choice is the one that produces the most loving consequence in the particular situation. More able candidates might explain that good acts vary according to the consequences and the situation.

- (b) 'A teleological approach to ethics can be defended'. Discuss. [17]

The argument may be made that situationism and consequentialism are fundamental aspects of the way we make ethical decisions. Candidates may consider that teleological ethics are down to earth, flexible and practically applicable to situations that we have to face. On the other hand they may argue that teleological ethics rely on knowing future consequences and humans do not have that gift.

- 5 (a) Explain a deontological approach to ethics. [33]

Reference may be made to the Natural Law theory, Kantian ethics and/or the Divine Command Theory. Credit will be given for explanations of rules, principles, duties on the basis of a deontological approach. Good candidates would explain that acts are seen as intrinsically right or wrong according to their compatibility with Natural Law, or Categorical Imperative or in obedience to the divine law reflected in scriptural ethical teachings.

- (b) 'A deontological approach to ethics can easily be defended'. Discuss. [17]

Some may argue for a teleological approach using Utilitarianism, Situationalism or may support a 'mixed' view in which elements of deontology are combined with consequentialism. Some may defend a deontological approach using Natural Law, Kantian Ethics or Divine Command theory.

- 6 (a) Explain how Kant's theory of duty might be applied to sexual ethics. [33]

Reference may be made to Kant's absolutism, to the principle of Universality and to the Categorical Imperative. This should then be applied to such sexual topics as pre-marital sex, marriage, homosexuality, etc. Some may concentrate on its application in general, to relationships and the need for responsible dutiful action.

- (b) 'There is no place for rules in sexual ethics'. Discuss. [17]

Candidates may refer to infidelity, social inhibitions (Fletcher) and the need for maturity in relationships. They may look at not treating others as a means to an end, the issue of fidelity and equality in relationships. They may discuss the view that sexuality is a base instinct.



**Mark Scheme 2771  
June 2005**

### Levels of Response descriptors for A2 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question but includes a little relevant material / almost entirely inaccurate or irrelevant / maybe very short / shows no knowledge of technical terms. Communication: very poor quality of language	1-3	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language
2	7-11	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / incomplete, may be short. Communication: often unclear or disorganised	4-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	12-15	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / limited use of technical terms Communication: some signs of organisation and coherence	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful. Communication: unsophisticated expression and weak construction
4	16-19	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding Communication: answer is fairly coherent	9-10	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit Communication: moderate quality of expression
5	20-23	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge Communication: answer is coherently constructed	11-12	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one point of view Communication: clear with good expression and construction
6	24-26	a <b>very good</b> attempt to address the question / good selection of relevant material / accurate knowledge / accurate use of technical language and terminology Communication: answer is well constructed and organised	13-14	a <b>very good</b> attempt at using evidence to sustain arguments / considers more than one viewpoint Communication: good attempt at construction, with clear expression
7	27-29	an <b>excellent</b> response to the question showing understanding and engagement with the material / very high level of ability to select and deploy relevant information Communication: well constructed and very coherent answer	15-16	an <b>excellent</b> response which comprehends the demands of the question, and may use the thinking of scholars / shows understanding and assessment of different viewpoints Communication: very good quality of language

- 1 'The concept of resurrection of the body is incoherent.' Discuss. [45]

AO1 Some description of the different aspects of belief in resurrection is to be expected as a background for the judgement of whether or not the concept is incoherent: perhaps historically / in terms of specific claims made about e.g. Christian or Muslim beliefs / in terms of the debate about the nature of a resurrected body, and so on. A discussion of theories of re-incarnation would be appropriate. Consideration of anti-realist or anti-foundationalist approaches is of course also acceptable.

AO2 The coherence or incoherence of the concept could be argued in a variety of ways. In general terms, candidates might use materialist arguments to suggest that all theories attempting to demonstrate a post mortem existence are doomed to failure, so the concept of resurrection of the body fails by default. Others might argue that resurrection of the body is dubious in historical terms; or else that in terms of the criteria of personal identity, it is meaningless to conceive of an existence separate from the body; or else that the Christian concept is to some extent affected by Platonic comments about souls. Some will use Hick's scenarios of Mr X, which attempts to prove that resurrection of the body is at least logically possible. Some might contrast resurrection of the body as a monist concept with dualist theories in general, or with idealist theories, for example. All such approaches would be valid.

- 2 'By definition, a miracle can never happen.' Discuss. [45]

AO1 Candidates should offer a definition of miracles: for example that they are coincidences; that they are performed by a deity; that they are contraventions of the laws of nature; that they are events engineered by God within the framework of natural laws; that in biblical times they were 'signs' of God's Kingdom; that they are constructs of the credulous imagination; that they are susceptible to multiple definition, etc.. Candidates are likely to introduce Hume's definition of miracles as the least likely of all events as the object of the question.

AO2 Each definition presupposes that it is aware of what a miracle is, which therefore conditions the analysis. Hume's definition of a miracle as a contravention of the laws of nature by a deity makes the occurrence of a miracle inherently the least likely of events. Candidates are likely to analyse Hume's main argument on the relationship between the reliability of witness testimony and the nature of a miracle as the least likely event, together with his subsidiary arguments based on the psychology of belief, conflicting miracle claims, and the like. A definition of a miracle as our complete aesthetic appreciation of the universe makes it one of the most common events within human experience. Candidates might therefore argue that presuppositions always dictate definition, so only those who share the same presuppositions can agree on a definition of miracle. Candidates need to pay some attention to the word "never" – for example Hume did not state that miracles could never happen, although he certainly believed that his argument amounted to an effective disproof.

- 3 'Philosophers have proved conclusively that religious language is meaningful.' Discuss. [45]

AO1 Strictly speaking, the question does not ask for a survey of challenges to the meaningfulness of religious language, but that would be an acceptable way of demonstrating appropriate knowledge and understanding for this question. Alternatively, such knowledge can be integrated with the AO2 response.

AO2 The meaningfulness of religious language might be demonstrated in a number of ways, for example: the argument that it amounts to meaningful *bliks*; that it is significant conatively, as a declaration of ethical intent; that it is meaningful cognitively through eschatological verification; that it is meaningful in an anti-real sense within the believing community, and so on. The proposal in the question might be rejected by an insistence on empirical ratification. Candidates could explore the question of 'meaningful to whom?' in a number of ways, for example suggesting that religious language is by definition meaningful to those who use it.

4 'God is most clearly revealed to humanity through scripture.' Discuss. [45]

AO1 Candidates are likely to approach this through a comparison between the merits of propositional and non-propositional forms of revelation, with the emphasis in the latter on the ongoing revelation of God through personal and corporate religious experiences. These propositions reveal a collection of truths which are authenticated by God, and which humans are therefore expected to accept and obey. Contrasted with this is the non-propositional view which emphasizes the role of God in history, and in which humans attempt to understand scripture as part of God's personal self-revelation.

AO2 Some might see propositional views of scripture as mistaken attempts to 'believe something on insufficient evidence', and might perhaps introduce a discussion on literal and liberal interpretations of scripture, for the latter, for example, illustrating some of the problems of chronological, historical, ethical and other problems raised when reading scripture such as the Bible. Non-propositional views are open to a number of objections, any of which could be the focus of analysis by candidates: for example their association with scriptural interpretations which some consider open to question. Whatever material is used to discuss God's revelation, some attention is expected to the question of what mode of revelation, if any, offers the clearest understanding of God.

**Mark Scheme 2772**  
**June 2005**

## Levels of Response descriptors for A2 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question but includes a little relevant material / almost entirely inaccurate or irrelevant / maybe very short / shows no knowledge of technical terms. Communication: very poor quality of language	1-3	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language
2	7-11	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / incomplete, may be short. Communication: often unclear or disorganised	4-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	12-15	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / limited use of technical terms Communication: some signs of organisation and coherence	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful. Communication: unsophisticated expression and weak construction
4	16-19	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding Communication: answer is fairly coherent	9-10	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit Communication: moderate quality of expression
5	20-23	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge Communication: answer is coherently constructed	11-12	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one point of view Communication: clear with good expression and construction
6	24-26	a <b>very good</b> attempt to address the question / good selection of relevant material / accurate knowledge / accurate use of technical language and terminology Communication: answer is well constructed and organised	13-14	a <b>very good</b> attempt at using evidence to sustain arguments / considers more than one viewpoint Communication: good attempt at construction, with clear expression
7	27-29	an <b>excellent</b> response to the question showing understanding and engagement with the material / very high level of ability to select and deploy relevant information Communication: well constructed and very coherent answer	15-16	an <b>excellent</b> response which comprehends the demands of the question, and may use the thinking of scholars / shows understanding and assessment of different viewpoints Communication: very good quality of language

1 Assess the view that conscience is not the voice of God, but is learned. [45]

AO1 Responses may include the arguments of Aquinas, Butler and Newman and may connect these claims with the concept of innateness. The influence of sociologists and psycho-analysts may be introduced to defend the proposition, e.g. Freud and Fromm. Some may question the concept 'conscience' and argue that there is no substance to it. Others may defend an eclectic view. Explanations should not be overly historical.

AO2 This could be argued either way. Some may claim that it is God-given but not infallible and requires training. Others may relate it to revelation. The idea of 'synderesis' may be introduced to defend the case that it is the divine voice. Others may prefer a Freudian case or a sociological explanation.

2 Compare and contrast Utilitarianism with the ethics of the religion you have studied. [45]

AO1 Candidates may explain religious ethics as deontological and may include the Divine Command Theory or Natural Law to support the explanation. They may include Situation Ethics as an example of a more teleological religious ethic. Utilitarianism should be explained perhaps using Bentham, Mill and contemporary thinkers, for example Singer and Hare. The two approaches may be contrasted though some attempt to show how certain elements may be common to both could be explained.

AO2 Some may advocate Proportionalism as an attempt to connect religious ethics to consequentialism (e.g. Vardy and Hoose). Situation ethics may also be invoked to relate the approaches. Others may try to argue that theonomy cannot include Utilitarian elements.

3 Discuss the claim that killing in warfare is more justifiable than other kinds of killing. [45]

AO1 Candidates need to consider whether killing is always wrong in an absolute sense or whether it can be justified in some circumstances. Some may consider the issues surrounding abortion, euthanasia, animal rights, compared with killing in war. Some may concentrate on the ethics of war exploring the Just War theory and varieties of Pacifism, e.g. Religious, Contingent, Relative. Some may also consider Christian Realism as an alternative approach.

AO2 The question of a Just War could be argued for or against. Some may prefer a pacifist approach in the contemporary world of weapons of mass destruction. Some may argue that killing in warfare is necessary as the lesser of two evils. Others may claim that other kinds of killing may be worse than war.

4 'Religious Ethics prevent progress in embryo research.' Discuss. [45]

AO1 Some may use a Utilitarian approach and explain consequentialism in relation to utility and its application to foetal research. Medical information should not dominate the answer, though legal, medical and technological factors may be introduced. The use of research to remove disabilities and diseases could be explained and the question of spare material may be explored. Others may introduce a secular, though non-Utilitarian approach.

AO2 Candidates may argue that a religious ethic prohibits research as it interferes with natural processes. This may be related to the sanctity of life doctrine and Natural Law. Others may argue that quality of life is more important and that science and technology are God-given ways of eradicating abnormalities in genes. Some may prefer to defend foetal research, I.V.F. etc in a pragmatic way.



**Mark Scheme 2773  
June 2005**

## Levels of Response descriptors for A2 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question but includes a little relevant material / almost entirely inaccurate or irrelevant / maybe very short / shows no knowledge of technical terms. Communication: very poor quality of language	1-3	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language
2	7-11	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / incomplete, may be short. Communication: often unclear or disorganised	4-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	12-15	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / limited use of technical terms Communication: some signs of organisation and coherence	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful. Communication: unsophisticated expression and weak construction
4	16-19	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding Communication: answer is fairly coherent	9-10	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit Communication: moderate quality of expression
5	20-23	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge Communication: answer is coherently constructed	11-12	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one point of view Communication: clear with good expression and construction
6	24-26	a <b>very good</b> attempt to address the question / good selection of relevant material / accurate knowledge / accurate use of technical language and terminology Communication: answer is well constructed and organised	13-14	a <b>very good</b> attempt at using evidence to sustain arguments / considers more than one viewpoint Communication: good attempt at construction, with clear expression
7	27-29	an <b>excellent</b> response to the question showing understanding and engagement with the material / very high level of ability to select and deploy relevant information Communication: well constructed and very coherent answer	15-16	an <b>excellent</b> response which comprehends the demands of the question, and may use the thinking of scholars / shows understanding and assessment of different viewpoints Communication: very good quality of language

1 Either

- (a) 'Amos was more concerned about social injustice than about false worship.' Discuss. [45]

AO1 Candidates might use the opportunity to summarise the content and identify of the themes in the book of Amos against the eighth century background in Israel where contemporary life in the prosperous reign of Jeroboam II was full of social injustice and corruption as well as hypocritical worship particularly at the royal sanctuary at Bethel, one of the two shrines where the first Jeroboam had set up calves (or cherubim) for the then newly divided kingdom to replace the need to journey to Jerusalem. Amos sees the moral obligations of, for example, justice as being based on the character of G-d who is just. Good candidates are likely to concentrate on selecting from the scriptural texts to illustrate the themes and their arguments.

AO2 Candidates are free to agree or disagree after consideration of relevant material from the set book to support or contradict the stimulus or to reach some compromise. Amos predicted doom and exile because of the sins of the people but though he condemns the social milieu at length, it is hard to disentangle this from his condemnation of the unreal religion of those who should have known better as covenant people. Candidates might wish to define or discuss what constitutes 'false worship'. It could be argued that, in condemning the sacrifices at Bethel, Amos was more concerned with unreal religion than with idolatry and syncretism and this shows his perception of the inter-relationship of social morality and religion.

Or

- (b) To what extent was Micah more concerned about social injustice than anything else? [45]

AO1 Candidates are likely to use the opportunity to demonstrate their knowledge and understanding of the contents of this set book and the roles of prophets as spokesmen for G-d to the people where and when they lived. Micah was a peasant who felt called to preach in Jerusalem in Judah in the eighth century BCE. He condemns both Israel and Judah for idolatry as well as injustice. Besides his denunciations, Micah has messages of hope including the announcement of a Messiah who will not be the son of David the King of Jerusalem but of David the shepherd boy of Bethlehem.

AO2 The main discussions might centre round the fact that Micah – like all the eighth century prophets- exhorts people to do justly and to love mercy but also to walk humbly before G-d. Comparison with Amos might be made and the relationship of religious and social issues is likely to be discussed. How far Micah might be more concerned about the Messianic aspect of his message is another possible area of debate. The vision of the coming of G-d's kingdom in Micah 4:1-3 is identical to Isaiah 2:2-4 whilst Micah 4:10 prophesies the Babylonian captivity in the sixth century BCE and many scholars suggest the book originally ended at 7a. Some candidates might raise issues about date, purpose, authorship and historicity if relevant to their arguments but these are not necessary for good marks. The best responses are likely to show familiarity with the actual text.

- 2 Either  
 (a) To what extent is there a development of ideas about a Messiah and a Messianic Kingdom in the texts you have studied? [45]

AO1 Candidates might draw on other material from earlier in the course e.g. the Deuteronomic view of salvation history, the Davidic covenant, with its promise of a dynasty and Jeremiah's covenant, with its references to land, as well as the references to the Messianic hope in the specification from Micah and in particular from Isaiah 40-42. References to similar ideas might also be implied from the texts on reward and punishment.

AO2 The discussions might consider the extent to which the hope of a Messiah developed from the loss of the Davidic monarchy, the land, city and temple at the Exile. Candidates might try to consider how far these hopes were internalised into a spiritual entity or were seen by the prophets as a belief literally in the re-establishment of the land, city, temple and the Davidic king.

Or

- (b) 'There is no development of beliefs about life after death in the Jewish Scriptures.' Discuss with reference to the texts you have studied. [45]

AO1 Candidates are likely to try to use the opportunity to demonstrate their knowledge and understanding of the content of the set passages which might be shown to be relevant to life after death e.g. Ezekiel refutes a popular proverb about corporate responsibility and then unpacks the implications of his message about individual responsibility, repentance, forgiveness and the justice of a righteous G-d. In Job's second reply to Bildad the beliefs are mostly latent until the end of the chapter where he expresses his confidence in vindication at the final judgement. The texts in the specification specifically itemised in relation to this topic are Isaiah 53, Jeremiah 7, Ezekiel 18, Job 19, Daniel 12 and 2 Maccabees 7. Candidates may work through some of these texts explaining points relevant to the question or they may approach the topic using other set texts from the course. They may, of course, choose to identify and follow themes rather than plod through set texts.

AO2 Good discussions are likely to use the set texts to point out ideas which might suggest some significant development in the understanding of concepts about life after death which is an aspect of reward and punishment. Better arguments might move beyond simply selecting texts to considering the chronology of the events and/or the writing of the texts in order to discuss whether or not there was a development and the extent to which it was gradual or was linked to certain catalytic events such as the Maccabean revolt in 165BCE. Daniel 12 might also be used –it concerns the end of tribulation, the resurrection of the dead and the sealing of the prophecy to the time of the End.

**Mark Scheme 2774**  
**June 2005**

## Levels of Response descriptors for A2 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question but includes a little relevant material / almost entirely inaccurate or irrelevant / maybe very short / shows no knowledge of technical terms. Communication: very poor quality of language	1-3	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language
2	7-11	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / incomplete, may be short. Communication: often unclear or disorganised	4-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	12-15	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / limited use of technical terms Communication: some signs of organisation and coherence	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful. Communication: unsophisticated expression and weak construction
4	16-19	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding Communication: answer is fairly coherent	9-10	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit Communication: moderate quality of expression
5	20-23	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge Communication: answer is coherently constructed	11-12	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one point of view Communication: clear with good expression and construction
6	24-26	a <b>very good</b> attempt to address the question / good selection of relevant material / accurate knowledge / accurate use of technical language and terminology Communication: answer is well constructed and organised	13-14	a <b>very good</b> attempt at using evidence to sustain arguments / considers more than one viewpoint Communication: good attempt at construction, with clear expression
7	27-29	an <b>excellent</b> response to the question showing understanding and engagement with the material / very high level of ability to select and deploy relevant information Communication: well constructed and very coherent answer	15-16	an <b>excellent</b> response which comprehends the demands of the question, and may use the thinking of scholars / shows understanding and assessment of different viewpoints Communication: very good quality of language

**Alternative A: The Early Church.**

1 How significant was baptism in Paul's theology? [45]

AO1. Candidates might begin with an explanation of the First Century background to the religious and social significance of baptism. Paul took for granted that all his readers had been baptised and were familiar with the motif so recognised it in the metaphors and allusions made. Candidates might then select material from the set text to explain some of the references to baptism within the context of Paul's theology from some of the following. The direct references to baptismal rites, Baptismal allusions and metaphors. Theological concepts 'Baptized into Christ's name/ Adam Christology... into Christ's death?' The wider meaning of 'Baptized into the Spirit'.

AO2. Conclusions might be reached that Paul's emphasis was not a narrow focus on the rite of baptism (direct references are few) nor was baptism the most significant feature of conversion and initiation. The emphasis was on salvation through three convergent strands i.e. justification by faith, participation in Christ and experiencing the gift of the Spirit, not in a single rite symbolising repentance. 'Baptism did not have a precise function or location within Paul's theology it was a part of a complex whole' (Dunn).

2 'The First and Last Adam theology is the key to understanding Romans.' Discuss. [45]

AO1. An explanation of the theology of the First and Last Adam from Romans 5: 12-21 with reference to the Law 20-21 which is further expanded and explained in: 7-13. The best answers might also include relevant references from Galatians to support the Roman passages as a reiteration of previous teaching on the Law in Galatians. Candidates might consider the Jewish Christian audience. Placing the Mosaic Law between the two Adams in the role of custodian, teacher and disciplinarian (Gal 3:24) allowed Paul to both uphold it as a blessing and denounce it as a curse. Reference might be made to this as a reinforcement of passages in Galatians. There was a need to convince the Jews that sin was in the world before the Law (Romans 5:13-14).

AO2 Candidates might consider that original and transmitted sin was not part of Jewish thinking. There was also a need to convince the Jews that death had been the punishment for sin since the First Adam. (Romans 5: 12-14n) The Law, without faith in Christ, the Last Adam, was inadequate to redeem the Jews from sin (Romans 5:17 8:3 Gal 3) the best answers might also consider whether the inclusion of the passages on the Law provided proof of authorship of Romans.

- 3 'The teachings in Ephesians 1-4 were for all churches not just for Ephesus'. Discuss. [45]

AO1. Candidates might explain the content of chapters 1-4 and consider the scholarly debate about the intended destination and possible authorship of the letter. Chapters 1-3 establish the spiritual blessings in Christ and readers are reminded of their new position 'from Death to Life' and Paul's special ministry to the gentiles. After setting out this description of Christ as Saviour of the World, the practical implications of reaching a maturity of faith by living by the moral code are set out in chapter 4, 'I beg you to lead a life worthy of the calling' etc. The debate about the intended audience and authorship might include selection and deployment of arguments based on the style and purpose of the letter

AO2. Candidates might analyse chapters 1-4 in comparison with Paul's theology in other epistles they have studied. Arguments might be offered based on the content of 1-4 as both having a universal interpretation and being a development of the theology of other Letters. The implications of the references to the church as a body might be considered 'unity in the Spirit means unity in the Church' etc. The warnings against being blown about by the winds of doctrine (perhaps a reference to Colossian heresy) and the cornerstones of truth and love are advocated. Some answers might argue that the detailed advice on behaviour is evidence in favour of this being a circular letter. The best answers might assess the different viewpoints and evidence offered by scholars.

- 4 'The details in the text of Galatians 2 are historically accurate.' Discuss. [45]

AO1. A detailed explanation and interpretation of the content of Galatians 2 and the issues raised by Paul's defence of his mission. Candidates should be aware of scholars' views about the date, destination, and purpose of the chapter. Comparison will most probably be made with Corinthians 15 and the issues raised by the threat of the Judaizers. There is well-rehearsed and debated scholarship about the implications behind Paul's visit to Jerusalem and contrasting views on the timing i.e., the famine visit etc.

AO2 Evaluation might be of the problems of historicity in Galatians and in the epistles in general, linked to the evidence of the purpose, pattern and style of the letter. The problem of identifying place, date or destination.. Scholars' views and interpretations of the original source.. Another conclusion might be that the chapter presents a clear picture of Paul's theology and the distinctive nature of his mission (in contrast to that of Peter and James) inspired by his experience of revelation and conversion.

### **Alternative B: The Gospels.**

- 5 'Jesus taught in parables so that no one would understand him.' Discuss. [45]

AO1 Explanation of Jesus' purpose in using parables, as they occur in the set texts: Jewish background to tradition of teaching in parables, agricultural parables. Parables for men and women, O.T. themes and motifs and nature of audience. Difficulties for audience, Jesus explanation to disciples. Examples of the use of parables and their purpose as selected from set texts: Matthew 13, 25 Mark 4, and Luke 15.

AO2. An assessment of the reason why parables were used. More easily remembered than carefully constructed logia (with examples). Impact on audience. Difficulties of meaning and interpretation, for example the Sower. Issues of nature of audience sometimes resolved. The best answers might use scholars' views of the original nature of the parables i.e. Jeremias, Richardson etc. and the late twentieth century interpretations Sanders, Vermes etc. The question of difficulties might involve



an analysis of gospel writers and development/additions/omissions by the early and later church.

- 6 'The Gospel writers meant to present Jesus as a faith healer rather than a miracle worker.' Discuss. [45]

AO1. This might be an explanation of the prevalence of miracles and magic in the ancient world as a background to understanding the nature of Jesus' healings in the set texts Mark 1:22-2:12,5. The evidence of charismatic miracle workers who preceded and followed Jesus. Honi the circle drawer and Hanina Ben Dosa. Magic and the power, also explicit in all this, the strong belief in the power of spirits and demons. Some examples of Jesus' miracles with the emphasis on faith i.e. The Paralytic, Sick Woman, Jairus' daughter – these might be used to show how they fitted/conflicted with contemporary beliefs and attitudes.

AO2. The arguments made to support the statement might draw conclusions about the purpose of the miracles in Jesus' ministry and in the genre of the gospels. Jesus' healing miracles might be assessed in terms of demonstrations of faith in Jesus' attributes as Son of God etc. the best answers might note that faith was required of Jesus as well as those he healed. (Mark 2: 1-12) Candidates might consider the view that for the people of Jesus' time the miracles proved nothing other than that 'he was a miracle worker/magician on intimate terms with God or on intimate terms with the devil' (Saunders). Faith in his power to heal was not an issue. Also, perhaps, the use made of the miracle stories by the gospel writers as literary devices etc. to emphasise fulfilment of prophecy, universalism etc.

- 7 'Jesus did not oppose the Law.' Discuss. [45]

AO1. Explanation of the view from Biblical scholarship that Jesus is often interpreted as being in conflict with the Law and the conflict with the Law/Pharisees gave rise to hostility from the religious authorities. Candidates might select passages from the set text to illustrate their understanding of Jesus' relationship with the Law. In Mark, the healing of Simon's mother-in-law is on the Sabbath. The healing of the leper shows obedience (1:43). In Matthew 5:17, The Sermon on the Mount, 'Do not think that I have come to abolish the Law...etc strengthens the principles of the Law with details of more rigorous standards of morality and behaviour etc.

AO2. Conclusions might be reached that Jesus did not oppose the Law. In Mark he criticised burdensome adherence to it. He encouraged others to obey the Law (Mark 1: 43) there is ambiguity about Simon's mother-in-law. Scholars' views differ, some have concluded that Jesus explicitly and consciously opposed the Law (Kummel). Others are of the opinion that although Jesus opposed parts of the Law he did not oppose it in principle (Saunders & others) or was unaware of taking such a stance (Bultmann etc.) The best answers might draw their own conclusions from the evidence in the set texts, mainly, The Sermon on the Mount.

- 8 'The teachings of Jesus on the Kingdom of God were all about future judgement.' Discuss. [45]

AO1. The set text here is Matthew 13 and 25 and Luke 15. Candidates might examine the text and explain a selection of interpretations of teachings in the parables such as The Ten Bridesmaids, Talents, Sheep & Goats, and Lost Son as exhortations to modify behaviour and ethical conduct. The passages, which most

obviously stress judgement, are - Weeds and Wheat, The Net, The Sheep & Goats. The best answers might point out the inter-relationship of the concepts and the ambiguities in scholarship on eschatological teachings/parables, including some of those above.

AO2. Some candidates might argue 'the Kingdom' in terms of realised or future eschatology. The crux of the matter might be seen to be that 'preparation' is about ethical living to realise the Kingdom (rather than to avoid judgement). Judgement as in the Weeds and Wheat, the net (Matt 13) implies the need for repentance and a future hope of salvation. However, there is the argument that God's judgement is ongoing and present in all the teachings in the gospels. The best answers might be able to use the thinking of both traditional and modern scholars.

**Mark Scheme 2775  
June 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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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 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question but includes a little relevant material / almost entirely inaccurate or irrelevant / maybe very short / shows no knowledge of technical terms. Communication: very poor quality of language	1-3	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language
2	7-11	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / incomplete, may be short. Communication: often unclear or disorganised	4-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	12-15	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / limited use of technical terms Communication: some signs of organisation and coherence	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful. Communication: unsophisticated expression and weak construction
4	16-19	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding Communication: answer is fairly coherent	9-10	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit Communication: moderate quality of expression
5	20-23	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge Communication: answer is coherently constructed	11-12	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one point of view Communication: clear with good expression and construction
6	24-26	a <b>very good</b> attempt to address the question / good selection of relevant material / accurate knowledge / accurate use of technical language and terminology Communication: answer is well constructed and organised	13-14	a <b>very good</b> attempt at using evidence to sustain arguments / considers more than one viewpoint Communication: good attempt at construction, with clear expression
7	27-29	an <b>excellent</b> response to the question showing understanding and engagement with the material / very high level of ability to select and deploy relevant information Communication: well constructed and very coherent answer	15-16	an <b>excellent</b> response which comprehends the demands of the question, and may use the thinking of scholars / shows understanding and assessment of different viewpoints Communication: very good quality of language

1 Either

- (a) Evaluate the strengths and weaknesses of Karl Rahner's inclusivist theology of religions. [45]

AO1 The main theological points of Rahner's argument should be set out i.e. his adaptation of Roman Catholic teaching on the Church as the sole provision of salvation; the importance of the good moral will; the desire for salvation; universalism and salvation and God's grace in the Old and New Testaments; anonymous Christianity and the anonymous Christian.

AO2 Criticisms might include the problem of what constitutes a legitimate 'anonymous' religion, whether the universal idea for salvation is really as universal as Rahner suggests, and whether Rahner has reduced the significance of Christ too much. The strengths might touch on the moral acceptability of Christian love and tolerance, the careful balance Rahner achieves between mission and respect for other religious traditions.

Or

- (b) 'Christianity shares much in common with all other religions.' Discuss. [45]

AO1 The question aims to distinguish between the phenomenal existence of religions as human institutions and the theological and philosophical claims they are making. Many will probably discuss with reference to Karl Barth's notion of the relationship between the Word, revelation and 'religion' and his claim that only Christianity comes closest to embodying the Word in its beliefs and practices. Others might wish to refer to Hick and his method of demythologising religious symbols and narratives to find a core religious experience.

AO2 Discussion should consider to what extent religions are simply cultural expressions of general human religious experiences. Those who have analysed Barth may well conclude that Christianity makes its own unique claims as expressed in the person of Jesus Christ, but as a religion Christianity still exhibits many of the same characteristics as any other religion. An analysis of Hick might conclude that his method is too reductionist and fails to give sufficient account of the special character of Christianity or any other religion.

2 Either

- (a) 'Unlike Liberation Theology, Black Theology has failed to be politically active among the oppressed.' Discuss. [45]

AO1 Candidates should outline the aims of Latin American Liberation Theology and Black Theology in North America. Some may wish to outline the work of Martin Luther King and his active involvement in human rights and the political arena in which he had to work. Some may wish to show how from the start the 'seeing-judging-acting' process of Liberation Theology's praxis was far more politically aware at a grass roots level than Black Theology. Some may wish to refer to those like Cornel West who consciously attempted to include a more political and Marxist dimension into Black Theology.

AO2 Some may argue that Martin Luther King is not representative of Black Theology and therefore the question is whether Cone and the second generation Black Theologians have made any difference at all to the actual lives of black people in the street or in the churches. West's argument is theoretical and not practical. Some may argue that the aims of Black Theology were never economic but rather to do with black consciousness and salvation. Others may conclude that Liberation Theology has, in fact, been no more or less successful than Black Theology in helping the oppressed.

