

## **Religious Studies**

Advanced GCE **A2 7877**

Advanced Subsidiary GCE **AS 3877**

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

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**January 2006**

**3877/7877/MS/R/06J**

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**Mark Scheme 2760**  
**January 2006**

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

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	<p>almost completely ignores the question</p> <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-2	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	7-12	<p>has some knowledge of the topic but largely ignores the question</p> <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	3-6	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	13-17	<p>focuses on the general topic rather than directly on the question</p> <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	7-8	<p>an attempt to sustain an argument and justify a viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	18-21	<p>focuses on the main topic of the question</p> <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	9-11	<p>the argument is sustained and justified</p> <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	22-25	<p>a good attempt to address the question</p> <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	12-13	<p>a good attempt at using evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	26-29	<p>a very good attempt to address the question</p> <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	14-15	<p>a very good attempt at using different evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	30-33	<p>an excellent response to the question showing understanding and engagement with the material</p> <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	16-17	<p>an excellent response which uses a range of evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>

**Part 1****1 (a) Explain Plato's concept of 'Forms'. [33]**

Candidates need to consider the idea of Plato's Forms and explain them.

Answers are likely to explain that Plato believed that we have concepts of the Ideal Forms which exist beyond our world and that our souls must have known them even before we were born. In contrast we see 'shadows' of these Forms in our empirical world of existence.

They may explain the forms by theory or example.

Answers should explain the Form of the Good and may suggest it is an 'unhypothetical first principle', which, like the Sun in relation to visible things, is the source of the reality of all things, of the light by which they are seen, and also of their value.

**(b) 'Plato's concept of Forms is of little use in understanding the physical world.' Discuss. [17]**

Candidates are likely to be aware of the common criticisms of Plato's theory of Forms such as those of Aristotle who argued that what we see and experience is material whilst universals are only abstract projections of this.

They may argue that whilst it is possible that Plato's Theory is correct there is no empirical evidence to support it.

Further argument may consider that although the Form of the Good has been a great influence on Christian Theology, it is difficult to see how the Theory of Forms helps people to live or explain the world around them.

**2 (a) Describe Aristotle's teaching about the differences between the Final Cause and other sorts of cause. [33]**

Candidates need to explain Aristotle's idea that 'form' is what causes something to be what it is.

Answers are likely to explain the four causes by theory or example.

Good responses should explain the importance of the Final cause as what something does and what it is for. Some may allude to God as the Prime Mover and Final Cause.

**(b) Discuss the strengths and weaknesses of Aristotle's ideas about cause. [17]**

Candidates might point out as strengths the significance of noting that 'cause' can work at several different levels at the same time.

They may, for example, explain that it could make sense for a scientist to talk of the (efficient) cause of the universe in terms of the Big Bang while at the same time holding that the (final) cause of the universe is God – the two do not have to be mutually exclusive.

Candidates may also consider that it could be seen as a strength that Aristotle believed things exist for a purpose, because this gives a basis for some popular ethical systems such as Natural Law and Virtue Ethics.

As a weakness answers might suggest that sometimes there is very little evidence for there being a 'final cause' and it can be less than obvious what this might be.

**3 (a) Explain what is meant by Virtue Ethics. [33]**

Candidates may present an account of Virtue Ethics as a resurgence of Aristotle's ethical system modified in the 1970s and 1980s.

Some candidates may wish to focus on eudaimonia and the Golden Mean in detail whilst others may decide to concentrate on more modern versions of the theory such as those of Macintyre or Anscombe.

Emphasis should be on character development, on 'being' not 'doing'. Examples of virtues, e.g. courage, compassion etc., and virtuous people might be included.

**(b) 'Virtue Ethics is a good way of making moral decisions.' Discuss. [17]**

Candidates may argue that Virtue Ethics emphasises being and often points to 'good people' as examples – Socrates, Jesus, Martin Luther King Jr., Blessed Mother Teresa, Nelson Mandela etc.

They may then continue to suggest that, although it emphasises the personal side of ethics, its 'spiritual' nature – motives, dispositions, feelings etc. it is difficult to define virtues. Some virtues clash in a situation. It sometimes ignores actions and consequences, and relegates the use of casuistic reason.

Answers may conclude, therefore, that the difficulty of deciding what is 'virtuous' in any given situation may contradict the argument given.

**4 (a) Explain the different ways in which 'right' and 'wrong' are used in meta-ethics. [33]**

Candidates are likely to produce a general discussion of meta-ethics together with, possibly, some worked examples to demonstrate the principles.

Some candidates might suggest that some believe 'right' and 'wrong' to refer to an absolute set of values 'out there', or intuition. While others will think that moral terms refer only to social norms but not to anything that might be called an objective fact.

Some answers may explain the difference between moral and non-moral use of words. They might look at the different functions ethical language might perform, for example they could show a basic understanding of moral language as expressive of feelings and emotions, or as prescriptive.

Some candidates might raise the issue of the relation between morality and religion, where calling something 'wrong' refers to the way in which it fails to match the standards given by a religious ethical code.

**(b) 'Terms such as "right" and "wrong" are no more than expressions of opinion.' Discuss. [17]**

Candidates might consider, at a basic level, the idea that ethical language expresses the personal views of the speaker but has no basis in fact.

Others may be able to show awareness of the difference between statements of fact and statements of value, and give their own opinions of how far morality has any objective point of reference.

Some responses may consider the implications of believing that morality has no objectivity, such as the difficulty of one person making judgements about another's behaviour.



Some candidates may attempt to answer this part of the question from the perspective of normative ethics and should be credited accordingly.

### Part 3

**5 (a) Explain what is meant by 'prophecy' when describing some of the writings in the Jewish scriptures. [33]**

Candidates need to consider 'prophecy' as it occurs within the scriptures.

Answers may deal with prophets, true or false, but the main thrust of the question is in relation to the prophetic scriptures and how they are to be understood.

Candidates might consider some of the major prophetic books such as Isaiah, Jeremiah, Amos etc. They may explain the idea that, although prophecy might be an indication of the future which may, or may not, be fulfilled, it is often a comment and criticism of Israelite life of the time offering warnings of what will happen unless things change.

Candidates may suggest that it is not sufficient to understand prophecy as sooth-saying with an idea of predicting or announcing what 'will' happen.

**(b) How important for understanding the Jewish Scriptures is knowing the type of literature which is being studied? [17]**

This answer may depend on the particular view of scripture adopted or show a comparison of different views and their different approaches to this discussion.

From a very traditionalist viewpoint, material which is otherwise categorised as myth may be viewed as history.

However, most views would agree that the types of literature found in the Jewish Scriptures are important for their understanding. Some texts appear to have different connotations if, for example, they are viewed as liturgical or as Hohma (Wisdom) literature.

**6 (a) Explain what evidence might be used in the dating of the life of Abraham. [33]**

Candidates may explain that, from a faith perspective, an exact date can be argued based on Creation being in year 1. This is also calculated by working backwards from the foundation of the Temple (1 Kings 6:1) in 967 BCE. This places the Exodus as 480 years earlier, in 487; four hundred years for the sojourn in Egypt puts Joseph in 87 and Abraham correspondingly earlier.

Others may consider the use of archaeology which, by reference to the Canaanite civilisation, places Abraham in the second millennium BCE. It might be explained that the only reference to ANE in the Abrahamic stories is in Genesis 14 which is often thought to be a later interpolation.

**(b) 'If archaeology and the Jewish Scriptures disagree about the possible dates of events, then the Jewish scripture must be right.' Discuss. [17]**

Candidates may build on the information given in (a) for their answers.

Arguments should then consider whether a faith response based on what is felt to be 'revealed' scripture can stand against what appears to be scientific evidence.

Candidates may consider that, in relation to modern Christianity or Progressive Judaism, this may not be a particular problem but from the perspective of Orthodox Judaism the events are historically accurate and therefore scripture must have precedence over science.

#### Part 4A

#### 7 (a) Explain the arguments about the dating of the Acts of the Apostles. [33]

Answers are likely to concentrate on traditional scholarly views that Acts was written by the author of Luke and place its dating somewhere after 70CE, that is, after the destruction of the Temple.

Some candidates may explain that there are theories of earlier datings (e.g. JAT Robinson). Some may comment on the very late (2nd century) datings proposed by Knox and O'Neill, Knox arguing that Luke-Acts was a catholic Gospel-and-Apostle corpus to meet the challenge of Marcion, O'Neill that it should be placed alongside Justin Martyr.

#### (b) Examine the extent of the relationship between Acts and the Epistles of Paul. [17]

Candidates have only studied the 'broad historical relationship' of these and therefore are unlikely to be able to provide very much specific detail in their answers.

Most should be able to mention the relative dating of the documents, e.g. Paul's epistles almost certainly predating Acts, probably referring back to (a); and show awareness of some of the epistles being clearly related to the places Paul visited according to Acts. The 'extent' of the relationship lies partly in the dating question e.g. were the Pauline epistles available to the writer of Acts?

#### 8 (a) Explain the beliefs and practices of the Sadducees. [33]

Answers may include explanation of some of the following or other relevant material:

The Sadducees, were a Jewish religious group, that arose in the 1st century BCE, taking its name from the priest Zadok (2 Samuel 15:24-33), or else from the Zadokites (1 Kings 4:2-4), a priestly family.

They acknowledged only the written Torah as binding and rejected the traditional interpretation and development of the Law.

Their criminal law was rigorous.

They rejected the Pharisaic tradition, which was an older legal and religious standpoint.

The Sadducees did not believe in a resurrection or in any personal immortality, nor did they believe in angels and spirits.

#### (b) 'The Sadducees were the most important religious group in first-century Palestine.' Discuss. [17]

Candidates can, of course, argue either way.

Many may say that it seems almost certain that the Pharisees, with their high profile in the country towns and villages away from Jerusalem, and their clear, possibly ostentatious, adherence to the Law, would have more impact on the consciousness of an ordinary Jew.

Other comment may include that the Sadducees, as an aristocratic and Jerusalem-based party, would have had less immediate impact and a lower profile in everyday life for the ordinary Jew.

#### Part 4B

#### 9 (a) Explain the beliefs and practices of the Sadducees. [33]

Answers may include explanation of some of the following or other relevant material:

The Sadducees, were a Jewish religious group, that arose in the 1st century BCE, taking its name from the priest Zadok (2 Samuel 15:24-33), or else from the Zadokites (1 Kings 4:2-4), a priestly family.

They acknowledged only the written Torah as binding and rejected the traditional interpretation and development of the Law.

Their criminal law was rigorous.

They rejected the Pharisaic tradition, which was an older legal and religious standpoint.

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Many may say that it seems almost certain that the Pharisees, with their high profile in the country towns and villages away from Jerusalem, and their clear, possibly ostentatious, adherence to the Law, would have more impact on the consciousness of an ordinary Jew.

Other comment may include that the Sadducees, as an aristocratic and Jerusalem-based party, would have had less immediate impact and a lower profile in everyday life for the ordinary Jew.

#### 10 (a) Explain what is meant by Source Criticism. [33]

Candidates should offer a basic definition of Source Criticism e.g. a concern with discovering the sources which an author has used in producing a work, at times, one author may take over a previous source and incorporate it into a new work.

Answers may include examples from Pauline or Gospel texts but are likely to focus on the Synoptic Problem as the most obvious example of its use.

Explanation may be that the Synoptic problem involves literary or source criticism to explain the differences and similarities and deals with the written sources after compilation and redaction.

#### (b) 'Source Criticism does not help people to understand the gospels.' Discuss. [17]

Candidates are likely to discuss general views on the Synoptic Problem although detailed knowledge of the various hypotheses is not required.

Candidates may make reference to scholars such as Griesbach or Lachmann but it is sufficient for the argument that they understand the basics of the idea. Responses will be assessed on the quality of the argument which can lead either way.

**Part 5****11 (a) Explain what the Bible teaches about racism and equality. [33]**

Candidates may answer this by explaining the suggested texts in the specification: Genesis 9:18-27 (the text used by the Dutch Reformed Church to justify apartheid) and Paul writing on equality in Galatians 3:27-29.

However some candidates might also wish to refer to other texts that they have studied such as John 14:6 and Acts 4:12 on Christian attitudes towards the Jews or Genesis 2:20-3:24, 1 Corinthians 14:34-36, Titus 2:1-9 on the status and treatment of women.

Any or all of these texts could be usefully deployed in responding to the question.

Some candidates may make reference to other texts, such as The Good Samaritan (Luke 10:29-37).

Reference to Jesus' disciples being male should be credited appropriately.

**(b) To what extent does the Bible really teach equality? [17]**

Most of the evidence required for this section will probably have been presented in (a).

Candidates might then consider that the Biblical teachings they have looked at are inconsistent and that therefore there is no 'one' Biblical teaching on equality.

On the other hand they may consider a text such as Galatians 3:27-29 and argue that equality is only for Christians.

**12 (a) Explain what is understood by a 'traditional' approach to the Bible. [33]**

Candidates might begin their answers by saying that this approach is not an attempt to focus on 'Traditional'.

They may explain that it is, perhaps, the approach which has been generally adopted by the mainstream churches and the 'Christian in the street'.

Others may also look at Barth as an example of this style of interpretation.

**(b) 'A traditional approach to the Bible has serious weaknesses.' Discuss. [17]**

Candidates are likely to consider the strengths of the approach as well as its weaknesses.

Answers may suggest that a traditional approach attempts to gloss over difficulties in interpreting the text intentionally or simply because these difficulties are simply not apparent with such an approach.

Candidates may also argue that either a fundamentalist or a liberal approach is more consistent with the text and are, perhaps, more 'honest' or open in the way in which it is regarded.

**13 (a) Explain the Buddhist concepts of anatta and anicca. [33]**

Candidates should be able to explain anatta (anatman) as no self, no soul, insubstantiality; denial of a real or permanent self.

In these responses there should be no confusion between Buddhist views of anatman and other concepts of atman. Anicca (anitya) is impermanence, transience, the instability of all things, including the self.

**(b) 'It is unrealistic to live just in the hope of nibbana.' Discuss.[17]**

Candidates need to consider nibbana (nirvana) as the blowing out of the fires of greed, hatred and ignorance, and the state of secure perfect peace that follows.

Answers then need to consider to what extent this is a realistic goal for life.

Some may, of course, refer to other theories as being more realistic.

**14 (a) Explain the social and religious conditions of Northern India at the time of Gautama the Buddha. [33]**

Candidates should be able to demonstrate a good knowledge and understanding of the diverse nature of the religious world of North India at the time.

Answers may include discussion of groups such as the Brahmins, ascetics and Upanishadic thinkers.

In addition, some may explain the changing social and economic conditions and their effect on the early caste system including the status of Brahmins.

**(b) 'It is essential to know the religious background in order to understand the early life of the Buddha.' Discuss. [17]**

Candidates may argue either way in relation to this question though a balanced approach would be helpful.

Some may argue that the whole of the Buddha's early life is a reflection on the Hindu background against which he was born.

Other responses may deal with the prophecies which caused him to be brought up in seclusion.

Some candidates might suggest that the uniqueness of the Buddha's message at the time means that it stands for all time completely independent of the religious environment from within which it came.

**Part 6B**

**15 (a) What does the Purusha Sukta teach about the origins of the world? [33]**

Candidates should demonstrate their knowledge and understanding of the text by explaining how the Purusha Sukta gives a description of the world created through the sacrifice of Purusha, the different parts of his body forming the different varnas.

They may explain that the world is a deliberate creation, rather than eternal like Purusha, and that sacrifice is part of the fundamental processes of creating, both on the part of God and of the people as an appropriate response.

**(b) 'The Purusha Sukta is of lasting value for Hinduism.' Discuss. [17]**

Candidates need to be able to consider the importance of the Purusha Sukta within Hinduism and the extent to which its teachings are of value or whether its importance has been replaced in any way by other scriptures or ideas.

Some candidates may consider that modern science has replaced this sukta in discussion of the origins of the world and of humanity.

Others may note the teachings about varna which it includes and whether they are still of use or, to some, a hindrance in understanding modern Hinduism.

**16 (a) Describe the nature and possible origins of the Vedas. [33]**

In their responses candidates should be able to explain some of the following ideas or other relevant information:

Veda means 'knowledge'.

The Vedas are 'sruti' texts 'that which is heard' – contrasting with 'smriti' 'that which is remembered'. 'Sruti' is an eternal sound and was first heard by wise men or rishis who were Aryans.

There are four Vedas: the Rig Veda a collection of hymns to the gods, the most important; the Yaju or Yajur Veda, the Sama Veda and the Atharva Veda.

The Samhitas are the oldest parts of the Vedas.

Hindus believe that the Vedas are eternal.

Some date the Vedas as c.4000 BCE; and others at c.1500 BCE.

**(b) 'Rta is the most important concept in the Vedas.' Discuss.[17]**

Candidates need to be able to explain the concept of Rta as e.g.

Rta is believed by many to be an early version of dharma, found in the Vedas; the eternal, natural laws of the universe.

Rta is under the control of Varuna.

In considering its relative importance, candidates may comment that it foreshadows the later concept of dharma, and so is central and essential to Hindu life. It is essential for people to follow their own dharma in order eventually to achieve moksha and on these grounds its importance could be argued.

**17 (a) Explain how the Qur'an was revealed to Muhammad (pbuh).[33]**

Candidates should deal with the nature of the revelation of the Qur'an to Muhammad (pbuh), 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.

However, the core of the answer lies in the manner of the revelation and the unique way in which a sacred text was transmitted from Allah through an illiterate prophet to his followers.

**(b) Assess the importance for Islam of the life of Muhammad (pbuh).**

**[17]**

The main arguments would concern: the life of Muhammad (pbuh) covering the period of the revelation of the Qur'an, his rejection in Makkah, and the founding of a community and a state with himself as its head in al-Madinah.

Candidates may consider that by the time of his death in 632, the majority of Arab tribes and a number of towns, including Makkah, had submitted to Muhammad (pbuh) and accepted Islam.

Candidates may make their main arguments on the facts that prophecy, in the form of verbal revelations from Allah, ceased with Muhammad (pbuh), and that the teachings and life of Muhammad (pbuh) are found in Hadith and these continue to serve as a model for Muslim life today.

Some candidates might also wish to discuss what might have happened if Muhammad (pbuh) had not accepted the revelation.

**18 (a) Explain the Jewish, Christian and Pagan background to pre-Islamic Arabia. [33]**

Candidates should be aware of the different religious influences at the time and be able to write about the reasons for their being there and the effect which they probably had on the life and environment of the country.

Answers are likely to comment in reasonable detail about the three faiths and show, in particular, the influence of Judaism and Christianity.

In relation to the Pagan background they may comment on any aspect, including, for instance, Zoroastrianism.

**(b) How far was Islam a rejection of the beliefs and practices of pre-Islamic Arabia? [17]**

Candidates should have explained these beliefs in (a) and therefore do not need to reiterate them. In this section they should demonstrate how they were rejected.

Some candidates may primarily consider the rejection of Christianity and Judaism but most are likely to concentrate on the, perhaps, more significant rejection of Pagan beliefs.

Candidates might also comment that some of the teachings of Muhammad (pbuh) might be seen as rejecting these beliefs whilst others can be viewed as clarifications and adjustments.

**Part 8****19 (a) Explain the principal differences between the Jerusalem and Babylon Talmuds. [33]**

Candidates may describe and explain the different dates of the two, their places of origin, the different contents and also the different authority given to them today.

Some, in explaining these differences may comment on the actual content of the two version of the Talmud and cover such material as:

they contain the religious laws

they are compilations of the work of many writers

they include Hagaddah, Mishnah and Gemara.

**(b) 'Something written by humans cannot be the word of G-d.' Discuss. [17]**

In considering this argument some candidates may say that, in so far as the Talmud contains the Oral Torah, then the Talmud as well as the Torah are from G-d.

On the other hand some may consider the idea that the rabbis who wrote the text were inspired by G-d to do so.

**20 (a) Describe the origins of the Talmud. [33]**

Candidates need to consider the traditional theory of the origins of the Talmud as being the Oral Torah given to Moses by G-d and therefore being G-d's word.

Answers are also likely to explain that the Talmud is the second most important religious book of the Jews after the Torah.

Detail is likely to include some of the following:

The traditions and commentaries which form the Talmud were written down after the destruction of the Temple and the basic text was completed by the fifth century CE.

It contains the religious laws and is a compilation of the work of over a thousand writers.

There are sixty-three sections of laws, stories, discussions, parables and history. The non-legal sections are the Hagaddah (stories); the laws and rulings are the Mishnah (to repeat) and the Gemara are the Rabbis' explanations of the law. Maimonides (1135-1204) wrote the Mishnah Torah, a fourteen-part classification of Talmudic teachings.

**(b) 'It is more important for a Jew to study the Talmud than the Tenakh.' Discuss. [17]**

Candidates are likely to base their arguments on the material they have presented in (a).

They may argue that, if the Talmud is the Oral Law, then it has great status. However, it has been compiled and commented on by Rabbis and the discussion may be as to whether they were divinely inspired in their work or whether the Tenakh is really a human document.

Some may consider whether there is any justification for reading the work of Rabbis more than the words of G-d.



**Mark Scheme 2761**  
**January 2006**

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

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	7-12	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	3-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	13-17	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	7-8	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	18-21	focuses on the main topic of the question <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	9-11	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	22-25	a good attempt to address the question <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	12-13	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	26-29	a very good attempt to address the question <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	14-15	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	30-33	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	16-17	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>

**Part 1**

- 1 (a) Explain Freud's objections to the argument from religious experience.

[33]

Candidates should show some understanding of the argument from religious experience.

Candidates are likely to describe Freud's account of religious belief as neurotic/ based on wish-fulfilment, etc.

They might explain Freud's extrapolation that religious experience is based in the weaknesses of human psychology.

Candidates might explain that religion is one of those mental mechanisms which enable humans to cope with fear of the unknown in general, and fear of death in particular.

- (b) 'The best explanation of religious experience is that it comes from God.' Discuss. [17]

A variety of approaches could be used to justify a theistic basis for religious experiences, such as the common core argument, arguments from analysis of the effects of experiences, and so on.

Candidates might approach this through an attempted refutation of Freud's views, for example, although of course this is not required by the question.

Some candidates might dismiss the argument on the basis of sociology or epistemology.

- 2 (a) Explain Descartes' version of the ontological argument and Kant's objections to it. [33]

Candidates might explore several strands in Descartes' ontological argument and Kant's objections.

Candidates may argue that 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.

Candidates may state Descartes' argument that the predicates of objects such as triangles cannot be separated from those objects and the concept of 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.

Candidates are likely to explain Kant's objections in a number of ways, e.g. the basic comment that just as one can reject an imaginary triangle along with its predicates, it is equally possible to reject God as an imagined being.

- (b) 'The ontological argument is not a weak argument.' Discuss. [17]

Candidates may restrict their answers to a consideration of Descartes' version of the argument or consider other versions in particular or the argument in general.

Candidates are likely to disagree with the above statement:

General comments might include the impossibility of defining something into existence, or of certain knowledge of that which is beyond empirical observation.

Many are likely to quote Kant's dictum that existence is not a predicate, or to argue that all existential statements are synthetic.

Some candidates might defend the ontological argument from the view that Anselm's original version of the argument was in the form of a prayer.

- 3 (a) Explain Aquinas' first three 'Ways' of proving the existence of God. [33]

Candidates are likely to outline and explain Aquinas' arguments from motion, cause, and contingency/necessity.

Where candidates give background information on the Aristotelian provenance of Aquinas' material, this would be acceptable. In explanation of the argument from cause,

It would also be acceptable for candidates to give this in F Copleston's form, which explains the Thomist argument in terms of a hierarchy of causes here and now as opposed to the concept of a string of causes reaching back into the past.

- (b) 'The universe obviously exists, so God must have created it.' Discuss. [17]

Candidates may discuss the idea that the cosmological argument is generally regarded as having a reasonable starting point, in that the motion and cause are obvious aspects of the existing universe, and it seems a reasonable position to maintain that these aspects need an explanation.

Some candidates may make use of the Russell/Copleston debate in their answers.

Some candidates may discuss the theistic implications of the qualities of the universe and whether or not the universe demands a cause external to itself.

**Part 2**

- 4 (a) Explain Aquinas' teleological argument and Darwinist objections to it. [33]

Candidates are likely to explain Aquinas' fifth Way which is based on the concept of providence: God existing as the means to certain ends.

Candidates may explain that chance is rare in nature, whereas harmony and order are common. This can only be because certain ends are intended, in the same way as the arrow from the bow of an archer is directed by the intention of the archer.

Candidates should show understanding that Darwin's theory of evolution counters the teleological argument by suggesting that with organic things, the principle of natural selection is at work, rather than the intentions of God.

- (b) 'Arguments from design must fail because they do not prove the existence of a God who is all-powerful.' Discuss. [17]

Candidates may discuss Aquinas' version of the argument or teleological arguments in general.

Many candidates are likely to use the comment from Hume that even if the argument indicates a designer, there is no indication that such a designer needs to be the omnipotent God of theism.

Some candidates may recognise that arguments from design are not necessarily intended to demonstrate omnipotence. Some candidates might maintain that the assumption of God's omnipotence is the simplest and therefore the most probable interpretation of what we see.

- 5 (a) Explain how Irenaeus accounts for the existence of both moral and natural evil. [33]

Candidates are likely to explain that, for Irenaeus:

moral evil is the necessary accompaniment of free will, since it is clear that imperfect beings must be able to make bad choices as the basis for development and spiritual growth;

natural evil produces the second-order goods of sympathy, kindness, charity, benevolence, etc., and so assists in the maturation of the human species.

Some candidates may locate such arguments in Irenaeus' distinction between the *image* and the *likeness* of God in Genesis.

It is likely that candidates will conflate the ideas of Hick with those of Irenaeus and this is acceptable.

- (b) 'The greatest strength of Irenaeus' explanation of evil is that it points to a loving God.' Discuss. [17]

Candidates may answer this question in a variety of ways.

Candidates might agree with this statement on the basis of a comparison with the Augustinian theodicy, which is often seen as positing a harsh, austere, unloving God who punishes the creatures he is supposed to love by sending the majority of them to hell.

Some candidates might argue that nevertheless Irenaeus' theodicy still leaves much to be desired here, on the grounds that it cannot be loving to inflict unjustified suffering upon one's children, whatever the reason.

6 (a) Describe sociological explanations of belief in God. [33]

Candidates might describe sociological explanations of belief in God in general terms, or else with reference to specific sociologists such as Marx, Weber and Durkheim.

Candidates might explain that some sociologists see belief in God as worship of a projection of society and society's own values.

Candidates may make reference to other views about belief in God, such as being a conditioned response to those responsible for maintaining law and order or being defined in human terms.

(b) 'Sociology cannot explain God.' Discuss. [17]

Candidates may discuss that if God is supranatural, then sociology is by definition unable to explain God, and religious philosophy is probably in the same condition.

Some candidates will make a case in support of one or more of the interpretations offered in (a), for example the Marxist view that the concept of God is explicable in terms of social control.

**Mark Scheme 2762  
January 2006**

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

Band	Mark / 33	A01	Mark / 17	A02
0	0	absent / no relevant material	0	absent / no argument
1	1-6	<p>almost completely ignores the question</p> <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-2	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	7-12	<p>has some knowledge of the topic but largely ignores the question</p> <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	3-6	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	13-17	<p>focuses on the general topic rather than directly on the question</p> <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	7-8	<p>an attempt to sustain an argument and justify a viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	18-21	<p>focuses on the main topic of the question</p> <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	9-11	<p>the argument is sustained and justified</p> <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	22-25	<p>a good attempt to address the question</p> <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	12-13	<p>a good attempt at using evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	26-29	<p>a very good attempt to address the question</p> <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	14-15	<p>a very good attempt at using different evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	30-33	<p>an excellent response to the question showing understanding and engagement with the material</p> <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	16-17	<p>an excellent response which uses a range of evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>



2006 January 2762

Final mark scheme

**Part 1**

- 1 (a) Explain how Bentham's version of Utilitarianism can be used to decide on the right course of action. [33]

Candidates may give an explanation of Utilitarianism – the rightness or wrongness of an action is determined by its 'utility' or usefulness, which is the amount of pleasure or happiness caused by the action. An action is right if it produces the greatest good for the greatest number.

To attain high levels candidates should explain the hedonic calculus (intensity, duration, certainty or uncertainty, closeness or remoteness, the chance it has of being followed by sensations of the same kind, the purity and extent) and how it can be used to measure pleasure and pain. They may give examples to illustrate this.

They may explain that Bentham's version of Utilitarianism is often called Act Utilitarianism, where the principle of utility must be applied for each individual situation.

- (b) Evaluate a Utilitarian approach to abortion. [17]

Candidates may consider that most abortions are acceptable to a Utilitarian, though they may consider long term consequences.

A Utilitarian view may be contrasted with the Sanctity of Life and the rights of the mother and the rights of the foetus may be discussed.

- 2 (a) Explain the differences between absolute and relative morality. [33]

This could be answered by reference to subjectivism and objectivism in ethics.

Candidates could explain the difference by reference to any of the following: Divine Command Theory; Natural Law; Kantian Ethics; cultural relativism and consequentialism.

They may contrast the idea of there being fixed moral norms for everyone with the idea that they might vary from person to person, culture to culture or situation to situation. They may give examples to illustrate this.

They may contrast ideas such as universality and truth with the idea that moral truth is difficult to identify.

- (b) 'Relativist theories give no convincing reason why people should bother to be good.' Discuss. [17]

Candidates may consider that there is a need for some absolute criteria and that these exist across all societies e.g. 'do not kill'.

Other candidates may support a relativist viewpoint, considering that absolutism may seem intolerant of cultural diversity and that relativism explains the differences in moral codes.

Better candidates may refer to the universal principles within relative ethical theories.

3 (a) Explain the ethical teachings of the religion you have studied. [33]

Candidates may explain ethics as a result of religious belief and describe the rules, duties and commands from revelation.

They may explain that religious ethical behaviour comes from a sense of obedience to God and a desire to live life in the way God wishes it to be lived.

When explaining Christian ethics candidates may also refer to Natural Law, Situation Ethics and Virtue Ethics.

They may explain the principles of any other world religion.

(b) 'Religious ethics are too rigid for moral decision making.' Discuss. [17]

Candidates will probably need to evaluate the deontological and teleological approaches to ethics in the context of religious ethics to attain level 3.

Some may argue that an absolute approach is right and others may reject this.

If they are answering from the viewpoint of Christian ethics they may consider that most Christian ethics are deontological and contrast this with a situationist approach or that of Virtue Ethics.

## Part 2

4 (a) Explain Kant's theory of the Categorical Imperative. [33]

Candidates should explain the three principles of the categorical imperative: actions should be able to be universalised; people should be treated as ends in themselves and one should act as if in a kingdom of ends to attain a reasonable level.

Some candidates may explain the difference between the hypothetical and the categorical imperative.

Some candidates will explain the importance of 'good will' and duty.

Good candidates may refer to a priori synthetic propositions. Use of examples will receive credit.

(b) How useful is the Categorical Imperative when considering embryo research? [17]

Candidates may consider how easy or difficult it would be to universalise embryo research in a way that would encompass different reasons for carrying it out.

Candidates may consider the embryo as a means to an end or they may question whether the embryo is a human being.

The answers may refer to inflexibility and conflict of principles.

5 (a) Give an account of Kant's ethical theory. [33]

Candidates should explain that Kant's theory of ethics is deontological and focussed on the idea of a moral law to attain a reasonable level.

They might explain that moral statements are *a priori* synthetic. They might explain Kant's understanding of good will and duty and show that they are linked.

They may explain the categorical imperative and its universalisability; that people must be considered ends in themselves and that people work towards a kingdom of ends.

(b) 'Kant's ethical theory is a good approach to euthanasia.' Discuss. [17]

This may be argued both ways. Some may refer to the quality of life and compassionate love, whereas others may take an absolutist view and point to the importance of not treating people as means to an end and how this second formulation of the Categorical Imperative is often used to protect human dignity.

However this formulation is rather vague and can be interpreted selectively according to your point of view.

Some may also consider the idea of universalisation.

6 (a) Explain the strengths of the Natural Law theory. [33]

Candidates should explain how the theory of Natural Law according to Thomas Aquinas is absolutist and depends on the idea that God created everything for a purpose.

Human reason is to be used to judge how to act morally and so to follow God's will, ignoring reason is ignoring God's command.

Candidates may consider that this allows societies to have clear common rules and organise moral life. They may consider the importance of both the intention and the act.

(b) To what extent could a believer in Natural Law accept embryo research? [17]

Candidates may consider the nature of the embryo – whether it is a person or not, and God's plan for human life.

Candidates could point to the link between sex and childbirth. They may point out that human beings are led by apparent 'goods' that tempt them away from Natural Law and consider that both intention and act are important.



**Mark Scheme 2763  
January 2006**

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

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	<p>almost completely ignores the question</p> <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-2	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	7-12	<p>has some knowledge of the topic but largely ignores the question</p> <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	3-6	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	13-17	<p>focuses on the general topic rather than directly on the question</p> <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	7-8	<p>an attempt to sustain an argument and justify a viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
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**Part 1**

Answer one question from this part.

- 1 (a) Explain why Abraham is significant in the Jewish scriptures. [33]

The set texts are Genesis 12 & 17.

The more detailed 'cutting of the covenant' in Genesis 15 is not a set passage though candidates may wish to use it but it will not be essential for good marks.

To attain a reasonable level, candidates should show some knowledge of the life of Abraham and some understanding, implicitly or explicitly, of his importance.

Good responses are likely to move beyond explaining the role of Abraham as the founder of the race to show awareness of more subtle concepts

E.g. the Abrahamic cycle reflects the concerns of Biblical source material and of subsequent editors, about covenants and developments in theological concepts, such as blessings, G-d taking the initiative, promises, grace, faith, obedience, conditions or stipulations (implicit or explicit)-if any, salvation history, land, people etc.

The best responses are likely to make specific reference to circumcision.

- (b) To what extent would it matter if the stories about Abraham were not completely true? [17]

The discussion is likely to develop from the material used in the first part of the question.

Good responses are likely to have considered other points of view particularly in the area of historical, archaeological, literary and theological debates.

Candidates are free to suggest their interpretation of the word 'true'. Some candidates might comment that Abraham has become a cipher for spirituality.

Considering to whom it might 'matter' could lead to a variety of equally acceptable topics including the extent to which the long history of Judaism provides enough validation for the faith without consideration of the historicity of the origins.