Or

- (b) 'Martin Luther King's theology was not a black theology; it was merely typical middle-class Protestant thinking of his time.' Discuss. [45]

AO1 King's theology is grounded in the liberal Christian notion of love. Candidates should refer to his sermons and speeches where the implications of the love doctrine are delivered in terms of racial and social harmony and non-violence. But candidates will want to consider whether King's social doctrine is more subtle than this. They may wish to consider the influence of Tillich, the place of sin and human disobedience, eschatology and the sense of judgement and the present 'time'/'kairos'.

AO2 Discussion might well centre on the 'blackness' of King's theology. Some might side with Cone that King's sense of praxis and beloved community was not the result of his liberal Christianity but of black religion. On the other hand King was wary about the use of 'black power' and black consciousness. His inclusivism sets him apart from the later black theologians and his views are the result of typical liberal middle-class protestant thinking of his time.



**Mark Scheme 2776**  
**June 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 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question but includes a little relevant material / almost entirely inaccurate or irrelevant / maybe very short / shows no knowledge of technical terms. Communication: very poor quality of language	1-3	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language
2	7-11	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / incomplete, may be short. Communication: often unclear or disorganised	4-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	12-15	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / limited use of technical terms Communication: some signs of organisation and coherence	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful. Communication: unsophisticated expression and weak construction
4	16-19	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding Communication: answer is fairly coherent	9-10	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit Communication: moderate quality of expression
5	20-23	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge Communication: answer is coherently constructed	11-12	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one point of view Communication: clear with good expression and construction
6	24-26	a <b>very good</b> attempt to address the question / good selection of relevant material / accurate knowledge / accurate use of technical language and terminology Communication: answer is well constructed and organised	13-14	a <b>very good</b> attempt at using evidence to sustain arguments / considers more than one viewpoint Communication: good attempt at construction, with clear expression
7	27-29	an <b>excellent</b> response to the question showing understanding and engagement with the material / very high level of ability to select and deploy relevant information Communication: well constructed and very coherent answer	15-16	an <b>excellent</b> response which comprehends the demands of the question, and may use the thinking of scholars / shows understanding and assessment of different viewpoints Communication: very good quality of language

### Alternative A – Buddhism

- 1 'The bodhisattva doctrine is the distinguishing feature of Mahayana Buddhism.' Discuss. [45]

AO1 Candidates should give a clear description of the bodhisattva doctrine. They should also show awareness of the arhat ideal in Theravada Buddhism. Good answers may refer to the Lotus Sutra to show the development of the doctrine within Mahayana, from the concept as found in Theravada teachings.

AO2 Candidates should show awareness of other features within Mahayana Buddhism which may be regarded as distinctive, such as compassion and emptiness and could discuss whether these are more or less of a distinguishing feature. They may consider how far the development of the ideal in Mahayana is distinctive compared with the understanding of the bodhisattva doctrine in Theravada Buddhism. Some candidates may discuss whether a tradition as varied and complex as Mahayana Buddhism could have a single distinguishing feature. Some candidates may assess the importance of the bodhisattva doctrine to different Mahayana schools.

- 2 Assess the importance of the Heart Sutra for Mahayana Buddhists. [45]

AO1 Candidates should be aware that the Heart Sutra is a short summary of the Perfection of Wisdom teachings. They may show awareness that it is the most recited sutra. They should be aware of the main teachings contained within it, the emptiness of the skandhas and all dharmas. They should also be aware of the concept of two levels of truth.

AO2 Candidates could assess the importance of the teachings in the Heart Sutra for Mahayana Buddhists by examining the effects of these teaching on the schools of Buddhism studied. They could also assess whether other texts have more impact than the Heart Sutra for Mahayana as a whole, or for different schools of Buddhism.

- 3 'Pure Land Buddhism is a short cut to nibbana (nirvana)'. Discuss. [45]

AO1 Candidates should outline the main teachings of Pure Land Buddhism. They should explain what the Pure Lands are. They should discuss the methods to achieve liberation in Pure Land Buddhism. They may compare Pure Land to other forms of Buddhism.

AO2 Candidates should discuss whether the methods of Pure Land are 'easy' compared to other methods, e.g. how hard it is to achieve full concentration during nembutsu. Good answers will show awareness of differences between versions of Pure Land. Candidates may also discuss whether the Pure Lands are an interim aim, or a final goal.

- 4 'In Buddhism morality and meditation cannot be separated.' Discuss. [45]

AO1 Candidates should be aware of the links between these aspects as demonstrated in the eightfold path. They should explain that each aspect of the path is linked, and as one is developed the others develop too.

AO2 Candidates should analyse the relationship between morality and meditation. They could explain that the two are intertwined, and without one the other will not

develop. Some candidates may explore whether it is necessary to develop one first, before working on the other. Some candidates may also explore the need for wisdom as the 3<sup>rd</sup> aspect of the eightfold path. Candidates could argue that they may be separated, and one may be more important for a particular Buddhist, e.g. morality may be more important for lay Buddhists.

### Section B – Hinduism

5 'Gandhi was an orthodox Hindu.' Discuss. [45]

AO1 Candidates should consider the life and beliefs of Gandhi. They need to consider some of the concepts which were emphasised by Gandhi in a new way, e.g. ahimsa, but should also be aware that these were not new concepts and had been used by Hindus prior to Gandhi.

AO2 Candidates will need to assess whether Gandhi was an orthodox Hindu or not. They could usefully refer to Gandhi's interpretation of the Bhagavad Gita as an example. Some candidates may wish to question whether in such a varied tradition there could be such a thing as 'an orthodox Hindu'.

6 'Liberating the consciousness is the most important aspect of the Samkhya system.' Discuss. [45]

AO1 Candidates should show awareness of the concepts of purusa and prakriti, and the relationship between them. They should show awareness of the ultimate aim in the Samkhya system of freeing purusa from prakriti to achieve moksha/kaivalya.

AO2 Candidates could argue that the statement is true, as this is the ultimate aim of the system. They could argue that other aspects of the Samkhya system are equally important, either independently of this aim, or essential elements to help achieve this aim. For example they could argue that a full understanding of the nature of prakriti is essential to achieve the liberation of purusa.

7 'It is impossible to practise both dharma and ahimsa at the same time' Discuss. [45]

AO1 Candidates should be aware of the teachings of ahimsa meaning non-harming. They should also be aware of the concept of dharma as duty, particularly in the context of the varnashramadharmas system.

AO2 Candidates might be aware of the lack of widespread vegetarianism amongst Hindus and discuss whether this is a problem for the teaching of ahimsa. Some candidates may discuss whether ahimsa can be applied by everyone, or whether dharma prevents this. Candidates may refer to Arjuna's dilemma in the Bhagavad Gita as an example.

8 'Varnashramadharma is the core of a Hindu's life.' Discuss. [45]

AO1 Candidates should explain the concept of varnashramadharma as being the code of behaviour for Hindus, determined by their caste, stage of life and duty. They may link this to other concepts such as moksha.

AO2 Candidates may argue that varnashramadharma has little effect, as Hindu behaviour is more affected by personal and social factors. They could also argue that it is the very core of a Hindu's life, affecting their behaviour and social relationships. Some candidates may discuss whether difficulties applying the system, or contradictory expectations are a crucial blow to the use of varnashramadharma as a guide for Hindu behaviour, or can be overcome.





**Mark Scheme 2777**  
**June 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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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 2771 – 2780

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2	7-11	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / incomplete, may be short. Communication: often unclear or disorganised	4-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	12-15	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / limited use of technical terms Communication: some signs of organisation and coherence	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful. Communication: unsophisticated expression and weak construction
4	16-19	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding Communication: answer is fairly coherent	9-10	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit Communication: moderate quality of expression
5	20-23	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge Communication: answer is coherently constructed	11-12	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one point of view Communication: clear with good expression and construction
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- 1 'Belief in Allah as Judge and belief in the Last Day are the most important articles of belief for Muslims.' Discuss. [45]

AO1: The basic beliefs of Islam can be grouped into three topics: Tawhid, Risalah and Akhirah. The specification itemises the following articles of belief: Allah, angels, scriptures, messengers, the last day, the divine decree. These articles are also listed in Surah 4:135 which is a set text as is Al-Fatihah, Surah 1. Good essays are likely to use and to demonstrate understanding of relevant phrases from the set texts.

AO2: Valid discussions might need to reflect some understanding that belief in Allah is the central concept in Islam but Judge is only one aspect of the Attributes or characteristics or Names of Allah and that, though Muslims are encouraged from the start of the Qur'an to follow the straight path to avoid 'wrath' at the Last Day, Islam is meant also to be a positive life-enhancing faith. Arguments might try to balance the importance of Tawhid and Akhirah or insist that the unity of the articles needs to be upheld or might consider the extent to which Judgement or some other facet of the articles might be seen as most important for Muslims or non-Muslims as the key to understanding all the articles of Islamic belief.

- 2 'Jihad is the sixth pillar of Islam.' Discuss. [45]

AO1: The Five pillars have some relevance but candidates are likely to begin by taking the opportunity to demonstrate their knowledge and understanding about lesser and greater Jihad. Good essays are likely to point out that greater Jihad includes observance of all the Five pillars.

AO2: The view under discussion is a comment made in some text books. Candidates might cite some resources but this is not essential for good marks. Jihad is not the sixth pillar and good responses are likely to point out that the Five pillars are immutable. Despite this, a case might be made that Jihad is treated as the sixth pillar and that for some Muslims total commitment to lesser Jihad makes them martyrs for the faith and for all Muslims greater Jihad is inextricably part of Islamic life.

- 3 To what extent are the origins of Shi'a Islam reflected in Shi'a beliefs and practices? [45]

AO1: Responses are likely to include some account and explanation of the leadership dispute which led to the original split in Islam. Any belief or practice is acceptable if made relevant to the question e.g. Shi'a Muslims are allowed to pretend to be either Sunnis or Christians if this will prevent them from being persecuted and the lie will not be a sin. This is called taqiyya. Candidates may give examples to illustrate what they may see as principles of extreme zeal e.g. Shi'a Muslims are not allowed to eat any food prepared by Jews or Christians. Good responses are likely to focus on the importance of the Imamate, ziyara, minor pilgrimages to the tombs of the Imams and extra festivals especially the commemoration of the martyrdom of Husayn during Muharram.

AO2: Good discussions will keep the question in mind throughout. Loyalty to the ahl-al-bayt – the house of the Prophet – is at the heart of Shi'a belief and practice and this leads to other beliefs and practices which may therefore be traced back to the original situation e.g. some Shi'a Muslims include 'Hazrat Ali is the friend of Allah' in the Shahadah, they reject the authority of the first four khalifahs and they believe there is secret knowledge hidden in the Qur'an passed down from Ali through the Imams who had special divine authority. Shi'a Muslims are about ten per cent of

modern Muslims but rapidly growing in developing countries and candidates may link this growth to the attempt to return to fundamental values.

4 'Muhammadﷺ was a Sufi.' Discuss. [45]

AO1: Responses are likely to begin with a brief explanation of Sufism. Candidates have studied the life of Muhammadﷺ ever since the foundation paper on this course and there are many incidents which might be explained and used to make a parallel with Sufism. Sufis themselves claim that Muhammadﷺ was a Sufi and some Muslims of other traditions see Sufism as an integral part of Islam. The prayer practices of Muhammadﷺ and his visions are the likeliest starting point for discussion. Sufis would claim that, though the revelations to the Prophet and his role are unique, the practice of the contemplation of Allah, hunger and abstinence constitute the same spiritual discipline which Sufis still follow to attain mystical experiences.

AO2: Some Muslims question the motives of seeking union with God by fana and see this Sufi practice as a distortion of Islam in that it can be an arrogant quest even though the whole idea is meant to be annihilation of the self. Candidates are free to come to any conclusion and good candidates are likely to try in their discussions to balance their selection of examples or try to prioritise them to address the extent to which a case might be made that the statement is true or false.

**Mark Scheme 2778**  
**June 2005**

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- 1 'Women cannot be rabbis.' Discuss. [45]

AO1 Some candidates may argue that the statement is fundamentally flawed because there are women rabbis. For Orthodox Jews who do not accept the non-Orthodox rabbinate the statement is true. There should be a consideration of the Biblical and theological basis for a male rabbinate – answers may look back to the establishment of the priesthood and argue from this basis.

AO2 Evaluation should be on the arguments presented in AO1 and are likely to resolve themselves according to a denominational position.

- 2 'The aftermath of the Twentieth-Century Holocaust is one of the greatest strengths of modern Judaism.' Discuss. [45]

AO1 Answers need to consider the effects of the Holocaust both on Jewish life and belief. Candidates may comment on the establishment of the State of Israel, the effects on the Jews of the Diaspora, the status which Judaism is now accorded and the growth of post-Holocaust theology.

AO2 Some may conclude that anything as damaging and terrible as the Holocaust can only do damage whilst other opinions might be the strength of Israel, the ability to grow through adversity etc.

- 3 'The Hasidic movement has split Judaism in a way from which it is unlikely to recover.' Discuss. [45]

AO1 Answers need to consider the Hasidic movement and its strengths and possible weaknesses. They also need to look at the effects which it has had on world Jewry as a whole.

AO2 Discussion will probably be about the influence of the Hasidic movement on Jewry and a consideration of whether this particular form of Judaism has polarised thought between Orthodox and radical movements.

- 4 'For a child has been born to us, a son has been given to us, and the dominion will rest on his shoulder; the Wondrous Adviser, Mighty G-d, Eternal Father, called his name Sar-shalom [Prince of Peace]; upon the one with the greatness in dominion and the boundless peace that will prevail on the throne of David and on his kingdom, to establish it and sustain it through justice and righteousness, from now to eternity, The zealously of Hashem, Master of Legions, will accomplish this!' (Isaiah 9:5-6)

'It is not realistic in the 21st century for Jews to continue to have any hope of the type of Messiah prophesied by Isaiah.' Discuss. [45]

AO1 Answers need to begin by looking at the Messianic idea as portrayed in Isaiah and explain the beliefs associated with this.

AO2 Evaluation may focus on the idea that the promised Messiah has always been a hope of Judaism and remains so, unchanged. Other viewpoints might be that a hope, so old and still unfilled, needs to be modified in the light of the modern world.



**Mark Scheme 2779**  
**June 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.

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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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 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question but includes a little relevant material / almost entirely inaccurate or irrelevant / maybe very short / shows no knowledge of technical terms. Communication: very poor quality of language	1-3	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language
2	7-11	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / incomplete, may be short. Communication: often unclear or disorganised	4-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	12-15	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / limited use of technical terms Communication: some signs of organisation and coherence	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful. Communication: unsophisticated expression and weak construction
4	16-19	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding Communication: answer is fairly coherent	9-10	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit Communication: moderate quality of expression
5	20-23	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge Communication: answer is coherently constructed	11-12	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one point of view Communication: clear with good expression and construction
6	24-26	a <b>very good</b> attempt to address the question / good selection of relevant material / accurate knowledge / accurate use of technical language and terminology Communication: answer is well constructed and organised	13-14	a <b>very good</b> attempt at using evidence to sustain arguments / considers more than one viewpoint Communication: good attempt at construction, with clear expression
7	27-29	an <b>excellent</b> response to the question showing understanding and engagement with the material / very high level of ability to select and deploy relevant information Communication: well constructed and very coherent answer	15-16	an <b>excellent</b> response which comprehends the demands of the question, and may use the thinking of scholars / shows understanding and assessment of different viewpoints Communication: very good quality of language



- 1 'Modern theories about the origins of the universe disprove the cosmological argument for the existence of God.' Discuss. [45]

AO1 There are many such theories which candidates might bring to bear on this question, although no theories are laid down in the specification. The emphasis is on the application of such theories to the cosmological argument, and not on spectacular detail of the science. The only requirement is that the scientific information used is accurate and relevant to the question. In practice, most candidates will use variations on Big Bang theory. Some summary of the cosmological argument is expectable, perhaps through Aquinas, or through more modern formulations such as probability arguments.

AO2 The main point made in connection with the question set is the assertion that if science can show that the universe had a beginning, then the theistic implications are on a stronger footing. Current computations suggest an eventual heat-death for the universe; alternatively the universe could implode, and then perhaps explode cyclically (the pulse theory). Some think that the first scenario makes an initial creation by God trivial, whereas a pulse theory undermines the role of God as first cause of the universe, as does Hawking's concept of a universe which did not originate at any specific point. Candidates are likely to dismiss Aquinas' claims about the need for an Unmoved Mover as being unscientific. Others are likely to defend the cosmological argument as still being the best explanation of why there is something rather than nothing.

- 2 'As an argument for the existence of God, the moral argument is less convincing than the argument from religious experience.' Discuss. [45]

AO1 Strictly speaking, candidates are not required to detail either argument, although answers are likely to contain a summary of both. No particular version of either argument is required, although in practice most are likely to explain Kant's version of the moral argument. The argument from religious experience can be given in several formulations. Most will detail the analysis of religious experiences from James and/or Swinburne as the basis for showing that religious experiences can be treated systematically as experiences of God. The experiential argument might be described as being on a completely different footing from the moral argument, in that it starts from the basis of personal experience as opposed to the general experience of morality. On the other hand, like the moral argument, it starts from some observable facet of human experience, and proceeds inductively (at least on the face of it) to God.

AO2 The conviction carried by the moral argument might be seen to depend to some extent on which version of it is used, which might be the basis for some candidates' analysis. Kant saw the moral argument as the most likely route to God, dismissing forms of the argument which do not point out the autonomy of moral law. Kant's argument is generally rejected in favour of other explanations of human morality, such as psychological and environmental factors. The experiential argument frequently shares a similar basis for rejection, in that religious experience is frequently ascribed to psychological factors, as with morality. Candidates should be able to take a comparative line with some of this material, as opposed to a simple explanation of what each argument attempts to prove.

- 3 'The only satisfactory solution to the problem of evil is to deny that evil exists.'  
Discuss. [45]

AO1 A reasonable way to begin would be to outline the problem of evil: that an omnipotent, omnibenevolent God would be expected to control evil. There is no requirement to outline any particular theodicy, but the question clearly has particular relevance to Augustine's view that evil is a privation of good.

AO2 Whether or not there is a satisfactory solution to the problem of evil really depends on how far one admits there is a problem. Thus Augustine's denial that evil exists as a power independently from good solves part of the problem, although it does not absolve God from ignoring his omniscience of future evils. Irenaeus/Hick utilised the concept of second-order goods such as heroism, agapeic love, sympathy with suffering, etc., to argue that a universe with such values is preferable to one without them, but the amount of evil the universe generates makes this debatable. Candidates could also consider to whom any theory would be "satisfactory", and under what circumstances.

- 4 'Jung's understanding of religious belief was right.' Discuss. [45]

AO1 Jung argued that it is not possible to establish that God exists objectively, but the idea of God is absolutely necessary psychologically. Religious belief is a key to mental health, and to a regeneration of that health for those who have lost it. Candidates should be able to give some account of Jung's theory of archetypes – primordial images which are shared in the human collective unconscious because they have been found to express the truths of life, one of these archetypes being God. The denial of God distorts our lives. Jung distinguishes between the form and contents of archetypes: the form is what exists psychologically (e.g. the God-form) whereas the contents are the way in which the form is expressed in human life (e.g. all the paraphernalia of religion). Religious belief becomes unhealthy only when the contents are worshipped as forms and become a substitute for them. Jung therefore advocated the rejection of dogmatic forms of religious belief.

AO2 The analysis of Jung's ideas can take many paths. Some will argue that the assertion that religion is psychologically necessary hardly seems true for well-balanced agnostics/atheists. If there can be exceptions to the rule, what value does the rule have? Jung's statement that we cannot distinguish between the two statements 'God is objectively real' and 'God is a psychological reality for humans' is clearly fatal, if it is true, to all cognitive interpretations of religion, which candidates will support or reject as they see fit. Some might challenge the whole of Jung's analysis as metaphysical speculation; others might see it as a valid anti-real understanding interpretation of religious belief.

**Mark Scheme 2780  
June 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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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 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-6	a <b>very poor</b> attempt which almost completely ignores the question but includes a little relevant material / almost entirely inaccurate or irrelevant / maybe very short / shows no knowledge of technical terms. Communication: very poor quality of language	1-3	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted. Communication: very poor quality of language
2	7-11	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / incomplete, may be short. Communication: often unclear or disorganised	4-6	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis. Communication: poor quality of language
3	12-15	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / limited use of technical terms Communication: some signs of organisation and coherence	7-8	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful. Communication: unsophisticated expression and weak construction
4	16-19	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding Communication: answer is fairly coherent	9-10	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit Communication: moderate quality of expression
5	20-23	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge Communication: answer is coherently constructed	11-12	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one point of view Communication: clear with good expression and construction
6	24-26	a <b>very good</b> attempt to address the question / good selection of relevant material / accurate knowledge / accurate use of technical language and terminology Communication: answer is well constructed and organised	13-14	a <b>very good</b> attempt at using evidence to sustain arguments / considers more than one viewpoint Communication: good attempt at construction, with clear expression
7	27-29	an <b>excellent</b> response to the question showing understanding and engagement with the material / very high level of ability to select and deploy relevant information Communication: well constructed and very coherent answer	15-16	an <b>excellent</b> response which comprehends the demands of the question, and may use the thinking of scholars / shows understanding and assessment of different viewpoints Communication: very good quality of language

- 1 'Kant's theory of the Categorical Imperative provides a sound basis for ethical decision making.' Discuss. [45]

AO1 Candidates should explain Kant's theory of duty with emphasis on his idea of the Categorical Imperative. The 3 (or 4) formulations might be discussed together with Kant's four examples. His notion of absolutes should be explained. The basis may be extended to consider the difference between maxims and moral principles.

A.O.2 Some candidates may argue that an acceptance of absolutist principles is necessary to justify ethics, e.g., stealing, killing, making false promises are wrong in all cultures. The case may be extended to evaluate Kant's synthetic 'a priori' principles. Others may reject the case and argue against a cold, stoical, unchanging morality to claim that situations alter principles and consequences need to be considered. Kant's 'respect for persons' view may incline some to defend Kant's theory in a more flexible way.

- 2 With reference to religious ethics, assess the argument that genetic engineering can never be right. [45]

AO1 Candidates should concentrate less on the science and more on the ethics. The virtues/risks/problems of genetic engineering should be explained against the background of religious ethics seen as a by-product of religious belief. Some may explain the problems using the Natural Law Theory and given account of life as God-given, of being natural as right, and genetic experimentation as interference.

AO2 Some may reject the case and argue that it is right from a religious perspective to use reason and knowledge to promote food growth or to eliminate diseases. Some may use virtues (religious) such as compassion and quality of life arguments to support this. Others may defend genetic engineering from a secular standpoint.

- 3 'Preference Utilitarianism is an improvement on other forms of Utilitarianism.' Discuss. [45]

AO1 An exposition of Sidgwick, Bentham and Mill is not required but an explanation of how contemporary Utilitarians have modified/improved on their ideas. The ideas of Singer, Hare, Glover and Brandt may be described to show how acts, rules, motives, justice, quality can be explained better from the preferences of individuals rather than simply advocating utility. Some may distinguish between preferences and interests. Examples from medical ethics could be used to support the explanation.

AO2 Any improvements may be assessed using examples. The question of individual preferences and minority groups in relation to justice and rights may be discussed. 'Standing in others' shoes' may be invoked as a principle overriding pleasure or happiness.

- 4 'Secular and religious approaches to euthanasia have nothing in common'. Discuss. [45]

AO1 Candidates should explain the differences between secular and religious ethics. They may distinguish between autonomy and theonomy, deontology and teleology, motives and consequences and emphasise the differences in applying

these to euthanasia. They could distinguish between different types of euthanasia and they may refer to sanctity of life versus quality of life arguments.

AO2 Some may argue that there is something in common, since care for individuals, respect for autonomy, use of reason, consideration of consequences are important in both a religious and a secular approach. They may point to situationism or proportionalism as approaches that seek to do this. Some may reject the case and prefer either a Natural Law approach or a secular approach.



**Mark Scheme 2791  
June 2005**

## A2 Synoptic Units 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

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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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### Synoptic Assessment

Synoptic skills and the ability to make connections: this unit is explicitly focused on the assessment of these skills, but clearly they cannot be exercised without the deployment of comparable knowledge and understanding of the subject matter concerned. The Assessment Objectives still have the same relative weightings, but the assignment of the work to bands should pay particular attention to the skills under consideration. These questions are designed to be open-ended, and credit will be given for any reasonable interpretation of the question which makes connections between the different units studied. The Subject Criteria give the following definition of the synoptic assessment requirements in Religious Studies:

Synoptic assessment assesses the candidates' knowledge and understanding of the connections between elements of the area(s) of study selected. It involves the explicit drawing together of knowledge, understanding and skills learned in different elements of the A level course. It should also contribute to the assessment of the skill of relating such connections to specified aspects of human experience.

**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 Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-8	a <b>very poor</b> attempt which almost completely ignores the question but includes a little relevant material/ almost entirely inaccurate or irrelevant / maybe very short / shows no knowledge of technical terms / no attempt to understand connections. Communication: very poor quality of language	1-4	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted / no attempt to address broader context. Communication: very poor quality of language
2	9-15	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / no understanding of connections shown / incomplete, may be short. Communication: often unclear or disorganised	5-8	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis / weak attempt to address broader context. Communication: poor quality of language
3	16-20	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / very limited understanding of connections / limited use of technical terms. Communication: some signs of organisation and coherence	9-11	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / very limited understanding of broader context. Communication: unsophisticated expression and weak construction
4	21-25	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding / some understanding of connections. Communication: answer is fairly coherent	12-14	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit / some understanding of broader concept. Communication: moderate quality of expression
5	26-30	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge / some evidence of understanding the connections. Communication: answer is coherently constructed	15-16	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one viewpoint/ competent understanding of the broader context. Communication: clear with good expression and construction
6	31-34	a <b>very good</b> attempt to address the question / good selection of relevant material / accurate knowledge / accurate use of technical language and terminology / clear understanding of the connections. Communication: answer is well constructed and organised	17-18	a <b>very good</b> attempt at using evidence to sustain arguments / considers more than one viewpoint / clear understanding of the broader context. Communication: good attempt at construction, with clear expression
7	35-39	an <b>excellent</b> response to the question showing understanding and engagement with the material / very high level of ability to select and deploy relevant information / very good understanding of the connections. Communication: well constructed and very coherent answer	19-21	an <b>excellent</b> response which comprehends the demands of the question, and may use the thinking of scholars / shows understanding and assessment of different viewpoints / very good understanding of the broader context. Communication: very good quality of language

**Route A, AX, AY**

1 To what extent can God be held responsible for moral evil? [60]

AO1 - Candidates might make a distinction between natural and moral evil. They could include the thinking of Irenaeus and Augustine, as well as more modern thinkers such as Hick. They could show knowledge of issues connected with God's foreknowledge, and awareness of the distinction between God as eternal and God as everlasting. They might be able to make reference to the thinking of writers such as Aquinas and Swinburne.

AO2 - In evaluation candidates could consider whether people have a natural inclination to sin which is innate, or whether they are going against their created nature 'in the image of God' when they choose to disobey. They could tackle issues of free will and determinism, and consider whether God is responsible for moral evil if we were created with the capacity for sin but with free choice. They could consider issues of whether God has foreknowledge of events or whether God exists in time and explore the nature of omniscience.

2 'Religious language and ethical language are both about facts.' Discuss. [60]

AO1 - Candidates could show knowledge and understanding of cognitive interpretations of religious language and ethical language. They might be able to refer to the work of relevant scholars of religious language and meta-ethics. They could also display knowledge of alternative non-cognitive interpretations of religious and ethical language.

AO2 - In evaluation candidates could discuss the concept of religious and ethical 'facts' and whether this is meaningful. They might be able to make a distinction between knowledge and belief, in the context of both theism and ethics. They could assess the strength of the claim in the question and might conclude that ethical language has a more factual basis than religious language, or vice versa, or that neither is about facts or that both are.

3 'The only point in behaving morally is to be rewarded after death.' Discuss. [60]

AO1 - Candidates could demonstrate knowledge of different understandings of the point of behaving morally, whether the point is obedience to the will of God, or social cohesion, or to maximise happiness, or to do one's duty for its own sake, and so on. They might be able to make reference to the thinking of relevant scholars, such as Kant. They could show knowledge of concepts of reward after death, such as heaven or rebecoming into a better life. They can approach the question from the perspective of whichever religious tradition they have studied.

AO2 - Candidates could argue that reward provides the only worthwhile incentive for behaving morally – they might argue that even without life after death, morality is rewarding because it leads to a more peaceful and prosperous society, or happier individuals. They might argue that people should behave morally simply because it is right, whether or not there is any prospect of reward; they could argue that life after death is the reward for faith rather than for good moral behaviour, and claim that moral actions are worthless without faith.



**Mark Scheme 2792**  
**June 2005**

## A2 Synoptic Units 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 Assessment**

Synoptic skills and the ability to make connections: this unit is explicitly focused on the assessment of these skills, but clearly they cannot be exercised without the deployment of comparable knowledge and understanding of the subject matter concerned. The Assessment Objectives still have the same relative weightings, but the assignment of the work to bands should pay particular attention to the skills under consideration. These questions are designed to be open-ended, and credit will be given for any reasonable interpretation of the question which makes connections between the different units studied. The Subject Criteria give the following definition of the synoptic assessment requirements in Religious Studies:

Synoptic assessment assesses the candidates' knowledge and understanding of the connections between elements of the area(s) of study selected. It involves the explicit drawing together of knowledge, understanding and skills learned in different elements of the A level course. It should also contribute to the assessment of the skill of relating such connections to specified aspects of human experience.

**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 Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-8	a <b>very poor</b> attempt which almost completely ignores the question but includes a little relevant material/ almost entirely inaccurate or irrelevant / maybe very short / shows no knowledge of technical terms / no attempt to understand connections. Communication: very poor quality of language	1-4	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted / no attempt to address broader context. Communication: very poor quality of language
2	9-15	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / no understanding of connections shown / incomplete, may be short. Communication: often unclear or disorganised	5-8	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis / weak attempt to address broader context. Communication: poor quality of language
3	16-20	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / very limited understanding of connections / limited use of technical terms. Communication: some signs of organisation and coherence	9-11	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / very limited understanding of broader context. Communication: unsophisticated expression and weak construction
4	21-25	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding / some understanding of connections. Communication: answer is fairly coherent	12-14	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit / some understanding of broader concept. Communication: moderate quality of expression
5	26-30	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge / some evidence of understanding the connections. Communication: answer is coherently constructed	15-16	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one viewpoint/ competent understanding of the broader context. Communication: clear with good expression and construction
6	31-34	a <b>very good</b> attempt to address the question / good selection of relevant material / accurate knowledge / accurate use of technical language and terminology / clear understanding of the connections. Communication: answer is well constructed and organised	17-18	a <b>very good</b> attempt at using evidence to sustain arguments / considers more than one viewpoint / clear understanding of the broader context. Communication: good attempt at construction, with clear expression
7	35-39	an <b>excellent</b> response to the question showing understanding and engagement with the material / very high level of ability to select and deploy relevant information / very good understanding of the connections. Communication: well constructed and very coherent answer	19-21	an <b>excellent</b> response which comprehends the demands of the question, and may use the thinking of scholars / shows understanding and assessment of different viewpoints / very good understanding of the broader context. Communication: very good quality of language

**Route C**

- 1 'The New Testament texts suggest that conversion is by far the most significant type of religious experience.' Discuss with reference to the texts you have studied. [60]

AO1 – Knowledge and understanding could be shown of conversion experiences in the New Testament, or of references to becoming a believer or becoming a disciple. Candidates might also be able to draw on knowledge of other types of religious experience in the texts, such as dreams, visions, witnessing miraculous events and so on.

AO2 – In evaluation, candidates could assess whether conversion is considered to be the most significant type of religious experience by the writers of the texts, or whether other kinds of experience are considered to be equally valid or perhaps even more significant. A good response to this question would probably involve making specific comparisons between different events and descriptions of experiences, with direct reference to the text.

- 2 To what extent can the miracle stories of the New Testament withstand the criticisms of miracle made by Hume? Discuss with reference to the texts you have studied. [60]

AO1 – Candidates should be able to make accurate use of miracle stories in the texts they have studied, with specific reference to particular passages. They should also be able to display knowledge and understanding of the ways in which Hume defines 'miracle', and the criticisms that he makes of the concept, such as that a reasonable person would always opt for the non-supernatural explanation of an event, and that reports of miracles are made by uneducated people who are unreliable witnesses.

AO2 – Candidates could evaluate by considering whether the miracle stories they have studied can be defended against Hume's criticisms. For example they might argue that in the context of Christian belief about the person of Christ, the existence of miracles as supernatural events is not so unlikely as to be impossible, or they might argue that the witnesses to the miraculous events appeared to be reliable witnesses in other respects. Alternatively they could argue that Hume's criticisms do cast doubt on the first century world view and that the New Testament accounts should be treated with a degree of scepticism.

- 3 'The New Testament texts cannot be the inspired word of God, because they are not historically accurate.' Discuss with reference to the texts you have studied. [60]

AO1 – Candidates should demonstrate knowledge and understanding by making direct reference to specific texts. They should be able to give examples of passages where the historical accuracy of the text has been called into question by scholars, and should be able to outline examples of debates related to particular texts. They should also display understanding of what it means for a text to be considered 'inspired'.

AO2 – In evaluation, a consideration could be made of the extent to which 'inspiration' means that the texts have to be completely accurate in every respect. Candidates could argue that a text could be divinely inspired in important respects and yet still be subject to human error. Alternatively they could argue that the New

Testament texts are literally the word of God and therefore infallible, which would mean that the historians are wrong if their findings contradict those of the Bible, or they could argue that modern research has discredited so much of the New Testament that there are no grounds for believing that it was inspired by God in any way.

#### Route D

- 4 Discuss critically the belief that resurrection is only for those who explicitly claim faith in Christ. [60]

AO1 – In order to answer this question, candidates should display knowledge and understanding of Christian belief in resurrection. They should also demonstrate an awareness of different views about Christianity in relation to other faiths, such as pluralist and inclusivist views. Reference to relevant scholarship might include Hick, Rahner or exclusivist thinkers, as well as those who have written about varying concepts of life after death and the coherence of the concept of an existence beyond space and time.

AO2 – Candidates might want to include a discussion of whether resurrection is a coherent concept at all, but the essay should not concentrate on this to the extent that there is little discussion of Christian exclusivity. Evaluation might include consideration of whether explicit Christian faith is necessary, or whether a more pluralist approach could be taken.

- 5 'The idea that there is evil in the world to help us grow and develop in faith is rejected by Liberation Theology.' Discuss. [60]

AO1 – Knowledge and understanding should be shown of the attitudes of Liberation Theologians to the existence of evil in the world. Candidates might be able to make reference to the views of specific thinkers, such as Gutierrez or perhaps Bonhoeffer. They might also explain the Irenaean ideas about evil being necessary in order for there to be good, and so that people can come to a mature relationship with God; they could refer to thinkers such as Hick and Swinburne in this respect.

AO2 – In evaluation, candidates need to compare the views of Liberation theologians with those who support the approach of Irenaean theodicy. They may conclude that evil is necessary for a mature faith but that it still needs to be challenged and conquered; they may reject the view that evil is necessary and prefer a different approach – but the thrust of the argument should be a direct attempt to answer the question and decide whether Liberation theologians accept or reject the Irenaean model. Good answers might recognise that not all Liberation theologians would come to the same conclusions here.

- 6 'Feminist theology strongly supports the view that the Christian religion is an invention of society.' Discuss. [60]

AO1 – Candidates should be able to describe and explain the main principles of feminist theology. They will probably be able to draw distinctions between different kinds of feminism, and make reference to the writings of relevant scholars. They should also be able to explain the phrase 'an invention of society', and might refer to thinkers who support the view that religion comes from society rather than from any external supernatural power – Durkheim and Marx might be the obvious choices. Candidates will probably also give examples of where society has imposed male-

dominated restrictions on the freedom of women, both within the Christian religion and in secular society.

AO2 – In evaluation, candidates need to consider whether it is the case that feminist theologians believe the Christian religion is an invention of society. They might wish to qualify the phrase ‘strongly supports’, and could conclude that some feminists do strongly support this view while others do not. Good answers might tackle the differences between ‘the Christian religion’ as an institution and Christian belief as a faith, and might conclude that the central message of Christianity is compatible with feminism but that the institutions of organised religion are not. Some might argue that western society has at least to some extent been constructed by the Christian religion, rather than the other way round.

### Route J

- 7 ‘The ethics of the New Testament are completely absolutist.’ Discuss with reference to the texts you have studied. [60]

AO1 – Candidates will need to show understanding of what it means to call an ethical system ‘absolutist’, and they might want to illustrate this with examples of other absolutist ethical systems they have studied, although a good essay will not be overly weighted with a tour of various ethical theories. They should also be able to make reference to specific aspects of New Testament ethics; a good answer will probably quote particular examples of ethical teachings from the text, rather than referring generally to New Testament ethics without illustration. Candidates will probably want to show knowledge and understanding of relativism too, in order to support their argument about the correct classification of New Testament ethics. The texts used, and the scholars to which the candidates may make reference, will depend upon which aspects of the New Testament the candidates have studied elsewhere in the course.

AO2 – In evaluation, candidates need to decide the extent to which New Testament ethics are absolutist, by comparing the characteristics of an absolutist system with the ethical teachings they have studied from the New Testament. They might want to argue that there are aspects of New Testament ethics which are absolutist, such as the ‘strenuous commands’ and in particular some of the teachings of the Sermon on the Mount, if they have studied the gospels; they might argue that there are other aspects where a more situationist, relativist approach seems more apparent. Principles such as agape could be considered – it might be argued that the command to love one another is absolutist, or it might be argued that its application is left to the decision of the individual to apply relatively.

- 8 ‘New Testament teaching agrees with Virtue Ethics that the character of the agent is more important than the action performed.’ Discuss with reference to the texts you have studied. [60]

AO1 – In demonstration of knowledge and understanding, candidates will need to display an awareness of the nature of Virtue Ethics and the ways in which it is used as an ethical system. They might make reference to Aristotle and to later thinkers such as Foot and MacIntyre. They also need to show a thorough understanding of New Testament ethics in relation to the texts they have studied, and might be able to refer to the writings of New Testament scholars and Christian ethicists. Candidates should be able to explain how Virtue Ethics concentrates on developing and

cultivating virtue in the character of the moral agent, and that this is given a higher priority than the actual action performed.

AO2 – In evaluation, candidates will need to consider the extent to which the character of the agent matters more than the action, in the context of Christian ethics. They may consider that there is an extent to which the statement is true – that developing a character in the imitation of Christ, not being like the hypocrites, living in the Holy Spirit and so on are about the character of the individual rather than the actions performed; they might look at examples of ‘right’ actions performed for ‘wrong’ reasons. However they might argue that putting oneself last and other people first is a key feature of New Testament ethics, and that a system in which thinking about what will develop one’s own virtue, rather than what will be the best way of showing God’s love for one’s neighbour, is a selfish system and not in tune with the New Testament. The fact that Virtue Ethics has been revived by some thinkers as a reaction against Christian ethics might also be used in comment.

9 ‘The New Testament principle of agape is a better guide to ethical decision-making than the Utilitarian principle of happiness.’ Discuss. [60]

AO1 – Candidates should show knowledge and understanding of the New Testament principle of agape and also the Utilitarian principle of happiness. They might be able to illustrate the New Testament principle of agape with specific reference to the text, and might be able to refer to the work of New Testament scholars. Candidates will probably also refer to the work of Bentham and Mill, and the ways in which the Greatest Happiness Principle has been understood, qualified, applied and interpreted by different thinkers.

AO2 – In evaluation, candidates need to consider the extent to which both agape and the Greatest Happiness Principle provide good guides to ethical decision-making. They might conclude that there are strong similarities, and also that they share weaknesses, for example seeking the most loving outcome and seeking the greatest happiness both require a degree of foreknowledge that people do not always have. They might conclude that love is a more worthy aim than happiness, perhaps, but that the application of either principle is equally difficult; they might conclude that because Utilitarianism is basically a secular ethic, it is easier and more practical to apply in ‘public’ decisions such as the separation of conjoined twins.

### Route K

10 ‘Black theology has nothing in common with Kantian ethics.’ Discuss. [60]

AO1 – Candidates will need to show knowledge and understanding of the main principles of Black Theology and the ethics that it implies. They will also need to be able to describe and explain the key features of Kant’s system, such as the Categorical Imperative, theories about duty, absolutism, universalisability.

AO2 – In evaluation, candidates may consider that there are features of Kantian ethics that are represented in Black theology, for example treating individuals as ‘ends in themselves’ rather than as a means to an end. They might consider that Black theology carries elements of the principle of duty towards one’s ethnic group and in fighting injustice, and that there are absolute imperatives within Black theology. Most candidates will probably disagree with the statement, although they are not obliged to.

- 11 'If everyone goes to heaven in the end, then there is no point in behaving morally.' Discuss. [60]

AO1 – Candidates should be able to display knowledge and understanding of beliefs about heaven in Christianity, and in particular beliefs about whether heaven is restricted for Christians in an exclusivist way, and whether it is restricted for those who have led morally good lives. Candidates might demonstrate an awareness of different views about Christianity in relation to other faiths, such as pluralist and inclusivist views. Reference to relevant scholarship might include Hick, Rahner or exclusivist thinkers. Candidates also need to include understanding of different ideas about 'the point of behaving morally' – they might consider Kant, for whom the point of moral behaviour is the fulfilment of duty, or of Utilitarianism, where the point is the maximising of happiness, or Virtue Ethics where the point is the attainment of eudaimonia, and so on.

AO2 – Evaluation might include consideration of whether explicit profession of Christian faith is necessary for heaven, or whether a more pluralist approach could be taken. The candidates might also consider whether the point of behaving morally is in order to get to heaven, or whether heaven depends on faith rather than works. The view that heaven is for all those who sincerely seek God might be discussed, with the suggestion that behaving morally is more important than adherence to the Christian faith.

- 12 'Liberation theology teaches that it is acceptable to sacrifice the interests of the minority in favour of achieving happiness for the majority.' Discuss. [60]

AO1 – Candidates will need to demonstrate knowledge and understanding of the main aims and principles of Liberation theology, and the ways in which Liberation theologians have advocated putting these into practice in different contexts. They will probably recognise the reference to Utilitarianism in the question and should be able to explain the principle of maximising happiness and the possibilities that this might lead to sacrificing minority interests. Candidates will probably be able to make reference to the writings of specific Liberation theologians and Utilitarians.

AO2 – In evaluation, candidates will need to consider whether the statement in the question is true. They might consider that Liberation theologians have usually argued in favour of taking violent action where there is no other reasonable chance of improving conditions for the oppressed, and this might be seen as support for the statement because of the chances that a small number will be killed in order to achieve freedom for the majority. However, they may argue that 'happiness for the majority' is not the aim of Liberation theology, and they could suggest alternatives such as exploring the nature of 'liberation'; they might argue that liberation is in the ultimate interests of everyone even if some might consider the unjust exercise of power to be more important.

### Route P

- 13 Compare and contrast the ways in which the Jewish scriptures and the New Testament texts you have studied deal with the concept of a chosen people. [60]

AO1 – Candidates need to demonstrate knowledge and understanding of the concept of 'a chosen people'; they might refer back to the Exodus and be able to quote from the text and link the concept of a chosen people with the idea of being a kingdom of priests and a holy nation. With reference to the Jewish scriptures,

candidates might be able to show how the theme of the Jews as set apart from other nations is developed in the covenants and the words of the prophets. In the New Testament, they could show how Jesus is shown to be the fulfilment of scripture – they could write about debates about whether Christians had to be Jews first, for example, or write about the relation between the chosen people and the kingdom of God. The knowledge displayed of the New Testament will vary according to which section of the specification has been studied.

AO2 – In evaluation, candidates should make a comparison between the texts of the Jewish scriptures and the New Testament texts they have studied. They might argue that the concept of a chosen people is much less apparent in the New Testament, and that the universal message of Christianity is a much stronger theme. They could argue that the New Testament uses the concept in a new way, where there is still a sharp distinction between the people of God and other people, but that this time it is the people who choose for themselves whether to belong by professing faith in Christ. The ways in which New Testament writers emphasise the link between the gospel and the Jewish scriptures could be explored.

- 14 'The Jewish scriptures present God as a moral law-giver, whereas the New Testament teaches that people should apply the principle of agape and behave in whichever way they think is best.' Discuss with reference to the texts you have studied. [60]

AO1 – Knowledge and understanding could be demonstrated with a thorough knowledge of the text. Candidates should not be expected to have as much knowledge of ethical theory as those who have followed a course in religious ethics. They should be aware of the ways in which the Jewish scriptures present ethical codes, and should be able to give examples in order to illustrate their answers. They should also be able to explain the concept of agape, with reference to the New Testament and to relevant examples.

AO2 – Discussion could include a consideration of whether the statement in the question is fair, or whether it is an oversimplification. Candidates might be of the opinion that although there are moral laws in the Jewish scriptures, there are also more general 'rules of thumb' which depend on the common sense of the believer to put them into practice, for example the commandment to treat a foreigner as though he or she were a family member. They might also draw attention to parts of the New Testament where moral laws are laid down – this will vary according to which aspects of the New Testament they have studied. A good answer will probably qualify the statement and argue that the distinction is not as stark as the question suggests.

- 15 'The Jewish scriptures and the New Testament texts both show that God is revealed to humanity primarily through the words of the prophets.' Discuss. [60]

AO1 – Candidates need to be able to demonstrate knowledge and understanding of the ways in which revelation is understood by the writers of the Jewish scriptures and of the New Testament. They might be able to show, with examples, the role of the prophet as a transmitter of the word of God to the people. Good answers might demonstrate the ways in which the New Testament texts present Jesus as the fulfilment of Jewish prophecy, so that its full meaning is revealed to those who understand who Christ is. Candidates might consider how the concept of prophecy might be applied in the New Testament, for example they might include reference to John the Baptist or to the role of Jesus or Paul as prophet.



AO2 – In evaluation, they could argue that prophecy is the primary method of revelation in both the Jewish scriptures and the New Testament. However, they are more likely to suggest that revelation through prophecy is more prominent in the Jewish scriptures, and they might argue that it is not the primary source of revelation in either – they might conclude instead that revelation is mainly through salvation history, or in the person of Christ, or through the created world, or in the private religious experience of individuals.

### Route S

- 16 ‘It is completely inappropriate to use the New Testament as a guide for determining the behaviour of women in the twenty-first century.’ Discuss. [60]

AO1 – Candidates should be able to display knowledge and understanding of ways in which the New Testament has been used as a guide for women in Christianity and particularly in the present day. They might be aware of specific New Testament texts which are commonly used in debates about the role of women in Christian life. Good answers will also show knowledge and understanding of contemporary feminist issues and will refer to the work of relevant writers.

AO2 – In discussion, candidates need to consider the value of New Testament texts for modern feminist issues. They could make comparisons between the role of women in Biblical times and the ways that women expect to behave and be treated today; they could discuss the difficulties of applying the ethics of one era to another time; they might argue that the message of the New Testament text applies today as much as it has ever applied. Candidates might argue that the New Testament teaches agape and equality, and therefore might be seen to be more appropriate in a more equal society than it was when first written.

- 17 ‘The New Testament has nothing to say about black people and black issues.’ Discuss. [60]

AO1 – Candidates need to be able to show some knowledge and understanding of New Testament texts relating to issues of equality and identity, and of black issues, especially those in contemporary black theology. They might be able to refer to the writings of various black theologians.

AO2 – In discussion, candidates might argue that the New Testament might not have anything to say about black people in the narrowest sense of the term, but that it does have plenty to say about ethnic minorities, equality, oppression and freedom. However, the first century context of the New Testament might be used by some candidates to argue that the issues of contemporary black theology are related to modern society and to relatively modern history, and that therefore the New Testament is of limited use in addressing them.

- 18 'It is impossible to accept the teachings of the New Testament and not accept Liberation Theology.' Discuss. [60]

AO1 – Candidates will need to demonstrate a knowledge of Liberation theology, and be able to give an outline of its aims, principles and practice. They will also need to be able to display knowledge and understanding of the New Testament texts that might be used to support it or to challenge it, for example texts which deal with freedom from oppression or those which deal with the use of violence.

AO2 – in discussion, candidates need to consider whether the New Testament can be used wholeheartedly in support of Liberation Theology, or whether there are elements of Liberation Theology that seem to be in conflict with the teaching of the New Testament. Some may argue that Liberation Theology depends heavily on a Marxist interpretation of the world rather than the view that all, including the oppressors, should be loved and forgiven, for example.

**Mark Scheme 2793  
June 2005**

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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.

**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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**Synoptic Assessment**

Synoptic skills and the ability to make connections: this unit is explicitly focused on the assessment of these skills, but clearly they cannot be exercised without the deployment of comparable knowledge and understanding of the subject matter concerned. The Assessment Objectives still have the same relative weightings, but the assignment of the work to bands should pay particular attention to the skills under consideration. These questions are designed to be open-ended, and credit will be given for any reasonable interpretation of the question which makes connections between the different units studied. The Subject Criteria give the following definition of the synoptic assessment requirements in Religious Studies:

Synoptic assessment assesses the candidates' knowledge and understanding of the connections between elements of the area(s) of study selected. It involves the explicit drawing together of knowledge, understanding and skills learned in different elements of the A level course. It should also contribute to the assessment of the skill of relating such connections to specified aspects of human experience.

**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 Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-8	a <b>very poor</b> attempt which almost completely ignores the question but includes a little relevant material/ almost entirely inaccurate or irrelevant / maybe very short / shows no knowledge of technical terms / no attempt to understand connections. Communication: very poor quality of language	1-4	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted / no attempt to address broader context. Communication: very poor quality of language
2	9-15	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / no understanding of connections shown / incomplete, may be short. Communication: often unclear or disorganised	5-8	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis / weak attempt to address broader context. Communication: poor quality of language
3	16-20	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / very limited understanding of connections / limited use of technical terms. Communication: some signs of organisation and coherence	9-11	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / very limited understanding of broader context. Communication: unsophisticated expression and weak construction
4	21-25	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding / some understanding of connections. Communication: answer is fairly coherent	12-14	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit / some understanding of broader concept. Communication: moderate quality of expression
5	26-30	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge / some evidence of understanding the connections. Communication: answer is coherently constructed	15-16	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one viewpoint/ competent understanding of the broader context. Communication: clear with good expression and construction
6	31-34	a <b>very good</b> attempt to address the question / good selection of relevant material / accurate knowledge / accurate use of technical language and terminology / clear understanding of the connections. Communication: answer is well constructed and organised	17-18	a <b>very good</b> attempt at using evidence to sustain arguments / considers more than one viewpoint / clear understanding of the broader context. Communication: good attempt at construction, with clear expression
7	35-39	an <b>excellent</b> response to the question showing understanding and engagement with the material / very high level of ability to select and deploy relevant information / very good understanding of the connections. Communication: well constructed and very coherent answer	19-21	an <b>excellent</b> response which comprehends the demands of the question, and may use the thinking of scholars / shows understanding and assessment of different viewpoints / very good understanding of the broader context. Communication: very good quality of language

**Route E**

- 1 Compare and contrast Augustine's understanding of evil and suffering with that of either Hinduism or Buddhism. [60]

AO1 – Understanding of Augustinian theodicy should be shown, and also of the nature of evil in whichever religion they have been studying. Candidates may distinguish between natural and moral evil.

AO2 - In comparison, candidates might (depending on what they have been studying) consider the nature of evil as fundamentally illusory, a privation of good for Augustine or a product of attachment to worldly transience in Eastern religion. They might consider the differences between Augustine's view of a world made perfect but spoiled and the Eastern view of the world as always impermanent and therefore always imperfect. There are many different possibilities to explore.

- 2 'The only way for humanity to learn about ultimate truth is through the practice of meditation.' Discuss with reference to either Hinduism or Buddhism. [60]

AO1 – Candidates could demonstrate knowledge and understanding of meditation and its goals in the religion they have studied, but the essay should not consist entirely of description without addressing the question. Good candidates will probably show knowledge of other possible ways of learning about ultimate truth, such as revelation, prayer and so on.

AO2 – In evaluation candidates could consider whether meditation is superior to other possibilities. They might conclude that religious experience is better because it is more direct; they might think that meditation requires too much effort on the part of the individual; they might think that the discipline of meditation provides the only sound basis for learning. Good answers will consider whether meditation is the best way, rather than simply writing a descriptive essay about various meditative practices.

- 3 Compare either a Hindu or a Buddhist understanding of causation with the belief that the universe exists because of a creator God. [60]

AO1 – Demonstration of understanding of views of causation in the chosen religion should be shown, for example from within the Samkhya system. Candidates could also show knowledge of cosmological arguments for the existence of God as the creator without whom the universe would not have come into existence or remain in existence. Good candidates will probably make reference to the thinking of relevant scholars.

AO2 – In evaluation, candidates will need to make a comparison between the beliefs of the religion they have studied, and beliefs in a creator God. They might conclude that one view is more coherent or more believable than the other, and be able to support this with reasons; they might think that neither view is any more than imagination with no proof to sustain it. They could draw out differences and similarities in a number of respects, such as the implications of each view for beliefs about human behaviour.

**Route L**

- 4 To what extent are the ethics of either Hinduism or Buddhism relativist? [60]

AO1 – Candidates could show knowledge of what is meant by relativism, and may wish to illustrate their answer with reference to examples of other relativist theories they have studied. They might look at whichever Eastern tradition they have studied and show knowledge of the ethical principles such as ahimsa and dharma.

AO2 – In evaluation, candidates could consider the extent to which the ethics in Eastern religions are binding and absolute duties, or whether they are relativist – they might consider for example that following one's dharma is a categorical imperative, or they might argue that because there are different dharmas for people of different genders, marital status, stage in life, etc, that this is relativist. They could argue that morality is more of a means to an end in some Eastern religious traditions, rather than an end in itself.

- 5 'The main aim of ethics should be the cultivation of virtue.' Discuss with reference to either Hinduism or Buddhism. [60]

AO1 – The main aims of Hindu or Buddhist ethics should be explained, especially with understanding of the central concerns. They might for example consider the Noble Eightfold Path, where ethical conduct is a means to enlightenment. The concept of the cultivation of virtue should also be explained. Candidates might be able to make reference to the views of relevant scholars.

AO2 – Discussion should include the extent to which the concept of virtue is applicable in whichever Eastern religion is studied. To some extent it could be said that it is appropriate, where the character of the agent is important and ethics are, at least in part, a means to gaining moksha or nibbana, but in other ways it could be said to be against the spirit of Eastern religion because of the emphasis on the self rather than on detachment. Candidates might also argue that it is the actions that produce karmic fruits, and therefore how we behave could be said to be more important than the sorts of people we become.

- 6 To what extent does either Hinduism or Buddhism provide a morally acceptable response to issues raised by environmental ethics? [60]

AO1 – Candidates could show knowledge and understanding of a variety of ethical issues in relation to the environment. They could also demonstrate knowledge of Hindu or Buddhist understandings of the natural world, and might be able to give specific examples of how Hindu or Buddhist ethics might be applied to environmental issues.

AO2 – In evaluation candidates might consider Hindu or Buddhist principles such as ahimsa, karma and dharma and consider whether the application of these gives outcomes that they would consider to be morally acceptable. They might argue that the approach of Eastern religion is more acceptable than Western approaches because of the understanding of the connectedness of all phenomena, and the concern to preserve the planet because we will be inhabiting it ourselves in future lives. They might draw a contrast with traditions which teach that humanity has dominion over other species. They could argue that approaches which see the world as being ultimately an illusion are not morally acceptable, because they do not treat problems of the environment as being ultimately serious.



**Mark Scheme 2794  
June 2005**

## A2 Synoptic Units 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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### **Synoptic Assessment**

Synoptic skills and the ability to make connections: this unit is explicitly focused on the assessment of these skills, but clearly they cannot be exercised without the deployment of comparable knowledge and understanding of the subject matter concerned. The Assessment Objectives still have the same relative weightings, but the assignment of the work to bands should pay particular attention to the skills under consideration. These questions are designed to be open-ended, and credit will be given for any reasonable interpretation of the question which makes connections between the different units studied. The Subject Criteria give the following definition of the synoptic assessment requirements in Religious Studies:

Synoptic assessment assesses the candidates' knowledge and understanding of the connections between elements of the area(s) of study selected. It involves the explicit drawing together of knowledge, understanding and skills learned in different elements of the A level course. It should also contribute to the assessment of the skill of relating such connections to specified aspects of human experience.

**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 Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-8	a <b>very poor</b> attempt which almost completely ignores the question but includes a little relevant material/ almost entirely inaccurate or irrelevant / maybe very short / shows no knowledge of technical terms / no attempt to understand connections. Communication: very poor quality of language	1-4	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted / no attempt to address broader context. Communication: very poor quality of language
2	9-15	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / no understanding of connections shown / incomplete, may be short. Communication: often unclear or disorganised	5-8	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis / weak attempt to address broader context. Communication: poor quality of language
3	16-20	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / very limited understanding of connections / limited use of technical terms. Communication: some signs of organisation and coherence	9-11	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / very limited understanding of broader context. Communication: unsophisticated expression and weak construction
4	21-25	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding / some understanding of connections. Communication: answer is fairly coherent	12-14	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit / some understanding of broader concept. Communication: moderate quality of expression
5	26-30	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge / some evidence of understanding the connections. Communication: answer is coherently constructed	15-16	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one viewpoint/ competent understanding of the broader context. Communication: clear with good expression and construction
6	31-34	a <b>very good</b> attempt to address the question / good selection of relevant material / accurate knowledge / accurate use of technical language and terminology / clear understanding of the connections. Communication: answer is well constructed and organised	17-18	a <b>very good</b> attempt at using evidence to sustain arguments / considers more than one viewpoint / clear understanding of the broader context. Communication: good attempt at construction, with clear expression
7	35-39	an <b>excellent</b> response to the question showing understanding and engagement with the material / very high level of ability to select and deploy relevant information / very good understanding of the connections. Communication: well constructed and very coherent answer	19-21	an <b>excellent</b> response which comprehends the demands of the question, and may use the thinking of scholars / shows understanding and assessment of different viewpoints / very good understanding of the broader context. Communication: very good quality of language

**Route F**

- 1 Assess critically Muslim understanding of the nature of religious experience. [60]

AO1 – Candidates could display knowledge and understanding of different forms and types of religious experience, perhaps making reference to writers such as William James or Swinburne. They will probably cite examples of religious experience from within Islam, possibly from the life of Muhammad or from the Sufi tradition.

AO2 – In evaluation, candidates can take a variety of approaches. They may wish to assess Muslim religious experience against the classifications given by various writers, and they might consider that some forms of experience, such as mysticism, are more prevalent in Islam than other forms; they could outline the ways in which the nature of Islam as a faith plays a part in shaping the religious experiences of believers. They could consider issues of private and public experiences, drawing on experiences of the hajj for example or on experiences of personal vocation amongst Muslims. Examples might include: prayer, revelation, Night journey etc.

- 2 'It is impossible for people to have any form of life after they have died, therefore Muslim beliefs about life after death are wrong.' Discuss. [60]

AO1 – Knowledge and understanding could be demonstrated of the views of those who believe that life after death is an incoherent, logically contradictory concept – reference could be made to the work of relevant philosophers. Beliefs about life after death in Islam should also be included, and candidates might make reference to Akhira, the Day of Judgement, belief in Paradise and in Jahannam and so on.

AO2 – Candidates may conclude that there is no reason for belief in life after death, and that a 'life' must take place within time, so that it is incoherent to speak of everlasting life after death. Candidates could consider problems of personal identity after death. They may conclude that beliefs about life after death come from revelation, and therefore cannot be wrong even if the human mind is incapable of conceiving how this could be possible.

- 3 'Hume's criticisms of cosmological arguments can also be used to show that the kalam argument for the existence of God has fatal flaws.' Discuss. [60]

AO1 – Candidates will need to be familiar with Hume's criticisms of cosmological arguments and be able to apply them to the kalam argument from within Islam. They should be able to demonstrate clear exposition of the argument and of Hume's views, such as that the universe could have been created by a committee of deities rather than just one.

AO2 – In discussion, candidates need to assess whether Hume's criticisms can be applied to the kalam argument in the same way that they can be applied to other forms of cosmological argument. They also need to consider whether Hume's criticisms are 'fatal' to the kalam argument. They are likely to conclude that Hume's thought prevents the kalam argument from being able to claim convincing proof, but that there still remains the possibility that the universe exists because of the creativity of Allah.

**Route M**

- 4 'Muslim morality has nothing in common with moral relativism.' Discuss. [60]

AO1 – As well as being able to explain and give examples of different things that Muslims believe to be right or wrong, candidates should also be able to explain the nature of Muslim ethics in terms of whether it is absolute or relative, deontological or teleological. They should be able to give a clear explanation of moral relativism, in order to make a comparison.

AO2 – In comparison, candidates might conclude that there are few similarities between Muslim ethics and moral relativism. However, they might question the claim that they have nothing at all in common – they might consider, for example, that Muslim ethics allow for freedom of choice in particular situations, like moral relativism, or that Muslims have a set of moral standards for themselves but they do not necessarily expect non-Muslims to follow the same principles. They are likely to draw the conclusion that Muslim ethics are fundamentally absolutist.

- 5 'Islam teaches that Muslims should treat each other better than they treat non-Muslims.' Discuss. [60]

AO1 – Candidates should display knowledge and understanding of the main teachings of Islam about the ways in which other people should be treated – they might include guidance on the treatment of the poor and of widows, as well as teaching about the use of money, especially in terms of zakah and the concept of the Ummah as the brotherhood of Islam.