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

To attain a reasonable level candidates need to identify Abraham and/or David in some meaningful way. Essentially Abraham was the founder of the people whilst David was the first of the covenant kings to whom G-d promised a house in the sense of a lineage.

Good responses will probably focus on explaining potential differences and include some information from the set texts (Genesis 12 & 17 and 2 Samuel 7).

Good explanations might look at the background in ANE in connection with types of covenant but this is not essential for full marks.

Candidates might focus on literary compilation in that the Abrahamic cycle and the histories of the kings reflect the concerns of Biblical source material, and of subsequent Deuteronomic editors, about the nation, the land and kingship and the important features of and the consequences of forgetting the covenants.

**(b) 'The covenant with David was more important than those with Abraham.' Discuss.**

**[17]**

Candidates are likely to develop points they made in the first part of the question.

Good discussions might bear in mind the fact that the specification encourages seeing the covenant story as a whole and therefore no covenant stands alone but is part of salvation history in the eyes of the Jewish writers and editors.

Within that framework however there is room to consider the relative significance of each of the covenants and to query 'importance to whom?'

3 (a) Explain what was new about Jeremiah's covenant. [33]

The specification contains the covenants with Adam, Noah, Abraham, Moses and David.

Candidates might make reference to these previous covenants but it is not essential.

Candidates might explain the context in which Jeremiah was writing. The Jews needed encouragement in their faith because the Exile in Babylon had brought loss of king, land and city. The covenant needed to be reappraised in this desperate situation.

In the exegesis of Jeremiah 31 the better responses are likely to focus on verses 31-34 where the old covenant on stone is contrasted with the new covenant written on the heart.

Good candidates might explain that the personal implications for the individual and the internalising of religion have led to Jeremiah's covenant being called 'new' though it is unlikely that the concept of individual responsibility was intended to replace corporate responsibility.

They might interpret the text as restoring, building on and developing previous ideas about covenants in the Jewish Scriptures as well as setting the scene for a vast change in religious perception about the nature of the covenantal relationship.

**(b) To what extent was land an important part of Jeremiah's prophecy in chapter 31?**

**[17]**

Obviously, candidates need to have some knowledge and understanding of the set chapter in order to support their arguments successfully.



Good responses are likely to use material from Jeremiah 31 in their discussions as to the extent that land was an important topic.

Candidates might bear in mind that the final oracle returns to the theme of the rebuilding of the city of Jerusalem.

Jeremiah foresees a restoration of land and a reunited Israel and Judah. This presupposes the continuation of promises in the covenants G-d made with Abraham and with David.

Part 2

- 4 (a) Explain why Job was not comforted by the advice of his friends in Job 1-14. [33]**

Candidates may wish to set the scene in the context of the traditional tale by explaining how Satan is permitted to test Job.

Accounts of the suffering of Job might attain level 3.

The main part of good responses is likely to concern the arguments in the set chapters by which Eliphaz, Bildad and Zophar try to help Job come to terms with his calamitous suffering whilst Job continues to rail against his fate and to challenge the traditional arguments.

Good responses will reflect Job's responses in the text of the set chapters and cannot be expected to be comprehensive.

- (b) To what extent does the book of Job deserve to be described as wisdom (hohma) literature? [17]**

Set in an earlier nomadic period, the book was probably written soon after the Exile to reflect on the sufferings of that time.

Candidates might point out that the contents of the book continue to have relevance and some candidates might focus their discussions on its subsequent use rather than on its original purpose. This is acceptable.

Some candidates might concentrate their discussion on types of literature. Possibly the eloquent debate which makes up the main part of the book has been introduced into a well known proverbial traditional story or play to explore the universal problem of human suffering and to challenge the conventional views expressed by Eliphaz, Bildad and Zophar in Job 2-14.

Wisdom literature explores spirituality and the human dilemma though good discussions are likely also to point out that the Jewish scriptures tend to have an extra dimension in their faith response to the ultimate questions in that the existence of G-d is taken for granted. Job rails against G-d but he never doubts his existence.

- 5 (a) Explain the part that gentiles play in the story of Jonah. [33]**

Inevitably there will be some story telling but good responses are likely to be those which use the material to address the question.

Sailors and Ninevites are likely to feature.

Implicitly or explicitly, good responses will demonstrate fairly comprehensive knowledge of the contents of the book.

Good candidates are likely to show understanding that the gentiles are the catalysts not only for the sequence of events but to spur Jonah's realization about the nature and character of the universal G-d.

**(b) 'Knowing when it was written would make the teachings of the book of Jonah more significant.' Discuss.**

**[17]**

Candidates might point to a reference to Jonah in the reign of Jeroboam II in eighth century Israel (2 Kings 14:25) though this is not essential.

Candidates who do make reference to the eighth century might comment that the historical background of those times was turbulent. Prosperity led to international problems around the Fertile Crescent. Israel fell to Assyria. Jews had to take notice of the Gentile world.

The identification is only an hypothesis so is not essential but most good candidates will assume from the text that the book of Jonah was probably written to address those sort of issues. Theologically the book suggests that the covenant people were having to reassess their role in the Gentile world.

There are a number of equally appropriate approaches to this discussion including the usual debate about the relevance or irrelevance of dates, authorship, purpose and historicity.

**6 (a) Explain what the books of Jonah and Job teach about the relationship between G-d and humanity. [33]**

Candidates may take each book in turn or approach the question via particular themes. Either approach is equally valid and might gain full marks.

Accounts of the experiences of Jonah and/or Job might help candidates attain level 3 but good responses will focus on the teaching about the relationship between G-d and humanity.

Candidates might be inspired by the wording of the specification to focus on explaining with examples how both Jonah and Job experienced the power of G-d and the futility of resisting.

Good responses will reflect knowledge and understanding of the set texts but candidates cannot be expected to be familiar with the whole of the book of Job. The specification cites only chapters 1-14 and 42 for module 2763. Obviously, relevant wider knowledge is creditworthy but not essential for full marks.

Candidates have not been asked in this question to compare or contrast the teaching in the two books but good candidates might take the opportunity to do so and this is acceptable.

Candidates might explain that Jonah learns about G-d's universal care for humanity whereas the issue of Jews and gentiles never appears in Job though his dilemma is universal which is in keeping with it being wisdom literature and Satan tells the court he has been roaming worldwide.

(b) 'The teaching about G-d in the books of Jonah and Job is the same.'  
Discuss. [17]

The discussion is likely to continue from the points raised in the first part of the question.

Candidates might reiterate the experiences of Jonah and Job and might identify some common themes such as the power and omnipotence of G-d over nature and history.

Good responses are likely to debate the issue of universalism.

They might point out that the relationship of G-d to Jews and to gentiles is a main theme in Jonah whilst Job echoes the general concerns of wisdom literature.

It could be argued, nevertheless, that Job the Edomite (a descendant of Esau) clearly believes in G-d and the writer roots the whole book against the religious background of the ethical monotheism of Judaism.

In some ways the book of Jonah might be said to have less literary grandeur and even seems to hold the views about G-d that Job's comforters expressed but it also has a great sense of the compassion of G-d for the whole of creation.



**Mark Scheme 2764**  
**January 2006**

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

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	7-12	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	3-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	13-17	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	7-8	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	18-21	focuses on the main topic of the question <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	9-11	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	22-25	a good attempt to address the question <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	12-13	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	26-29	a very good attempt to address the question <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	14-15	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	30-33	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	16-17	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>

**2764 New Testament 1.****January 2006****Alternative A: Early Church.****Part 1**

- 1 (a) '...we are now turning to the Gentiles. For so the Lord has commanded us,'  
(Acts 13:46-47.)  
Explain the events that caused Paul to reject the Jews and turn to the gentiles.  
[33]

Candidates might use Acts 13: 44-52, the events at Antioch, from which the quotation is taken but other events would also be permissible from Iconium Lystra, Derbe etc.

In good responses, candidates might describe and explain how Paul began to prefer to preach to gentiles and Jewish converts rather than the Jews who persecuted him.

The best answers might explain that the events at Antioch followed a pattern, which was to be repeated in other places e.g. Paul preached to the Jews and converts at the synagogue. The following Sabbath great crowds appeared. The Jews reacted jealously with accusations and interruptions. Paul accused them of rejecting the word of God and turned to the gentiles. The Jews incited people against Paul and Barnabas.

Some candidates may include the quotation verse 47 and explain its meaning.

- (b) 'In Acts, gentiles are praised too much.' Discuss. [17]

An evaluation of the purpose of the author (of Acts) as perhaps showing gentiles to be more worthy, even preferable, to the Jews to receive the message of the gospel.

Candidates might base their evidence for differing views on this from one incident such as that at Antioch in (a) or on a selection from other incidents.

In the best answers, the analysis might be based on a selection of differing views; e.g. that the events happened as recorded/ that the author of Acts was demonstrating bias/ there was redaction by the early church/ Paul's divine destiny to preach to gentiles etc.

- 2 (a) Describe and explain Paul's speech at Antioch. [33]

Description and explanation of the main features of Paul's speech at Pisidian Antioch.

Good answers might explain some of the following features i.e. that the speech was addressed to both Jews and gentiles (God-fearers). The contents of the speech were a selection of O.T. material and style of narration, the history of Israel was outlined. Reference was made to John the Baptist and to Jesus as Messiah.

The best responses might also emphasise that the climax of the speech was the death and resurrection of Jesus – prophecies of the Passion fulfilled, proof of resurrection appearances. A strong appeal to repent and be baptised.

Some candidates might explain the similarity between this speech and Peter's at Pentecost and/or question the speech's authenticity as a Pauline sermon, or, as a 'convention', part of the testimony collection of early Christian teaching.

- (b) 'The message of the gospel was more easily understood by the Jews than by the gentiles.' [17]

Candidates might base their answer solely on the speech in Antioch, or make wider references, for equal merit.

The best answers might evaluate the impact of Paul's speech (or speeches) on both Jews and Gentiles and offer a balanced view of the differing responses.

Candidates might summarise Paul's message of the resurrection as one that asserted the reality of a future and personal resurrection of believers with Jesus as the central agent of that resurrection. At Antioch (and elsewhere), this was rejected by conservative Jews. However, there were 2nd Temple Jews in his audience who might be receptive to this idea because although they still had O.T. preconceptions they were also developing a changing understanding of bodily resurrection. At Antioch and other places the gentiles and Jewish converts appeared to eagerly embrace the message of the gospel and wanted to hear more.

However, In contrast, some gentiles (the Greeks) found the idea of bodily resurrection repellent – Paul made few converts in Athens.

- 3 (a) Describe and explain how the writer of Acts showed that Christianity was open all people. [33]

This question gives candidates scope to select and organise material from the set text to show the purpose of the author in promoting the theme of universalism through the accounts of Paul's journeys and speeches.

Good answers might select and organise textual evidence to show how the author presents Paul's mission to the gentiles.

The best answers might select from examples of speeches and/or explanation about the different emphasis placed on reactions of his audiences (Jews or gentiles) at various places. Mention of conversions and/or baptisms. The debates with the Judaizers and a whole chapter devoted to the Council of Jerusalem and its decree to facilitate the conversion of gentiles. Some candidates might make the connection between the purpose in Acts and that in Luke re authorship of Acts.

- (b) How successful was the writer of Acts in showing that Christianity was open to all people? [17]

Evaluation of the purpose in writing Acts, as outlined in (a) above.

Good answers might be expected to analyse the relative success of some of the events presented in Acts, in terms of universalism e.g. in appealing to Jews and gentiles.



Some responses might include evaluation of evidence that many Jews are presented as hostile and aggressors during Paul's visits and he turned away from them to the gentiles. So, In Acts, with only a few exceptions, Christianity favours the gentiles and excludes the Jews.

The best answers might assess the evidence of Paul's conversion and that Paul and Barnabas were successful in the conversion of gentiles etc. also the Council of Jerusalem appeared to solve some problems for gentiles. However, questions about circumcision and the unchanging attitude of the Jewish leaders are left unanswered etc.

Some might, however offer a balanced view that there was success but it was limited.

Part 2.

- 4 (a) Explain the background to Paul's criticism of Peter (Cephas) in Galatians 2. [33]

Answers might show knowledge of Paul's criticism of Peter in verse 14 'You are a Jew and yet you live like a gentile...how is it then you...' etc. and what Peter had done to earn Paul's anger and his accusation that Peter was being influenced by 'the circumcision faction'.

Good answers might explain the relevance of this incident to the Jerusalem Visit and the meeting with Peter and James and the defence by Paul of his apostleship.

The best answers might also explain that Paul's belief that all differences had been reconciled was proved to be false as he relates the hypocrisy of Peter in refusing to eat with gentiles, which he did before the 'men came from James'. Paul rebukes Peter publicly and attacks the concept that 'gentiles should live like Jews.'

- (b) 'Paul's role as an apostle was equal to that of James and Peter.' Discuss [17]

This analysis might be based upon Paul's account of his meeting with the Jerusalem leaders and his assessment in his letters of his own role and mission.

The best answers might draw on details from the texts, especially Galatians 2 as evidence of Paul's view of his status e.g. his own conversion experience, Peter and James recognition of fellowship and acknowledgement of his mission to the gentiles...as the same status as Peter to the Jews etc.

Some answers may draw more widely on their knowledge of the set texts and offer subjective or general observations for equal credit.

- 5 (a) Explain the reasons for the decisions at the Jerusalem Council [33]

Explanation of the circumstances and reasons for the decisions at the Council of Jerusalem.

The Terms of the apostolic Letter and the reasons given by James for these decisions might be explained.

The best answers might describe the background and events in Acts 15 in showing the reasons why the meeting had been called by the Jewish Leaders and the attitudes of Peter and James and Paul and Barnabas as shown through their speeches. Some candidates might note the omission of circumcision. Comment might be made on the role of the Holy Spirit.

(b) The Jerusalem Council, as described in Acts, did not happen.' Discuss [17]

Evaluation of the well-rehearsed debate as to the authenticity of The Council of Jerusalem as described in Acts.

Some responses might concentrate on arguments that Galatians 2 does not mention the Council or its terms but the higher levels might also be attained by solely concentrating on the account in Acts 15 – its criticisms and justifications.

Justification for the historical authenticity of the Council might be argued from the pressing needs for it to be held e.g. the growth in the number of gentile Christians. Also the importance attached to it by the author of Acts (Luke)

Some arguments might include differing views about whether/when the Council actually happened e.g. at a later date than the visit recorded in Gal. 2. Whether there was both a private and a public meeting with the apostles during the same (famine?) visit. Whether or not Acts is a compilation account of a meeting and a decree, which was drawn up later and the author's purpose in putting them together.

The best answers might be an evaluation of the evidence on which the debate is based and/or the candidate's own views.

6 (a) Describe one occasion when Paul performed a miracle and explain the effect it had. [33]

Acts 13-19 presents a number of miracles from which the candidate can select one, e.g. from Paphos, Philippi, Lystra, Ephesus etc.

To gain the higher levels, description of the miracle is an essential part of the answer but it is also necessary to explain the effect it had on the audience i.e. the reasons the miracle led to conversions and large followings or dissension or riot, aggression, stoning etc.

(b) 'Paul's miracles were not important events in his ministry.' Discuss. [17]

Answers might focus on one or more miracle or more generalised comments for equal credit.

Good answers might offer the analysis as to whether the miracles were important to illustrate Paul's power and position and to impress upon his, mainly pagan, audiences the importance of his message.

However, a balanced view might be that the importance was undermined by the effect some (or one) of the miracles had.

Some of the better answers might argue that the inclusion of miracles either adds to or lessens the seriousness of the accounts of Paul's success and/ or raised ethical questions or promoted opposition etc.

Alternative B: Gospels

Part 1

- 7 (a) Explain the significance of the actions of the Roman authorities in Mark's passion narrative. [33]

Answers might be description and explanation, with evidence from the text, in either quotation or paraphrase, of the behaviour of various Romans as presented in Mark's passion narrative.

Good answers might explain the significance of the direct involvement of Pilate in the trials, as a major feature of their answer. Jesus is held to be innocent and no political agitator. Pilate recognises Jesus is not hostile to Rome, ('What evil has he done?') but resented by the religious leaders. He attempts to release Jesus but in the crowd scene releases Barabbas. Jesus is handed over for flogging and crucifixion. Also an important feature is the torture and mockery by Roman soldiers.

The best answers might offer explanation of the political background to the Roman involvement. Some candidates might explain the messianic undertones of 'King of the Jews' and/or the casting of lots, the Centurion's comment at Jesus' death.

- (b) 'Mark did not blame the Romans for the death of Jesus.' Discuss. [17]

An analysis of Mark's purpose in writing his gospel and the editorial purposes in casting the Romans in a more favourable light (than the Jews) in the circumstances of Jesus' death.

Good answers might assess Mark's account as an apologia for Roman involvement in Jesus' death, to establish Christian (Roman) superiority over Judaism.

A well-argued answer in favour or against the statement might achieve level 5.

However, the best answers might present a balanced argument with evidence from the text that the Romans are not exonerated by Mark's account of the passion. Pilate could be seen as willing to co-operate or weak and pressurised. The Roman soldiers were cruel and crucifixion was a Roman method of execution.

- 8 (a) Explain how John uses Old Testament texts in the crucifixion narrative. [33]

Description and explanation from John 19 verse 16-30.