AO2 – In evaluation, candidates need to consider the extent to which the statement in the question is fair. They might include concepts such as the belief that all of humanity is made by Allah and worthy of respect, and that there is no excuse for treating anyone badly – they might also consider the importance of taking care of the Ummah as the worldwide community of Muslims, and the particular demands and privileges that come from this.

- 6 'In issues of modern medical ethics, Muslims should leave everything to the will of Allah and let nature take its course.' Discuss. [60]

AO1 – Candidates will need to demonstrate understanding of Muslim attitudes towards issues of medical ethics. They need not give a great deal of detail about every medical ethical issue, but should show that they are aware of a range of dilemmas that might arise in a medical context, such as abortion and euthanasia. They should show that they understand the implications of letting nature takes its course.

AO2 – In evaluation, candidates should explore the view that submission to the will of Allah involves a non-interventionist approach. Candidates will probably recognise that it is not Muslim practice to leave illnesses untreated, but also that unnecessary prolongation of life is not encouraged. They should be able to qualify the statement in the question and indicate the extent to which Muslims believe doctors should intervene in issues of life and death.

**Route Q**

- 7 Compare and contrast the ways in which Islam and Christianity understand the role of women in modern society. [60]

AO1 – Candidates might be able to refer to the writings of relevant thinkers, and show awareness of the issues raised by Christian and Muslim feminists and by thinkers from within these traditions who believe that women should have a different role from that traditionally taken by men.

AO2 – In evaluation, candidates might consider the similarities and differences between these two approaches. They might argue that one religious tradition is more sympathetic to the rights of women, or that one is better at respecting different roles for women. They could look at the role of women in religious life, or in the home, and they could compare the lives of women in Christian countries with the lives of women in Muslim countries. Candidates might choose to compare specific issues such as attitudes towards abortion, or towards women in the workplace.

- 8 'Islam and Christianity agree that there will be a reward for all those who sincerely try to follow God, whatever their religious tradition.' Discuss. [60]

AO1 – Candidates may consider Christian and Muslim views about reward, particularly heavenly reward. Good answers might be able to make reference to those who have written about attitudes towards religious tolerance and pluralism. Candidates might explain that there is a wide spectrum of views within Christianity about this issue, whereas in Islam the view may be more homogenous.

AO2 – In evaluation, candidates should consider the position of each of the two religions on this issue, and assess whether it is true to say that they agree. They might consider that some religions are considered to be more true than others, for example they might look at the status of Judaism in the views of Christians and Muslims, compared to the status of less obviously monotheistic traditions, such as Hinduism.

- 9 'The message of Liberation Theology is a Christian message; it has nothing in common with the teachings of Islam.' Discuss. [60]

AO1 – Knowledge and understanding should be shown of what is meant by 'the message of Liberation Theology' – candidates will probably be able to make reference to the writings of relevant thinkers. They should also be able to show knowledge of the extent to which concepts about liberation and freedom for the oppressed feature in the teachings of Islam.

AO2 – In evaluation, candidates need to assess whether it is true to say that Liberation Theology and Islam have 'nothing in common'. They will probably argue that although Liberation Theology is essentially Christian, it carries an ethical message that is also taught in Islam, and that there are elements of similarity to be found.

**Route T**

- 10 'The primary concern of both New Testament and Muslim ethics is to treat other people in the way that you would want to be treated yourself.' Discuss. [60]

AO1 – Candidates might display knowledge and understanding of the main aims and principles of New Testament and Muslim ethics – their knowledge of ethics should be expected to be more basic than that of those who have studied Religious Ethics specifically, but they should be aware of key principles and might be able to give examples from New Testament texts to support their answers. The candidates need to explain the concept of 'treating other people in the way that you would like to be treated yourself', and might give examples of how this is illustrated in the New Testament texts which they have studied and in Muslim life.

AO2 – In discussion, candidates could consider whether it is fair to use the word 'primary' here. They could argue that New Testament ethics have other, more primary concerns, such as preparation for the Parousia. In the context of Islam, candidates might discuss whether this principle applies only with the Ummah or whether it is of primary importance in the way Muslims treat everyone else – they could argue that the 'primary' concern of Muslim ethics is submission to the will of Allah and that this takes precedence over all other considerations. Good answers will probably try to make some comparison and look at the relative importance of this principle in both contexts.

- 11 'Christian and Muslim beliefs about life after death have nothing in common.' Discuss. [60]

AO1 – Candidates will probably include reference to the resurrection of Jesus, and to beliefs about heaven and eternal life. They might be able to use specific examples from the text. In the context of Islam, they will probably be able to describe beliefs about Akhirah, perhaps making reference to descriptions of the end of the world from the Qur'an. As well as writing about beliefs in life after death for the devout, they could also include references to eternal life in the New Testament or to Jahannam in Islam.

AO2 – In discussion, candidates will probably disagree with the statement in the question and highlight points of similarity in the beliefs, such as the theme of justice, reward and punishment, the idea that eternal life after death is a purer form of existence than the life we have on earth, the idea that life on earth is a preparation for death, the impossibility of describing it, and so on.

- 12 'Both the New Testament and Islam teach that the revelation of God to humanity can be seen mainly in the events of history.' Discuss. [60]

AO1 – Candidates may explain Christian views about the revelation of God seen in the person of Christ, especially in his performance of miracles, and in the work of the Holy Spirit, for example, and in the context of Islam candidates will probably describe the revelation of the Qur'an as being the most important example of Allah's revelation to humanity. Candidates may also wish to illustrate their answers with particular examples from religious history that would be considered as revelation, for example the resurrection of Christ or the success of Muhammad in battle.

AO2 – In evaluation, candidates might discuss whether the unfolding of history is the 'main' way in which God or Allah is revealed. In the context of the New Testament,



they might argue that the fact that the writers felt the need to record these specific events shows the importance of revelation through history – some might want to consider the concept of fulfilment of prophecy. In the context of Islam they might argue that the revelation of the Qur'an is the 'main' way in which Allah is revealed, but that historical events also have considerable significance, as do other forms of revelation such as the ways in which the natural world points to the creator.



**Mark Scheme 2795**  
**June 2005**

## A2 Synoptic Units 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 Assessment

Synoptic skills and the ability to make connections: this unit is explicitly focused on the assessment of these skills, but clearly they cannot be exercised without the deployment of comparable knowledge and understanding of the subject matter concerned. The Assessment Objectives still have the same relative weightings, but the assignment of the work to bands should pay particular attention to the skills under consideration. These questions are designed to be open-ended, and credit will be given for any reasonable interpretation of the question which makes connections between the different units studied. The Subject Criteria give the following definition of the synoptic assessment requirements in Religious Studies:

Synoptic assessment assesses the candidates' knowledge and understanding of the connections between elements of the area(s) of study selected. It involves the explicit drawing together of knowledge, understanding and skills learned in different elements of the A level course. It should also contribute to the assessment of the skill of relating such connections to specified aspects of human experience.

**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 Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
0	0	absent / <b>incoherent</b> / no relevant material	0	absent / <b>incoherent</b> / no relevant argument
1	1-8	a <b>very poor</b> attempt which almost completely ignores the question but includes a little relevant material/ almost entirely inaccurate or irrelevant / maybe very short / shows no knowledge of technical terms / no attempt to understand connections. Communication: very poor quality of language	1-4	a <b>very poor</b> attempt with no argument or justification of viewpoint / analysis not attempted / no attempt to address broader context. Communication: very poor quality of language
2	9-15	a <b>weak</b> attempt which largely ignores the question but includes some relevant material / substantial sections inaccurate or irrelevant / shows very little knowledge of technical terms / no understanding of connections shown / incomplete, may be short. Communication: often unclear or disorganised	5-8	a <b>weak</b> attempt with very little argument or justification of viewpoint / no successful analysis / weak attempt to address broader context. Communication: poor quality of language
3	16-20	a <b>basic</b> attempt which addresses the general topic rather than the question / knowledge limited and partially accurate / limited understanding / selection often inappropriate / very limited understanding of connections / limited use of technical terms. Communication: some signs of organisation and coherence	9-11	a <b>basic</b> attempt to sustain an argument and justify a viewpoint / analysis attempted but maybe unsuccessful / very limited understanding of broader context. Communication: unsophisticated expression and weak construction
4	21-25	a <b>competent</b> attempt which addresses the main topic of the question / knows a lot but not completely successful in selection of material / some accurate use of technical terms / some understanding / some understanding of connections. Communication: answer is fairly coherent	12-14	a <b>competent</b> attempt to sustain the argument with some successful analysis which maybe implicit / some understanding of broader concept. Communication: moderate quality of expression
5	26-30	a <b>good</b> attempt to address the question, largely understands the direction of the question, includes most of the usual main points and can explain them clearly / knowledge fairly wide and used accurately / technical terms mostly accurate / substantial evidence of understanding through the deployment of relevant knowledge / some evidence of understanding the connections. Communication: answer is coherently constructed	15-16	a <b>good</b> attempt at using different evidence to sustain an argument / might successfully put more than one viewpoint/ competent understanding of the broader context. Communication: clear with good expression and construction
6	31-34	a <b>very good</b> attempt to address the question / good selection of relevant material / accurate knowledge / accurate use of technical language and terminology / clear understanding of the connections. Communication: answer is well constructed and organised	17-18	a <b>very good</b> attempt at using evidence to sustain arguments / considers more than one viewpoint / clear understanding of the broader context. Communication: good attempt at construction, with clear expression
7	35-39	an <b>excellent</b> response to the question showing understanding and engagement with the material / very high level of ability to select and deploy relevant information / very good understanding of the connections. Communication: well constructed and very coherent answer	19-21	an <b>excellent</b> response which comprehends the demands of the question, and may use the thinking of scholars / shows understanding and assessment of different viewpoints / very good understanding of the broader context. Communication: very good quality of language

### Route B – Philosophy of Religion with Jewish Scriptures

- 1 Compare and contrast the theodicy of Augustine with the approach to suffering in the book of Job. [60]

AO1 – Candidates will need to be able to describe Augustine’s theodicy, for example with reference to the Fall, to the nature of evil as a privation of good, and to the role of G-d as blameless in the existence of evil and suffering. They should also show familiarity with the text and concepts of the book of Job, for example the way in which G-d is, if not the instigator of suffering, at least compliant with Satan’s intentions for Job.

AO2 – In evaluation, candidates could consider issues such as whether G-d or humanity is to blame for suffering, and what is seen as the right response to suffering, in the two approaches. They could discuss the ways in which Augustine seeks to provide answers and explanations, whereas (arguably) the book of Job goes no further than showing that G-d does not have to give explanations. They might consider which, if either, gives a satisfactory response.

- 2 ‘Some of the Jewish Scriptures can only be understood if they are defined as myth.’ Discuss with reference to the texts you have studied. [60]

AO1 – Candidates might show understanding of the nature of myth and of various ways in which it has been defined by different thinkers. They could display knowledge and understanding of different passages which might be difficult to accept as being historically accurate or concordant with the theories of modern science, using quotations from the text to support their answers.

AO2 – In evaluation, candidates could consider the extent to which it is useful or acceptable to consider parts of the Jewish scriptures as myth. They might conclude that treating parts of the Scriptures as myth, such as the Creation stories or the story of Job, is the only way in which the true meaning of these stories can be understood, especially in the light of discoveries of scientists, archaeologists and historians. However, they could conclude that defining a text as ‘myth’ suggests that it is in some sense not true, and is a denial of divine inspiration. Candidates may draw a distinction between the thinking of Orthodox and Progressive Jews on this issue.

- 3 ‘To question one word of the Jewish Scriptures is to deny their authority as sacred texts.’ Discuss. [60]

AO1 – Candidates should be aware of the nature of Jewish Scriptures and the range of beliefs within Judaism about their authority and sources. They should show knowledge and understanding of what it means for a text to be considered sacred, and should be able to explain Jewish beliefs about the inspiration of scripture and its authorship. Knowledge and understanding could also be demonstrated of particular passages which might be called into question by some people, for example the Creation stories, or passages which might appear to contain inconsistencies or which are incompatible with the findings of historians or archaeologists.

AO2 – In evaluation, candidates might consider the different possible approaches to difficult passages in Jewish scripture. They might consider that it is not wrong to question the text, because questions are necessary in order for understanding, and they might point to the use made of the Talmud, for example, and the

question-and-answer methods of the rabbis. They could explore the implications of the belief that every word of the scriptures is true in a literal sense, and they might also look at alternative approaches and the implications of those.

### Route G – Philosophy of Religion with Judaism

- 4 'The Holocaust provides the most compelling argument against the existence of G-d.' Discuss. [60]

AO1 – Candidates need to be aware of the events of the Holocaust and the impact that it had on Jewish theology, in the context of the problem of reconciling the existence of evil with belief in an omnipotent and good G-d. They also need to be able to demonstrate knowledge and understanding of the main arguments against the existence of G-d and refutations of traditional 'proofs', such as the view that belief in G-d is merely a projection of human hopes with no external reality.

AO2 – In evaluation, candidates could consider whether Jewish theology has provided a satisfactory way of understanding the Holocaust, that does not involve complete rejection of belief in the existence of G-d. They might look at the views of those who do maintain that the Holocaust made belief in G-d untenable, and consider whether these are the strongest arguments against the existence of G-d or whether other arguments, such as those of Freud or Dawkins, are actually stronger.

- 5 'Judaism teaches that G-d is revealed to a whole people, not just to individuals.' Discuss. [60]

AO1 – Candidates should be able to write confidently about revelation and what it means, particularly in the context of Judaism. They might be able to cite particular types and examples, such as the revelation of G-d through the natural world and in the events of history, the revelation to people through individual religious experience, revelation on a personal level to the prophets which was then made public, and so on.

AO2 – Candidates will probably argue that Judaism contains elements of both private and public revelation. They might argue that G-d sometimes is revealed to specific individuals, such as Isaiah in the Temple or Jacob in a dream, and sometimes to the whole nation; they might argue that the Torah itself is a revelation to the whole people because of its nature as inspired scripture. It could be argued that private revelation has happened with the aim that the individual will then prophesy to the rest of the nation in terms that they can understand, so that each example of private revelation had a public rather than an individual aim.

- 6 'For Jewish life the authority of the Torah must be accepted as absolute.' Discuss. [60]

AO1 – Candidates should be aware of the nature of the Torah and the range of beliefs within Judaism about its authority. They should show knowledge and understanding of Jewish beliefs about the inspiration of scripture and its authorship. Knowledge and understanding could also be demonstrated of particular passages which might be called into question by some people, for example the Creation stories, or passages which might appear to contain inconsistencies or which are incompatible with the findings of historians or archaeologists. They could compare different divisions within Judaism.



AO2 – In evaluation, candidates might consider the different possible approaches to difficult passages in Jewish scripture. They might consider that it is not wrong to question the text, because questions are necessary in order for understanding, and they might point to the use made of the Talmud, for example, and the question-and-answer methods of the rabbis. They could explore the implications of the belief that every word of the scriptures is true in a literal sense.

### Route H – Religious Ethics with Jewish Scriptures

- 7 'The Jewish Scriptures have nothing useful to say about modern ethical dilemmas.' Discuss. [60]

AO1 – This question has quite a broad scope, and candidates are free to choose whether to select particular ethical dilemmas to illustrate their answers, or whether to discuss the issue in general terms. They need to show, throughout their answer, a knowledge of key passages from the Jewish Scriptures that might be used in ethical debate.

AO2 – In evaluation, candidates need to consider the extent to which ancient scriptures can be useful in ethical decision-making in modern times. They might look at issues which did not arise in Biblical times, such as the separation of conjoined twins, the use of effective artificial contraception, issues of genetic engineering or the use of weapons of mass destruction, and consider whether any use can be made of Jewish scriptures to deal with them. They might argue that the underlying principles of honesty, care for others and justice still remain even if the specific issues are not addressed, but they might consider that sacred scriptures which use belief in G-d as their basis have little relevance in an increasingly secular world.

- 8 To what extent can Judaism be said to allow people to exercise free will in making moral choices? [60]

AO1 – Knowledge and understanding should be shown of the concept of free will, and possibly of alternative views such as determinist perspectives. Candidates should be aware of the ways in which Jews make moral choices, based on the teachings of the Torah and the interpretations of the rabbis, as well as using the desire to live a halakhic life.

AO2 – Candidates might conclude that although Judaism is based on a system of Law and is therefore prescriptive in many areas of life, there is still considerable scope for freedom of choice. For example, the Law sets down the minimum that a person must give to charity or in reparation for wrongdoing, but this does not mean that the Jew cannot exercise the freedom to go beyond the demands of the minimum. Candidates might point out the freedom within Judaism to follow the dictates of the conscience. There are examples in the Jewish Scriptures where people clearly used their free will and G-d waits to see whether they will choose to obey or whether they will rebel; however there are also examples where a person's free will is overridden, the most obvious example being that of Jonah.

- 9 Compare and contrast the Jewish concept of the Law and Kant's Categorical Imperative. [60]

AO1 – Candidates should show knowledge and understanding of the Jewish concept of the Law, relating it to the teachings of the Torah and also being aware of the Oral Traditions. They should also be able to explain clearly the concept of the Categorical Imperative in Kant, possibly outlining its context in Kant's thought and showing how it

is to be distinguished from the Hypothetical Imperative.

AO2 – In making a comparison, candidates might consider that there are many similarities between the two – for example, both the Law and the Categorical Imperative are deontological, focussing on the rule itself rather than on the possible outcomes of the action. They might look at the ways in which duty is understood in Judaism and by Kant, and the universal nature of the Law. They might also look at differences between the two ideas, most obviously that the Law is seen as coming directly from G-d whereas the Categorical Imperative has a kind of independent 'existence' and obedience to the Law is a result of the covenant relationship whereas the Categorical Imperative should be obeyed just because it is intrinsically the right thing to do.

### **Route N – Religious Ethics with Judaism**

10 Compare and contrast Jewish ethics with the ethics of Kant. [60]

AO1 – Candidates will need to show knowledge and understanding of the main ethical principles of Judaism. They need to be able to give examples of the content of Jewish ethics, but should also be able to give an overview of Jewish ethics and consider whether they are absolutist or relative, deontological or teleological, and so on. They should also be able to present a summary of Kantian ethics, and explain the main principles such as the Categorical Imperative, the idea of duty, the belief that morality is an end in itself, and so on.

AO2 – In evaluation, candidates need to consider the extent to which Judaism has differences and similarities with Kantian ethics. They may argue that they are similar in that they both have a system of rules which should be obeyed for their own sake, and both are largely deontological. They may argue that there are significant differences because Jewish ethics are based on monotheism whereas for Kant, morality was important for its own sake and not because of a desire to please G-d. They may point to examples in practical ethics where Jewish teaching and Kantian ethics would reach similar conclusions, or point to examples where the conclusions would be diametrically opposed.

11 'Jewish teachings about sexual ethics are not appropriate for the twenty-first century.' Discuss. [60]

AO1 – Candidates should be able to demonstrate knowledge and understanding of Jewish teaching about sexual ethics. They might want to include issues such as the laws of purity within married life, teaching about contraception and fertility, and teaching about homosexuality, for example. They should also be aware of ethical issues in modern times, and be able to relate Jewish teaching to them.

AO2 – In discussion, candidates need to consider whether Jewish teaching is ethically acceptable today, or whether its guidance and laws on sexual morality are out of date. Candidates might make a comparison between different groups within Judaism, or they might compare Jewish attitudes to different issues, and could conclude that some of the attitudes are appropriate while others are not, or could conclude that if Jewish teaching and society are out of step with one another, it is the society that needs to change and not the divine law.

- 12 Assess critically the implications of ethical monotheism for the nature and role of conscience. [60]

AO1 – Knowledge and understanding should be shown of the nature of the conscience – candidates should be aware that there are differences in opinion about whether the conscience is an innate and distinct faculty, whether it is innate or learned, whether it is the ‘voice of G-d’ and so on. They will probably be able to refer to the thinking of relevant scholars in their answers. They should also be able to write confidently and accurately about the nature of ethical monotheism, and be able to explain what this means in practice, particularly within a Jewish context.

AO2 – In evaluation, candidates may consider the view that ethical monotheism supports the notion that the conscience is ‘the voice of G-d within us’ a divine spark which makes us aware of right and wrong, as expressed in Jeremiah for example. However, they may consider that the existence of the Law shows that the conscience is, on its own, not enough, and that people need to be told categorically what they should and should not do, rather than relying on their own intuitive understanding of right and wrong.

### Route R – Jewish Scriptures with Judaism

- 13 ‘Zionism is a political movement which has no real basis in the Jewish Scriptures.’ Discuss. [60]

AO1 – Knowledge and understanding should be demonstrated of the main aims of Zionism. Candidates might want to give an explanation of the origins of the movement and of significant events in its history, although the essay should be an attempt to formulate an argument rather than simply a piece of description. Candidates also need to show knowledge of passage of the Jewish Scriptures which relate to the Promised Land, particular material in the covenants with Abraham, Moses and David. Good answers may make reference to the thinking of relevant scholars and political activists.

AO2 – In evaluation, candidates need to consider the extent to which Zionism is based on Biblical material, and the extent to which it has gathered its own momentum as a political force. Candidates may wish to consider the attitudes of different groups within Judaism towards Zionism, and the reasons why some claim that it is Biblical whereas others believe it to be in direct contradiction to the teachings of Scripture.

- 14 ‘To question the absolute authority of the Jewish Scriptures is to undermine the whole basis of the faith.’ Discuss. [60]

AO1 – Candidates should be aware of the nature of Jewish Scriptures and the range of beliefs within Judaism about their authority. They should show knowledge and understanding of what it means for a text to be considered sacred, and should be able to explain Jewish beliefs about the inspiration of scripture and its authorship. Knowledge and understanding could also be demonstrated of particular passages which might be called into question by some people, for example the Creation stories, or passages which might appear to contain inconsistencies or which are incompatible with the findings of historians or archaeologists.

AO2 – In evaluation, candidates might consider the different possible approaches to difficult passages in Jewish scripture. They might consider that it is not wrong to

question the text, because questions are necessary in order for understanding, and they might point to the use made of the Talmud, for example, and the question-and-answer methods of the rabbis. They could explore the implications of the belief that every word of the scriptures is true in a literal sense, and they might also look at alternative approaches and the implications of those.

- 15 'A study of post-Holocaust theology suggests that Judaism has learnt little since the writing of the book of Job.' Discuss. [60]

AO1 – Candidates should be aware of the theology of the book of Job, especially in relation to the problem of suffering. They should also be able to demonstrate a thorough knowledge of Jewish theology following the Holocaust. Good answers will be able to make reference to specific writers and approaches.

AO2 – In evaluation, candidates should consider whether post-Holocaust theology can be seen as progress in the Jewish attitude towards suffering, or if the answers given are fundamentally the same. They might argue that the book of Job comes from G-d, and that therefore if modern theology is still saying the same thing, then that is a positive quality. They could point to ways in which modern theology seeks to explain and make acceptable belief in a G-d who allows terrible things to happen to the chosen people.

#### **Route V – Islam with Judaism**

- 16 'The relationship between G-d and the Jews is more personal than that between Allah and the Muslims.' Discuss. [60]

AO1 – In response to this question, candidates need to be able to demonstrate knowledge and understanding of the concept of a 'personal' G-d. They could give examples of the ways in which this is illustrated in both Judaism and Islam, for example they could refer to passages from the sacred texts where there is a personal encounter between Allah/G-d and an individual character or prophet. They could also make reference to modern beliefs and practices, perhaps using the example of personal and spontaneous prayer in Judaism and Islam.

AO2 – In evaluation, candidates need to make a comparison between the two religions in this respect. They might conclude that both show a personal relationship to a similar extent and that there are not many significant differences, or they could conclude that there is a more personal relationship in Islam because in Judaism there is a stronger sense of G-d's relationship with a whole people rather than with individual believers, or they could conclude that the Jewish religion gives more scope for a personal relationship.

- 17 Compare and contrast the Jewish concept of Holy War and the Muslim understanding of Lesser Jihad. [60]

AO1 - Candidates should be able to demonstrate knowledge and understanding of both Holy War and Lesser Jihad, using correct terminology. They may be able to support their description with reference to texts from Judaism or Islam, or to examples from history. They might be able to distinguish between wars that have been fought in the name of religion, and what is actually permissible according to religious teaching.

AO2 - In evaluation, candidates should consider the extent to which these two concepts have similarities and differences. They might consider the nature of jihad in

striving in the will of Allah, for example, or the concept of a war that is commanded by G-d; they could discuss the difficulties of knowing when modern warfare meets the criteria laid down in ancient texts. Some candidates may want to illustrate their answers with reference to conflict in the Middle East.

- 18 'In both Islam and Judaism, divisions are merely about culture and not about belief.' Discuss. [60]

AO1 – Knowledge and understanding should be displayed of the main divisions within both Judaism and Islam. Candidates will probably be able to explain the origins of these divisions, and the ways that they affect aspects of belief and practice within these two traditions. They will probably make reference to the differences between Orthodox and Progressive Jews, and between Sunni and Shi'a Muslims; some candidates may be able to display more detailed knowledge of different sub-groups or differences in religious practice in different parts of the world.

AO2 – Evaluation could be made of the extent to which these divisions are based on culture, or whether they are based on fundamentally different understandings of the faith. They should be able to make a comparison between Judaism and Islam, for example they may conclude that divisions are simply cultural in one religion but much more far-reaching in the other. Good answers will make an attempt to assess the extent to which this is true.



# **Report on the Units June 2005**

**2760/11-15 - Foundation for the Study of Religion**

**General Comments:**

The paper allowed top end candidates to show excellence whilst allowing for weaker candidates to show their ability in the best light possible. Those who did not do well had seemingly revised inadequately. There were also some truly excellent answers that showed the specifications of the course were being very well covered.

**Comments on Individual Questions:**

1 (a) Explain Plato's concept of the soul and its relationship to the body. [33]

This was the more popular of the two questions. Most candidates showed good knowledge, especially of the philosophical dualism held by Plato in (a). A number of candidates wrote fairly extensive biographical notes that seriously affected the time they were able to spend on the question. Very good answers showed real understanding of the ideas by applying them to other aspects of Plato's thought and/or later philosophical ideas.

(b) Compare Plato's view of the soul with that of Aristotle. [17]

This was well done by many students but, as the Cave tended to dominate (a), so Aristotle's four causes often provided the main content of (b).

2 (a) Explain what is meant in the Bible by describing God as a miracle worker. [33]

Hume's definition of miracle was quite well known; the most popular illustration of 'transgression' was Joshua 10:1-15. Weaker candidates tended to stop short of explaining why believers supposed God had 'changed the rules of the universe'. There were many good examples of where this topic had been taught well and there were some excellent, reflective answers. A number missed the reference to 'in the Bible' and instead wrote about modern miracles.

(b) 'The presence of miracles in the Bible suggests that God is unreliable.' Discuss. [17]

This question drew some good comment and analysis from many students and was enjoyable to mark. Wiles was a frequently mentioned critic.

3 (a) Explain one moral relativist theory. [33]

Considering the range of ethical systems that might be selected, some answers to this were rather disappointing. Situation Ethics and Utilitarianism proved the most popular choices. There were some very interesting, albeit unexpected, responses which employed meta-ethical theories in response to this question.

(b) 'Moral relativist theories are no real help in making moral decisions.' Discuss. [17]

Part (b) did seem to help students to focus, although some would have benefited by using a worked example rather than an endless series of 'mights'.



- 4 (a) Explain what is meant by Natural Law. [33]

This was more popular than the alternative and it was generally well done. Some answers suffered from an opportunist approach by candidates who, as usual, assumed that Natural law was a form of ethical Darwinism that stops people taking medicine.

- (b) 'Natural Law is a very fair way of making ethical decisions.' Discuss. [17]

Most supposed that Natural Law was not a very fair way of making ethical decisions, especially in the field of sexual ethics. There were some excellent discussions and in fact the poorest tended to be those who had misunderstood Natural Law and were casting about for a comparison with something they did not quite grasp.

- 5 (a) Explain what evidence can be used in the dating of principal events in the Jewish scriptures. [33]

This was less popular than the alternative but it was quite well done. Most had some discussion of the historical and archaeological evidence, in particular the discoveries at Mari and Nuzi, the Moabite Stone, and the Tell el-Amarna tablets. A small number displayed excellent knowledge of the literary evidence of the scriptures.

- (b) 'The Jewish Scriptures are important for what they say about G-d but are no use as historical documents.' Discuss. [17]

Few supposed that the Jewish Scriptures are no use as historical documents, but the general view was that our knowledge of events is largely confined to the biblical records.

- 6 (a) Explain the importance for Jews of the poetry in the Jewish Scriptures. [33]

This question received some very good responses. Many pointed out that poetry takes us into the centre of the lives and thoughts of the authors, and of the people on whose behalf they wrote. Candidates popularly included the Song of Songs, the Psalms, Moses' song of triumph, and David's lament for Saul and Jonathan as examples of Hebrew poetry.

- (b) 'Poetry is the best way of expressing human understanding of G-d.' Discuss. [17]

Although candidates recognised the importance of Hebrew poetry in (b), only a handful thought it the best way of expressing human understanding of G-d.

- 7 (a) Explain how the Roman occupation of Palestine affected Jewish religious life. [33]

There were some good answers here which showed a much more perceptive view of the Roman occupation than has previously been the case. Much detail of the effects of the occupation was given which displayed good knowledge and clear understanding of the period.

*Report on the Units taken in June*

- (b) 'The Jews benefited from the Roman occupation.' Discuss. [17]

There were again many excellent responses here. Some candidates broke down their answer by working through each Jewish group but consequently tended to miss the point of the question.

- 8 (a) Explain the relationship between Acts and the gospel of Luke. [33]

- (b) 'Acts must have been written by the same person who wrote Luke.' Discuss. [17]

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

- 9 (a) Explain how the Roman occupation of Palestine affected Jewish religious life. [33]

There were some good answers here which showed a much more perceptive view of the Roman occupation than has previously been the case. Much detail of the effects of the occupation was given which displayed good knowledge and clear understanding of the period.

- (b) 'The Jews benefited from the Roman occupation.' Discuss. [17]

There were again many excellent responses here. Some candidates broke down their answer by working through each Jewish group but consequently tended to miss the point of the question.

- 10 (a) Explain what is meant by the Synoptic Problem. [33]

There were some really excellent responses to this question with candidates giving sound and detailed accounts of the Synoptic Problem which went well beyond the specification requirements,

- (b) 'None of the solutions to the Synoptic Problem is convincing.' Discuss. [17]

Although there were some very good answers to this question, a number of candidates, including some who had done well in (a), struggled with their answer.

- 11 (a) Explain the strengths of a Fundamentalist approach to the Bible. [33]

Of course there were some excellent answers to this question, however, a number simply gave an overview of Fundamentalism without exploring its strengths.

- (b) 'A Fundamentalist approach has more strengths than weaknesses.' Discuss. [17]

Most candidates were able to do well with this question, often despite their response to (a). Most were able to write competently about the weaknesses.