Good responses might explain how the O.T. concepts and motifs etc. add to the visionary nature of John's account and depict Jesus as a triumphant figure, fulfilling prophecy as the revealed word of God etc. and Jewish expectation.

The best answers might identify by quotation or paraphrase the themes from Psalms 22, 69 & Isaiah mainly with other key references.

- (b) 'The suffering of Jesus is not an important part of the crucifixion in John.'  
Discuss. [17]

Good answers might offer evidence wholly in support of the statement. In John the cruelty of the crucifixion is present but there is no agonising cry from Jesus, Jesus is presented as regal and triumphant in death. He is exalted, rather than suffering, on the cross. Jesus appears to be in control of the completion of his sacrifice.

A well argued answer in favour or against the statement might achieve level 5.

However, the best answers might present a balanced argument and also argue that the cruelty and suffering in a crucifixion was very real. The torture and physical suffering of Jesus were important factors used by the author to highlight the triumphal overtones of his account.

- 9 (a) Explain the debate about the historical accuracy of Mark's gospel. [33]

Answers might show knowledge of the debates about the authorship and sources of the gospel.

In good answers there might be explanation of the nature of the genre of the gospel and the evidence both external and internal for its dating and accuracy and possible eyewitness links with Peter or evidence for the identity of the author.

In the best answers some candidates might describe and explain the thinking on the ecclesiastical shaping of the material, the editing of the passion narrative and the addition of the longer ending.

There is a lot of material and selection and organisation is more important than an exhaustive account.

- (b) To what extent does it matter whether a gospel is historically accurate or not? [17]

Answers might include a discussion as to what was regarded as 'history in the ancient world, the quality of historical record and the status of the gospels in their contemporary setting.

Some answers might argue that the theological purposes of the evangelists were more important than historical, or chronological detail.

In the best answers the debate might be whether the impact of the message of the gospels can be lessened or increased by knowledge of errors and contradictions in the material, theological shaping or input of the early church

Part 2.

- 10 (a) What evidence is there to suggest that the Last Supper was a Passover meal? [33]

Description and understanding of the significance of the evidence for the Last Supper being a Passover meal in the gospels of Mark and John.

Candidates may use one gospel or both. Candidates do not, necessarily have to identify the gospel from which each piece of evidence is taken.

Mark 14. Jesus' arrest was discussed by Chief Priests 2 days before festival. Preparations by disciples for Passover meal in Jerusalem. Meal eaten within city walls, a Passover custom. In some translations/versions Mark states that the disciples were reclining.

John 13: 1-2 'It was just before the Passover Feast...the evening meal was being served.'

John 13:23, states that the beloved disciple was reclining next to him (Jesus).

John 18:28- the Jews did not enter the palace because they wanted to avoid ceremonial uncleanness due to the fact that they wanted to eat the Passover.

In both gospels, the meal takes place at night and there is dipping (sharing) of bread.

In good answers description should be developed to show explanation and understanding of Passover customs.

The best responses might demonstrate understanding of the authors' theological purposes in depicting the Last Supper as a Passover/sacrificial meal. They might show awareness that the evidence in Mark supports a Passover meal but the evidence in John is conflicting.

- (b) 'Whether or not it was a Passover meal is not an important feature of the Last Supper.' Discuss. [17]

This is an evaluation of whether it is important to link the Last Supper with a Passover meal (with all its O.T. connotations). There is a different emphasis in the two gospel accounts but candidates might focus on a general view of the Last Supper rather than a specific gospel. However an evaluation on one gospel account is worthy of full credit.

Good answers might analyse the importance of the texts in terms of their relevance to Jesus' life and death and his foreknowledge of his betrayal death and sacrifice. In Mark, his explanation and instructions to the disciples...'I will not drink...'take, eat.'... In both gospels, the emphasis on predicting betrayal, the promise of a parting and a reunion. and in John the new commandment 'Love one another...' might be of more importance to Christians than a link to Passover.

The best answers might argue a balanced view that the themes of old and new covenant are interlinked in the Last Supper and the sacrificial language of betrayal and death followed by triumph (reunion) reflects the O.T. motif of suffering servant and Messiah which is part of the proof of the identity of Jesus.

- 11 (a) Explain the teachings about eternal life in the texts you have studied. [33]

Answers might be limited to the texts prescribed in the syllabus - based upon the resurrection appearances and other direct and implied references in the texts.

Good responses might mostly use references from John in describing and explaining how and the resurrection appearances were teachings about eternal life. The fulfilment of promise, the altered bodily state, the physical nature of the appearances and the need for faith.

The best answers might also explain how the promises of Jesus throughout the passion narratives, the teachings on the Kingdom, explicit and implicit in the crucifixion scene and also the resurrection appearances differed from Jewish belief and expectation.

Some candidates might refer to the Ascension as further teaching of an altered bodily state.

- (b) 'Teachings about eternal life are more important in John than in Mark.' Discuss. [17]

Good analysis in favour of the statement might be based upon the breadth and depth of John's emphasis on physical resurrection and altered body state, in contrast to the shorter ending and possible additions to the resurrection story in Mark.

The best answers might also offer a balanced view that in the passion narrative in Mark there are relevant teachings even if the resurrection story is sparse. Some candidates might argue a view that most of the allusions in John are literal, physical ones, which have led to some fundamental and literal Christian interpretations and beliefs about eternal life i.e. Heaven etc.

Candidates' answers may vary: all appropriate responses should be credited.

- 12 (a) Explain the significant features of the resurrection appearance at Lake Tiberias. [33]

Description and explanation of the main features of John 21:1-14. Some answers may include the conversation with Peter and the beloved disciple but the focus of the question is verses 1-14.

Good answers might describe Jesus' appearance on Lake Tiberias and the bewilderment and then recognition of the disciples and the proof of the physical resurrection in the cooking and eating of fish.

The best answers might comment that the figure of the beloved disciple is prevalent in the incident, and (as, in the scene at the empty tomb) it is Peter and the other disciples who at first fail to recognise Jesus. The significance of Peter's impetuous reaction. The physical motif of eating fish is a repetition and reinforcement of an earlier account.

- (b) 'The account of the event at Lake Tiberias is so detailed that it must be true. Discuss.'

[17]

Good answers might evaluate the clear detailed description in the account as evidence of the gospel writer's intention to reinforce the truth of eyewitness accounts and therefore the fact of the resurrection.

Arguments might be supported by evidence of specific elements in the event at Lake Tiberias that also appear in other resurrection stories and so might be seen as proof of credibility.

The best answers, however, might also offer a balanced view that the physical details, the disciples' failure to recognise Jesus, the conversations and the eating of fish etc. are elements that detract from the credibility of the account and might make this merely a rewritten version of an earlier account in Chapter 20.

Also the style and language of Chapter 21 raise issues about authorship and therefore historical truth.





**Mark Scheme 2765  
January 2006**

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

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	<p>almost completely ignores the question</p> <ul style="list-style-type: none"> <li>• little relevant material</li> <li>• almost entirely inaccurate</li> <li>• shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-2	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>• no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	7-12	<p>has some knowledge of the topic but largely ignores the question</p> <ul style="list-style-type: none"> <li>• includes some relevant material</li> <li>• some concepts accurate</li> <li>• shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	3-6	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	13-17	<p>focuses on the general topic rather than directly on the question</p> <ul style="list-style-type: none"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• selection often inappropriate</li> <li>• limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	7-8	<p>an attempt to sustain an argument and justify a viewpoint</p> <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> <li>• views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	18-21	<p>focuses on the main topic of the question</p> <ul style="list-style-type: none"> <li>• some accurate knowledge</li> <li>• appropriate understanding</li> <li>• some successful selection of material</li> <li>• some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	9-11	<p>the argument is sustained and justified</p> <ul style="list-style-type: none"> <li>• some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	22-25	<p>a good attempt to address the question</p> <ul style="list-style-type: none"> <li>• deployment of relevant knowledge</li> <li>• substantial evidence of understanding</li> <li>• technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	12-13	<p>a good attempt at using evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>• some successful and clear analysis</li> <li>• might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	26-29	<p>a very good attempt to address the question</p> <ul style="list-style-type: none"> <li>• accurate knowledge</li> <li>• good selection of relevant material</li> </ul>	14-15	<p>a very good attempt at using different evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>• successful and clear analysis</li> </ul>

		<ul style="list-style-type: none"> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>		<ul style="list-style-type: none"> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
<b>7</b>	<b>30-33</b>	<p>an excellent response to the question showing understanding and engagement with the material</p> <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	<b>16-17</b>	<p>an excellent response which uses a range of evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>

**Part 1**

- 1 (a) Explain the main aims of radical Feminist Theology. [33]

Candidates should point out that radical feminist theology covers a wide range of opinion.

Good candidates might point out that radicals develop the reconstructionist feminist theology's notion of women's sexuality much more specifically by defining being a woman.

Very good candidates might explain that some radicals argue for androgyny, others for essentialism. Many radicals consider that religion is a false consciousness which has to be transvaluated to a humanism or to a non-transcendental 'post-Christianity'.

Good candidates who discuss Mary Daly should refer to the influence of Nietzsche on her 'theology' of radical transformation and the death of God as a patriarchal construct.

Good candidates who discuss Daphne Hampson should refer to her non-dualism; very good candidates might develop her pantheistic spirituality which engenders 'perceptivity' without revelation.

- (b) 'Christianity has never held a radical view of women.' Discuss. [17]

The question begs what 'radical' means and some attempt should be made to address this ambiguity.

Some might wish to argue that Christianity did challenge the place of women in society but after an initially radical phase Christianity became institutionalised.

Others might wish to refer to the writings of Julian of Norwich or Hildegard as examples of woman with radical ideas inspired by their Christian faith.

Others might wish to agree with the statement and concur with Daly or Hampson; reasons should be given.

- 2 (a) Explain the status and roles of women in the gospels. [33]

Candidates should refer to some of the key passages which feature women such as Mary and Martha (Luke 10:38ff), the woman with bleeding (Mark 5:24ff) and the Samaritan woman at the well (John 4).

Good candidates should be able to explain each passage, perhaps, from a particular feminist perspective.

Very good candidates might wish to approach these texts from a reconstructionist position and consider the implications for the Kingdom of God and political construction of the early Church especially the reversal of roles and new found place in the community.

Very good candidates might refer to specific feminist writers eg. Fiorenza's analysis of the anointing at Bethany (Mark 14:1ff).

- (b) 'The gospels present a liberated view of women.' Discuss. [17]

Many candidates may wish to argue that despite patriarchal readings of the gospels feminist readings illustrate how radical a place women had in the early Church and challenged many very basic assumptions of the time (and subsequently).

On the other hand some might feel that feminist theologians have read too much into the texts with their own non-theological feminist agendas.

Some may feel that the weakness of feminist is its tendency to focus only on one aspect of the Gospels at the loss of other important issues. They may concur with the traditionalist interpretation of the gospels that the place of women is borne out by the primacy of the male disciples in the ordering of the early Church.

- 3 (a) Explain traditional Christian teaching on women and the workplace. [33]

Some attempt should be made by candidates to define 'traditional Christian teaching'. This might refer to Augustine and Aquinas, or to statements made by the Vatican or by very good candidates to the right wing Protestant movements in the USA (e.g. 'Moral Majority').

Good candidates might suggest that conservative views have supported the dualism inherently expressed in the complementary relationship of men and women (Genesis 2) that the dualism of nature equips men and women for different roles.

Candidates might argue that men's roles are public – in the workplace, women's private – at home and in the family. Very good candidates might refer to Aquinas use of Aristotelian notions of active and passive principles.

Right wing Christian views have also considered it wrong for women to encroach on male-defined roles when their specific capacity as nurturers in charge of the family. Very good candidates might look at present debates about priesthood and episcopacy.

Some may outline other Protestant views which have increasingly argued for women's talents to be used in the work place eg. as ministers.

- (b) 'Feminist Theology is responsible for the breakdown of family values.' Discuss. [17]

Very good candidates will likely realise that the question is not specifically aimed at feminist theology but feminism in general.

Some might argue that feminism has confused gender roles and offered liberation without responsibility.

Some will note that the debate about family/work is far from concluded.

Some might point out that recent Vatican declarations note the demise of family stability in the West and whilst welcoming the role of women in society also considers this to have been responsible for family decay.

Good candidates might discuss that the family is not a static notion and change has occurred for other reasons besides feminism – capitalism, post-modern ‘values’, secularisation etc.

## Part 2

4 (a) Explain what Liberation Theology teaches about capitalism. [33]

Good candidates will likely explain that capitalism is associated with West European affluence by liberation theologians and is the reason for the gulf between rich and poor and the political values which ensue.

Candidates might explain that Liberation theologians adopt a more Marxist approach when wishing to make the poor their ‘own subjects’ in the process of the means of production.

Very good candidates might note that this entails a radical view of society which rejects the secular indifference of the West and looks at Jesus’ example as one who taught political and spiritual reversal – as expressed for example in the Magnificat.

Examples might be given of liberation theologians’ reading of (for example) the Rich Young Man v Western views – the reluctance of the man to give up his wealth illustrates typically the false-consciousness of the West which considers that materialism defines reality.

(b) ‘Christianity is essentially capitalist.’ Discuss. [17]

Some candidates may point out that the Christian work-ethic has traditionally considered that the enterprise of the individual through hard work not only creates identity but reaps its rewards materially eg. Wesley’s ‘earn all you can, save all you can, give all you can’.

Some might agree with the statement and look at the impact Christianity has had on Western economic culture.

On the other hand some might wish to agree with the liberation theologians and refer to the radical set up of the early Church (e.g. Acts 4:32ff) which embodied the Kingdom of God in new communities.

5 (a) Explain the key Biblical texts used by liberation theologians. [33]

The question is not about how the Bible is used but rather its themes/ideas which the liberation theologians build on.

The primary texts such as Exodus, Amos, Micah, Hosea and Isaiah, Luke 4, Sermon on the Mount, Matthew 25 and Revelation might be referred to, described and discussed.

Good candidates are likely to develop the themes of these texts e.g. oppression, exodus and freedom in the OT; justice and exploitation in the 8th Century BCE prophets; Jesus’ agenda to ensure that the promise of salvation of the poor should become a reality ‘today’; the poor as subjects; judgement and praxis and eschatological fulfilment through martyrdom and redemption.

- (b) 'Liberation theologians read only those biblical passages which support their views.' Discuss. [17]

Some candidates might argue that this is so because the liberation theologians have a particular view of theology which inevitably reads the Bible in one particular way.

Some might argue that other contextual theologians have different texts which focus on themes other than the poor and liberation.

On the other hand good candidates might argue that because liberation theologians read the Bible as a developing narrative there is not a sharp distinction between OT and NT; the OT is relegated to second place as some theologians do.

Some might argue that any theology is selective and liberation theology is no better or worse than any other in this respect.

- 6 (a) Explain what is meant in Liberation Theology by the phrase 'a preferential option for the poor'. [33]

Candidates should be able to explain that the phrase is fundamental for defining Liberation Theologian.

Candidates should be able to explain that it describes the position of the Church when it finds itself in various situations which require praxis.

Good candidates are likely to be able to refer to Puebla definition of giving a 'preference' and 'option for the poor' as the process of siding with the poor and making the poor their own subjects against the processes of exploitation and alienation.

Very good candidates might wish to refer to The Exodus model when God 'hears the cry' of the oppressed.

The idea of 'option' also suggests that Christians and the Church cannot remain politically neutral.

- (b) 'The gap between rich and poor is a basic contradiction in Christianity.' Discuss. [17]

Candidates might wish to explain the contradiction in terms of justice and Christian notion that riches give some too much power to exploit the weak.

Very good candidates will be able to refer to specific liberation theologians.

On the other hand it might be argued that poverty doesn't necessary indicate injustice but simply a brute fact state of existence as it has always been. In that sense it is not a contradiction but one of many problems which humans have to face.





**Mark Scheme 2766**  
**January 2006**

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

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	7-12	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	3-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	13-17	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	7-8	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	18-21	focuses on the main topic of the question <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	9-11	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	22-25	a good attempt to address the question <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	12-13	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	26-29	a very good attempt to address the question <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	14-15	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	30-33	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	16-17	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>

**Alternative A – Buddhism****Part 1**

- 1 (a) Explain the importance for Buddhists of the Three Marks of Existence.

[33]

An explanation of the concepts of anicca, anatta and dukkha would be appropriate.

Candidates could describe the relationship between anatta, anicca and dukkha.

Candidates could show how understanding the Three Marks is necessary to practice Buddhist teachings and achieve nibbana.

Some candidates may explain how belief in these concepts may affect Buddhist practices, such as meditation and ethical codes.

- (b) 'Dukkha is a pessimistic concept.' Discuss. [17]

Candidates could argue that believing life to be dukkha is depressing, since it is tantamount to saying that everything is suffering.

Candidates may show awareness of the subtler kinds of dukkha, and argue that on a conventional level we can be happy, whilst on the ultimate level experiencing dukkha.

Candidates could also argue that dukkha is realistic, and if understood could lead to hope and happiness, through belief that nibbana is achievable.

- 2 (a) Explain the importance for Buddhists of the Noble Eightfold Path. [33]

A brief description of the Eightfold Path would be appropriate.

Candidates could then explain how the Eightfold Path provides guidance for both lay and monastic Buddhists.

Some candidates might explain that the path can be followed on many levels, and is designed for all aspects to be followed together, rather than as a list.

Candidates might outline how the different aspects of the path support each other.

Candidates could explain how the following the path will lead to nibbana, the key aim for Buddhists, and so could be seen as of prime importance.

- (b) 'Morality is the most important aspect of the Noble Eightfold Path.' Discuss. [17]

Candidates could argue that morality is the key foundation for the other aspects of the Eightfold Path, and so the most important.

Some candidates may argue that for the laity this is the most relevant part of the path.

Candidates could equally well make arguments for the other aspects of the path, and will probably argue that they must operate in conjunction with each other.

Some candidates may discuss whether the most important aspect varies according to the situation the Buddhist is in.

- 3 (a) Explain how desire leads to dukkha in Buddhist teachings. [33]

A good answer will be aware of the reference to the concept of tanha implied by the term desire.

Candidates may make reference to the teachings of dependent origination, and explain how craving and grasping lead to karmic formations and rebirth into samsara which itself constitutes dukkha.

Candidates may refer to the 'three poisons' as the impetus keeping the wheel of samsara in motion, and explain how greed/craving leads to dukkha as people are always seeking more.

Some candidates may show awareness of the manifold nature of dukkha.

- (b) 'It is human nature to want more, so nibbana will never be achieved.'  
Discuss. [17]

Candidates may argue that it is human nature to want more, and as nibbana requires craving to cease then nibbana is unachievable.

Candidates could analyse whether craving needs to cease entirely, or whether craving needs to be directed in a more positive way.

Candidates may argue that positive craving is necessary in the early stages of the path, however this can be dispensed with as further progress is made, allowing nibbana to be achieved.

An awareness of the Buddhist contention that craving is a result of delusion, and therefore can be ceased when the world is seen as it really is, could be shown.

## Part 2

- 4 (a) Explain the relationship between the Dhamma and the Sangha. [33]

Candidates could explain the concept of the three jewels, Buddha, dhamma and sangha in Buddhism.

Candidates should be aware of the sangha both as the monastic community and as the fourfold sangha comprising the laity as well, and may be aware of the different interpretations of the term dhamma.

Candidates could outline the relationship between the dhamma as the eternal teachings of the Buddha, and the sangha as the exemplar of the teachings.

- (b) 'The Dhamma cannot be relied upon because for many years it was passed on by word of mouth.' Discuss. [17]

Candidates could argue that any oral tradition has a risk of being remembered incorrectly and therefore is unreliable.

Candidates could however point to the techniques used to prevent this, such as rhythmic patterns and regular recitations, as well as the early meetings to agree the contents of the Pali Canon.

Candidates may also argue that as the dhamma is eternal, and revealed again when it is corrupted, it would be corrected by a new revelation if it became unreliable.

5 (a) Explain why the example of the Buddha is important to Buddhists. [33]

Candidates could explain that the Buddha provides an example of the way to implement the teachings of the dhamma, and therefore guides Buddhists in their practices.

Candidates may refer to the importance of the Buddha as a meditative focus for some Buddhists.

Candidates may refer to the concept of the three refuges, and explain the role of the Buddha as a refuge however this should be in direct reference to the question.

Candidates may also cite the hope given in seeing that nibbana is achievable.

Some candidates may refer to the Theravadin view that the Buddha was a human, though with many lifetimes experience, and therefore allows the possibility of nibbana for all humans, with enough commitment.

(b) 'Buddhists must not simply copy the Buddha, but find the way for themselves.' Discuss. [17]

Candidates could argue that the Buddha is quoted as saying that his teachings are not to be followed blindly, but practised and discovered by each individual.

Candidates may use the analogy of the raft to illustrate this.

Candidates could explore the possibility that initially imitating the Buddha could provide a good start to the Buddhist path, which later could lead to a more evaluative practice, and therefore in some circumstances copying the Buddha may be better than not following the Buddhist path at all.

6 (a) Explain the differences between nibbana in this life and the final nibbana reached at death. [33]

Candidates should be aware of the nature of nibbana and parinibbana.

Candidates could explain what ceases at each stage, for example tanha, dukkha and karmic formations when nibbana is achieved, and at parinibbana the world of samsara is left behind.

Candidates may also outline what remains when nibbana is attained, and discuss the nature of nibbana.

Candidates could make links to dependent origination and samsara.

Some candidates may show awareness of differences in emphasis between Theravada and Mahayana teachings, though this is not expected.

(b) 'There is no point talking about nibbana.' Discuss. [17]

Candidates may argue that whilst in the samsaric world it is impossible to talk about nibbana, since samsaric language cannot describe an experience outside samsara.

Candidates could however discuss how we could even attempt to achieve something if it cannot be spoken of. Some description is necessary, however imperfect it may be to help formulate an aim.

Candidates may show how Buddhists attempt to describe nibbana using analogy and metaphor. The Questions of King Milinda may be used as evidence of this, though this is not expected.

### **Alternative B – Hinduism**

#### Part 1

- 7 (a) Explain the role of puja as a form of communication between the worshipper and Brahman. [33]

Candidates could describe the practice of puja, perhaps using a specific example they have studied to illustrate their answer.

Candidates should be aware of the importance of the murti as a reflection of the presence of the absolute.

A good answer will be aware of the difficulties understanding and communicating with the absolute, and how the representations used in puja might aid this process.

Some candidates might show understanding of the distinction made between nirguna Brahman (Brahman without qualities), and saguna Brahman (Brahman with qualities).

- (b) 'There is no point to puja as the deity and the worshipper are one.' Discuss. [17]

In essence students can address the issue of whether the deity and devotee are identical or not, or the value of puja.

A good answer will probably combine analysis of both issues in their answer.

Candidates may refer to the different Hindu views they have studied in their answer.

For example Sankara's understanding that atman and Brahman are one could be used to argue for the statement, however they may be aware that Sankara did allow for the worship of an Isvara in some circumstances.

Alternatively candidates could use Ramanuja's teachings, or examples from the Bhagavad Gita to argue that the deity and the devotee are not identical, and therefore there is value in puja.

- 8 (a) Explain what the term Brahman means to Hindus. [33]

Candidates should be aware that Brahman is understood differently by the various Hindu traditions.

At a basic level they should understand that Brahman refers to the absolute or ultimate.

Candidates may be aware of the Vedic teachings that Brahman is the essence of all things, yet cannot be seen itself, and may refer to some of the more well-known analogies given – such as salt dissolved in water, though this is not expected.

Candidates may also refer to ideas found within the teachings of Sankara or Ramanuja, or the ideas within the Bhagavad Gita.

Good answers may explore the relationship between atman and Brahman, or discuss the nature of liberation.

(b) 'Brahman cannot be both a personal God and an impersonal concept.'  
Discuss. [17]

Candidates may argue that most Hindus see Brahman either as a personal God, or as an impersonal absolute – so for an individual this statement is correct, though for Hinduism as a whole the term can be used to refer to both concepts.

A good answer may show awareness of saguna and nirguna Brahman (Brahman with and without qualities).

Candidates could use any of the traditions studied to provide evidence for their analysis.

9 (a) Explain how Vishnu has revealed himself. [33]

Candidates may refer to sacred scriptures such as the Vedas, Puranas and Tamil poetry, (though only the texts indicated in the specification could be expected) perhaps discussing briefly their key concepts, or their status for various Vaisnavite schools.

Candidates will probably refer to Vishnu's avatars as revelations of Vishnu's attitude towards the world.

Some candidates may refer to revelation through divinely inspired Saints.

Candidates may profitably discuss the impact of these revelations, though there is no expectation of this.

(b) 'Vishnu is creator and destroyer of the world, as well as the preserver.'  
Discuss. [17]

Candidates could argue that for Vaisnavites Vishnu does represent all of these roles, and could provide evidence of this for example from the theophany in the Bhagavad Gita, when Krishna reveals himself to Arjuna.

Candidates may be aware that these roles are traditionally assigned to Brahma and Siva, and could discuss whether these deities continue to have a role as aspects of Vishnu, or whether they are completely subsumed.

Candidates could also refer to other traditions within Hinduism where Vishnu continues to have a minor role, or no importance at all.

**Part 2**

- 10 (a) Explain why dharma must be performed with detachment, according to the Bhagavad Gita. [33]

Candidates should be aware of the emphasis placed on following one's dharma in the Bhagavad Gita.

Candidates could explore the teaching that detached action prevents karmic formations, and therefore the results of actions can be given over to God, and result in union with God at death.

Candidates could describe aspects of the conversation between Krishna and Arjuna to illustrate their answer, though this will need to be directly focused on the question in a good answer.

- (b) 'Belief in dharma takes away a person's ability to make free choices.' Discuss. [17]

Candidates may discuss how following one's dharma could affect a person's choices while showing awareness that the choices still exist.

Candidates might argue that the existence of choice, and positive or negative consequences does not necessarily preclude free-choice, but rather gives stronger reasons for following the recommended choice.

Candidates may compare the Hindu teachings with those of another religion, or secular legal systems, in terms of restricted choices being the norm in human communities, though this is not expected.

Some candidates may argue that if dharma is followed then many choices are removed, though of course choosing to follow dharma is in itself a choice.

- 11 (a) Explain the importance of bhakti in the teachings of Ramanuja. [33]

Candidates should have a basic knowledge of the key teachings of Ramanuja, especially with regard to the relationship between Brahman and atman.

Candidates could draw out that the aim is for the atman to be rejoined with Brahman, where it retains a distinct identity.

This therefore leads to the importance of bhakti in securing the grace of saguna Brahman, often seen as a personal God, to achieve this liberation.

Some candidates may be aware of differences within the later Vishishtadvaita tradition as to whether effort is required, or whether grace alone is the path to liberation.

- (b) 'Total surrender to God is more important than religious practices in the teachings of Ramanuja.' Discuss. [17]

Candidates should analyse the importance of religious practices in the theology of Ramanuja.



Candidates may focus specifically on Ramanuja. Though some candidates may refer to the traditions which developed from his teachings this is not expected.

In considering Ramanuja candidates could show awareness that although he emphasised the value of bhakti, and the grace of God, he continued his own devotional practices too.

In the later tradition two main schools have flourished – one emphasising grace alone, and therefore leading to the claim that total surrender to God is the only true path to liberation. The other emphasises the need for effort, and therefore religious practices to secure liberation.

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

Candidates could explain that karma is the system which determines future rebirth.

Candidates could outline the fact that action leads to consequences, and that following the path of karma yoga is one way to achieve liberation.

Some candidates could discuss whether the grace of God can nullify karma, and result in liberation.

Candidates may also discuss whether acting in a detached manner and following dharma can redirect the karmic consequences, as outlined in the Bhagavad Gita.

(b) 'If you believe in the grace of God, following the path of karma is pointless.' Discuss. [17]

Candidates could argue that as grace implies unearned reward or liberation then any action designed to lead to liberation is pointless.

Candidates could however point to a strong tradition of belief that God offers grace to those who have shown they deserve it in some way, and therefore good actions are useful as a commitment, or effort to deserve the grace of God.

Candidates could also point to the benefits for the individual and society of following this path regardless of any other rewards it might achieve.



**Mark Scheme 2767**  
**January 2006**

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

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	<p>almost completely ignores the question</p> <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-2	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	7-12	<p>has some knowledge of the topic but largely ignores the question</p> <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	3-6	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	13-17	<p>focuses on the general topic rather than directly on the question</p> <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	7-8	<p>an attempt to sustain an argument and justify a viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	18-21	<p>focuses on the main topic of the question</p> <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	9-11	<p>the argument is sustained and justified</p> <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	22-25	<p>a good attempt to address the question</p> <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	12-13	<p>a good attempt at using evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	26-29	<p>a very good attempt to address the question</p> <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	14-15	<p>a very good attempt at using different evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>

7	30-33	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"><li>• very high level of ability to select and deploy relevant information</li><li>• accurate use of technical terms</li></ul> Communication: answer is well constructed and organised	16-17	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"><li>• comprehends the demands of the question</li><li>• shows understanding and critical analysis of different viewpoints</li></ul> Communication: answer is well constructed and organised
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## Part 1

- 1 (a) Explain what Muslims might learn about praise, worship and guidance from Surah 1. [33]

Praise and worship might be handled as one entity or separately.

Candidates are expected to demonstrate some knowledge of or about the set chapter to attain a reasonable level.

Good responses are likely to reflect and quote the text of the set passage as well as show some awareness of factors of literary, grammatical or theological implications e.g. Bismillah precedes this and all surahs except the 9th as well as being recited by Muslims before every significant action.

Credit reference to Arabic intensive forms of verbs especially if candidates understand that they do not serve the same function as the English superlative. Most merciful can be used of people too – unlike Most Gracious.

Good candidates are likely to point out that the emphatic form of 'Thee do we worship' implies worship Allah only.

They might explain that guidance (hidayah) is an essential concept in that applying one's belief in submission requires God's Grace and is part of the over arching theme of Surah 1- the relationship of Allah and his people.

- (b) 'Surah 1 contains all that is needed to understand and practise Islam.' Discuss. [17]

Consideration might be given to defining what is 'necessary' in order to be a Muslim.

The best discussions are likely to be those which show thorough knowledge and understanding of the text and key concepts in Surah 1.

Candidates are free to separate understanding and practice if this enables them to clarify their arguments.

They might refer to the absence of details such as the Five Pillars.

- 2 (a) Explain the main themes of Surah 4. [33]

Surah 4 is Al Nisa, 'the women', but candidates might explain that the title does not necessarily indicate the main theme of any Surah only some distinctive feature contained in the text.

Most candidates are likely to explain that Surah 4 expounds on the role of men as 'the protectors and maintainers of women' and some candidates might develop this main topic with supporting details gleaned from the set text.

Good candidates might explain that the Surah not only deals with the rights of women but also addresses how to treat orphans and slaves in a more humane manner in comparison with the conditions of life in Arabia at the time of Muhammad (pbuh).

Some good candidates might show that Surah 4 also contains other themes including the key beliefs of Islam in 136 and guidance about prayer and behaviour with exhortations, because of the inevitability of judgement, not to be hypocritical in observing the faith. Some may suggest that the themes of Surah 4 might reflect situations Muhammad (pbuh) encountered in Madinah.

- (b) 'The world has changed so much that Surah 4 cannot be applied to today's society.' Discuss. [17]

Candidates are free to agree with the stimulus quotation but all responses are expected to try to produce a balanced case using valid arguments.

Discussions are likely to flow from the potential application in the modern world of the teachings selected for the first part.

Good discussions are likely to acknowledge the ongoing authority of all Surahs in the Qur'an as the words of Allah with the need to apply them prayerfully in different situations of time and place and might select appropriate teachings from Surah 4 to illustrate points being made.

Candidates might point out that in fact the advice given in 4:127ff 'They ask thy instruction concerning the Women. Say:...' continues to be relevant because it is full of humane suggestions to resolve marital problems and they might comment on the relevance in today's society of the injunction that women may keep what they earn.

The best responses are likely to remember that the Surah contains more than issues concerning women and might comment on the immutability of the key beliefs.

- 3 (a) Explain what Islam teaches about the revelation and collection of the Qur'an. [33]

Candidates are likely to begin by recounting the story of Muhammad (pbuh) and Jibrail.

Better accounts will probably continue through the subsequent revelations to the collection of the material probably with reference to Zayd Bin Thabit as scribe and followers writing on bits of bone etc. through to the placing in Hafsa's chest. Some may continue up to 'Uthman but this is not necessary for full marks.

Good explanations will set this information in the context of Islamic teaching, e.g. reference might be made to the earlier revelations which are referred to in the Qur'an – the Sahifah, Tawrah, Zabur and Injil. Islam teaches that these revelations to previous prophets became distorted so all stages of the collecting of the words of Allah into the Qur'an were under divine guidance.

Good candidates are likely to demonstrate clear understanding of the significance of the concept of revelation for Muslims and of Muhammad (pbuh) as the seal of the prophets. They might explain that the heavenly original is 'the mother of the book'; the authority is not just of Muhammad (pbuh) the last prophet but of the very words of Allah. The inimitability of the Arabic text is considered to be proof of its divine authorship; the miracle which confirms the role of Muhammad (pbuh) and the veracity of Islam.

- (b) 'The Qur'an cannot be properly understood in modern translations.' Discuss. [17]

Some candidates might approach this topic by giving arguments for and against holy books being translated into other languages or into more modern versions of the original language.

Good discussions will demonstrate sensitive understanding of the uniqueness of the Qur'an for Muslims and its status as the revealed words of Allah.

Good candidates are likely to make it clear that translation for use in worship is not the issue. Comments are likely to be made about the eloquence and beauty of the Arabic.

The best responses are likely to show awareness that 'interpretations' of the Arabic do exist and candidates might justify their use by scholars for various purposes within or outside Islam whilst addressing the actual wording of the stimulus.

## Part 2

- 4 (a) Explain the significance of the preparations and movements when Muslims pray in a mosque. [33]

Some candidates might give a description of preparations and movements and should be given credit but to attain level 3 candidates should be attempting an explanation about meaning or importance.

Good candidates are also likely to include details of actions before and during prayer but the best responses will be those which use the material to focus on explanations of the significance of individual actions and of the rituals in general.

Good responses should address the significance of both the preparations for salah and the prayer movements.

Significance might include symbolism, meaning, importance etc. Good responses will be fairly comprehensive, e.g. explanations will be given of the significance of the movements within each rakah.