- 12 (a) Explain Biblical teaching about the role of women. [33]

This question was generally very well-answered. Some candidates were unable to see any positive aspects, especially in the Old Testament.

*Report on the Units taken in June*

- (b) 'The Bible teaches that men are more important than women' Discuss. [17]

There were some very good answers here which were able to argue the case from both sides with convincing use of evidence.

- 13 (a) Explain what is meant by the Four Noble Truths. [33]

This was a very popular question. Candidates had clearly been taught well and gave detailed responses which fully addressed all aspects of the topic in hand.

- (b) 'The First Noble Truth is a very negative way of looking at the world.' Discuss. [17]

These answers showed pleasing maturity of discussion. Many suggested that the Buddha's teachings were neither pessimistic nor optimistic but, rather, realistic.

- 14 (a) Explain the nature of Hinduism at the time of the Buddha. [33]

This was not popular but there were a significant number of competent responses. It was a question which could not be tackled without thorough revision of the topic. There was good cohesion in the answers which moved smoothly through a consideration of caste, gods, worship and Hindu duty.

- (b) 'The Buddha intended to reform Hinduism, not create a new religion.' Discuss. [17]

Many failed to reach any conclusion in this question – none was, of course, required. Instead there were some good attempts at balancing the argument and mature selection of material. Some were able to point out that Hinduism is, anyway, a western construct.

- 15 The Brahman was his mouth,  
The arms were made the Prince,  
His thighs the common people,  
And from his feet the serf was born. [from the Purusha Sukta]

- (a) Explain what the Purusha Sukta teaches about the origins of humanity. [33]

This was not at all popular and most responses seen were very weak with very little knowledge of the Purusha Sukta.

- (b) 'Purusha Sukta raises more questions about the origins of the world than it answers.' Discuss. [17]

Dependant on their answers for (a) most responses here were likewise very weak.

- 16 (a) Explain what is understood in Hinduism when the Vedas are described as sacred texts. [33]

There were some attempts at this question which displayed good knowledge and understanding. However not many linked the concept of the Vedas with European ideology.

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- (b) 'The idea of deity in the Vedas cannot be described as polytheistic.' Discuss. [17]

Again, answers here were largely dependant on the quality of response produced in (a).

- 17 (a) Explain the historical background of pre-Islamic Arabia. [33]

This was the most popular question and was generally very well done. Most had good knowledge of the religious influences and tribal structures of the age, and the importance of Makkah as a merchant city was well known.

- (b) How far was Muhammad's **D** teaching a reaction against the religious beliefs and practices of his time? [17]

Candidates tended to ignore the word 'religious' and instead wrote about social and cultural changes. Some gave a history of the rise of Islam.

- 18 (a) Explain what Muslims mean by describing the Qur'an as the revealed word of God. [33]

Candidates had good knowledge of how the revelations of the Quran came to Muhammad **D**, but often failed to describe how it was conveyed to and written down by his followers.

- (b) 'Treating the Qur'an as the revealed word of God prevents Islam from moving with the times.' Discuss. [17]

This proved a very challenging and thought-provoking question but, nevertheless, there were some excellent and thoughtful responses.

- 19 (a) Explain ethical monotheism. [33]

Responses were generally sound and there were some excellent scripts — the more able pointing out that the faith found in the Jewish Scriptures is more practical than theoretical. Surprisingly, only a small minority showed how the ethical dimensions to the nature of G-d are stressed in the prophets.

- (b) 'It is more important for Jews to be ethical than monotheistic.' Discuss. [17]

The general opinion in (b) was that ethics and monotheism cannot be separated.

- 20 (a) Describe the content and use of the Tenakh. [33]

In general, candidates had good knowledge of the content of the Torah but were less certain of the Neviim and Ketuvim. Most were able to comment on the use of the Tenakh in Synagogue services, but only a small minority considered their study in relation to Talmud.

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- (b) 'The Torah is the actual words of G-d but the rest of the Tenakh is simply the ideas of humans.' Discuss. [17]

Virtually all candidates disagreed with the statement in (b), some pointing out that the order of the sections in the Bible corresponds with the degree of authority accorded them.

## 2761 - Philosophy of Religion 1 (AS)

### General Comments:

Overall, the paper represented a full and fair test of candidates' abilities, with a range of responses.

Many scripts showed sound knowledge of philosophical ideas, though it was disappointing that too often candidates appeared not to have read original arguments, even much anthologised short pieces such as Aquinas' 5 Ways. The result was often a 'Chinese Whispers' effect, with candidates giving answers which bore some resemblance to the original, but transmuted via further glosses and examples from textbooks reinterpreted by teachers. Engagement with texts has enormous advantages in developing precision.

A special difficulty was in constructing arguments in part (b) of questions. Simply to juxtapose different viewpoints does not constitute an argument. Candidates' attention is drawn to the mark descriptors for AO2 – there is a difference between putting a viewpoint and considering it.

Many candidates had only the haziest notion of chronology with philosophers engaging in debate in a timeless present. Aquinas' response to Swinburne demonstrated remarkable prophetic powers even for the Angelic Doctor.

The standard of English was often disappointing. The most common error this year was the confusion of 'of' and 'have'. Aquinas suffered the rogue apostrophe ('Aquina's') remarkably often. Many candidates – too many – were unaware that 'feel' and 'think' are not synonyms.

### Comments on Individual Questions

#### Part 1

1 (a) Explain Aquinas' cosmological argument. [33]

Most candidates were aware that there are three strands to Aquinas' argument, although there were a number of candidates who sought 'insurance' through detailing the whole five arguments of Aquinas. Many answers were not very specific in separating Aquinas' arguments on 'motion' from 'cause', and explanations on the third way were often hazy. There were some interesting but mistaken accounts of Aquinas' use of dominoes to illustrate his theory.

(b) 'No convincing explanation for the existence of the universe has yet been found.' Discuss. [17]

The most common responses considered the Big Bang theory, sometimes mistakenly attributed to Darwin, but there were many thoughtful answers. A number of candidates misinterpreted this as 'No convincing explanation for the existence of God has yet been found' and as a consequence included the Ontological and Moral arguments in responses.

2 (a) Explain how Irenaeus accounts for the existence of evil. [33]

Some candidates confused Irenaeus and Augustine, but many demonstrated clear understanding of soul-making. Some weaker candidates assumed that Irenaeus used the aesthetic argument ('you need the bad to see the good').

- (b) 'God is the cause of all evil.' Discuss. [17]

There were some interesting answers and better candidates were able to create sound arguments on the basis of 'all' in the title.

- 3 (a) Explain Kant's reasons for arguing that human morality points to the existence of God. [33]

One of the least popular questions and the quality of the answers varied considerably. There were some lengthy accounts of the categorical imperative but it was pleasing to see that many candidates could accurately recount the 'summum bonum' arguments about the afterlife.

- (b) 'Freud's objections destroy Kant's moral argument for the existence of God.' Discuss. [17]

Many candidates simply resorted to describing Freud's views of morality without formulating an argument opposing Kant. Stronger candidates were able to make comparative judgments.

## **Part 2**

- 4 (a) Explain Descartes' ontological argument. [33]

Some candidates were unaware of Descartes' version of the Ontological argument and simply reiterated Anselm. Many struggled to demonstrate clear understanding of defining a predicate, though most were able to show understanding of the point about perfection.

- (b) 'The ontological argument will only convince those who already believe in God.' Discuss. [17]

This created difficulties for some. Few made the obvious point that the ontological argument is rejected by theists including Kant and Aquinas; fewer still were aware of anti-real perspectives, though there were some interesting responses based on Karl Barth.

- 5 (a) Explain Hume's objections to teleological arguments. [33]

Many candidates were aware of the 'apprentice God' and aptness of analogy arguments, rather fewer of the arguments from effect to cause or the use of the Epicurean Thesis. Some gave extended accounts of Paley with only a line or two about Hume.

- (b) 'God is the most likely explanation for design in the universe.' Discuss. [17]

There were some interesting answers though relatively few candidates picked up the hint in the title about probability. Few indeed took the opportunity to use Swinburne's argument which argues precisely for the probability of design by God.

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- 6 (a) Explain how psychology accounts for the existence of religious belief. [33]

This question attracted a wide variety of answers, some candidates answered very well, particularly with reference to Freud. However, this question seemed to attract weaker candidates displaying very little sound knowledge of the subject – many writing vaguely about some psychological need for comfort. There were some interesting and occasionally comic (and wildly misspelled) accounts of Freud, sometimes also of Jung and Feuerbach. The Primal Horde was a problem for some, with a surprising number identifying this as a pride of lions.

- (b) 'God is an invention of the mind.' Discuss. [17]

Answers to this were often interesting, though weaker candidates often simply gave a précis of answers to part (a).



## 2762 - Ethics AS

### General Comments

Most candidates were able to complete two full questions and time management was generally 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. There is an improvement in the candidates' ability to evaluate and assess and the part b) questions were usually well structured and referred to the thinking of scholars and ethical theories.

### Comments on Individual Questions

#### Part 1

- 1 (a) Explain the main differences between Utilitarianism and the ethics of Kant. [33]

This was a popular question and was generally well done. Most candidates had a good knowledge of Utilitarianism and the ethics of Kant. More able candidates explained the differences as they went along rather than explaining Utilitarianism, then Kantian ethics and following this with a brief explanation of the differences. Many candidates brought out the similarities between Kant's rules and Mill's Utilitarianism and used examples well.

- (b) 'Happiness is the most important consideration in ethics.' Discuss. [17]

This was well answered by most candidates, though some failed to use their knowledge of ethical theories to back up their answers. Most candidates discussed this question in some depth and not only contrasted happiness with duty, but also with love. One outstanding candidate examined the different meanings of the word happiness, ranging from pleasure, individual and group happiness, the summum bonum and the happiness of achieving one's telos of unity with God.

- 2 (a) Explain what is meant by moral relativism. [33]

This was a less popular question but was also well done with a wide range of different examples and successful comparisons with absolutism. More able candidates were able to explain the general feature of moral relativism and give detailed accounts of relative theories, usually focussing on Utilitarianism and Situation Ethics. Nazis, Eskimos and King Darius featured prominently and it would be good to see some more modern examples.

- (b) 'Morality needs absolute rules.' Discuss. [17]

This question elicited very good analysis of absolutism and relativism and showed good use of evidence. Candidates had obviously considered that even relative theories have absolute elements. The wide ranging discussion here showed that candidates really engaged with the question, many even discussing the recent statements condemning relativism by Pope Benedict XVI. Candidates also referred to the place of laws and the need for clear boundaries in determining what is and what

is not permitted if society is not to break down, but still showing appreciation for respect of different rules in a pluralist society.

- 3 (a) Explain how belief in the sanctity of life may influence an ethical approach to abortion. [33]

In answering this question good candidates referred copiously to Biblical texts and made links with the sanctity of life arguments and Natural Law and various church teachings. Some excellent candidates considered the influence of strong sanctity of life arguments and the pervasive influence of weak sanctity of life arguments on allowing exceptions. Some also compared the sanctity of the life of the mother with that of the foetus. However, in general this question seemed to attract the weaker candidates who simply wrote about abortion and ignored the sanctity of life.

- (b) 'A foetus is not a person.' Discuss. [17]

In general this elicited much better answers than part (a), with candidates considering a range of ideas from ensoulment and potentiality to viability. Scholars including Aquinas, Singer and Mary Ann Warren were referred to in some depth to back up arguments. However, some weaker candidates simply wrote their own belief statements on the question and some were confused about the idea of personhood.

## **Part 2**

- 4 (a) Explain what is meant by Virtue Ethics. [33]

This question was well answered by most candidates, who showed a good knowledge of Virtue Ethics, including modern interpretations. Good candidates also made the link with religious virtues, discussed virtuous people and the focus on society within Virtue Ethics. Almost all candidates who attempted this question could give a clear account of Aristotle's theory of the mean and provided good examples to illustrate this.

- (b) 'Virtue Ethics does not work in practice.' Discuss. [17]

Candidates really engaged with this question which inspired some excellent responses with good use of practical ethics and conflicting virtues, for example for a young girl considering abortion, would it be more courageous to have the abortion or to keep the baby? Excellent candidates also considered the criticism of Loudon and the problems with following virtuous people who may never have faced the same situation. Some candidates considered the advantages of combining Virtue Ethics with other ethical theories to approach ethical dilemmas.

- 5 (a) Explain one ethical theory that has its basis in religion. [33]

Few candidates chose this question, but those who did gave good answers, usually referring to Natural Law or Situation Ethics. Very few answers considered Divine Command Theory, but those that did were outstanding. However, many candidates did not make the link with religion clear and some also considered that the Categorical Imperative was a religious ethic and wrote about Kant.

- (b) 'It is indefensible to base ethics on religion.' Discuss. [17]

This was less well done in general as answers tended to be rather vague with little solid evidence, except for those better candidates who used their Philosophy of Religion knowledge and referred to Marx, Durkheim, Weber and Freud. Very little reference was made to a deontological approach and most focussed on atheism versus theism.

- 6 (a) Explain the argument that all women have the right to a child. [33]

This was a popular question, but unfortunately the good responses were rarer. Most candidates made little reference to ethical theories and answers were often emotive and based on sociological implications. Very few candidates dealt with the notion of rights, being more concerned with drug addicts and menopausal women. Many candidates did refer to the idea of gift, but few referred to IVF or surrogacy, with remarkably few making any reference to the question of how embryos for implantation were obtained or the problem of spare embryos. Some candidates reversed the question and answered another abortion question.

- (b) 'The right to a child should not be an absolute right.' Discuss. [17]

There were some excellent answers to this question, discussing the cost of IVF and the question of spare embryos. Good candidates considered the approaches of different ethical theories towards infertility treatment. However, many candidates simply rearranged their answer from part (a) and there was much discussion again of who would make a suitable parent.

## 2763 - Jewish Scriptures 1 (AS)

### General Comments

There were approximately 300 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 questions in part 1 were Q.1 and 2 whilst the least popular was 3. In part 2, the three questions were virtually equally popular. There were very few rubric infringements and most candidates managed to complete the paper within the one hour time limit. 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 mature responses which quoted the set texts appropriately, used the opinions of scholars sensibly, made reference to issues of date, authorship, purpose and historicity when relevant and unfolded an argument lucidly.

### Comments on Individual Questions

#### Part 1

- 1 (a) Explain how the covenants G-d made with Abraham were different from previous covenants. [33]

Good responses identified the previous set covenants in the specification as those with Adam and Noah whilst weaker candidates restricted their answers mainly to a simple explanation of the distinctive features of the covenants G-d made with Abraham or made a few contrasts with other covenants in general terms. Good responses tended to focus on explaining significant points from the set texts (Genesis 12 & 17) whilst comparing and contrasting features from the previous covenants. The cutting of the covenant in Gen 15 is not a set passage but some candidates made use of this and confirmed their excellent level of response. Some candidates made reference to types of covenant in ANE or placed the covenants in the context of the purpose and process of the literary compilation of the Jewish scriptures, often commenting that the covenant was now nationalistic and monotheistic, thus setting the scene for the second part of the question.

- (b) 'The covenants with Abraham replaced all previous covenants.' Discuss. [17]

Most candidates argued that there is progression in the covenants but not necessarily the superseding of the previous covenants. Good responses usually continued to develop the theme of the contrasting nature of the covenants and argued that those made with Adam and Noah were applicable to all humankind whilst the Abrahamic cycle reflects the concern of Biblical source material with the promise of a people and a land and with the covenant of circumcision. Some candidates managed to incorporate mention of later covenants within the arguments, thus justifying reference to them.

- 2 (a) Explain the main features of the covenant G-d made with Noah. [33]

Many candidates began with an analysis of the features associated with covenants before turning their attention to Noah. Inevitably there was some story telling but there were many good responses which developed the explanation of the significant features such as the relationship of humankind with other animals and the rest of

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creation. Exegesis could be undertaken without explicit reference to the seven Noachide laws which were creditworthy but not essential for a good response because they are not itemised in the set text (Genesis 8:20-9:29).

- (b) 'The covenant with Noah is the least important covenant in the Jewish scriptures.' Discuss. [17]

Most responses discussed the 'importance' relating to the non-Jewish world. Candidates could suggest other contenders for least or more important covenants in the Jewish scriptures but this was not necessary for good marks. Some candidates concluded that ultimately the continuity and interdependence of all the covenants as part of the covenant story invalidates any comparison and, since G-d initiated them, all covenants are equally important in salvation history.

- 3 (a) Explain the significance of the covenants G-d made with David and with Jeremiah. [33]

Though not a popular question, there were a few excellent responses. 2 Samuel 7 and Jeremiah 31 are the relevant set texts and good candidates showed knowledge and understanding of these whole chapters in their contexts as well as covering the actual covenants. Story telling was inevitable, particularly in the case of David where the context of the message via Nathan with the play on the word 'house' is very relevant to the terms of the covenant though most candidates missed this significant aspect of the text. Some candidates wanted and managed to incorporate the Sinai covenant usually by comparison and contrast with the Jeremiah covenant, thus echoing the Jeremiah text, and others did so by contrasting personal relationship and responsibility with corporate political national religion.

- (b) 'The covenants with David and Jeremiah have nothing in common.' Discuss. [17]

The best discussions were firmly rooted in the text of the two chapters set for study. Responses took a variety of equally acceptable approaches, as this course is open to candidates of any religious persuasion or none, but all tried to address the stimulus quotation in terms of the original Jewish context. Some candidates decided ultimately that there is nothing in common between a promise of a physical lineage to a king and that of a spiritual covenant for all people, including the least to the greatest, or concluded, to a lesser or greater extent, that there is continuity between all the covenants and, therefore, some common themes.

**Part 2**

- 4 (a) Describe the ideas about G-d in the books of Jonah and Job. [33]

Many candidates gave lengthy accounts of the events in the books of Jonah and Job but failed to focus on the ideas about G-d in these texts or gave a simplistic summary in the final sentences. Most competent responses addressed the question from the start with examples from the stories to show the contrast between the human and the Divine nature and the inability to hide from G-d or resist G-d's wishes whilst the best responses tended to go on to explore concepts such as justice, mercy, compassion, omnipotence, omnipresence and, particularly, universalism with some consideration of the possible purposes of writers and literary genres.

- (b) 'G-d was more compassionate to Jonah than to Job.' Discuss. [17]

Many candidates floundered whilst discussing compassion in the context of these texts though most managed some comparisons or comments about the extent to which either or both characters brought on some of their own sufferings because of their attitudes whilst G-d persisted in leading each to some theological insight. Good discussions were firmly rooted in knowledge and understanding of the set texts and tended to consider the way G-d is presented in these two books, thereby developing points made in the first part of the question.

- 5 (a) Explain when and why the book of Job might have been written. [33]

There were different approaches to this topic, depending on the type of literature that the candidates considered this book to be. Many candidates addressed why the book might have been written but ignored 'when'. Many wrote that usually the book of Job is classed as wisdom literature because it deals with a universal theme, the question as to why the innocent suffer, but, as part of the Jewish scriptures, however, the book is exploring the theological questions raised by suffering about the omnipotence and the compassion of G-d. Many explained that the purpose of the book was to challenge traditional Jewish beliefs about rewards and punishments and to offer hope to those who suffer and encouragement to those who share Job's bewilderment. These were excellent responses considering the fact that the candidates do not study chapter 19 till later in the course

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

This was usually well done irrespective of the type of literature under which the book of Job was classified in the first part of the question. Most argued in favour of the stimulus quotation and some remembered that they are expected to consider other viewpoints in a discussion. Many conclusions followed the line that the historical context might illuminate the exegesis of some sacred texts but the book of Job is a classic example of sacred writing which might be described as timeless and has been an inspiration throughout centuries, not only in Jewish experience, despite the fact that no one can identify its historical provenance.

- 6 (a) Explain what G-d teaches Jonah about life. [33]

Some candidates spent a lot of time telling the story of Jonah but totally failed to address what Jonah was taught although many responses presented a 'narrative' description followed by a brief summary and most of these candidates usually managed to demonstrate some interaction with and understanding of the question, Good responses tended to address the question throughout to show understanding that most of the lessons which G-d teaches Jonah about life are tied up to lessons Jonah is learning about G-d, about his own inability to hide from G-d or to ignore or question G-d's wishes, about the compassion of G-d towards the gentiles and the role of the Jewish people among gentiles.

- (b) To what extent might the book of Jonah be classified as wisdom (hohma) literature? [17]

Most candidates drew on material about types of literature from their foundation studies. Weaker candidates concentrated on part (a) of this question and gave very simplistic arguments for this part but better candidates suggested that though Jonah is not usually considered as a typical example of wisdom literature there are some common features e.g. exploring universal human experience and the lessons people

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learn about life. There were some excellent discussions which pointed out that the book of Jonah is a good example of the fact that the Jewish scriptures tend to have an extra dimension of faith in response to the questions of life and this distinguishes them from the wisdom literature of other cultures.

**2764/01 - New Testament 1**

**General comments:**

The general response to this paper was good and covered a wide ability range with some excellent performances from able candidates. However, in Alternative B, The Gospels, the examiners noticed a tendency amongst some candidates to misinterpret the assessment objective for part (a) questions. Many candidates used argument and debate in part (a) which would have been better suited to part (b) questions and often failed to display the relevant knowledge and understanding of the topic in any detail. The examiners also noted that some answers to part (b) questions were quite brief and would advise centres of the desirability of preparing candidates to achieve the maximum marks for part (b) as well as part (a).

**Comments on Individual Questions:**

1 (a) Explain the problems concerning the destination of the letter to the Galatians. [33]

(b) 'North Galatia must have been the destination of Paul's letter.' Discuss. [17]

Too few candidates answered this question to produce a subject report.

2 (a) Explain the importance of Peter's speech at the Council of Jerusalem. [33]

This was a popular question and generally well answered. Most candidates demonstrated clear knowledge and understanding of the reasons for the meeting and the role of Peter in the Early Church as well as the revolutionary nature of his speech about the Law as a 'yoke that neither our ancestors nor we have been able to bear'.

(b) 'Peter's speech was the most influential one at the Council of Jerusalem.' Discuss. [17]

Good candidates analysed the contribution of Peter's speech to the debate in the Council and its probable effect on the other members, which culminated in the speech of James and the issuing of the apostolic decree. The best answers evaluated the influence the decision might have on the growth of Christianity and some excellent answers also expressed views about the authenticity of Peter's speech and the account of the meeting in Jerusalem in Acts 15.

3 (a) Explain the issues which arose when Paul visited Corinth. [33]

This was generally well answered by a few candidates but was not a popular question.

(b) 'The Jews were jealous of Paul's success.' Discuss. [17]

Candidates were able to evaluate the evidence of Jewish hostility to Paul's success but found it difficult to acknowledge that there might be two sides to this question in that Paul might have intended to disturb the Jews by preaching in the synagogue, or, next door, as in Corinth. Also the evidence of his forceful rejection of the Jews in favour of the gentiles etc.



**Part 2**

- 4 (a) Describe and explain the incident when Paul and Silas were put in prison at Philippi. [33]

This was the most popular question, which obviously appealed to the candidates' imagination, as there were some excellent well-written accounts that supplied the details of the event in its entirety.

- (b) 'The author's only purpose in writing about the events at Philippi was to show Paul as a miracle worker.' Discuss. [17]

There was evidence that some candidates found this question more difficult than part (a). However, good candidates were able to evaluate the difference between Paul's innate courage and ability and divine intervention and to demonstrate that the author of Acts had more than one purpose in writing about the events at Philippi.

- 5 (a) Explain the ways in which the author of Acts uses the concept of the Holy Spirit. [33]

Only a few candidates attempted this question and there were no weak answers: only candidates who were firm in their knowledge and understanding of the use of the Holy Spirit in Acts chose the question. The general tendency was to demonstrate how, through a selection of the prescribed text, the Holy Spirit appeared to be manifest throughout Paul's missions in Acts 13-19. A pleasing performance by well prepared candidates.

- (b) In Acts 13-19, how important was the Holy Spirit to the success of Paul's mission? [17]

It was noted by the examiners that candidates who had given a full and comprehensive answer to (a) experienced the possibility of overlap of material when answering (b) and this was taken into account in crediting evaluative points which might have also been made in part (a). The good answers were an assessment of the extent to which Paul's journeys were about human endeavour as well as divine intervention.

- 6 (a) Explain the significant features of one event at Ephesus. [33]

This was a popular question and there were only a few weak answers. Candidates showed evidence of good knowledge and understanding of the events at Ephesus in Acts Chapter 19. The silversmiths' riot was particularly well done by those who chose it.

- (b) Assess the success of Paul's visit to Ephesus. [17]

Most of the candidates followed through with a good answer to (b) showing awareness of the success of Paul's mission in Ephesus and used evidence from the various events in the chapter. Some candidates only evaluated his success however; others also assessed the limitations of some of the events and the lack of direct involvement by Paul.

**Alternative B The Gospels.**

- 7 (a) Explain why in Mark's gospel both the Jews and the Romans were involved in the death of Jesus. [33]

Most candidates offered an explanation of the religious and political background to the involvement of Jews and Romans in Jesus' trials and death. A wide range of ability was represented by the answers. The best answers were confidently written and showed clear understanding of why Jesus was arrested, the Jewish trial and the need for the Jews to involve the Romans because of the restrictions imposed upon Jewish legal power. The best answers explained the common cause of Jews and Romans to maintain social stability. Weak answers were muddled and unclear and often brief. Some candidates failed to gain a level of marks commensurate with their ability because they used arguments and compared the weight of responsibility for the death of Jesus between Jews and Romans. They pre-empted the answer to (b) but did not supply any details or understanding of the political and religious background.

- (b) 'Mark blames the Jews and Romans equally for the death of Jesus.' Discuss. [17]

As mentioned above, a number of candidates failed to see the difference between (a) and (b). However, the majority used evidence from the explanations in (a) to support views on which party was most to blame or whether they were equally to blame for the death of Jesus. The best answers concentrated on Mark's gospel and offered views on Mark's audience and purpose in writing his gospel and the bias he might have in showing the Romans to be less responsible than the Jews. Some excellent answers also challenged this theory.

- 8 (a) Explain the role of Pilate in John's account of the Roman trial. [33]

This was not as popular as Q.7 but it was well answered by the majority who chose it. The majority of answers showed awareness of some of the details of Roman trial and the interaction between Pilate and the Jewish religious leaders. Some candidates confused their accounts with details from other gospels or omitted crucial material from John's account. The best answers were full of detail and explained the importance of the actions of Pilate in his encounter with Jesus and the conversations between Pilate and the Jews.

- (b) 'In John's gospel Pilate is not responsible for the death of Jesus.' Discuss. [17]

The majority were able to answer this convincingly showing that there may be more than one view to resolving Pilate's guilt. The best answers also argued the author's purpose in his presentation of the Jews and Pilate and the emphasis placed on the questioning of Jesus. There were only a few weak answers to this part (b) question. However, there were some that showed potential but were very brief.

- 9 (a) According to one gospel account, explain how and why Jesus was arrested. [33]

This was a popular question and it offered candidates a choice. It was disappointing that some candidates failed to do themselves justice by only explaining why Jesus was arrested and did not give any details or explanation of the event itself. Fewer answered 'how' rather than 'why' and these were often the weaker candidates. There

were some excellent answers full of detail and explanation of the arrest and the background to it.

- (b) 'The arrest of Jesus was inevitable'. Discuss. [17]

Many candidates gave a one sided response to this question and some of the answers were brief. Some candidates repeated points made in (a) and where development and argument was shown, cross credit was allowed. The best arguments explored the inevitability of fulfilment of prophecy and the realisation of God's plan as well as human conflict.

## **Part 2**

- 10 (a) Explain the significant features of John's account of the crucifixion. [33]

This was a popular question and most of those who answered had been well prepared on John's passion narrative. The vast majority of candidates knew and understood the significance of the main details of the account and a good number knew all the details of the passage. Only a few candidates confused details with other gospels. The overall performance was very pleasing.

- (b) 'John's account of the crucifixion is about triumph rather than suffering.' Discuss. [17]

Some excellent, well-balanced answers. Some one-sided evaluations, which were good on analysing the evidence for triumph but which failed to see any evidence of Christ's suffering in the Johannine account. Weak answers re-wrote material from the answer to (a) without any evaluation. In some cases, some of the points which could have been made in this answer had been offered in (a) as explanation of the significance of John's account and cross credit was allowed; so no candidates were disadvantaged.

- 11 (a) Explain the problems concerning the resurrection appearances in Mark's gospel. [33]

Few candidates chose this question and the performance was polarised with either good or weak answers. Some candidates assumed that they had to debate whether the resurrection accounts in Mark were a problem or not. What was expected was description and explanation of the text of the short and longer ending and academic views as to why this might be. The examiners noted that the word 'problems' might have led candidates to believe they should debate any controversy rather than just explain it.

- (b) To what extent are verses 9-20 an important addition to the resurrection account in Mark? [17]

The performance in this part of the question reflected that in (a). Those who did not know the text gave only sketchy answers and some candidates had answered this question in (a) instead of explaining issues raised by the text.

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- 12 (a) 'Blessed are those who have not seen and yet believe.'  
Explain the issues raised by the resurrection narrative in chapter 20 of John's gospel. [33]

This was not a popular question and generally speaking answers were weak. Some candidates did not give details of the resurrection appearances and concentrated on the word 'issues' in a very general way. It appeared to be a question attempted by many who did not know the text but had knowledge of the issues raised by John's gospel as a whole. These answers were rewarded appropriately as some of the comments also related to the resurrection appearances. A few candidates did achieve the higher levels with good answers.

- (b) 'The disciples failed Jesus because they did not believe in the resurrection.'  
Discuss. [17]

There was evidence that this part (b) might have been the reason some candidates chose this question. Even candidates who gave a poor performance in (a) answered this to a high standard. The majority achieved good marks and it was evident candidates enjoyed debating the disciples' human frailty.

## **2765 - Developments in Christian Thought**

### **General Comments**

There were some excellent answers at the high end illustrating some highly sophisticated and theologically literate thinking. Many had a good working understanding of the subject matter but lacked specific knowledge.

### **Comments on Individual Questions**

- 1 (a) Explain the teaching of radical post-Christian feminist theology. [33]

This was a popular question. Good answers focussed precisely on the content of Daly's and Hampson's theology and the differences between them. However, too many failed to consider what 'post-Christian' means and its implications for theology.

- (b) 'The Christian view of God will always make women inferior to men.'  
Discuss. [17]

The majority assumed that the question was about the way God is portrayed in the Bible. There were some good discussions and many were able to refer to the Wisdom tradition of God as She as well as the dominant patriarchal images. Only a few picked up on the fundamental issue of whether any notion of a transcendent deity results in a master-slave relationship which oppresses men as much as women.

- 2 (a) Explain feminist theologians' teaching on the role of women as mothers. [33]

This was not a popular question but those who tackled it developed the biblical presentation of women in the Old and New Testament and the importance of Mary as the icon of motherhood. Some good answers considered the ambivalence of feminist views of the role of the woman as mother.