- (b) 'Prayer is not the main purpose of a mosque.' Discuss. [17]

The discussions may take a variety of equally valid directions.

Most candidates are likely to acknowledge that technically the mosque is the place of prostration.

Discussions are likely to consider other purposes which benefit Ummah.

Some candidates might be reluctant to distinguish prayer as a separate item from living a worshipful Muslim life in a Muslim community.

- 5 (a) Explain what is meant by describing Jihad as 'striving for the will of Allah'. [33]

Candidates should be able to give a simple explanation of Jihad, e.g. as holy war, to attain level 3.



Good candidates should be able to demonstrate a wider understanding of Jihad and to give an account of how Muslims might strive to fulfil both Greater and Lesser Jihad to gain the favour of Allah.

Accept explanations which divide Jihad into sensible but unusual sub-divisions.

The best responses might demonstrate some understanding of the larger theological concept of living in submission and spiritually striving to preserve the Muslim way of life to establish peace, justice, the rule of Allah and the will of Allah for creation.

- (b) 'A Muslim who practises Jihad should never use violence.' Discuss. [17]

Candidates are likely to home in on words such as 'never' as well as attempt to define the meaning of violence.

In their discussion, some might use the opportunity to outline the criteria for a just war.

The better responses will probably be those which can build on the first part of the question, having successfully distinguished between Greater and Lesser Jihad.

Candidates might make reference to niyyah, intention, within the context of Islam.

- 6 (a) Explain the importance of Ummah for Muslims. [33]

Candidates might begin by defining 'Ummah'. Most candidates are likely to draw on their foundation studies by making reference to the community established by Muhammad (pbuh) at Madinah.

Candidates might give examples of the ways in which Ummah can influence and affect the life of Muslim individuals and communities.

Good explanations will focus on 'importance' and show knowledge and understanding of the theological and practical implications of having a worldwide community of Muslims.

Candidates might give examples from e.g. salah, zakah, sawm and hajj and the best responses are likely to be those which utilise their material to illustrate points about cohesiveness, unity and solidarity both spiritual and practical.

- (b) 'For a Muslim, the local mosque is more important than the worldwide Ummah.' Discuss. [17]

Candidates are likely to develop points made in the first part.

Responses might include examples of specific situations where Muslims rely on the support of the local mosque and/or times when Muslims are aware of their worldwide solidarity.

The best discussions might try to balance the ideal and the reality or might attempt to distinguish between realms of importance, such as spiritual and material.

Candidates are free to argue either way as to which one is more important or to settle for a compromise.



**Mark Scheme 2768**  
**January 2006**

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

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	<p>almost completely ignores the question</p> <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-2	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	7-12	<p>has some knowledge of the topic but largely ignores the question</p> <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	3-6	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	13-17	<p>focuses on the general topic rather than directly on the question</p> <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	7-8	<p>an attempt to sustain an argument and justify a viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	18-21	<p>focuses on the main topic of the question</p> <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	9-11	<p>the argument is sustained and justified</p> <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	22-25	<p>a good attempt to address the question</p> <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	12-13	<p>a good attempt at using evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	26-29	<p>a very good attempt to address the question</p> <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	14-15	<p>a very good attempt at using different evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	30-33	<p>an excellent response to the question showing understanding and engagement with the material</p> <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	16-17	<p>an excellent response which uses a range of evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>

**Part 1**

- 1 (a) Explain what is meant by Law in the passages you have studied. [33]

Candidates may consider that the Torah, G-d's revealed instruction to the Israelites, gave both a world view and a way of life (Halakah – walking with G-d) which is following Jewish law, custom, and practice.

Candidates may also consider that the Law as well as being a set of rules is part of the whole system by which G-d controls the individual and community.

Candidates may consider that, in specific relationship to the passages studied, the Law comprises the instructions given to the Israelites by G-d as their part of the Covenant.

- (b) 'The Law is at the very centre of Judaism.' Discuss. [17]

Candidates may be aware that although Torah – Law can be used for the first five books of the Jewish Scriptures, it can also be applied to the entire Hebrew Bible.

Candidates may then explain that Torah can be understood as including both the Oral Law and the Written Law.

In evaluation candidates should be able to consider the importance of the Law and whether there is anything else which could be considered central.

- 2 (a) Explain the purpose of kashrut. [33]

Candidates may respond both generally and or specifically to this question.

They may choose to argue that the purpose of kashrut in general is to ensure that everything is fit in accordance with G-d's will. Thus clothes, money, food and objects could be considered as meeting the requirements that G-d wants.

Candidates may also suggest that the purpose is to live an halakhic life and further that it is to live a life in accordance with Torah and, by explanation, Talmud. Candidates are likely to demonstrate this by specific examples.

- (b) 'It does not matter what you eat as long as you love G-d.' Discuss. [17]

Most candidates are likely to argue against the statement and suggest that it is not possible for a Jew to love G-d unless they follow the kosher food laws – that loving G-d is a total way of life of which the laws are an integral part.

Other views may consider that, for some Jews, strict laws such as kashrut have become seen as unnecessary and out-dated.

- 3 (a) Explain why Pesach is such an important festival. [33]

Candidates may explain that Pesach is so important because it recalls the time when G-d intervened directly in Jewish history to bring the Israelites out of captivity in Egypt to the Promised Land which was part of the Covenant made with Abraham.

They may explain that Pesach recalls the acts of G-d and the great importance of the event itself.

Candidates may also suggest that the annual recalling of these events strengthens Jewish life and also puts on every Jew the obligation to observe the festival as though they themselves were coming out of Egypt.

- (b) 'The most important teaching about Pesach is for Jews to live the festival as though they themselves had just been led out of Egypt.' Discuss. [17]

In support of the statement, which is well-known, candidates may well that the importance of Pesach is remembering G-d's mercy on the Jews and the way in which they were rescued from slavery in Egypt.

Some candidates may also argue that it is the most important of the Pilgrim Festivals for this or other reasons.

Some may chose other details from the teachings and tradition of the festival.

## Part 2

- 4 (a) Explain the importance of worship in the synagogue. [33]

Candidates should be able to write in some detail about worship in the synagogue. They may comment on different synagogue services and also the different ways in which worship takes place for men and women e.g. the minyan, women's gallery.

Some candidates will probably discuss the particular form of worship in the synagogue and how this can be seen as echoing worship in the Temple.

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

Candidates are free to argue this in any direction.

Many may point out that for fulfilling G-d's will it could be seen that communal worship is very important.

On the other hand, they may argue that the centre of Jewish life has frequently been seen to be in the home where a family worships together.

- 5 (a) Explain the origins and practice of the main features of Jewish daily worship. [33]

Candidates will probably explain the main features of daily worship such as the set prayers and their observance with correct ritual dress etc.

Candidates may explain that the instructions as to how these are to be carried out are found in the Siddur.

However, answers should also deal with the requirements of worship found in the Torah and may explain how these have been reinterpreted for life without the Temple.

- (b) 'For Jews, spontaneous prayer is more important than prayers at set times of the day.' Discuss. [17]

Candidates may comment that spontaneous prayer is often overlooked in Judaism because of the amount of formal ritual and prayer involved in worship.

Candidates who have studied the topic thoroughly will probably be able to make a good case for the use of spontaneous prayer and the many traditional blessings involved with this.

6 (a) Explain the importance of the mikveh. [33]

In order to consider the mikveh, candidates need to look at the laws of purity and how they affect all Jews, not just within married life.

Some candidates may explain the origins of the laws of purity found in Torah and the way in which they are generally observed today.

(b) 'Niddah is one of the most important aspects of Jewish family life.'  
Discuss. [17]

Candidates will probably argue that Niddah is central to the married relationship and, from a Jewish perspective, married life and, therefore, Jewish life could not continue without the use of the mikveh.

On the other hand, from a progressive perspective, some may argue that the laws of Niddah and, particularly, the use of the mikveh is out-of-date and, possibly is demeaning to women.





**Mark Scheme 2769**  
**January 2006**

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

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	<p>almost completely ignores the question</p> <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-2	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	7-12	<p>has some knowledge of the topic but largely ignores the question</p> <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	3-6	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	13-17	<p>focuses on the general topic rather than directly on the question</p> <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	7-8	<p>an attempt to sustain an argument and justify a viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	18-21	<p>focuses on the main topic of the question</p> <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	9-11	<p>the argument is sustained and justified</p> <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	22-25	<p>a good attempt to address the question</p> <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	12-13	<p>a good attempt at using evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	26-29	<p>a very good attempt to address the question</p> <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	14-15	<p>a very good attempt at using different evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>

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<b>7</b>	<b>30-33</b>	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"><li>• very high level of ability to select and deploy relevant information</li><li>• accurate use of technical terms</li></ul> Communication: answer is well constructed and organised	<b>16-17</b>	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"><li>• comprehends the demands of the question</li><li>• shows understanding and critical analysis of different viewpoints</li></ul> Communication: answer is well constructed and organised
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**Part 1**

- 1 (a) Explain Plato's arguments for the existence of the soul. [33]

Candidates may explain these ideas in a variety of ways, e.g. from Plato's theory of antitheses, in which the bodily part of humans must have a non-bodily counterpart, in the same way that he assumes a metaphysical world of Forms to be a counterpart to the physical universe.

The nature of the soul might be outlined through the theory of Forms, the Analogy of the Cave, the Simile of the Divided Line, his theory of anamnesis, by contrast with Aristotle, and so on.

To achieve higher levels, candidates should demonstrate that they understand the focus of the question on arguments for the existence of the soul rather than the nature of the soul itself.

- (b) 'Dawkins proves that humans cannot have souls.' Discuss. [17]

Candidates could approach the question in several ways, but should demonstrate some understanding of Dawkins' views.

Some might argue that biological materialism is unproven, and that to describe the process in terms of the primacy of genes rather than minds is to put the cart before the horse.

Others might suggest that some aspects of consciousness are not easily explicable by material factors or that the mind is intrinsically mysterious.

- 2 (a) Explain objections to the concept of reincarnation. [33]

This can be approached in a number of ways. Candidates ought to provide some definition of what is meant by reincarnation.

There is no requirement to refer specifically to any religious tradition. Candidates could achieve the highest levels by concentrating on philosophical issues such as personal identity, continuity of mind and memory, bodily integrity etc.

Among those who base their views on religious traditions, some might concentrate, for example, on the origins of reincarnational theory in Hinduism in connection with the inequalities of the castes, to suggest that the theory has a sociological rather than an epistemological basis.

Others might focus on aspects of the theory, such as the difficulties in discerning a logical process behind *karma*, in that those with good *karma* can practise it only in the context of the existence of those with bad *karma*. For the latter, the process seems an inevitable downward spiral.

- (b) 'Reincarnation must be true because it makes sense of the problem of evil.' Discuss. [17]

There is no requirement to refer directly to any religious tradition, concentrating instead on philosophical issues about fairness of punishment for unremembered sins, the absence of forgiveness, etc.

Candidates could also argue, for example, that reincarnational theory makes sense of the existence of evil, since evil relates to *karma*, and one's fortune in future existence is related precisely to one's actions now.

Others might point to the conceptual difficulties with the concept of *karma*, or for example to the problem of natural evil on a large scale.

3 (a) Explain arguments for the divine inspiration of scripture. [33]

Candidates may refer to the scriptures of any tradition in their answers, and may choose to contrast claims made across or within religious traditions.

Some might choose to develop arguments about literal or liberal readings of scripture. Others might argue for a propositional view, pointing, for example, to the Roman Catholic tradition of acceptance of the authoritative interpretation of the church.

Others might argue from a non-propositional viewpoint, claiming, for example, that scripture is the most powerful medium for the self-revelation of God.

(b) 'The implications of the view that scripture is divinely inspired show quite clearly that it is not.' Discuss.  
[17]

A variety of viewpoints is possible.

Some might argue that, if scripture is inspired, one of the obvious implications is that it must be authoritative for those within any particular religious tradition. The fact that the world contains competing religions with different propositions for believers to accept puts a question mark over the general concept of inspiration.

Others might argue that accepting inspiration means that believers are compelled to accept the authority of questionable scriptural statements, of statements which cannot be properly translated, and so on.

Some candidates might approach the subject through a discussion of the problems of religious language. Some might counter these difficulties by suggesting that the inspiration of scripture should be taken in a general sense.

Part 2

4 (a) Explain how analogical language can be used to express an understanding of God. [33]

There are several ways in which candidates might legitimately answer this question.

Candidates are likely to give an overview of Aquinas' theory of analogical predication – that language about God is analogical as opposed to simply univocal or equivocal.

Most candidates will describe Aquinas' categorisation of the analogy of proportion and the analogy of attribution.

Others may outline more modern versions of analogical theory, or perhaps talk in more general terms about analogy, for example analogies in scripture.

- (b) 'Analogy explains nothing about God.' Discuss. [17]

There are several approaches candidates might use.

Some may choose to argue by contrasting analogy with one or more alternative theories, such as the meaninglessness of all religious language or the idea that religious language is symbolic.

Some might argue that for analogy to make sense, there must be at least one univocal proposition on which other judgments are based, otherwise how are we to understand the terms used?

Some might conclude that analogy is useful for believers as a means of qualifying their own language about God.

- 5 (a) Explain how the *via negativa* (Apophatic way) deals with the problem of understanding God. [33]

Candidates might refer to particular versions of the Apophatic way, or might deal with it more generally. Either approach would be valid.

To achieve higher levels, candidates would be expected to have an awareness of how the apophatic way claims to resolve problems – there must be an understanding, whether implicit or explicit, of what the problems of understanding God entail.

- (b) 'The *via negativa* has more disadvantages than advantages.' Discuss. [17]

Candidates are free to approach the question in a variety of legitimate ways.

They may well argue that the obvious danger with the *via negativa*, and the most persistent criticism of it, is that if all positive terms are to be denied of God, the one ends up saying nothing at all.

Candidates might, on the other hand, point to the strength that it avoids anthropomorphism and preserves the mystery of God.

Candidates might conclude that advantages and disadvantages depend on the perspective of the believer.

- 6 (a) Explain Hume's view that no sensible person can believe in miracles. [33]

Candidates should refer to Hume's arguments that a wise man proportions his belief to the probability of evidence, and that the balance of evidence is against miracles.

Use might be made of Hume's subsidiary arguments against miracles, such as their alleged origin among ignorant and barbarous nations, the cycle of belief making belief in miracles socially acceptable within a group of believers, and so on.

Candidates could legitimately base their account solely on Hume's main argument against miracles that the more unlikely a claim, the more solid must be the evidence for it, and that it is always more likely that the witnesses were lying or mistaken than that a miracle has occurred.

(b) 'No sensible person can believe in miracles.' Discuss. [17]

Candidates might develop arguments from several possible approaches.

The question invites candidates to evaluate Hume's criterion, but candidates might argue about miracles without direct reference to Hume. Either approach would be legitimate.

Some might take issue with this judgement, arguing that miracles are not about sense, but are about whatever the source of the miracle intends by it.

Others might argue that Hume's cognitive criteria for defining miracles are not acceptable, and that miracles are non-cognitive, so Hume's criticism is misguided.

Candidates might attack Hume's assumptions about 'laws of nature' and their violation, arguing that a miracle is not logically impossible as the laws are inductive generalisations and at best highly probable.





**Mark Scheme 2770**  
**January 2006**

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

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	7-12	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	3-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	13-17	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	7-8	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	18-21	focuses on the main topic of the question <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	9-11	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	22-25	a good attempt to address the question <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	12-13	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	26-29	a very good attempt to address the question <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	14-15	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	30-33	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	16-17	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>

**Part 1**

- 1 (a) Explain the differences between hard determinism and libertarianism. [33]

Candidates should explain that determinism sees all our actions as the results of prior events, and they should explain free will and the libertarian rejection of cause and effect to achieve level 4.

They may explain the difference between scientific, sociological, psychological and theological determinism and contrast this with the libertarian view that we are free and morally responsible for our actions, that our values and character influence our moral actions.

Good candidates may consider that libertarianism does not account for a human motive which has some sort of cause.

- (b) 'People are not responsible for their actions.' Discuss. [17]

Candidates could argue for any position: determinist, soft determinist or libertarian. They may contrast one view with another.

They may give examples such as the Loeb case to back up their argument.

They may consider that determinism means a lack of moral choice or moral responsibility.

Better candidates might consider the need to presume some degree of moral freedom for society to function.

- 2 (a) Explain how different thinkers have understood the nature of conscience. [33]

Candidates may explain the ideas of:

Aquinas- conscience is the power of reason rather than an inner knowledge of right and wrong. People tend towards good and away from evil. 'Conscience is reason making right decisions.' When making moral decisions, synderisis is right reason, an awareness of the moral principle to do good and avoid evil, and conscientia distinguishes between right and wrong and makes moral decisions.

Butler – conscience is intuitive and God-given. It directs us towards focussing on the happiness of others and is the final decision maker.

Freud - conscience is guilt caused by the superego internalising the disapproval of others, especially authority figures.

Candidates may consider any other thinkers about the nature of conscience.

- (b) To what extent is conscience a reliable guide when making ethical decisions? [17]

Candidates may argue that conscience may be innate, God-given, the result of cultural or social conditioning and on this base its usefulness as a guide for ethical

decision-making can be assessed.

Consideration could be given as to whether other moral sources should be used such as moral laws/teachings, consequences of actions etc.