- (b) 'Christian theology teaches that being a mother makes one truly a woman.' Discuss. [17]

Good answers were able to develop the ideas from 2(a) and consider them in the light of present debates within feminism. Those who developed a liberal approach argued for choice but some were able to relate the metaphor to the nature of God and consider the woman's role as nurturer and reflection of divine wisdom.

- 3 (a) Explain why Aquinas considered women to be distorted males. [33]

This was a popular question and most were able to give a very competent overview of Aquinas' teaching, especially his interpretation of Genesis 1-2. The very best were able to elucidate Aquinas' employment of Aristotle and man as the first and final cause of woman. Most understood the view that female foetuses were the result of aberrant biological processes.

- (b) 'Aquinas completely misunderstands Christian teaching on men and women.' Discuss. [17]

There were some very good answers here and sensible, well-informed views about women in the Bible which Aquinas should, perhaps, have considered.

**Part 2**

- 4 (a) Explain biblical hermeneutics in Liberation Theology. [33]

Many answered this question. Most understood the centrality of the Bible in liberation theology and were able to refer to key texts such as Exodus and Matthew 25. Good answers related this to the hermeneutical circle and some excellent answers considered the role of the bible in the process of conscientization within the three mediations and therefore in the base community.

- (b) 'There is no correct way in which to interpret the Bible.' Discuss. [17]

This part was generally well done, although too many simply reproduced descriptions of types of biblical of interpretation (as found in the Foundation unit) with little analysis.

- 5 (a) Explain Liberation Theology's teaching on reversal and false consciousness. [33]

Those who had studied this part of the specification carefully produced some very good answers. Candidates were able to show how the concepts of reversal and false consciousness are not just Marxist ideas but fundamental to the process of liberation and Christian teaching. Many had an impressive grasp of the theoretical and practical aspects of liberation theology.

- (b) 'Marxism has been a good influence on Liberation Theology.' Discuss. [17]

This was well done and many were able to refer to Ratzinger's and Kee's criticisms effectively.

- 6 (a) Explain Liberation Theology's teaching on sin and poverty. [33]

Many candidates focussed only on one aspect of this question i.e. either sin or poverty. Some were able to consider the different types of sin which liberation theologians isolate, but most concentrated on poverty in a general way without specifically linking it to the Bible and social analysis.

- (b) 'Liberation Theology is only aimed at Christians.' Discuss. [17]

This question was well done and candidates acknowledged the Christian roots and universal imperative that justice requires action for whoever is oppressed.

## 2766 - Eastern Religions 1

### 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. Some of the best responses were truly impressive, referring to a range of relevant ideas whilst addressing the question specifically. The stronger candidates showed that they had read a range of sources, and they clearly understood the demands of the questions.

Within the Buddhism option some of the better candidates found the part 2 questions allowed them to show their full understanding. Some of the weaker candidates found it difficult to engage with the questions, as they failed to fully understand these core concepts.

Some candidates chose their questions poorly, and this hampered their performance. A few would have achieved better marks for the same material by using it to address a different question. A larger minority began to answer a question, realised they could use the material to answer another question better, and crossed their first question out before beginning again on a different question. This obviously had time implications for them. Centres may wish to remind students to read all the questions carefully before selecting which to address.

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 why the Triple Refuge is important to Buddhists. [33]

Most candidates were able to outline the three refuges clearly. Few candidates were aware of the dhamma as eternal truth, most just referring to dhamma as the teaching of the Buddha. The best answers addressed the importance of the refuges to Buddhists, and showed the links between the three.

- (b) 'The Triple Refuge is really just three ways of saying the same thing.'  
Discuss. [17]

Many candidates argued that the three refuges were of equal importance to Buddhists, rather than assessing whether they are saying the same things. The best answers tended to argue that although the three are linked they are not the same. They often drew out the distinction between the sangha as a living community who can provide active support for Buddhists today, and the Buddha who provides an example to look up to, but cannot directly help Buddhists.

- 2 (a) Explain why Buddhists turn to the Buddha as a refuge. [33]

Some weaker candidates found they did not have enough to say about the Buddha, and wrote about all three refuges instead, which would have given a better answer to Q.1. Most candidates were able to outline the importance of the Buddha as the bringer of the dhamma, or as a role model. Better answers considered the notion of a refuge, and how the Buddha could be seen as such more specifically. Some of the best responses referred to the Trikaya (Three bodies) concept.

- (b) 'If the Buddha is dead there is no point turning to the Buddha for refuge.' Discuss. [17]

Some weaker candidates failed to understand the question, and were limited to agreeing with the statement. Some wrote comparisons with Jesus, often with little success as they did not understand the concepts of nibbana or the resurrection. Most of the successful responses argued that as the Buddha's main role was to provide an example, and reveal the dhamma he could still provide a refuge even though dead. The best answers tended to discuss the complexities surrounding the claim that the Buddha is dead as well.

- 3 (a) Explain how joining the monastic Sangha may help a Buddhist follow the Noble Eightfold Path. [33]

Weaker answers limited to a recounting of everything they knew about the Sangha. Most candidates were able to take one or two aspects of the eightfold path, and explain why they might be easier to follow in the monastic Sangha. A popular example given was that it would be easier to follow right speech, because the other monks would not gossip with you. The best responses engaged well with the question, examining a number of areas and giving thoughtful considerations of the aid provided within the monastic sangha. A few candidates had clearly made the assumption that all members of the monastic sangha automatically perfected the eightfold path.

- (b) 'It is impossible to follow the Noble Eightfold Path without joining the monastic Sangha.' Discuss. [17]

Most candidates were able to argue successfully that the Buddha had created the path to be followed at different levels, and therefore lay people could follow it at a lower level, though it was easier to follow within the monastic sangha. Many candidates addressed the difficulties of following the Noble Eightfold Path in modern lifestyles. A small number made sweeping assumptions that all lay followers were butchers or prostitutes and therefore unable to follow the path at all. Again some clearly assumed that all members of the monastic sangha would perfect the path.

## **Part 2**

- 4 (a) Explain what ceases when nibbana is attained according to Buddhists. [33]

Answers to this question were very mixed. The best answers outlined a wide-range of factors which cease at nibbana, and were able to discuss the differences between nibbana and parinibbana with accuracy. Weaker candidates were limited to stating that suffering ceased. A surprisingly high number of candidates assumed that when nibbana was attained death immediately followed.

- (b) 'Nibbana cannot be described.' Discuss. [17]

The best responses considered the limits of samsaric language, the use of 'via negativa' as well, as positive descriptions from the Buddhist tradition. Some considered whether worrying about describing nibbana is to miss the point. Some candidates tried to argue that since nibbana can only be experienced after death no-one can 'come back' and tell us what it is like – this showed a lack of understanding of the difference between nibbana and parinibbana. A small minority tried to claim that nibbana was like the Christian heaven, with little further discussion offered. Few



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candidates used the analogies from *The Questions of King Milinda* to provide evidence for their arguments.

- 5 (a) Explain the relationship between kamma and samsara in Buddhist teaching. [33]

This was the most popular question in part 2. The best candidates were able to explain the workings of the cycle of dependent origination in order to show the links between kamma and samsara. They often discussed the process of rebirth knowledgeably, showing good understanding of the five khandas and the causal links between lives. Weaker responses were often limited to saying that good karma led to a good rebirth, and bad karma to a bad rebirth. Some candidates then outlined the six realms without linking this successfully to the question.

- (b) 'Kamma is an unfair teaching.' Discuss. [17]

Few candidates seemed to address the Buddhist concepts connected to the question. Some did suggest that the inability to recall past lives meant that experiencing the consequences of actions in those lives was unfair. A worryingly high number of candidates had a very confused understanding of kamma. Some seemed to believe that you were 'punished' forever for one unskillful action, whilst others believed that you could be subject to the 'bad kamma' of completely unrelated beings in your next rebirth.

- 6 (a) Explain how failure to understand the concept of anatta causes dukkha, according to the teaching of the Buddha. [33]

This was the least popular question in part 2. The best candidates were able to show the interdependence of the three marks, while focusing on anatta and dukkha, though few candidates drew out the distinction between the understanding of anatta at the conventional and ultimate level. Many candidates talked about tanha and the three poisons, and how these lead to dukkha. Weaker candidates tended to either describe dukkha without linking it to anatta, or to retell the chariot analogy without linking it clearly to the question.

- (b) 'Dukkha is the most important of the Three Marks of Existence.' Discuss. [17]

Weaker candidates often confused anatta and anicca, before writing statements asserting the equality of all three marks. Most candidates showed better analysis, giving reasons for their equality. A brave few asserted that one was more important, often giving valid evidence to support their view.

## Alternative B – Hinduism

### Part 1

- 7 (a) Explain the main concepts of the Advaita system of Sankara. [33]

This was the most popular question in part 1. Most candidates were able to explain the non-dualism of Sankara in reasonable detail, as well as covering concepts such as Maya and liberation. Some offered comparisons with Ramanuja in this section, though this was not demanded by the question.

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- (b) 'For most Hindus Sankara's system is too hard to follow.' Discuss. [17]

Some candidates were able to argue that Sankara's system is too impersonal for those who need a connection to the divine, or that the studying required is too demanding. Many offered comparisons with Ramanuja to support their views.

- 8 (a) Explain the importance of Vishnu for Hindus. [33]

This question tended to be chosen by weaker candidates. The answers were often descriptive, outlining Vishnu's main characteristics, and few candidates seemed to have a real grasp of Vishnu's importance to Hindus.

- (b) 'Hinduism is monotheistic.' Discuss. [17]

Candidates tended to assume that monism and monotheism were the same, which at times limited their discussions. Most were able to have a reasonable attempt at discussing whether the popular image of polytheism in Hinduism was a misnomer. Some of the best answers suggested that the term monotheism was limited to the God of the Judaeo-Christian tradition, and inappropriate for use in reference to Brahman.

- 9 (a) Explain the importance of Rama and Krishna for Hindus. [33]

- (b) 'The variety of gods in Hinduism is confusing.' Discuss. [17]

Too few candidates answered this question to produce a subject report.

**Part 2**

- 10 (a) Explain the relationship between karma and samsara in Hindu teaching. [33]

Most candidates were able to outline both karma and samsara to varying degrees. Weaker answers tended to be limited to 'good karma equals a move up that caste system' and vice versa. Few candidates referred to atman, or used scriptures to support their answers, which could have aided those at the top end.

- (b) 'Karma is an unfair teaching.' Discuss. [17]

The best responses tended to argue that since you cannot remember your previous lives then suffering the consequences of them is unfair. Some referred to issues of disability to illustrate their answers. A few argued that the system was fair because it was what gave people the incentive to seek liberation.

- 11 (a) Explain the concept of dharma in the Bhagavad Gita. [33]

- (b) 'Following one's dharma is the most important teaching in the passage of the Bhagavad Gita which you have studied.' Discuss. [17]

Too few candidates answered this question to produce a subject report.

- 12 (a) Explain the Hindu concept of bhakti. [33]

Weaker candidates tended to describe bhakti or the practices of puja without explaining them. The best responses referred to the practices of the devotees, using

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them to explain the concept of bhakti. Some referred successfully to differing views across the tradition.

(b) 'Bhakti is an easier path than jnana to God.' Discuss. [17]

Weaker candidates tended to repeat material from part (a), adding a few points about jnana. The best answers tended to argue that different people had different needs, so for those who needed to do something active or look up to someone bhakti was easier, but for those who were more philosophical or logical jnana may be more appropriate.

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**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 elicited the full range of responses but this summer there were many excellent scripts which were a pleasure to read. The standard of written language and usage of subject specific terms seems to improve each year. Many candidates were careful to address the wording of the questions and seemed to enjoy demonstrating their skills in accordance with the two assessment objectives. Cross accreditation was given where necessary but most candidates placed their material appropriately to show understanding or to demonstrate evaluative skills without undue repetition. The majority of candidates used the hour wisely and very few scripts were unfinished.

**Comments on Individual Questions**

**Part 1**

- 1 (a) Explain the importance and authority of the Qur'an in Muslim life. [33]

Many candidates concentrated with enthusiasm on the ways the Qur'an is shown to be important by the respect it is given and then explained the authority of the Qur'an with very full accounts of the revelation to Muhammad ﷺ. The best scripts linked importance and authority with the message the Qur'an contains about Allah, the last judgement and the straight path to paradise. They made reference to the Qur'an not simply as a revealed book and the basis for Shari'ah law but as the eternal revelation which previously was corrupted but is now in its final form. Some excellent candidates wrote about the eternal heavenly original and made it clear that the authority of the Qur'an for Muslims is not just of Muhammad ﷺ the last prophet but of the very words of Allah.

- (b) 'A holy book should be translated so that all believers can understand it.' Discuss with reference to Islam. [17]

Good discussions distinguished between the Qur'an in Arabic used by Muslims in worship and the interpretations which are translated into other languages for educational purposes. Some quoted various sources about the beauty of the Arabic and explained that the language and structure of the Qur'an make it relatively easy for Muslims to become hafiz and most commented on the fact that there can be loss of meaning in translations. The best responses used arguments which reflected a sound understanding of Muslim attitudes to the Qur'an and the reasons why the Qur'an remains in Arabic e.g. the Qur'an is the revealed words of Allah; the heavenly original is eternal and the inimitability of the Arabic text is considered to be proof of its divine authorship.

- 2 (a) Explain how Jihad strengthens Ummah. [33]

Some candidates failed to focus on how Jihad strengthens Ummah. Most knew that Jihad may be interpreted as physical defensive battles which must meet certain criteria to be considered 'just' and are against injustice and against enemies of Islam but good scripts included explanations of the more spiritual 'trying one's utmost' to preserve the way of life which aims to establish peace and justice, fulfil the will of

Allah and gain Allah's favour. Good responses tended to make a distinction between the Lesser and the Greater Jihad in considering the value of Jihad and the ways in which Ummah might be 'strengthened' not merely in terms of protection but with due regard to the spiritual aspect of the Greater Jihad.

- (b) 'There is no important difference between Greater Jihad and Lesser Jihad.' Discuss. [17]

Many responses tended to pursue the theme of the contribution of the Lesser and the Greater Jihad in strengthening Ummah and to point out the differences of types of Jihad rather than focus on the adjective 'important'. There was some confusion about which was the Greater or Lesser Jihad among weaker candidates though some credit could still be gained. Some centres, by dividing the lesser, had three types of Jihad which, of course, was acceptable. Most competent scripts acknowledged that all forms of Jihad aimed to spread and protect Islam and that for some Muslims this might entail fighting and martyrdom to defend the faith. Some then went on to conclude that all forms of Jihad are part of a lifestyle following Muhammad ﷺ so there is no significant difference whilst others argued that the important difference is that the daily spiritual struggle of the Greater Jihad is experienced by all Muslims and ultimately has the most impact on Ummah and on the world even though it gets less media attention.

- 3 (a) Explain the theology of the hajj. [33]

This was the least popular question in this part but produced some excellent responses. The focus on the theology of the Hajj enabled good candidates to be selective in their choice of material. The Qur'an calls Muslims to 'complete the Hajj or 'Umrah in the service of Allah' and most candidates showed understanding that the journey from the first declaration of niyyah through the countless proclamations of the Talbiyah is for the glory of Allah not for the glory of the pilgrim. All links which explained religious meaning were acceptable but the best responses tended to concentrate on explaining the theological significance for Muslims of the stand on Arafat and that Muslims believe the Ka'bah, the Baitullah, lies directly below the throne of Allah and is the place where Allah began creating the world and Muhammad ﷺ was restoring traditions which go back not only to Ibrahim and Ishmael but to Adam.

- (b) 'All parts of the hajj are equally important.' Discuss. [17]

There were a number of equally acceptable approaches to this question. Some discussions showed awareness of the fact that the essential parts of the Hajj are the four rites which are obligatory in the Qur'an: putting on Ihram, circling the Ka'bah, going to Arafat and making the last tawaf on the return. Some excellent scripts pursued the idea of the theology of Hajj from the first part of the question, sometimes deciding that forgiveness of sins might make the stand on Arafat the most important factor. Some candidates considered that any suggestion that some aspects are more or less important than others probably comes from a non-Muslim source and argued for the unity of the whole and others suggested reasons why particular features might have an impact on and therefore importance for the individual Muslim in experiencing the solidarity of Ummah.

## **Part 2**

- 4 (a) Explain the role of the Imam as a teacher of Islam. [33]

This was probably the least popular question in Part 2 but had the full range of levels of response. Most candidates included descriptions of leading the worship, particularly on Friday, including the khutbah, and of the responsibilities of teaching in the madrassah. Some made it clear that the role is not that of a priest but is essential in Muslim communities with regard to the application of Muslim ethics and Qur'anic teaching. Good explanations commented on the learning and qualities expected of an Imam but the main weakness seemed to be a lack of awareness of the centuries of Islamic scholarship as well as the Qur'anic emphasis on 'ilm' (knowledge). There were, however, some excellent responses which explained that the pursuit of knowledge for every Muslim is essential to a just society and that education is regarded by many Muslims as particularly important in relating Islam to contemporary world issues.

- (b) 'Muslim communities would benefit by having female Imams.' Discuss. [17]

Most candidates offered arguments based on human rights, equal opportunity and sexual equality. There were some one-sided responses on the lines that Muslim communities should have female Imams and it would benefit the communities. There were some equally one-sided responses from candidates who took the opposite position. The best responses considered Qur'anic teaching and some tried to apply the principles behind the changes implemented by Muhammad to alleviate the situation for women in seventh century Arabia. There were many scripts which simply but effectively put forward practical ideas and considered whether or not Muslim communities would benefit by having female Imams based on points explained in the first part of the question concerning the role of the Imam with much consideration of the possible advantages and potential problems. There were also some thoughtful discussions about the belief that both sexes are equal in the eyes of God but complementary and how this belief can in practice work for or against the interests of women.

- 5 (a) Explain how sawm shows devotion to Allah. [33]

This was probably the most popular question in Part 2 but a substantial number of candidates answered in very general and superficial terms giving much detail about fasting in the lunar month of Ramadan but failing to address how it shows devotion to Allah beyond listing the self control aspects of physical abstinence from food, drink, smoking and sexual activity and the refraining from bad thoughts, speech and actions. Some wrote about learning to appreciate Allah's gifts and therefore showing compassion towards the needy, which would please Allah, whilst others made mention of obedience, commitment and submission. Only the better candidates referred to the importance of intention and the desire to offer worship to Allah by spending more time with the Qur'an and in prayer.

- (b) 'Sawm is more about uniting the Muslim community than about showing devotion to Allah.' Discuss. [17]

This question elicited some very good responses particularly from those who had included the community as well as the individual in their explanation of how sawm shows devotion to Allah. The main weakness was a tendency to opt for the one or the other and not to explore all aspects of the stimulus quotation. Good discussions

considered the ways in which sawm is intended to and does strengthen the worldwide Ummah not merely in shared experience and practical provision but in contributing to the concept of spiritual unity and cohesive communal solidarity which is the hallmark of Islam. Some concluded in favour of and some against the statement whilst others decided that observing sawm is another example of the interrelation in Islam of the individual and the community.

- 6 (a) Explain the significant features of the way Muslims perform salah including Salat-ul-Jumu'ah. [33]

Some candidates virtually ignored the reference to Salat-ul-Jumu'ah in the question but managed to give competent descriptions of the preparations for salah and of the prayer movements with some explanation of the importance, meaning or symbolism of what they considered to be significant features. The best responses were those which included the variations on Friday when Muslims gather in obedience to Sura 62:10 for Zuhr prayers and the Imam leads the congregation in the first two rakahs and preaches the khutbah. These candidates tended to select features which had religious or spiritual meaning e.g. drawing out the significance of the various rakas.

- (b) 'Performing salah is the most difficult part of being a Muslim.' Discuss. [17]

The full range of ability was represented and there were some excellent responses. Some candidates compared and contrasted salah with the other Pillars of Islam in deciding what might constitute the most difficult part of being a Muslim. Very few candidates disagreed with the stimulus and most concentrated on the difficulties for those living in non-Muslim areas. A few took the line that salah may be difficult or even the most difficult but is said by some Muslim scholars to be the most important and most rewarding of the practical pillars.

**2768/01 - Judaism 1**

**General Comments:**

The paper seemed to work well across the whole ability range, although the less able candidates experienced the usual difficulties in interpretation of trigger words such as 'explain' and 'discuss'.

It was apparent that even some very good candidates were offering arguments that were better suited to part (b) evaluation type questions when the attainment objective was AO1 thus demanding knowledge/understanding.

**Comments on Individual Questions:**

- 1 (a) Explain the importance for Jews of keeping all the mitzvot. [33]

Many candidates ignored the word 'all' in the question, which was an important factor in producing essays which offered more than just a description and explanation of a selection of mitzvot. The majority of candidates offered explanations of the origins and categories of mitzvot and their importance for religious Jews.

- (b) 'Judaism is too concerned with keeping rules.' Discuss. [17]

Only the most able candidates offered a critical view of rule keeping within Judaism. Some candidates were able to offer excellent arguments in support of the Jewish way of life and dismissed the statement made in the question.

- 2 (a) Explain why the Ten Commandments are central to Jewish life. [33]

This was by far the most popular question. It was well answered on the whole. Candidates demonstrated much detailed understanding of the Ten Commandments, and their origin and purpose in both religious and secular life.

- (b) 'Good Jews are those who keep the Ten Commandments.' Discuss. [17]

The most able candidates took time to analyse the term 'good', from a perspective of being good by keeping rules, but ignoring the ethical obligations. There were some very interesting and thoughtful responses to this question with much argument offered.

- 3 (a) Explain the origins and purpose of kashrut in relation to food. [33]

A lot of candidates had obviously been well prepared about the laws of Kashrut. It was significant that very few weak candidates attempted this question, possibly deterred by the phrase 'origins and purpose'. There were many excellent and comprehensive responses.

- (b) 'Jews cannot be "separate" and, at the same time, set an example for non-Jews.' Discuss. [17]

This produced some good, well argued, answers which tackled the theme of being separate, distinctive yet contributory to society as a whole. The general conclusion seeming to be that Jews can and, indeed, should be separate whilst, nevertheless, fulfilling their obligation as an example.



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- 4 (a) Explain the importance for Jews of worship in the home. [33]

This was a popular question. The best candidates interpreted worship as encompassing more than formal prayer, including Jewish artifacts, family/ communal celebrations as well as rites of passage. This question offered the widest evidence of an inability to separate responses to AO1 and AO2 within the same question

- (b) 'The home is more important than the synagogue in Judaism.'  
Discuss. [17]

There was, perhaps, inevitable repetition of the discussion in part (a), here produced as argument. The best answers almost inevitably concluded that home and synagogue were of equal importance.

- 5 (a) Explain why the Sabbath is important for Judaism. [33]

This was another popular question. Sabbath rituals were explained in detail in some answers but not in all. The majority of answers showed very good knowledge regarding Sabbath/Creation, and the social benefits of a day of rest.

- (b) 'Jews should live every day as if it were the Sabbath.' Discuss. [17]

The discussions were more limited in this question, with most candidates preferring to examine the practical aspects of the celebration of Shabbat. This meant that few answers focused clearly on the question set which went beyond this approach.

- 6 (a) Explain the origins of Pesach. [33]

This was not a popular question, but those candidates who did attempt the question offered competent descriptions of the Exodus, as well as detailed accounts of the origins of the rituals of the festival.

- (b) 'At Pesach looking forward is more important than looking back.'  
Discuss. [17]

Most of the arguments centred around the need to look back, whereas the aspect of looking forward was much more vague. This was unfortunate as the statement offered a good opportunity for candidates to demonstrate their understanding of this central concept of the festival.

## **2769 - Religious Philosophy 1 (A2)**

### **General Comments**

Most candidates seemed to use the allocated time appropriately. All candidates seemed to manage to answer two good questions. The general standard of scripts was very good. Most candidates managed to focus specifically on the question asked. The benefits of studying the whole specification as opposed to parts of it were clearly visible.

### **Comments on Individual Questions**

1 (a) Explain arguments for reincarnation. [33]

There were good explanations of different views. Many dwelled overmuch on John Hick. Some candidates discussed the possible evidence for reincarnation, such as near death experiences or past life recall, many referring to Hinduism or Buddhism where more accurate knowledge would have been a help.

(b) 'Belief in reincarnation is nothing more than wishful thinking.' Discuss. [17]

There was much interesting discussion about the nature of reincarnation with some good contrasts between differing ideas concerning life after death, e.g. reincarnation and resurrection. Some interesting answers contrasted the views of such as Aristotle, Descartes, Ryle, Dawkins.

2 (a) Describe what is meant by a religious experience. [33]

Many answers presented just the usual trawl through different categories of religious experience. Many used Swinburne's five categories and the contrast between private and public experiences. Equally popular were William James' four types of experience. Others used Rudolph Otto's concept of religious experience. Most answers were very good.

(b) 'Religious experiences are so varied that they cannot prove anything.' Discuss. [17]

There was some interesting discussion of what 'proof' might mean in this context. Most concluded that this referred to proof of God's existence and therefore religious experience might not provide proof. Again, good use was made of James' argument. A number of good candidates referred to the 'common core' approach and there was very good use of examples.

3 (a) Explain John Hick's view of the relationship between body and soul. [33]

In general there were good explanations of John Hick, with much exploration of recreation theory. Many candidates developed the contrast between materialist and dualist views.

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- (b) 'The concept of surviving death without a body is meaningless.'  
Discuss. [17]

There was good exploration of the difficulties of belief in life after death without a body. Many, very good, candidates contrasted opinions of those such as Aristotle, Plato, Descartes and Aquinas. There was good use of Christian beliefs regarding the resurrection of the body and also reference to Ryle and Dawkins .

- 4 (a) Explain the view that God is revealed through scripture. [33]

This was not a popular question but those who attempted it explored different approaches – fundamentalism and liberalism. Some very good answers focussed in on propositional and non propositional revelation.

- (b) 'Scripture was written by humans, so it cannot reveal God.' Discuss. [17]

Those who attempted this question were generally able to make quite good use of Biblical texts and examples of God's revelation.

- 5 (a) Explain what is meant by the *via negativa*. [33]

There were some good explanations of what the *via negativa* means. However, there were many very general responses. Some candidates made good reference to Aquinas.

- (b) 'The *via negativa* tells us nothing about God.' Discuss. [17]

There was some good evaluation of how effective the *via negativa* is. Many answers contrasted different forms of religious language.

- 6 (a) Explain how myth and symbol are used to express understanding of God. [33]

Those who attempted this question were generally able to employ good examples in explaining myths in particular. There was some, though not much, good discussion of Tillich (this is, of course, beyond the requirements of the specification).

- (b) 'Myth is more helpful than symbol in expressing understanding of God.' Discuss. [17]

Many candidates agreed with this statement, concluding that myths allowed for a deeper understanding of God. Others felt that symbols were more helpful. In general there was some very good discussion in answering this.

## 2770 - Religious Ethics 2

### 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

Generally candidates performed well and there were some exceptional answers. Most demonstrated an adequate knowledge of the subject. There was a general improvement in the ability to analyse and evaluate

### Comments on Individual Questions

#### Part 1

- 1 (a) Explain 'soft' determinism. [33]

Good answers were able to recognise the distinct theory of soft determinism they referred to Hume and to the difference between internal and external causes. Weaker candidates focused too much on soft determinism being a middle ground between hard determinism and soft determinism, they tended to explain hard determinism and libertarianism but did not explain soft determinism. Very few candidates were able to explain the central idea that for compatibilism Free Will relies on some element determinism otherwise choices would be random and meaningless.

- (b) "'Soft" determinism is an unacceptable compromise.' Discuss. [17]

Good answers sustained a line of argument and were able to use the strengths of soft determinism or hard determinism to criticise compatibilism. Some were able to quote James and Kant in their criticism.

- 2 (a) Explain the main features of the ethics of the religion you have studied. [33]

Most candidates focused on Christianity. Good candidates recognised the need to be specific and focused on Natural Law or Situation Ethics or Divine Command Theory. Natural Law still showed many of the same superficial treatments and needs to be considered in more depth. Some candidates tried to cover all three and ended up doing little justice to any of them. Some candidates limited their treatment to Biblical ethics, with good candidates covering the whole breadth and weaker ones only considering the Ten Commandments.

- (b) 'People can be good without religion.' Discuss. [17]

Good candidates focused on non-religious ethical theories such as Utilitarianism, Jung's analysis of religion and some referred to Kant's moral argument (although this is part of Philosophy 2 and need not have been taught yet.) This section resulted in some excellent evaluation and analysis.

- 3 (a) Explain how religious ethics might be applied to issues of war and peace. [33]

Good candidates were able to describe Just war theory in significant detail, they were also able to contrast different religious theories (Natural Law and Situation Ethics).

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There were some good explanations of pacifism as a religious ethical approach. Some candidates thought that Utilitarianism and Kantian ethics counted as religious ethics.

- (b) 'A religious believer could never justify war.' Discuss. [17]

Most candidates used this part to demonstrate understanding of pacifism and referred to the ethics of Jesus. Very few candidates moved to consider that in certain circumstances war may be the lesser evil or considered the limitations of the pacifist position.

- 4 (a) Explain a teleological approach to ethics. [33]

This was a popular choice and most candidates chose to focus on Utilitarianism, but some focused on Situation Ethics. All candidates were able to give reasonable explanations. Good candidates were able to use Utilitarianism to focus on the nature of teleological theories rather than simply explaining the theory.

- (b) 'A teleological approach to ethics can be defended.' Discuss. [17]

Candidates chose either to defend or attack the theory. Most answered well and were able to explain criticisms of teleological theories. Good answers were able to use Kant and Aquinas' theories as a way of attacking Utilitarianism or Situation Ethics.

- 5 (a) Explain a deontological approach to ethics. [33]

This was also popular, with candidates mainly focussing on Kant or Natural Law. However 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. Those who chose to focus on Kant produced better answers and showed a good understanding of the Categorical Imperative considering all aspects with good use of examples.

- (b) 'A deontological approach to ethics can easily be defended.' Discuss. [17]

This question produced some very negative answers along the lines of how out of date Natural Law is, however, better candidates also examined the need for some absolute guidelines. Kant also came in for much criticism for being too rigid, but 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. There was good use by some candidates, of teleological theories to evaluate deontological theories.

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- 6 (a) Explain how Kant's theory of ethics might be applied to sexual ethics. [33]

Very few candidates answered this question. Many tended to be good answers, which used the theory of Kant, particularly the rejection of using people as means to an end, and explained how this might be compared. Some confused Kant's theory with Natural Law. Others were able to explain exactly what Kant did say about sexual ethics and were able to point out the inconsistencies of his approach in this area.

- (b) 'There is no place for rules in sexual ethics.' Discuss. [17]

There was a tendency to waffle in this question, not enough focus on the issue and relating it to Kant, Natural Law or even Utilitarianism.

## **2771 - Philosophy of Religion 1 (A2)**

### **General Comments**

As usual for this paper, there were many answers from capable and well-prepared candidates. Difficulties that arose were generally the result of faulty subject knowledge and failure to address the question set. The examination questions do not invite candidates to write everything they know about religious language, miracles etc – there is always a specific focus to each of the four questions. Candidates' attention is drawn to the published Levels of Response descriptors under AO1. There is clear reference to the skill of addressing the question and selecting appropriate material. Those who do this are highly rewarded. Candidates ought also to note that simply listing or even juxtaposing views of different philosophers does not by itself constitute an argument. The descriptors under AO2 make a valuable distinction between considering a viewpoint and merely putting it.

Another matter that gave concern was inaccurate subject knowledge. Often even good candidates made basic errors in interpreting key philosophical ideas such as verification, proof and coherence. The value of looking whenever possible at original texts rather than second or third hand interpretations is considerable in developing precision. Many problems would have been avoided had the much anthologised – and very brief – Flew/Hare/Mitchell debate been carefully read.

There was improvement in the standard of English presented compared with previous years and there were perhaps fewer errors of philosophical chronology: both trends are welcome.

### **Comments on Individual Questions**

1 'The concept of resurrection of the body is incoherent.' Discuss. [45]

Many candidates appeared unfamiliar with the concept of coherence, confusing it with questions of truth. Many used the opportunity to describe every possible afterlife theory, with lengthy accounts of Plato, Aristotle, Ryle et al. with relevance rarely established. Candidates generally dealt well with Hick's replica theory, despite John Smith occasionally finding himself on a world tour of New York, New Zealand, Patagonia and China. Some candidates made good use of the work of recent writers such as D.Z. Phillips.

2 'By definition, a miracle can never happen.' Discuss. [45]

This was a popular question, but the source of much misunderstanding. A key problem was the inability of many candidates to deal with 'By definition...' reading the question instead as 'A miracle can never happen.' Most dealt at some length with Hume, though knowledge of his arguments was patchy. Most assumed – erroneously – that Hume claimed that miracles were impossible, and many discussions concentrated on his assertions about barbarous nations and the absence of witnesses of good standing. Few candidates dealt with the central plank of Hume's argument that the laws of nature are arrived at through induction and hence are highly probable – fewer still developed questions about the limits of induction and Popper's claim that high probability does not count in favour of a theory.

- 3 'Philosophers have proved conclusively that religious language is meaningful.'  
Discuss. [45]

There were many factual errors, even from good candidates. Some argued that 'cognitive' means 'true', while many misunderstood verification. Perhaps the most common mistake was to claim that strong verification meant one could prove a statement by looking while weak verification applied only to historical statements as people could have looked at the time. This is clearly wrong: candidates would be advised to read Ayer's account in Chapter 1 of *Language, Truth and Logic*. Only a few candidates were aware that falsification is about whether a sentence is or is not scientific, not whether it is meaningful: in Flew's case, he puts the question about whether theological propositions are genuine assertions. Basil Mitchell was much misunderstood, with many saying that the partisan has blind faith in the stranger. That is not Mitchell's point: his argument is that unlike the possessor of a *blik*, the partisan can and does acknowledge that there is evidence against his belief. Hick's eschatological verification was often misrepresented as claiming that when we are dead we will know whether beliefs about God were true or false. Hick's view is that they are verifiable if true but not falsifiable if false, thus meeting the criteria of weak verification.

- 4 'God is most clearly revealed to humanity through scripture.' Discuss. [45]

This was not a popular question, and was often indifferently done. The problem for some was that it was taken as an invitation to write everything known about scripture, but with scant regard for philosophical perspectives. A remarkably common error was to argue that 'propositional' was a synonym for 'literal' while 'non-propositional' meant a more liberal reading. Many candidates laboured under the misapprehension that Roman Catholics were required to take an absolutely fundamentalist, literal interpretation of scripture. Better candidates made valuable assessments of other forms of revelation, reaching interesting judgments about their comparative merits.



## **2772 - Religious Studies Ethics A2**

### **General Comments**

Most candidates were well prepared and the quality of the answers showed that some centres have encouraged their candidates to make specific references to scholars and use quotes to illustrate answers. There were some very good responses from candidates who were well prepared. A good number of candidates did make appropriate reference to scholars but failed to make any analytical approach to the view stated. However, there seemed to be a better standard overall than in previous years and there appeared to be a significant reduction in the number of less able candidates giving fewer of the 'general opinion' essays. Some candidates clearly spent too much time on the first essay question and then ran out of time for the second question. However, these were in the minority. Most seemed to use the allocated time appropriately. All candidates seemed to manage to answer two questions. Essay plans were in the minority and some candidates would have benefited from preparing their answers in this way.

### **Comments on Individual Questions**

- 1 Assess the view that conscience is not the voice of God but is learned. [45]

This was an extremely popular question. Some candidates had clearly read and remembered the now well known article on conscience in Dialogue Magazine. Some wrote a standard 'conscience essay', whilst others made a good attempt to address the question. There were some very good essays in response to the question and it was certainly the most popular in achieving full marks. Candidates seemed to have been prepared well for this question. However, although very popular, those who chose to write about Freud or Piaget did so at great depth which stood in stark contrast to a significant lack of depth in writing about for example Aquinas who was dismissed by comparison! Some candidates used this question to produce a list of scholarly views on conscience without any attempts at discussion, analysis or in applying that knowledge to the question, some found it more difficult to be critical of psychological and sociological views of conscience. Some candidates introduced freewill and determinism into their answers but without a great deal of success.

- 2 Compare and contrast Utilitarianism with the ethics of the religion you have studied. [45]

This question was answered by a few candidates extremely well, drawing on a whole range of similarities and differences. Some demonstrated a real insight into Utilitarianism and Christian Ethics. This was perhaps the 3rd most popular choice, producing some good essays. The majority were competent although responses were weak and superficial from some centres. There was insufficient emphasis on any comparison of Utilitarianism and Christian Ethics. Natural Law, Kant and Situation Ethics were sometimes viewed collectively by some candidates. Excellent responses were rare. The understanding of Christian Ethics was frequently too vague or limited. Too many candidates thought that Kant's Categorical Imperative was a Christian Ethic. Some opted for obscure approaches to 'Christian Ethics', for example references to homosexuality and abortion as evidence of a Christian Ethic. Too many candidates responded to this essay by giving a detailed critique of Utilitarianism and then added Christianity almost as an after thought. Some used reference to the Scriptures but few went beyond the Ten Commandments or the Sermon on the Mount.

- 3 Discuss the claim that killing in warfare is more justifiable than other types of killing. [45]

This appeared to be the most popular question after the Conscience essay of Q.1. This question produced a range of levels of response. Some essays were very good, displaying a good selection of material and examples. Generally, knowledge was good but evaluation tended to be weaker. The question was answered very well in some centres. However, in some there was often a lack of addressing the “different kinds of killing” part of the question. Some mediocre answers to this question simply saw it as an opportunity to write about War and Just War Theory, rather than answering the real question. Very little (but some evidence of) Norman, Anscombe etc. There was some good discussion of Christian Realism. A common mistake was to state that Kant was against war and that Natural Law and Catholics forbade all war, including Just War.

- 4 ‘Religious ethics prevent progress in embryo research.’ Discuss. [45]

This was the least popular question; those who attempted to answer this question did not do very well in most cases. Good answers to this question were rare but some did achieve a good mark for this if the question was approached in the correct way. This essay produced the weakest answers. There was a common lack of knowledge about embryo research or any real understanding of what the question was asking. There seemed to be significant confusion about artificial insemination and fertility treatment. There were a number of candidates who answered the question at GCSE (with high evaluation skills) rather than A level (with analytical and scholarly approaches) standard. Many candidates ignored the ‘religious ethics’ aspect of this question, presenting instead a simplified ‘compare & contrast’ approach.

## **2773 Jewish Scriptures Report 2005**

### **General Comments**

Approximately one hundred candidates took this option. The questions achieved differentiation and were marked according to the levels of response. The full range of ability for this level of examination seemed to be represented and a few candidates gained full marks. It was evident that many centres had incorporated careful textual exegesis into the course of study with some consideration, where relevant, of possible date, authorship, purpose and historicity with an overview of the historical dating of principal events in Jewish history and the types of literature found in the Jewish scriptures. Reference to scholars is not essential for good marks but awareness of the views of scholars or of literary and theological issues can be a useful factor in discussions as was demonstrated by many able candidates. One main weakness which was noticeable this year was that some candidates did not build on relevant material from earlier in their studies despite the advice in the preamble to the A2 specification.

### **Comments on Individual Questions**

- 1        Either  
      (a)     'Amos was more concerned about social injustice than about false worship.' Discuss. [45]

This was marginally the more popular option and good candidates tended to begin by summarising the eighth century background in Israel where contemporary life in the prosperous reign of Jeroboam II was full of social injustice and corruption as well as hypocritical worship particularly at the royal sanctuary at Bethel. Good candidates then concentrated on selecting copiously from the scriptural text to illustrate the themes and their arguments. Even some weaker candidates quoted, 'Let justice flow down like waters...' and said that Amos believed that people should be just because G-d is just. Some candidates agreed with the stimulus quotation and others disagreed. The weakest candidates only gave arguments for the point of view they had chosen rather than enter into discussion. Most candidates tried to balance the evidence and usually decided that the two issues were interlinked in that though Amos condemns the social milieu at length, it is hard to disentangle this from his condemnation of the unreal religion of those who should have known better as covenant people. As for false worship, many candidates argued that, in condemning the sacrifices at Bethel, Amos was more concerned about hypocritical religion rather than idolatry and syncretism thus showing his perception of the inter-relationship of social morality and religion and that he was concerned about both.

Or

- (b)     To what extent was Micah more concerned about social injustice than anything else? [45]

Most candidates began by summarising the contents of this set book or by writing about the roles of prophets as spokesmen for G-d to the people where and when they lived and that Micah was a peasant who felt called to preach in Jerusalem against idolatry and social injustice in the eighth century BCE. The best responses showed familiarity with the actual text. Most candidates quoted Micah 6 verse 8 where Micah exhorts people to do justly and to love mercy but also to walk humbly before G-d. Most candidates tried to address the question. Comparisons with Amos were sometimes made and the relationship of religious and social issues discussed with comments about ethical monotheism. The best candidates explained that, besides his denunciations, Micah has messages of hope including the

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announcement of a Messiah and discussed how far Micah might be more concerned about the Messianic aspect of his message rather than social injustice but usually concluded that he, or the editors, had a utopian vision of the Messianic age in which obviously there would be peace and justice and people would flock to Jerusalem so all the main themes of Micah are connected and equally essential to his message.

2 Either

- (a) To what extent is there a development of ideas about a Messiah and a Messianic Kingdom in the texts you have studied? [45]

This question gave candidates the opportunity to consolidate their studies on Messianic ideas so it is not surprising that the best responses came from candidates who included material from earlier in the course e.g. the Davidic covenant, with its promise of a dynasty and Jeremiah's covenant, with its references to land, as well as the references to the Messianic hope in the A2 syllabus from Micah and in particular from Isaiah 40-42. Some candidates also made reference to similar ideas from the texts in the specification in the section on reward and punishment. A few weaker candidates looked at each of the A2 set texts, decided which had Messianic ideas and described how each one developed its Messianic themes, which was an acceptable but limited approach. Some scripts, however, contained excellent discussions about the extent to which the hope of a Messiah and a Messianic Kingdom might have developed more explicitly in the Jewish Scriptures because of the loss of the Davidic monarchy, the land, city and temple at the Exile. Candidates came to many different conclusions but most sensible discussions centred round how far these hopes were either internalised into a spiritual entity or were seen by the prophets as a belief literally in the re-establishment of the land, city, temple and the Davidic king.

Or

- (b) 'There is no development of beliefs about life after death in the Jewish Scriptures.' Discuss with reference to the texts you have studied. [45]

Many candidates simply worked through some of the set texts explaining points that might be relevant to the topic of life after death which is an aspect of reward and punishment. In the specification, the set texts are Isaiah 53, Jeremiah 7, Ezekiel 18, Job 19, Daniel 12 and 2 Maccabees 7. A common error was to quote the proverb about corporate responsibility from Ezekiel without realising that he was refuting it. As regards Job's second reply to Bildad, in which, according to most candidates, Job expresses his confidence in vindication at the final judgement, a variety of opinions about the meaning gained credit. The most popular references were to Daniel 12 which concerns the end of tribulation, the resurrection of the dead and the sealing of the prophecy to the time of the End and 2 Maccabees 7 which was usually told with all its gruesome detail rather than exploring the implications of the defiant hope. Some candidates made reference to their earlier studies to establish that the theme seems not to have occurred till the later Jewish Scriptures. Good discussions also used the set texts selectively to point out themes which might suggest some significant development in the understanding of concepts about life after death. Better arguments moved beyond simply selecting texts to considering the chronology of the events or of the writing of the texts in order to discuss whether or not there was a development and the extent to which it was gradual or was linked to certain catalytic events such as the Maccabean revolt in 165BCE.

## **2774 - New Testament 2**

### **General comments:**

The majority of candidates performed well. There were some outstanding performances from centres where candidates had obviously been well prepared for the examination. On the whole, there was a wide range of results with weak candidates being in a minority.

### **Comments on Individual Questions:**

#### **Alternative A The Early Church**

- 1 How significant was baptism in Paul's theology? [45]

This was not a popular question, however, a few candidates answered it very well. Some candidates broached the topic of baptism at the beginning of the answer but quickly moved on to other areas of Paul's theology that they appeared to know better, such as the resurrection speech in 1 Corinthians, Chapter 15 or 'justification by grace through faith'. This type of response meant that they did not directly answer the question and so limited their achievement.

- 2 'The First and Last Adam theology is the key to understanding Romans.' Discuss. [45]

This was a popular question and the majority of candidates showed clear understanding of the relevance of the First and Last Adam in Pauline theology and in Romans in particular. However, some weaker candidates struggled with understanding and failed to make the connection with other aspects of Paul's theology in Romans. Some candidates largely ignored the wording of the question and answered on Paul and the Law, which had some relevance and was rewarded appropriately but obviously did not achieve the higher levels of marks.

- 3 'The teachings in Ephesians 1-4 were for all churches, not just for Ephesus.' Discuss. [45]

This was the most popular question. Generally, candidates were strong on the issues relating to authorship and other evidence for the destination of Ephesians but weaker on analysing the evidence apparent in the teachings. Some candidates ignored the content of Chapters 1-4 completely. Nevertheless, this question was answered well by the majority of those who chose it with very few weak answers.

- 4 'The details in the text of Galatians 2 are historically accurate.' Discuss. [45]

Only a minority of candidates chose this question. A few, who concentrated specifically on the issues addressed by Paul in Galatians 2, showed clear understanding of Paul's defence of his mission and the issues raised as to the authenticity of the events described. A few candidates ignored the fact that this was a question about the content and historicity of Galatians 2 and answered by addressing the themes in Galatians 2-5 as a whole or more specifically on the content of Galatians 3 and so their achievement was limited.

### **Alternative B The Gospels**

5 'Jesus taught in parables so that no one would understand him.' Discuss. [45]

This was a popular choice. Candidates appeared to be well prepared on this topic and there were some thoughtful, analytical answers, which gained the highest levels of marks. Some weaker answers re-told the parables with little real analysis. A few, obviously able candidates, addressed the evaluation objective very competently but failed to support their claims by enough evidence from the parables in the set text, which was a pity.

6 'The Gospel writers meant to present Jesus as a faith healer rather than a miracle worker.' Discuss. [45]

This was a challenging question, which was answered to an excellent standard by some and very well by others. The First Century background of charismatic miracle workers was apparently well known. Arguments as to the purpose of Jesus' ministry and the purpose of the gospel writers, in their presentation of his healing miracles, were thoughtfully debated, with evidence from the set texts. The examiners noted that a significant number of candidates interpreted the words 'faith healer' to mean 'one who heals or restores faith' and attempted to argue that the gospels' presentation of Jesus healing emphasised restoration or healing of faith in a person, or a nation, rather than a physical miracle. The impression gained was that these candidates had discovered a sophisticated premise but its execution was weak. The weakest answers described the miracles in the set text with some explanation but little evaluation.

7 'Jesus did not oppose the Law'. Discuss. [45]

This was a popular question and one that was generally very well answered. The majority of answers covered the issues competently. Some excellent candidates wrote comprehensively on the topic. The better answers assessed the balance between the conflict passages and contrary evidence from elsewhere in the texts and concluded that Jesus did not, in principle, oppose the Law. The Sermon on the Mount was used well in supporting arguments. It was apparent that candidates had got to grips with this topic and enjoyed answering the question. Some included Roman law in their answer but lacked evidence for their arguments. There were only a few weak answers.

8 'The teachings of Jesus on the Kingdom of God were all about future judgement.' Discuss. [45]

Most candidates who chose this question understood the complexity of the issue and the thinking of scholars on realised, inaugurated and future eschatology. In some excellent answers, evidence from the set texts was judicially and correctly used. In this question, the ability to select relevant evidence to support arguments was important because of the wealth of material available from the set texts. In the time available, candidates demonstrated varying degrees of skill in selection and critical argument and this discriminated between the good and the competent level of answer. Weaker candidates wrongly attributed scholars' views or used evidence from the teachings and parables to arrive at confused or incorrect conclusions.

## **2775 - Developments in Christian Thought 2**

### **General Comments**

Almost all candidates completed the paper in the time available. As usual those who planned their essays and focussed on each element of the essay titles gained higher marks than those who wrote a lot but rather generally.

1 Either

- (a) Evaluate the strengths and weaknesses of Karl Rahner's inclusivist theology of religions. [45]

The tendency in this question was to pass quickly over Rahner's theology and to concentrate on inclusivism as a whole. Weaker candidates tended to outline exclusivism, inclusivism and pluralism, whilst those who had a better grasp of the topic focussed on the problems of inclusivism. There were some good answers here demonstrating a reasonable grasp of biblical texts and what 'anonymous' Christianity might mean. Most were aware of the 'arrogance' of this view, although few explained that this doesn't in itself raise any particular theological problems. There were some excellent answers from those who really appreciated Rahner's a priori and were able to distinguish between general and special revelation and Rahner's notion of the transcendental. Very few understood Rahner's particular theology of Church in its general and mystical sense.

Or

- (b) 'Christianity shares much in common with all other religions.' Discuss. [45]

This was a popular question and invited a range of different responses. Most took the 'exclusivism, inclusivism and pluralism' approach with differing degrees of success. Too many assumed that Barth is necessarily an exclusivist, whilst an alarming number categorised him as a 'fundamentalist' Christian in the popularist meaning of that term. There were some reasonable attempts to look at the phenomenology of religions and to compare and contrast attitudes, for example to scriptures, the divine/absolute and so on. The problem with this approach was that candidates failed to evaluate sufficiently. It was pleasing to see an increasingly better grasp of Hick's theology and philosophy, although Barth has yet to be understood with the same degree of sophistication. A common error this year, quoting John 14, was 'I am the Way, the Truth and the Light...'

2 Either

- (a) 'Unlike Liberation Theology, Black Theology has failed to be politically active among the oppressed.' Discuss. [45]

The general approach from most candidates was to compare and contrast the ideas and impact of James Cone and Martin Luther King. This produced some good and sometimes excellent answers. Good candidates were aware that some consideration needed to be given as to whether King has a black theology – or indeed a theology at all. Others evaluated the political success of King. Too many assumed that Cone literally advocated political violence in his adaptation of Malcolm X and candidates must be careful not to adopt a too simplistic differentiation where King is an absolute pacifist whereas Cone's 'black power' necessarily involves force. Only a few really excellent candidates were able to compare and contrast method and ideas of Liberation Theology in Latin America with Black Theology and those who did so were able to assess the process of conscientization in the different geographical/historical contexts.

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Or

- (b) 'Martin Luther King's theology was not a black theology; it was merely typical middle-class Protestant thinking of his time.' Discuss. [45]

Many candidates gave excellent yet irrelevant information on the life, upbringing and experiences of Martin Luther King. The question specifically invited candidates to consider whether he could be considered to have a black theology. Successful answers set out a normative view and then viewed King in this light. Very good answers referred to his sermons and addresses and analysed his theology of reconciliation, eschatology and 'blackness'. Some were confused by the term 'typical middle class thinking' but those who referred to Cone were able to consider Cone's criticisms of King and his lack of 'blackness'. Very good answers realised that King was more indebted to the liberalism of Tillich and others than the radical alternatives of black theology.



## 2776 - Eastern Religions 2

### General Comments:

Most candidates had prepared well for the exam, and there were some excellent responses. In general candidates' knowledge of the subject matter was good, though the ability to tailor their knowledge to the question asked could be improved.

Many candidates seem to have a weak grasp of the chronology of the religions studied and appear to have studied the areas of the specification in isolation. Centres may wish to make the links between different areas of the specification more explicit to candidates when preparing them for the examination.

In some questions candidates recited sections of text without commenting upon it, or relating its relevance to the question. Whilst referencing to texts is to be encouraged this does need to be supported by the candidate's own explanations.

Excellent responses tended to have a good grasp of the chronology of the religion studied, explicit knowledge of the links between different areas of the specification, and refer to the ideas of scholars and/or Buddhist or Hindu sources to support their own expositions. This is to be encouraged.

### Comments on Individual Questions:

#### Alternative A: Buddhism

- 1 'The bodhisattva doctrine is the distinguishing feature of Mahayana Buddhism.' Discuss. [45]

This was a popular question. Most candidates were able to outline the bodhisattva path with some detail, though some spent so much time explaining the alternative features which could be distinguishing that their explanation of the bodhisattva path suffered. Most offered the concept of sunyata, or the open nature of Mahayana as alternative candidates for the accolade of 'distinguishing feature'. The very best candidates were aware of the nature of the bodhisattva path in Theravada teaching too, and thus were able to successfully complete the AO2 analysis. More candidates ought to be aware of the Theravadin position. Most candidates were able to present some comparisons to allow a meaningful discussion. The best responses tended to put forward another candidate as the distinguishing feature, before concluding that the path was the distinguishing feature after all. Some candidates seemed unaware of how the bodhisattva path was viewed within the Theravada tradition, and this hampered their ability to offer successful analysis.

- 2 Assess the importance of the Heart Sutra for Mahayana Buddhism. [45]

This question was tackled with more success than last time the Heart Sutra appeared on the paper. Answers still tended to be very good or very poor, depending on how well candidates knew the Heart Sutra. The best candidates were able to discuss the setting of the Heart Sutra, and its main teachings, most focusing on the concept of sunyata. Weaker responses tended to mix the teachings in the Heart Sutra with those in the Lotus Sutra indiscriminately, and a few outlined the Pali Canon. The best answers included the uses of the Heart Sutra, and made links to specific Buddhist traditions in analysing its importance. They sometimes offered comparisons with the Lotus Sutra, arguing that one or the other was more important for Mahayana as a whole. Weaker responses often failed to discuss the importance of the sutra at all, having given primarily descriptive answers.

- 3 'Pure Land Buddhism is a short cut to nibbana (nirvana).' Discuss. [45]

This was a popular question. Most candidates were able to explain the link between Amitabha and the Pure Lands, and offer a reasonable outline of the practices of Pure Land. The best candidates were aware of the difference between the two main sects, and were able to link the changes in practices with historical and cultural developments. This enabled them to specifically address how the practice may be seen as a 'short cut'. Most addressed the apparent ease of the practices often arguing that as a result Pure Land was a short cut to nibbana. Better responses addressed whether the practices were really as easy as they appeared. Many candidates argued that even if they appeared to be a short cut this was probably an example of upaya, and nibbana would still take some time to achieve (though not all were able to explain this clearly). The very best answers questioned whether Pure Land had abandoned the aim of nibbana, and replaced it with the Pure Lands, in which case the notion of a short cut is irrelevant.

- 4 'In Buddhism morality and meditation cannot be separated.' Discuss. [45]

Many candidates were able to outline the Buddhist ethical teachings, or describe meditation practices, though they often did so without relating them to each other. Few candidates made extensive use of the rich source of material available for this question in the teachings of the Noble Eightfold Path. The best responses showed clear awareness of the links between the two. The best responses tended to argue that meditation was to enable one to see clearly, and act more morally, while acting morally ensured the mind was free to meditate without distraction, providing a circular support between the two. Too many answers made bald statements, without providing supporting evidence.

### **Alternative B: Hinduism**

- 5 'Gandhi was an orthodox Hindu.' Discuss. [45]

Too few candidates answered this question to produce a subject report.

- 6 'Liberating the consciousness is the most important aspect of the Samkhya system.' Discuss. [45]

Most candidates were able to offer some explanation of the relationship between purusa and prakriti, though the weakest candidates clearly had a poor grasp of this relationship. The best answers tended to focus on the methods used to achieve moksha/kaivalya, and used this to draw out other aspects of the Samkhya system. Weaker candidates found it hard to do anything other than agree with the statement, providing little evidence to support the view. The best candidates did offer some argument that practising the teachings might be good for other reasons too and that it may not be the focus for all practitioners. Most inevitably concluded that the statement was correct, but better answers supported their claims with evidence from the tradition to support this.

- 7 'It is impossible to practise both dharma and ahimsa at the same time.' Discuss. [45]

This was a popular question. Most candidates were able to outline the concepts of dharma and ahimsa with reasonable clarity. The best answers tended to use the example of Arjuna in the Bhagavad Gita to provide them with a case around which to discuss the question. A large number of candidates also used the example of Gandhi

in their responses, arguing that he showed that ahimsa and dharma could be followed together, with varying degrees of success. The best responses were aware that your place in the caste system, and the dharma associated with it, would determine whether ahimsa was compatible with following your dharma or not. Some candidates were clearly confused about how to use the example of Gandhi, and some seemed unaware that Gandhi did not follow a traditional pattern of Hinduism. Where candidates used the example of Arjuna, usually to argue that ahimsa must be subordinate to dharma if there was a conflict, they were often successful.

8 'Varnashramadharma is the core of a Hindu's life.' Discuss. [45]

Many candidates were able to outline the varna and ashrama systems, and explain the concept of dharma. Some did so with great detail, making clear how following the systems could affect a Hindu's life. The best responses considered the wider uses of the term dharma too. Weaker candidates often tried to argue that since the term Sanatana Dharma is used to refer to Hinduism then varnashramadharma must be core of Hindu life, showing a poor grasp of both terms. Some of the best responses tended to discuss whether all could follow varnashramadharma any way, since outcastes and women are excluded, or whether the patterns were ever followed wholly (e.g. the sannyasin stage). One of the most successful arguments made focused in the difference between village life, and that of modern day cities, arguing that in villages the traditional lifestyle and organisations were key for the individual, because they were followed to hold the society together, whereas in modern cities they were no longer as important, due to changes in society, for example many 'new' jobs are challenging the operation of the varna system.

## 2777 - Islam 2

### General Comments

Over two hundred candidates sat this examination. As usual, there were many excellent scripts which demonstrated both breadth and depth of knowledge and understanding and showed the ability of candidates to sustain a critical line of argument but, this year, a few centres seemed not to be aware of the standard expected at A2 level. Some candidates failed not only to indicate the questions attempted but omitted to write their candidate number or did so inaccurately. The main weakness was the inability of the candidates to identify the strands within the questions. At AS level the questions are separated into the individual assessment objectives but candidates at A2 are expected to be able to demonstrate some competence at handling discussions in an academic manner appropriate to the level of this examination. Some weaker candidates simply wrote all they knew with scant reference to the question and others simply added a concluding sentence based on the question. The majority of candidates, however, understood the questions and engaged with them in a manner which suggested good preparation in the centres and efficient revision. Several good candidates gave quotations from the Qur'an and textbooks. Most candidates seem to have benefited from the whole experience of studying Islam from foundation through AS to the culmination of this A2 written paper and showed by the way they approached the topics in a sensible, thoughtful and educated manner that they see their course of study as very relevant to issues in the world today.

### Comments on Individual Questions

Question 1 was the most popular question and question 4 the least popular.

- 1 'Belief in Allah as Judge and belief in the Last Day are the most important articles of belief for Muslims.' Discuss. [45]

The full range of performance was evident in the responses to this popular question. There were some excellent responses weighing up the importance of each of the articles of belief but some candidates had difficulty with the term 'articles of belief'. One candidate interpreted it as physical objects whilst a few others thought only in terms of the Five Pillars. The specification itemises the following articles of belief: Allah, angels, scriptures, messengers, the last day, the divine decree. These articles are also listed in Surah 4:135 which is a set text as is Al-Fatihah, Surah 1. Good essays used and demonstrated understanding of relevant phrases from the set texts and tended to explain that the basic beliefs of Islam can be grouped into three topics: Tawhid, Risalah and Akhirah. Some candidates spent too much time giving graphic descriptions of heaven and, especially, hell. The best discussions tended to reflect some understanding that belief in Allah is the central concept in Islam but Judge is only one aspect of the Attributes or characteristics or Names of Allah and that, though Muslims are encouraged from the start of the Qur'an to follow the straight path to avoid 'wrath' at the Last Day, Islam is meant also to be a positive life-enhancing faith. In their arguments, some candidates tried to balance the importance of Tawhid and Akhirah whilst others insisted that the unity of the articles needs to be upheld.

- 2 'Jihad is the sixth pillar of Islam.' Discuss.

The question gave opportunity for candidates to consolidate their earlier AS studies in the light of their growing and deeper understanding of Islam and in particular their

perception of the over-arching commitment to the Greater Jihad which some candidates described as Jihad of the heart. The view under discussion is a comment made in some text books. The Five pillars have some relevance but most candidates sensibly began by taking the opportunity to demonstrate their knowledge and understanding about Lesser and Greater Jihad. Good essays pointed out that Greater Jihad includes observance of all the Five pillars. Some candidates divided Lesser Jihad thus writing about three types of Jihad and of course this was acceptable. Jihad is not the sixth pillar and good candidates tended to point out that the Five pillars are immutable. Despite this, many candidates realised that a case could be made that Jihad is treated as the sixth pillar and that for some Muslims total commitment to lesser Jihad makes them martyrs for the faith and for all Muslims greater Jihad is inextricably part of Islamic life.

3 To what extent are the origins of Shi'a Islam reflected in Shi'a beliefs and practices? [45]

Most candidates began with an account and explanation of the leadership dispute which led to the original split in Islam. These were often well done and reflected accounts in various text books. Some candidates then went on to write all they knew about the differences between the two branches of Islam rather than answer the question. Several candidates explained the different beliefs and practices but failed to analyse them to see links with the origins of Shi'a Islam. Loyalty to the ahl-al-bayt – the house of the Prophet – is at the heart of Shi'a belief and practice and this leads to other beliefs and practices which may therefore be traced back to the original situation e.g. some Shi'a Muslims include 'Hazrat Ali is the friend of Allah' in the Shahadah and they reject the authority of the first khalifahs. Good responses tended to focus on the importance of the Imamate, ziyara, minor pilgrimages to the tombs of the Imams and extra festivals especially the commemoration of the martyrdom of Husayn during Muharram. Any belief or practice was acceptable if it was made relevant to the question but, unfortunately, some candidates spent time condemning Shi'a Muslims in a manner which is not acceptable in any academic examination.