3 (a) Explain the weaknesses of moral relativism. [33]

Candidates should explain that it reduces 'good' to 'socially approved' or personal opinion to achieve a reasonable level.

Candidates could consider that not all views are equally true.

They could explain that moral relativism cannot criticise or condemn actions accepted in other cultures, times or religions as there is no objective measure to judge them.

Better candidates might contrast it with moral absolutism.

(b) 'Moral Relativism is not the best approach to matters of sex and relationships.' Discuss. [17]

Candidates might consider the limits set by society to protect against antinomianism.

They may discuss responsible behaviour in sexual matters while allowing for a flexible and spontaneous approach.

They might consider whether there are any principles that are binding in sex and relationships e.g. is adultery wrong if no one is hurt or concerned about it? They might consider that personal relationships are so individual that no absolutist or universal principles can be applied.

4 (a) Explain the teachings of the religion you have studied in relation to the treatment of war criminals. [33]

Candidates could consider the Just War theory – when a war should be fought and how it should be fought.

They may particularly consider the rules of conduct in Just War theory and international agreements such as the Geneva and Hague conventions which seek to limit certain kinds of warfare – they may then consider that certain war crimes merit the perpetrators being tried.

They might also write about Natural Law and whether the precept to protect life means not killing war criminals.

Better candidates might consider the need to act justly, loving neighbours and the question of forgiveness. They may argue that actions performed in time of war need to be treated differently.

Candidates may argue from any religious standpoint and may consider Lesser Jihad and Holy War.

(b) 'War justifies any behaviour.' Discuss. [17]

Candidates could consider the question of proportionality of the damage done in the war and the loss of life.

They might write about the fact that violence should be controlled and only against certain targets.

On the other hand they may use the Realist argument that the intentions and outcomes of war are difficult to calculate and it is unclear who is a 'just target' in war and who exactly is 'innocent'.

Some candidates may argue for a pacifist standpoint.

- 5 (a) Explain how Utilitarianism can be applied to environmental ethics. [33]

Candidates should explain Utilitarianism to achieve level 3 and then apply it to the environment.

Answers could refer to the fact that Utilitarianism would treat the environment for the benefit of the majority and the environment should only have rights when these are seen as benefiting the majority. This means that minority interests may suffer.

Better candidates may question why nature should exist for people.

- (b) 'A Utilitarian approach to the environment is of little practical use.'  
Discuss. [17]

Candidates could consider that treatment of the environment must result in a balance of pleasure over pain for the many and to achieve this they need to predict accurately the likely outcome of any course of action.

They might consider that a Utilitarian would need to work out the practical implications of actions for future generations.

- 6 (a) Explain the strengths of Kant's theory of ethics. [33]

Candidates might consider that Kantian ethics provide a clear set of principles to enforce commonly accepted moral behaviour which are free from subjective influence.

They may discuss the fact that Kantian ethics are based on reason and that the emphasis on treating people as ends in themselves underpins the idea of human rights.

They might explain the difference between duty and inclination and that Kant's theory of ethics are categorical - irrespective of results.

- (b) How helpful would Kant's theory of ethics in the debate about abortion? [17]

Candidates might show that it is difficult to universalise a view of abortion that would consider all situations and motivations.

They may consider that abortion could be viewed differently if the foetus is considered a person and should, therefore, not be used as a means to an end. Some candidates might discuss whether it is right to ignore consequences.



**Mark Scheme 2781  
January 2006**

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

Band	Mark / 58	AO1	Mark / 32	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-13	<p>almost completely ignores the question</p> <ul style="list-style-type: none"> <li>• little relevant material</li> <li>• almost entirely inaccurate</li> <li>• shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-7	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>• no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	14-23	<p>has some knowledge of the topic but largely ignores the question</p> <ul style="list-style-type: none"> <li>• includes some relevant material</li> <li>• some concepts accurate</li> <li>• shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	8-13	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	24-31	<p>focuses on the general topic rather than directly on the question</p> <ul style="list-style-type: none"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• selection often inappropriate</li> <li>• limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	14-17	<p>an attempt to sustain an argument and justify a viewpoint</p> <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> <li>• views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	32-39	<p>focuses on the main topic of the question</p> <ul style="list-style-type: none"> <li>• some accurate knowledge</li> <li>• appropriate understanding</li> <li>• some successful selection of material</li> <li>• some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	18-21	<p>the argument is sustained and justified</p> <ul style="list-style-type: none"> <li>• some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	40-47	<p>a good attempt to address the question</p> <ul style="list-style-type: none"> <li>• deployment of relevant knowledge</li> <li>• substantial evidence of understanding</li> <li>• technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	22-25	<p>a good attempt at using evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>• some successful and clear analysis</li> <li>• might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	48-53	<p>a very good attempt to address the question</p> <ul style="list-style-type: none"> <li>• accurate knowledge</li> <li>• good selection of relevant material</li> <li>• accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	26-29	<p>a very good attempt at using different evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>• successful and clear analysis</li> <li>• considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>



7	54-58	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"><li>• very high level of ability to select and deploy relevant information</li><li>• accurate use of technical terms</li></ul> Communication: answer is well constructed and organised	30-32	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"><li>• comprehends the demands of the question</li><li>• shows understanding and critical analysis of different viewpoints</li></ul> Communication: answer is well constructed and organised
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1 'The idea of rebirth makes no sense.' Discuss. [90]

AO1 Candidates may refer to the idea of 'rebirth' in terms of resurrection and/or reincarnation.

There is a whole range of ideas that can be identified with the description of rebirth, including the concept of resurrection of the body in Christianity and Islam, and the concept of reincarnation in Hinduism, Buddhism and Sikhism.

Some candidates might consider the concept of 'born again', the resurrection of the spiritual body and anti-real interpretations.

Candidates may discuss what is involved in the idea of rebirth – continuity of body, identity, memory. Many may refer to Hick's 'replica theory'.

A reasonable level candidate will have some definition of the technical terms.

AO2 The central focus of this question is the philosophical issues involved in rebirth.

Candidates' analysis of whether or not rebirth makes sense will of course depend on what they have included for AO1.

Concepts of resurrection might for example be described as making sense or no sense depending upon the candidates' assessment of the criteria given for the view that bodies and/or souls are resurrected after death.

A process of rebirth which involves personal continuity with a former self or recreation would inevitably bring with it associated suffering, in addition to problems of personal identity.

2 'It is pointless claiming that scripture is divinely inspired if people cannot agree about how scripture should be interpreted.' Discuss. [90]

AO1 Candidates may interpret this question from the divine aspect and/or the human interpretation aspect.

Candidates are most likely to define inspiration together with different theories about the interpretation of scripture: for example that it is literally God's word to humans and so is inerrant; that it is mediated through the consciousness of inspired individuals, and therefore includes their perspectives, which need to be separated from God's perceived intentions; and so on.

AO2 The ramifications of the question are wide, and candidates are at liberty to explore as they see fit.

Some might claim that the different interpretations of scripture are irreconcilable, so there can be no agreement about its inspiration.

Others might argue that despite differences of interpretation, the principle of inspiration is unaffected, and remains the basis for religious authority in several traditions.

Some might argue that without this authority, religious belief as a whole is pointless.

- 3 'A God who intervenes miraculously in the world cannot be benevolent.'  
Discuss. [90]

AO1 There are several possible approaches to this question, although the majority of candidates are likely to answer partially or wholly from Maurice Wiles.

One aspect of Wiles' view is that a God who changes water into wine at a wedding party yet refuses to intervene to save suffering millions during the Holocaust is not worthy of worship.

The general point would be the supposed incompatibility between an interventionist God and a benevolent God.

Candidates might give some consideration of what criteria are being used for the identification of a miracle in the first place.

One other possible approach is from David Hume.

AO2 There are several possible approaches to this question, although the majority of candidates are likely to answer partially or wholly from Maurice Wiles.

Much of the answer here will depend upon definitions adopted by candidates, since for example some might argue in favour of a non-cognitive understanding of miracles, and claim that these do (or do not) leave room for God's benevolence.

Wiles' own position was not to abandon the concept of miracle altogether, but to limit it to an initial miraculous act (i.e. creation). To that extent, if the existence of the universe could be shown to have a strong probability of being a designed event, the occurrence of a miracle would not constitute a disproof of God.

It is doubtful, however, whether we will ever have proof or disproof of any involvement by a divine being in the origins of the universe.



**Mark Scheme 2782  
January 2006**

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

Band	Mark / 58	AO1	Mark / 32	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-13	<p>almost completely ignores the question</p> <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-7	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	14-23	<p>has some knowledge of the topic but largely ignores the question</p> <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	8-13	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	24-31	<p>focuses on the general topic rather than directly on the question</p> <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	14-17	<p>an attempt to sustain an argument and justify a viewpoint</p> <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	32-39	<p>focuses on the main topic of the question</p> <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	18-21	<p>the argument is sustained and justified</p> <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	40-47	<p>a good attempt to address the question</p> <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	22-25	<p>a good attempt at using evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	48-53	<p>a very good attempt to address the question</p> <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	26-29	<p>a very good attempt at using different evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	54-58	<p>an excellent response to the question showing understanding and engagement with the material</p> <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> </ul>	30-32	<p>an excellent response which uses a range of evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> </ul>

		<ul style="list-style-type: none"><li>• accurate use of technical terms</li></ul> Communication: answer is well constructed and organised		<ul style="list-style-type: none"><li>• shows understanding and critical analysis of different viewpoints</li></ul> Communication: answer is well constructed and organised
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- 1 'Ethical Theories are of no help when discussing matters of sex and relationships.' Discuss. [90]

AO1 Candidates might include some of the following:

What is meant by sex and relationships e.g. sexual orientation, heterosexuality, homosexuality, adultery, sex as a means of procreation, pornography.

Introduce various ethical theories in order to look at different approaches to sexual morality e.g. Natural Law Utilitarianism, Kant, religious ethics.

Whether sexual morality is a private affair

AO2 Candidates might say that the answer depends on what aspect of a sex and relationships is being debated

Candidates might introduce the idea of public versus private morality. They may wish to consider to what extent sexual morality affects the lives of others.

They may assess the usefulness of the various ethical theories when considering the rights and wrongs of sex and relationships.

They might wish to look at the religious view e.g. that only God has the right to judge.

They may include the role of conscience.

- 2 To what extent is it true that someone who follows the ethics of their religion should never participate in a war? [90]

AO1 Candidates might consider some of the following:

Religious teachings on war e.g. holy war and Just War and views about pacifism and realism.

Candidates should consider whether it is possible to follow a religion and be involved in war to attain level 3.

They may discuss whether killing wrong in an absolute sense or can it be justified in some circumstances?

AO2 Candidates should evaluate a religious approach that suggests that war is wrong e.g. they may refer to religious teachings which support pacifism, Quaker teaching and conscientious objections.

They might however also discuss religious teachings which support war e.g. the Just War theory or biblical teachings that support war.

They may consider what is meant by 'participation in war' – is it just fighting or does it include civilians involved in arms production.

They might consider whether morality changes in times of war and whether religious teachings apply to the individual and not to the state.



They might think about the word 'never'. They might discuss the view that killing in a war is the lesser of two evils and therefore justified.

They might consider the alternative solutions to war e.g. negotiation

3 'A relativist approach to morality is far more reliable than simply doing your duty'. Discuss. [90]

AO1 Candidates might include some of the following:

The different ethical theories and how they approach moral decision making.  
Relativist theories like Utilitarianism and Situation Ethics.

Deontological theories like that of Kant, Natural Law, religious ethics.

These should not just be listed but there should be a discussion of the types of approach that is taken – possibly citing examples.

AO2 Candidates should consider the pros and cons of the two different approaches to moral dilemmas e.g. the flexible and compassionate yet unpredictable nature of relativist ethics and the consistent, fair yet rigid application of deontological ethics.

Candidates might wish to consider whether it is ever 'simple' to do your duty. They may see this as the happiness of Utilitarianism versus the duty of Kant debate – a good answer may include an in depth discussion here - but answers could be wider than this.

They may wish to introduce Virtue Ethics as a better alternative to the others, and good candidates could consider whether motive and consequences are more important than duty.

Good candidates might consider whether any ethical approach can be entirely reliable and whether in reality we take a combination of the two approaches.



**Mark Scheme 2783  
January 2006**

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

Band	Mark / 58	AO1	Mark / 32	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-13	almost completely ignores the question <ul style="list-style-type: none"> <li>• little relevant material</li> <li>• almost entirely inaccurate</li> <li>• shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-7	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>• no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	14-23	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> <li>• includes some relevant material</li> <li>• some concepts accurate</li> <li>• shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	8-13	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	24-31	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• selection often inappropriate</li> <li>• limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	14-17	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> <li>• views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	32-39	focuses on the main topic of the question <ul style="list-style-type: none"> <li>• some accurate knowledge</li> <li>• appropriate understanding</li> <li>• some successful selection of material</li> <li>• some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	18-21	the argument is sustained and justified <ul style="list-style-type: none"> <li>• some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	40-47	a good attempt to address the question <ul style="list-style-type: none"> <li>• deployment of relevant knowledge</li> <li>• substantial evidence of understanding</li> <li>• technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	22-25	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>• some successful and clear analysis</li> <li>• might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	48-53	a very good attempt to address the question <ul style="list-style-type: none"> <li>• accurate knowledge</li> <li>• good selection of relevant material</li> <li>• accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	26-29	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> <li>• successful and clear analysis</li> <li>• considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	54-58	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>• very high level of ability to select and deploy relevant information</li> <li>• accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	30-32	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>• comprehends the demands of the question</li> <li>• shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>

- 1 'He has told you, O man, what is good! What does HASHEM require of you but to do justice, to love kindness and to walk humbly with your God?' (Micah 6:8).

Consider how far this verse contains the central message of the book of Micah. [90]

AO1 Candidates, as an introduction, might attempt to place Micah in his appropriate context. Micah from Moresheth-gath in Judah was an eighth century prophet who felt called to preach in Jerusalem. There is some debate as to whether or not he was a peasant and the light this might throw on his message.

Candidates might make reference to the fact that some passages seem to be post-exilic but this is not necessary for full marks since the question is about the central message of the book of Micah and responses may depend entirely on the text.

Good candidates should be able to quote or paraphrase passages from the text e.g. to illustrate Micah's condemnation of both Israel and Judah for idolatry as well as injustice which leads to the oracles which predict judgement.

They might explain that Micah repudiates the doctrine of the inviolability of Zion (e.g.3: 12) which has led to false confidence.

Good responses are likely to explain that the book also has messages of hope, however, especially the announcement of a Messiah who will not be the son of David as the King of Jerusalem but of David as the shepherd boy of Bethlehem.

AO2 The main discussions might centre round the idea that Micah is summarising the concerns of all prophets, and particularly the eighth century prophets, with the stimulus verse and so it is central to his theme.

Good candidates are likely to point out that religious and social issues are inevitably intertwined.

Micah never mentions the Mosaic covenant in his oracles but candidates might argue that it is implicit. It is the responsibility of the people to obey G-d and to behave in ways that reflect the justice and mercy of G-d whilst acknowledging that the only possible response is not one of pride but of humility before the creator.

The specification directs candidates towards the Messianic hope and there is no denying the importance of the Messianic themes but those too might be argued to be in support of the same virtues espoused in this text.

- 2 'The Jewish scriptures give no satisfactory explanation for human suffering.' Discuss. [90]

AO1 There may be a number of different but equally valid approaches to this essay.

Candidates are likely to give accounts of the sufferings of Jonah and Job. This is inevitable but good responses will attempt to direct the material towards addressing the question.

The specification makes reference to the book of Jonah and to Job chapters 1-14 and 42 in connection with G-d and suffering. Job 19 is one of the texts concerning

the concept of reward and punishment as understood by the writers of the Tenakh, along with Isaiah 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12 and 2 Maccabees 7.

Candidates are encouraged to study texts with reference to their date, authorship, purpose and historicity and some might explain that, according to scholars, the books of Job and Jonah might have been written soon after the Exile to reflect on the theological questions raised by those sufferings.

Good marks may also be obtained by careful exegesis and comparison of these set texts in response to the question.

AO2 Exegesis of the set passages might reveal some parallels between the traditional explanations for suffering in the arguments given by Job's friends and the idea that Jonah and the sailors suffer because of his disobedience.

Good candidates might suggest that the writers of both Job and Jonah are, among other themes, exploring rather than explaining the reasons for suffering.

Theologically both books take the stance as a starting point that G-d is in control as do the other set texts from the Jewish scriptures and this is very relevant to the discussion as to how far and in what sense any explanation can be deemed 'satisfactory'.

Essays might suggest a progression of the understanding and the acceptance in faith of human suffering as the Jewish understanding of G-d develops in the light of their corporate and individual experience of suffering.

3 Critically examine the historicity of the texts you have studied. [90]

AO1 From foundation level, candidates should have studied a time line by placing the Jewish scriptures in their historical context and have considered the probable dating of principal events.

They also should have been aware of the main types of literature found in the Tenakh with some consideration of origin and purpose.

Study of the A/S specification provides a variety of textual material which might be used to 'critically examine' issues of historicity, whether candidates are considering the texts from a traditional Jewish or a critical approach. To attain level 3 candidates should show familiarity with a set passage and attempt to explain an issue of historicity.