4 'Muhammad **D** was a Sufi.' Discuss. [45]

Candidates seemed to enjoy this topic. Responses tended to begin with a brief explanation of Sufism but some candidates carried on describing all they knew about the Sufi tradition rather than answering the question. Some seemed to be addressing questions from past examination papers but managed to gain some credit. Candidates have studied the life of Muhammad **D** ever since the foundation paper on this course and there are many incidents which might be explained and used to make a parallel with Sufism. Sufis themselves claim that Muhammad **D** was a Sufi and some Muslims of other traditions see Sufism as an integral part of Islam. The prayer practices of Muhammad **D** and his visions featured in most discussions as did his lack of concern for material gain. Some candidates took a particular stance, either yes or no, and simply amassed evidence to prove their case. Some explained that Sufis would claim that, though the revelations to the Prophet and his role are unique, the practice of the contemplation of Allah, hunger and abstinence constitute the same spiritual discipline which Sufis still follow to attain mystical experiences. Other candidates explained that some Muslims question the motives of seeking union with God by fana and see this Sufi practice as a distortion of Islam in that it can be an arrogant quest even though the whole idea is meant to be annihilation of the self. Candidates were free to come to any conclusion, of course, but the best responses were those which discussed and analysed the evidence and tried to come to a

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balanced conclusion or to address the extent to which a case might be made that the statement is true or false.

**2778/01 - Judaism 2**

**General Comments:**

The majority of scripts were of a high standard. Most of the more able candidates offered very good general comments, although more evidence of referral to scholarship would be welcome. Some of the less able candidates offered a rather vague set of references such as 'Rabbis state that' or 'it is written that' when more focussed references would be helpful. The one exception to this was in the question on Post Holocaust Theology where the responses centred around the theologians mentioned in the specification, but beyond that little else.

- 1 'Women cannot be rabbis.' Discuss. [45]

This was a popular question with many passionate arguments being offered. The best responses traced the objections to women as Rabbis back to the priesthood and temple ritual. The mitzvah of time bound commandments featured as well. In general the content of the answers were influenced by the various denominational positions of the candidates.

- 2 'The aftermath of the Twentieth-Century Holocaust is one of the greatest strengths of modern Judaism.' Discuss. [45]

This was a very popular question, which was well answered. The majority of the candidates offered fairly detailed accounts of the thoughts of the various theologians, although more detail on the significance of their theology for life today would have been welcome.

- 3 'The Hasidic movement has split Judaism in a way from which it is unlikely to recover.' Discuss. [45]

This was another popular question and generally very well answered. Many candidates looked at the various denominations without choosing to offer an opinion on who was to blame for the split in the Jewish community. More evidence of reference to scholarship would have been welcome, and it might be beneficial if centres were to focus specifically on the ideas of representative scholars e.g. Sacks, Louis Jacobs, Cohn-Sherbock etc.

- 4 'For a child has been born to us, a son has been given to us, and the dominion will rest on his shoulder; the Wondrous Adviser, Mighty G-d, Eternal Father, called his name Sar-shalom [Prince of Peace]; upon the one with the greatness in dominion and the boundless peace that will prevail on the throne of David and on his kingdom, to establish it and sustain it through justice and righteousness, from now to eternity, The zealotry of Hashem, Master of Legions, will accomplish this!' (Isaiah 9:5-6)

'It is not realistic in the 21st century for Jews to continue to have any hope of the type of Messiah prophesied by Isaiah.' Discuss. [45]

This question posed the most difficulty to candidates who appeared to be intimidated by the use of a quotation. In general this was a question done by the more able, who did offer some excellent answers with good references to Malachi that highlighted the similarities with Isaiah. With question 2 this produced the best answers on this paper.

## 2779 – Philosophy of Religion (1)

### General Comments:

This paper provoked some interesting answers from well-prepared candidates, although many did not do justice to knowledge by failing to use it to answer the precise question set. The Levels of Response descriptors demonstrate the need for candidates to select relevant information when addressing the question. A disappointing number wrote enormously lengthy essays, sometimes of eight pages each, detailing every known theory about evil or the cosmological argument but without any concern to demonstrate relevance to the question asked. It is not enough for a theory to be relevant: good candidates take care to establish that relevance. Some candidates consider their duty to provide a buffet for examiners – something for every taste is on the table, with the choice left to the reader. A particular sadness was that some candidates from some Centres simply wrote out pre-prepared answers on the problem of evil or other questions.

In general, there was evidence of improvements in the standard of English this year. Many still confuse 'of' and 'have' and too many continue to believe that 'feel' and 'think' are synonyms. Some struggled with common philosophical terms – 'proof' and 'prove' caused special difficulties, being used to indicate assertions and arguments ('Aquinas proved the cosmological argument but Hume proved him wrong, though his proof failed').

### Comments on Individual Questions

- 1 'Modern theories about the origins of the universe disprove the cosmological argument for the existence of God.' Discuss. [45]

This was a popular question, with most candidates able to give reasonably accurate accounts of Aquinas, sometimes Leibniz and Copleston, and able to write knowledgeably about the Big Bang and steady state theories. Weaker scripts demonstrated difficulty with the concept of proof or argued that the universe was made by science.

- 2 'As an argument for the existence of God, the moral argument is less convincing than the argument from religious experience.' Discuss. [45]

Most candidates were able to give reasonably accurate accounts of both arguments, though many failed to make the required comparison. It must be stressed that the mere juxtaposition of two points of view does not constitute an argument. AO2 descriptors clearly differentiate between candidates who put points of view and those who consider them.

- 3 'The only satisfactory solution to the problem of evil is to deny that evil exists.' Discuss. [45]

This question received many all-purpose problem of evil essays, often apparently pre-prepared. Better candidates focused on the question, dealing specifically with those who deny that evil exists: there were some interesting accounts of monism and Christian Science. Many asserted that Christianity denies evil, without considering what such a stance does for the crucifixion and doctrines of redemption.



4 'Jung's understanding of religious belief was right.' Discuss. [45]

Many candidates struggled to find enough to say about Jung and resorted to padding the essay with lengthy discussions of Freud, Marx and Durkheim. Such material could have been made relevant by detailed consideration of points of agreement or disagreement with Jung, but few drew these possible conclusions. A few candidates confused Jung and Freud. Some made the admirable point, derived from Popper, that psychological theories such as that of Jung are unfalsifiable and therefore cannot be treated as genuinely scientific.

## **2780 - Religious Ethics 1 (A2)**

### **General Comments**

This was a very small entry but candidates were well prepared and the quality of the answers showed that some centres have encouraged their candidates to make specific references to scholars and use quotes to illustrate answers. There were some very good response from candidates.

There seemed to be a better standard overall than in previous years and there appeared to be a significant reduction in the number of less able candidates giving fewer of the 'general opinion' essays.

Most candidates seemed to use the allocated time appropriately. All candidates seemed to manage to answer two questions.

### Comments on Individual Questions

- 1 'Kant's theory of the Categorical Imperative provides a sound basis for ethical decision making.' Discuss. [45]

This was a popular question and elicited good analytical responses and good use of examples from the candidates. Many candidates argued that an acceptance of absolutist principles is necessary but most rejected Kant's approach as unsuitable for the modern world and used more relativist theories to criticise Kant's Categorical Imperative.

- 2 With reference to religious ethics, assess the argument that genetic engineering can never be right. [45]

Most candidates approached this well using Natural Law Theory and considering life as God-given, of being natural, and genetic engineering as interfering. There were many good defences of genetic engineering from a religious perspective, using reason and knowledge to feed the world or to eliminate diseases. Most used Utilitarianism to defend genetic engineering as against the religious approach which they interpreted as stopping all progress. However, there were still some weaker candidates who confused genetic engineering with IVF.

- 3 'Preference Utilitarianism is an improvement on other forms of utilitarianism.' Discuss. [45]

Few candidates answered this question and most compared Singer and Hare to Bentham and Mill. Weaker candidates simply explained the difference between Bentham and Mill with a short reference to Singer. There were good discussions of minority groups and their rights.

- 4 'Secular and religious approaches to euthanasia have nothing in common.' Discuss. [45]

This was a very popular question and was well answered by the majority of the candidates. There was much discussion of the difference between different types of euthanasia and to sanctity of life versus quality of life arguments. There was good use of ethical theories, contrasting different religious approaches, such as Situation Ethics and Natural Law with Utilitarianism. This question elicited some excellent analysis of the issues and some candidates contrasted the religious approach to euthanasia with the religious approach to the taking of life in war.

## **2791 - Connections in Religious Studies**

### **General Comments:**

As in previous sessions, and with an ever-increasing entry, the quality of the candidates' work varied across a wide range. The majority of candidates had clearly been very well prepared for the examination and were able to make appropriate links between the different topics they had studied and to give good examples to illustrate their arguments.

There were, once again, a few candidates who, very disappointingly, wrote an excellent answer to one question and then did not continue to a second thus limiting themselves to a maximum of half marks for the paper. Conversely, there were very few who appeared to have run out of time.

Teachers and students should be congratulated for the excellent preparation which they had put into this examination.

Route A, as always, was by far the most popular Route.

### **Comments on Individual Questions:**

Route A/AX/AY Philosophy of Religion with Religious Ethics

1 To what extent can God be held responsible for moral evil? [60]

Some candidates answered from a purely philosophical point of view whilst others focused on the connections between the theodicies and freewill and determinism. Some extended this further to include Process Theology and also psychological and sociological interpretations. Others made mention as to whether God was everlasting or eternal. Candidates attributed the inconsistent triad to different philosophers: Aquinas, Hume and Euthyphro. Only a few appeared to recognise that there was no problem for atheists – one did say this but then went on to discuss that they accused God of various things. Some mentioned predestination but as with Q.3 many seemed to think that if you are predestined this means you can do evil. A small minority referred to the fact that a human frailty is to blame everyone but themselves.

2 'Religious language and ethical language are both about facts.' Discuss. [60]

Some candidates either answered purely from a religious language point of view or ethical language. However the really good candidates were able to answer this very well by focusing on cognitive and non-cognitive views and linking the two together. Some did not appear to understand there is a difference between facts and meaningful language. Only a few bothered to explain what religious and ethical languages are and why there are problems with both. Some of the candidates explained the verification principle well including mention of strong and weak verification. A couple of references were made to the parable of the lunatic student.

3 'The only point in behaving morally is to be rewarded after death.' Discuss. [60]

In many ways candidates answered in a very similar fashion to Q.1. However the better candidates did acknowledge that there were other reasons for not behaving morally and introduced psychology and sociology. Predestination; justification by faith and Luther's 'faith not deeds' were also investigated although some believed that predestination meant that the chosen could be immoral because they were going to

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heaven anyway. Some candidates completely misinterpreted John Hick's replica theory seemingly mixing it with reincarnation, possible worlds and lots of chances to become more moral; whilst others believed that it meant you could be immoral. Eastern philosophy was examined although very superficially – there appeared to be the belief that you just need to acquire lots of good karma to acquire moksha instead of negating karma altogether. Buddhism was rarely explained properly – few recognised that it is negation of the ego for nirvana to be achieved. Dawkins was referred to and the fact that moral rules are to keep humans from dying out. There was also reference to 9/11 and the fact the suicide bombers were promised virgins etc. Aristotle and Virtue ethics were mentioned – the better candidates applying it to the fact that people should behave morally in this life while the weaker candidates stated because he did not believe in life after death this meant there was no need to behave morally. Kantian ethics was either badly explained or the focus was on the reward after death or duty – very few connected the two ideas.

## **2792 - Connections in Religious Studies**

### **Comments on Individual Questions:**

#### Route C Philosophy of Religion with New Testament

- 1 'The New Testament texts suggest that conversion is by far the most significant type of religious experience.' Discuss with reference to the texts you have studied. [60]

This was a popular question. Many wrote generally on Religious Experience whilst the better candidates distinguished between types of Religious Experience and drew clear conclusions.

- 2 To what extent can the miracle stories of the New Testament withstand the criticisms of miracle made by Hume? Discuss with reference to the texts you have studied. [60]

This was the other popular question in this route. However, most candidates had only a basic understanding of Hume and this focussed on other matters. Only the best looked at the resurrection – the example Hume assesses.

- 3 'The New Testament texts cannot be the inspired word of God, because they are not historically accurate.' Discuss with reference to the texts you have studied. [60]

There were many general arguments offered here but only the best candidates assessed the passages in detail.

#### Route D Philosophy of Religion with Developments in Christian Thought

- 4 Discuss critically the belief that resurrection is only for those who explicitly claim faith in Christ. [60]

Many candidates saw this question as an opportunity to work through the exclusivist / pluralist debate in detail without specifically focussing on the question.

- 5 'The idea that there is evil in the world to help us grow and develop in faith is rejected by Liberation Theology.' Discuss. [60]

Most candidates tackled this question very well. They used Utilitarianism appropriately and were able to draw clear conclusions.

- 6 'Feminist theology strongly supports the view that the Christian religion is an invention of society.' Discuss. [60]

This question elicited a large variety of responses varying from a survey of Feminist theology to those who focussed on the post-Christian radicals.

#### Route J Religious Ethics with New Testament

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- 7 'The ethics of the New Testament are completely absolutist.' Discuss with reference to the texts you have studied. [60]

This was a popular question though many candidates appeared to have difficulty in identifying teleological elements.

- 8 'New Testament teaching agrees with Virtue Ethics that the character of the agent is more important than the action performed.' Discuss with reference to the texts you have studied. [60]

Again a popular question that was generally well done. Candidates drew on the antitheses of Paul and produced clear and firm conclusions.

- 9 'The New Testament principle of agape is a better guide to ethical decision-making than the Utilitarian principle of happiness.' Discuss. [60]

This question was usually well-attempted but many candidates were not prepared to be very critical of agape.

Route K Religious Ethics with Developments in Christian Thought

- 10 'Black theology has nothing in common with Kantian ethics.' Discuss. [60]

The best answers here contrasted Martin Luther King Jr. and James Cone and made interesting connections with Kant.

- 11 'If everyone goes to heaven in the end, then there is no point in behaving morally.' Discuss. [60]

This produced many rather vague answers. Few candidates appeared to grasp that Pluralists demand moral behaviour. One or two answered with determinism.

- 12 'Liberation theology teaches that it is acceptable to sacrifice the interests of the minority in favour of achieving happiness for the majority.' Discuss. [60]

This question produced some excellent answers. Candidates showed that they had a firm grasp of Liberation theology.

Route P Jewish Scriptures with New Testament

- 13 Compare and contrast the ways in which the Jewish scriptures and the New Testament texts you have studied deal with the concept of a chosen people. [60]

There were some good answers here although the New Testament side was weaker, especially from those who had not studied Paul.

- 14 'The Jewish scriptures present God as a moral law-giver, whereas the New Testament teaches that people should apply the principle of agape and behave in whichever way they think is best.' Discuss with reference to the texts you have studied. [60]

Only a few tackled this question well. Some appeared to think that agape was a licence to do what you wanted.

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- 15 'The Jewish scriptures and the New Testament texts both show that God is revealed to humanity primarily through the words of the prophets.' Discuss. [60]

There were some excellent responses to this question. Candidates argued that there were many other vehicles of revelation apart from the prophets.

Route S New Testament with Developments in Christian Thought

- 16 'It is completely inappropriate to use the New Testament as a guide for determining the behaviour of women in the twenty-first century.' Discuss. [60]

- 17 'The New Testament has nothing to say about black people and black issues.' Discuss. [60]

- 18 'It is impossible to accept the teachings of the New Testament and not accept Liberation Theology.' Discuss. [60]

Too few candidates attempted this route to produce a subject report.

## **2793 - Connections in Religious Studies**

### **Comments on Individual Questions:**

#### Route E Philosophy of Religion with Eastern Religions

The overwhelming majority of candidates attempting this route did so in relation to Buddhism.

- 1 Compare and contrast Augustine's understanding of evil and suffering with that of either Hinduism or Buddhism. [60]

There were some excellent answers submitted for this question and generally these produced good analysis of both Augustine's theory and those of Buddhism with thoughtful and perceptive comparisons being made.

- 2 'The only way for humanity to learn about ultimate truth is through the practice of meditation.' Discuss with reference to either Hinduism or Buddhism. [60]

This was a generally popular question and those who had good knowledge and understanding of forms of Buddhist meditation were able to produce very sound responses with analysis of their possible role in the understanding and reaching of ultimate truth.

- 3 Compare either a Hindu or a Buddhist understanding of causation with the belief that the universe exists because of a creator God. [60]

It appeared that few candidates had studied Buddhist views on the formation of the universe and so were only able to compare ideas on creation with causation affecting personal kamma. This led to some rather limited responses.

#### Route L Religious Ethics with Eastern Religions

- 4 To what extent are the ethics of either Hinduism or Buddhism relativist? [60]
- 5 'The main aim of ethics should be the cultivation of virtue.' Discuss with reference to either Hinduism or Buddhism. [60]
- 6 To what extent does either Hinduism or Buddhism provide a morally acceptable response to issues raised by environmental ethics? [60]

Too few candidates attempted this route to produce a subject report.



## **2794 - Connections in Religious Studies**

### **Comments on Individual Questions:**

#### Route F Philosophy of Religion with Islam

- 1 Assess critically Muslim understanding of the nature of religious experience. [60]

This was the most popular and generally the best answered question perhaps because of its relatively open-ended nature. Most candidates were able to assess, at some level, Muslim religious experience against the classifications of such writers as James and Swinburne. Good answers illustrated the categories discussed by James with e.g. the night of power and its traditions. Excellent answers are able to develop Sufi mysticism critically. This obvious connection was lacking in too many answers although many linked salah and taqura.

- 2 'It is impossible for people to have any form of life after they have died, therefore Muslim beliefs about life after death are wrong.' Discuss. [60]

This was the second most popular question and was generally not so well answered as the first. Many candidates began their answer by outlining Muslims' beliefs about life after death rather than addressing the question itself. A significant number of answers dealt at length with ideas of reincarnation which were not relative to the question. Materialism was often poorly understood and in particular it was regularly seen to be purely atheist. Some candidates asserted that all Muslims were behaviourists, behaviourism being seen as an argument for bodily resurrection. There were some excellent answers which really understood the problem of the continuity of self / identity and were able to employ Hick's replica theory effectively. Most seemed to understand the importance entailed in monistic/dualistic theories, although few were willing to agree with the statement in the question.

- 3 'Hume's criticisms of cosmological arguments can also be used to show that the kalam argument for the existence of God has fatal flaws.' Discuss. [60]

Not many candidates attempted this question, probably because of the specific knowledge needed of Hume's criticisms of the Cosmological argument. This did not deter some candidates, the fatal flaw of whose answers being that Hume's ideas were not explicitly addressed. There was however one particularly impressive answer where the candidate analysed the differences between the Cosmological and the Kalam argument and maintained that Hume's arguments held better against one than the other. There were some outstanding answers which showed considerable understanding of the three elements of the Kalam argument, modern science and Hume's scepticism of causality. This was well done by most candidates.

#### Route M Religious Ethics with Islam

- 4 'Muslim morality has nothing in common with moral relativism.' Discuss. [60]

By and large candidates had a fairly limited view of what moral relativism is. A common misconception was that Virtue ethics is always morally relative. They did not understand that it can sometimes be ontologically based e.g. Thomas Aquinas. There was a lack of sophistication which meant that some essays failed to note the overlap between Shari'ah and forms of relativism. Some used Utilitarianism or Situationism as forms of relativism, contrasted to the absolutism of the Qur'an. Some

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excellent answers were able to discuss differences in attitude to issues such as abortion, punishments etc according to cultural tradition.

- 5 'Islam teaches that Muslims should treat each other better than they treat non-Muslims.' Discuss. [60]

Good answers understood the subtle difference between the Ummah of Muslims and the brotherhood of all humans. Many discussed the Prophets' institution at al-Madinah and used this as illustration. More sophisticated answers understood the difference between zakah in the community and charity to non-Muslims. By and large this question was well done.

- 6 'In issues of modern medical ethics, Muslims should leave everything to the will of Allah and let nature take its course.' Discuss. [60]

This was a popular question but surprisingly few discussed the 'will of Allah' and 'nature' in a critical manner despite its place on the specification. Not surprisingly, the majority understood this to equate with the Qur'an. Some tried to link Islamic deontology with Kant, an unfortunate move given Kant's desire to disentangle God's will from human reason. A good number of answers were able to quote the different law traditions in relation to abortion. Discussion on euthanasia was more limited but many considered the problem of suffering as a test to be sufficient justification against voluntary euthanasia.

Route Q Developments in Christian Thought with Islam

- 7 Compare and contrast the ways in which Islam and Christianity understand the role of women in modern society. [60]

Whereas most candidates were well-acquainted with Islamic views on women, there was a surprising lack of information on modern Christian feminist views of women. Most chose to compare Muslim and Catholic teaching. Too many candidates thought that Aquinas represented the normative Catholic / Christian position even today.

- 8 'Islam and Christianity agree that there will be a reward for all those who sincerely try to follow God, whatever their religious tradition.' Discuss. [60]

Again this was well answered in relation to the Islamic tradition. Good answers were able to consider the Qur'anic passages dealing with people of the Book or people of the faith and there were good discussions here as to what this means. There were some, though not many, excellent discussions of Sufism and pluralism. There was a general lack of understanding of Rahner and inclusiveness.

- 9 'The message of Liberation Theology is a Christian message; it has nothing in common with the teachings of Islam.' Discuss. [60]

Very good answers compare Jesus and Muhammad **D** on liberation. Many referred to the al-Madinan constitution and Muhammad's **D** revolution and views of the treatment of the oppressed. Few were able to deal with the real subtleties of Liberation theology, specifically notions of mediations and hermeneutical interpretation of the Bible and Qur'an.

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Route T New Testament with Islam

- 10 'The primary concern of both New Testament and Muslim ethics is to treat other people in the way that you would want to be treated yourself.' Discuss. [60]
- 11 'Christian and Muslim beliefs about life after death have nothing in common.' Discuss. [60]
- 12 'Both the New Testament and Islam teach that the revelation of God to humanity can be seen mainly in the events of history.' Discuss. [60]

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

## **2795 - Connections in Religious Studies**

### **Comments on Individual Questions:**

#### Route B – Philosophy of Religion with Jewish Scriptures

- 1 Compare and contrast the theodicy of Augustine with the approach to suffering in the book of Job. [60]

Responses were generally sound. Candidates tended to have rather more knowledge of Job than Augustine, but only a minority were able to cite the biblical text in support of their answer.

- 2 'Some of the Jewish Scriptures can only be understood if they are defined as myth.' Discuss with reference to the texts you have studied. [60]

There were some excellent answers to this question. Most supposed that some of the scriptures can benefit from being treated as myth, and there was good discussion of Orthodox and Progressive thinking on the issue.

- 3 'To question one word of the Jewish Scriptures is to deny their authority as sacred texts.' Discuss. [60]

A popular question which elicited some fine responses. Some accepted the validity of the statement while others pointed out that questioning the literal and historical value of scripture also has its advantages.

#### Route G – Philosophy of Religion with Judaism

- 4 'The Holocaust provides the most compelling argument against the existence of G-d.' Discuss. [60]

More popular than the alternatives. Many candidates accepted that the Holocaust remains a stumbling block for faith but did not suppose that it provides the most compelling argument against the existence of God. Other factors – notably, discoveries in modern physics as they relate to traditional beliefs – were thought to constitute a greater challenge.

- 5 'Judaism teaches that G-d is revealed to a whole people, not just to individuals.' Discuss. [60]

Many good answers. Most maintained that G-d discloses his truth both privately and publicly. Responses included some particularly useful discussion of Otto's concept of the numinous.

- 6 'For Jewish life the authority of the Torah must be accepted as absolute.' Discuss. [60]

There was good discussion of differing approaches to the Torah, although weaker candidates tended to ignore the implications of these for daily life and behaviour.

*Report on the Units taken in June*

Route H – Religious Ethics with Jewish Scriptures

- 7 'The Jewish Scriptures have nothing useful to say about modern ethical dilemmas.' Discuss. [60]

Most disagreed with the statement, pointing out that the underlying principles of the ethical laws commanded by G-d are still relevant today. Weaker candidates tended to stray away from 'modern' ethical dilemmas.

- 8 To what extent can Judaism be said to allow people to exercise free will in making moral choices? [60]

There was good discussion of determinist philosophies. Surprisingly, only a few candidates pointed out the freedom within Judaism to follow the dictates of conscience. Jonah and Job were the books most frequently cited.

- 9 Compare and contrast the Jewish concept of the Law and Kant's Categorical Imperative. [60]

In general, candidates were able to point out the strong association of the Law with the covenant, wherein the observance of the Law becomes a term of the covenant. Kant's categorical imperative was widely understood and most candidates showed good knowledge of the hypothetical imperative.

Route N – Religious Ethics with Judaism

- 10 Compare and contrast Jewish ethics with the ethics of Kant. [60]

Most candidates were able to give an overview of Jewish ethics, sometimes citing rabbinic scholars in support. Weaker candidates tended to suppose that Kantian morality also desired to please G-d.

- 11 'Jewish teachings about sexual ethics are not appropriate for the twenty-first century.' Discuss. [60]

A popular question and it was generally well done. The majority opinion was that traditional teaching concerning contraception and homosexuality was not appropriate for the 21st century.

- 12 Assess critically the implications of ethical monotheism for the nature and role of conscience. [60]

Many candidates pointed out that even though there is no word for 'conscience' in the Jewish Scriptures, the reality is nevertheless understood throughout the Hebrew Bible. There was good discussion concerning the nature of conscience: the views of Aquinas, Newman and Freud frequently cited in support. Most supposed that the existence of the Law shows that the conscience on its own is not enough.

*Report on the Units taken in June*

Route R – Jewish Scriptures with Judaism

- 13 'Zionism is a political movement which has no real basis in the Jewish Scriptures.' Discuss. [60]

A popular question. Most candidates were able to refer to relevant passages in the Jewish Scriptures and to demonstrate knowledge of differing attitudes. The claim that Zionism has no real basis in scripture was overwhelmingly rejected.

- 14 'To question the absolute authority of the Jewish Scriptures is to undermine the whole basis of the faith.' Discuss. [60]

The question was quite well done with candidates showing good knowledge of Orthodox and Progressive viewpoints. Most believed that a passage does not have to be unquestioned in order for it to be authoritative.

- 15 'A study of post-Holocaust theology suggests that Judaism has learnt little since the writing of the book of Job.' Discuss. [60]

Candidates had sound knowledge of the content of Job, and post-Holocaust theology received a good hearing. Maza, Maybaum, Berkovits and Rubenstein were the scholars whose views received the most comment. Opinion was fairly evenly divided on the statement.

Route V – Islam with Judaism

- 16 'The relationship between G-d and the Jews is more personal than that between Allah and the Muslims.' Discuss. [60]

Answers were rather disappointing. When commenting on Islam, a number of candidates tended to over-emphasise the impersonal and transcendent nature of Allah, with little reference to surahs that depict Him as personal and immanent. The majority opinion was that both show a personal relationship to a similar extent.

- 17 Compare and contrast the Jewish concept of Holy War and the Muslim understanding of Lesser Jihad. [60]

A popular question. Most candidates had good knowledge of lesser jihad but often confused the conditions for milchemet mitzvah with those for milchemet reshut.

- 18 'In both Islam and Judaism, divisions are merely about culture and not about belief.' Discuss. [60]

Many candidates had good knowledge of the main divisions within Islam, but were unable to display the same level of knowledge for the divisions within Judaism. Most supposed that differences in both faiths were more about belief than culture.

**Advanced Subsidiary GCE Religious Studies 3877  
June 2005 Assessment Session**

**Unit Threshold Marks**

Unit		Maximum Mark	a	b	c	d	e	u
2760/11	Raw	100	78	68	58	48	38	0
	UMS	100	80	70	60	50	40	0
2760/12	Raw	100	73	64	55	46	38	0
	UMS	100	80	70	60	50	40	0
2760/13	Raw	100	82	72	62	53	44	0
	UMS	100	80	70	60	50	40	0
2760/14	Raw	100	77	67	57	47	38	0
	UMS	100	80	70	60	50	40	0
2760/15	Raw	100	77	65	54	43	32	0
	UMS	100	80	70	60	50	40	0
2761	Raw	100	85	74	63	52	41	0
	UMS	100	80	70	60	50	40	0
2762	Raw	100	75	65	55	45	36	0
	UMS	100	80	70	60	50	40	0
2763	Raw	100	81	71	61	52	43	0
	UMS	100	80	70	60	50	40	0
2764	Raw	100	82	72	62	52	43	0
	UMS	100	80	70	60	50	40	0
2765	Raw	100	69	59	50	41	32	0
	UMS	100	80	70	60	50	40	0
2766	Raw	100	73	65	57	49	41	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	75	64	54	44	34	0
	UMS	100	80	70	60	50	40	0
2769	Raw	100	84	74	64	55	46	0
	UMS	100	80	70	60	50	40	0
2770	Raw	100	73	64	55	47	39	0
	UMS	100	80	70	60	50	40	0

*Report on the Units taken in June*

**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>	24.1	50.0	72.2	86.3	94.3	100	9961



**Advanced Subsidiary GCE Religious Studies 7877  
June 2005 Assessment Session**

**Unit Threshold Marks**

Unit		Maximum Mark	a	b	c	d	e	u
2771	Raw	90	73	64	55	47	39	0
	UMS	90	72	63	54	45	36	0
2772	Raw	90	77	68	59	51	43	0
	UMS	90	72	63	54	45	36	0
2773	Raw	90	72	64	56	48	40	0
	UMS	90	72	63	54	45	36	0
2774	Raw	90	74	65	56	48	40	0
	UMS	90	72	63	54	45	36	0
2775	Raw	90	70	62	54	47	40	0
	UMS	90	72	63	54	45	36	0
2776	Raw	90	73	65	57	50	43	0
	UMS	90	72	63	54	45	36	0
2777	Raw	90	76	66	56	46	37	0
	UMS	90	72	63	54	45	36	0
2778	Raw	90	77	69	61	53	45	0
	UMS	90	72	63	54	45	36	0
2779	Raw	90	71	64	57	50	44	0
	UMS	90	72	63	54	45	36	0
2780	Raw	90	72	64	56	49	42	0
	UMS	90	72	63	54	45	36	0
2791	Raw	120	92	81	71	61	51	0
	UMS	120	96	84	72	60	48	0
2792	Raw	120	97	88	79	70	62	0
	UMS	120	96	84	72	60	48	0
2793	Raw	120	97	85	73	62	51	0
	UMS	120	96	84	72	60	48	0
2794	Raw	120	88	76	64	53	42	0
	UMS	120	96	84	72	60	48	0
2795	Raw	120	90	81	72	64	56	0
	UMS	120	96	84	72	60	48	0

*Report on the Units taken in June*

**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>	25.8	58.8	83.3	94.8	99.0	100	7753

*Report on the Units taken in June*

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