For example, candidates might refer to one of the covenants in the specification. These are Genesis 1:26-30 (Adam) 8:20-9:29 (Noah) 12, 17 (Abraham) Exodus 19-24 (Moses) 2 Samuel 7 (David) Jeremiah 31 (the new covenant). They are found in different types of literature.

Or, the significance of Amos as probably the first canonical prophet might lead to some consideration of the dual timeline – not only when events happened but also when they were written down.

Other parts of the specification, such as the books of Jonah and Job, might be used to illustrate that historicity might be interesting but ultimately irrelevant.

Good essays will not be comprehensive but are likely to try to select sensibly to keep within the limits of 2000- 2500 words whilst using the material to address the question, show their knowledge of some relevant texts and demonstrate their understanding of the issues connected with historicity.

AO2 Responses might be extremely varied in approach whilst being equally valid.

Candidates might simply argue on the grounds of historical evidence.

Others might discuss historicity and interpretation whilst recognising the enduring status of sacred texts.

Good discussions are likely to be those which have some understanding of the types of literature found in the Tenakh and the possible purposes of the writers and editors.

For example, a discussion about the historicity of covenants might include some consideration of the extent to which there is a demonstrable development of covenantal ideas.

Some candidates might consider how far this might be a construct read back into the Jewish Scriptures in hindsight by the Deuteronomic editors when their religious experience had enabled them to understand their own chequered history in theological terms.





**Mark Scheme 2784  
January 2006**

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

Band	Mark / 58	AO1	Mark / 32	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-13	almost completely ignores the question <ul style="list-style-type: none"> <li>• little relevant material</li> <li>• almost entirely inaccurate</li> <li>• shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-7	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>• no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	14-23	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> <li>• includes some relevant material</li> <li>• some concepts accurate</li> <li>• shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	8-13	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	24-31	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• selection often inappropriate</li> <li>• limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	14-17	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> <li>• views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	32-39	focuses on the main topic of the question <ul style="list-style-type: none"> <li>• some accurate knowledge</li> <li>• appropriate understanding</li> <li>• some successful selection of material</li> <li>• some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	18-21	the argument is sustained and justified <ul style="list-style-type: none"> <li>• some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	40-47	a good attempt to address the question <ul style="list-style-type: none"> <li>• deployment of relevant knowledge</li> <li>• substantial evidence of understanding</li> <li>• technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	22-25	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>• some successful and clear analysis</li> <li>• might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	48-53	a very good attempt to address the question <ul style="list-style-type: none"> <li>• accurate knowledge</li> <li>• good selection of relevant material</li> <li>• accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	26-29	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> <li>• successful and clear analysis</li> <li>• considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	54-58	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>• very high level of ability to select and deploy relevant information</li> <li>• accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	30-32	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>• comprehends the demands of the question</li> <li>• shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>

**Section A: Early Church.**

'The concept of redemption was central to Paul's theology.' Discuss. [90]

AO1 This involves an examination of Paul's preaching on redemption as addressed to both Jews and gentiles. Candidates might explain Paul's teaching on the importance of the resurrection 1.Cor.15 as giving meaning to Jesus as Saviour – giving hope of new life, which followed as a consequence of the cross and the resurrection of Christ.

There might be a critical examination of Paul's claim that unity in Christ was now possible through the new covenant to the circumcised and uncircumcised (Jews and gentiles). Also, the theme running through Paul's theology that the Law, with its in-built opportunity for sin could be an obstacle to redemption.

Attention might be paid to the addresses to the gentiles in Ephesians 2 and 3 and other prescribed texts where redemption (salvation) is accessible to gentiles unencumbered with previous covenants. Also, the practical and spiritual implication of redemption through the hope of new life in baptism in the Spirit. Romans 6.

AO2 In an analysis of the centrality to Paul's theology - evidence might suggest that all the major themes of Paul's theology i.e. sin, faith, second Adam, baptism, Spirit are seen as a consequence of redemption through Christ.

However, it might be perceived also that Paul's message of salvation was central but was conditional. Justification was only achieved by grace through faith; by the grace of God working in the believer and the in-dwelling of the Spirit, therefore it might be concluded, with examples from set texts, that much of Paul's teaching consisted of exhortations to behave in ways worthy of God's grace.

2 'Galatians was a rough sketch for Romans.' Discuss. [90]

AO1 This is a premise based on the thinking of scholars such as Lightfoot etc. It should involve an exploration of the purpose of the two letters and their intended readership, at the time of writing.

The content of Gal.2-5 and Rom 2-8 should be compared and contrasted with critical comment. Style of writing can also be contrasted. Galatians written in haste/anger; Romans more reflective and a comprehensive summary of Paul's theology. There is a great deal of scholarship on this, which will have to be used judiciously.

AO2 The conclusion might be that to define Romans, as a more refined, articulated account of some of the major themes in Galatians might be misleading.

Evidence might be presented to show how Romans is a more mature statement of the gospel, however, certain aspects of Paul's thinking (which are present in Galatians) are missing in Romans i.e. Parousia and life after death. Very little comment on the state of the church etc.

3 Critically compare the theological ideas in Galatians and Ephesians. [90]

AO1 Candidates might examine how, in Galatians Paul deals with the Christian experience of justification through grace by faith and the gifts of the spirit as well as

the themes of salvation through Christ, Unity in Christ, redemption, sin and immorality and how some of these themes are refined and expanded in Ephesians for, perhaps a wider readership of Christians.

The prescribed texts for cross-reference are Galatians 2-5 and Ephesians 1-4.

AO2 There are differences and contradictions in the two epistles and candidates might evaluate the strengths and weaknesses of those.

Ephesians is seen as a more confident and settled discussion of some of the theology of Galatians but the theme of justification is omitted. However, one of the major themes of Ephesians, the Spirit has a strong claim to be central to Pauline theology. In a critical assessment of why there are differences, evidence could be offered that the style, lack of involvement with audience and doctrinal omissions in Ephesians are arguments which question whether Ephesians was written by Paul - a fact which could influence the theological content.

Similarly, there are arguments about the date and destination of Galatians, which might have a bearing on the style, and content of the letter.

### **Section B: Gospels.**

- 1 'I will proclaim what has been hidden from the foundation of the world.'  
(Matthew 13: 35 )  
Critically examine Jesus' purpose in teaching through parables. [90]

AO1 The parables in Matthew 13 & 25, Mark 4 and Luke 15 from the prescribed text might be selected to illustrate the importance of the parables as stories with a singular message.

An exploration of the tradition of parables and the stylistic devices used by Jesus/editors in making them easily remembered combinations of teachings could be achieved by using typical examples from the different gospels.

Or, the material might be organised by themes i.e. 'preparedness', Kingdom of God, forgiveness etc. Jesus' purpose in teaching in parables and his explanations, as interpreted in the gospels such as 'the messianic secret' (Mark) eschatology (Matthew) universalism (Luke) might also be included.

The skill of selection and presentation, as the candidate's own work, will be of importance here as there is a lot of both old and new scholarship on this topic.

AO2 The evaluation might be as to whether the purposes outlined in the AO1 part of the essay are achieved and how much of the gospels' interpretation of the parables is original to Jesus and how much to the purposes of the evangelists and the early church.

Reference to the work of redaction critics will prove useful in the assessment. Some candidates may note that there is a lot of material but few new conclusions on this topic.

- 2 Consider the extent to which miracles in the gospels were inventions to strengthen faith. [90]

AO1 The miracles in the prescribed texts; the Man with the Evil Spirit, Jesus heals many, the Man with Leprosy, the Paralysed Man, Mark 1-2 and the Demoniac, Jairus' Daughter and the Sick Woman Luke 5 might all be used to illustrate the emphasis on faith in the healing miracles in the gospels.

The Lukan parables also draw attention to the author's special interest in universalism and lack of prejudice. Of the miracles in Mark, the Paralysed Man is most openly explicit in its teaching on faith – of the friends, the man and the Pharisees. The Man with Leprosy requests his cure.

Commentaries and other works draw out the implications of faith in the other miracles.

AO2 The evaluation is to consider the extent to which the miracles are inventions of the writers/the early church to strengthen early Christian faith in Jesus as the Messiah/Son of God and evidence and analysis from the miracles mentioned above can be used to this end.

Modern scholars such as E.P. Saunders & G. Vermes and others might be used effectively as a source for the extent of the candidate's agreement/disagreement with the statement. A balanced view might also assess the argument that the miracles happened as related.

3 'Jesus' attitude towards the Law was a problem for the gospel writers.' Discuss.

[90]

AO1 This section of the essay might concentrate on the first part of the statement and explore Jesus' attitude towards Jewish Law.

In selecting from the set texts, candidates might appropriately use Matthew 5-7, Sermon on the Mount for a large part of the essay. The references to O.T. Law, the antithesis, commentators' interpretations of the old and new teaching and the demand for perfectionism c.f. Harvey 'Strenuous Demands' etc might all be presented as evidence that Jewish Law was central to Jesus' teaching.

However, in Mark and Luke, the miracles and parables in the set text illustrate Jesus' concern for outcasts and sinners who were shunned by the Law and are examples of where Jesus came into conflict with the Law.

Candidates might use appropriate material from just one gospel or a selection from two or more.

AO2 The evaluation might assess the second half of the statement in showing the extent to which Jesus' negation or adherence to the Law was a problem for the gospel authors.

The extent to which Jesus upheld the Law and whether this conflicted with the purpose of the evangelists might be assessed.

Good answers might offer evidence of redaction and its purpose in all the gospels - in establishing Christianity as a separate sect. Also the crucial issue of the Law in the establishment of the early church. Matters of audience might also be explored.

**Mark Scheme 2785  
January 2006**

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

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3	24-31	<p>focuses on the general topic rather than directly on the question</p> <ul style="list-style-type: none"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• selection often inappropriate</li> <li>• limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	14-17	<p>an attempt to sustain an argument and justify a viewpoint</p> <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> <li>• views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
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5	40-47	<p>a good attempt to address the question</p> <ul style="list-style-type: none"> <li>• deployment of relevant knowledge</li> <li>• substantial evidence of understanding</li> <li>• technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	22-25	<p>a good attempt at using evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>• some successful and clear analysis</li> <li>• might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	48-53	<p>a very good attempt to address the question</p> <ul style="list-style-type: none"> <li>• accurate knowledge</li> <li>• good selection of relevant material</li> <li>• accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	26-29	<p>a very good attempt at using different evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>• successful and clear analysis</li> <li>• considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	54-58	<p>an excellent response to the question showing understanding and engagement with the material</p> <ul style="list-style-type: none"> <li>• very high level of ability to select and deploy relevant information</li> <li>• accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	30-32	<p>an excellent response which uses a range of evidence to sustain an argument</p> <ul style="list-style-type: none"> <li>• comprehends the demands of the question</li> <li>• shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>





- 1 'Black Theology today lacks the vision of James Cone's early writings such as *Black Theology and Black Power*.' Discuss. [90]

AO1 Although the question refers to Cone's *Black Theology and Black Power* (1969) candidates may also wish refer to his other early works such as *A Black Theology of Liberation* (1970) or *God of the Oppressed* (1975).

Good candidates will likely focus on the purpose of the question which is to contrast the young Cone's angry, passionate, political and existential vision of a people gaining their identity against white dogma, religion and culture.

Good candidates are likely to be able to give clear explanation of the general themes of Cone's theology notably: the relationship between experience and revelation; blackness and God; justice; reconciliation and eschatology.

Very good candidates will likely be able to give a balanced review of contemporary black theology and its current issues eg. womanism, third world theologies, liberation theology, environment etc.

AO2 Although Cone himself has written, 'People often ask me whether I am still as angry as when I wrote *Black Theology and Black Power*. When I hear that question I smile to contain my rage...' (*Risks of Faith*, 1999) the question remains whether others still have the same vision. Very good candidates should be able to assess Cone's aims and the degree to which he has succeeded.

Some may wish to argue that although Cone has set out an agenda for the 21<sup>st</sup> Century for Black theologians, the America of the 1960s is a very different place than today and that his theology has not changed sufficiently. Very good candidates may look at the actual impact of theology on the black churches in the light of Dolores Williams' comment that Cone 'is as much a prophet after thirty years as he was in the beginning'.

On the other hand others might argue that writers such as Williams have developed a vision of black theology which is more subtle, reflective and inclusive than Cone's and that black theology is broader than Cone's narrower one based simply on the race issue.

- 2 Discuss the view that Rahner's inclusivist theology makes his teaching on the Church of Christ incoherent. [90]

AO1 The question poses the apparent contradiction in Rahner's thought of two affirmations.

First the necessity of the Church of Christ for salvation and secondly the possibility of salvation outside the Church.

Rahner's teaching in the Church follows the broadening of the idea from Vatican II to refer not only to the universal Church but also to local communities of people in worship and fellowship participating in the Eucharist.

The Church therefore is a living sacrament for the world receiving and passing on the kerygma and enabling God's Grace to bring the world to salvation.

Anonymous Christianity refers to all those who by participating in God's will become eligible for his Grace.

Rahner argues that for this to be possible the Church has to be regarded in a 'stratified' form i.e. as institution and as people.

Furthermore he stressed that the Church is 'sinful' i.e. because it comprises sinful people and therefore it cannot claim superiority either over its own members or the people of other religions.

AO2 Criticisms will likely focus on whether Rahner's dual nature of the Church which is both absolute (for the Catholic) and democratic insofar as God's Spirit affects all people is coherent.

Comparisons could also be made to *Dominus Iesus*. Some might feel that Rahner has undermined the traditional view of the Church, its sacraments and authority of the Pope, bishops and clergy.

On the other hand some may feel that Rahner has returned to a picture of the Church as it developed in the early Church which is more inclusive of varieties of Christianity and people of different faiths.

The final analysis will have to determine whether he is still too bound by Roman Catholic doctrine to develop a more flexible view of Church which is compatible with an inclusivist model of anonymous Christianity – or whether inclusivism itself is incoherent and the reason for his ambiguous view of Church.

3 'Unless the divinity of Jesus is abandoned, all theologies of religion will end in failure.' Discuss.

AO1 Good candidates are likely to note that the question poses part of the solution by John Hick and others who suggest that religious experience of the noumenal reality of Jesus' life as expressed initially in terms of metaphor/myth has over time become a falsely concrete objective fact.

Good candidates may wish to discuss the liberal scholars Jesus/Christ distinction. Very good candidates will be able to develop this more specifically i.e. that the initial experience of Jesus as an inspirational person whose relationship with God indicated his God-consciousness over a period of time was codified at Nicea and Chalcedon.

Candidates should be able to explain the liberal approach to Christology to the theology of religion project. Good candidates should be able to look at contemporary explanations that the only historically and philosophically appropriate action for contemporary theology is to demythologise Jesus as the Son of God. This would appear to remove the immediate problems between Judaism and Islam. Very good candidates might also consider Buddhism (even atheism).

AO2 In evaluation candidates might wish to consider whether the demythologising of Jesus' divinity goes far enough.

Some candidates may wish to evaluate by contrasting the views of exclusivism and inclusivism to Christology. Very good answers may refer specifically and clearly to Rahner, Barth, D'Costa, Kung etc.

For example, some might wish to consider Barth's theology and teaching on the Trinity which depends on the revelation of the Logos as the Son which necessarily affirms the revelatory nature of God but need not undermine the status of other religions.

Others might wish to argue that inclusivism can maintain the notion of Jesus' divinity as the expression of God's grace without compromising traditional Christian doctrine and propounding an 'anonymous Christian' doctrine.

Very good candidates may wish to tackle the essay title's presupposition that all religions have a belief in an objective God or a God who reveals himself. If so, then the demythologising of Jesus is only one step in the process but is not radical enough in itself to solve the relationship between Christianity and religions.

**Mark Scheme 2786**  
**January 2006**

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

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**Alternative A – Buddhism**

- 1 Examine the importance of wisdom and compassion in the Bodhisattva path. [90]

AO1 Candidates could outline the Bodhisattva Path, examining the different stages of the path, and the perfections which are being developed. This outline should be of sufficient depth to show understanding of the keypoints.

Some candidates may be aware of variations in the descriptions of these stages and perfections in different traditions though this is not expected.

Candidates could explain the terms wisdom (prajna) and compassion (karuna), and the manifestation of these in the perfections, especially in dana and sila.

Good responses may explore how wisdom and compassion are linked to and demonstrated through the perfections of the Bodhisattva Path.

Answers may make reference to other important concepts such as upaya, and may discuss the status of the Bodhisattva path for Theravada and Mahayana Buddhists.

AO2 Candidates will probably show awareness of the importance of the link between wisdom and compassion.

Answers may emphasise the need to develop wisdom and compassion together, perhaps giving example of the dangers of developing one without the other.

Answers could make references to the roles of particular bodhisattvas to illustrate their importance, though this is not expected

Some candidates may make reference to the concept of upaya. They may stress the need for wisdom and compassion to allow Buddhas and bodhisattvas to use upaya to teach beings at the level most appropriate for them.

Some candidates may explore whether wisdom or compassion is more important within the path, though most are likely to support the Buddhist view that both must be developed together.

- 2 'Buddhism is merely an ethical system.' Discuss. [90]

AO1 Candidates might give a brief outline exploring the philosophical, practical and ethical nature of Buddhism.

Candidates could discuss the five precepts, the eightfold path and the rules of the vinaya as ethical guidelines within Buddhism.

Candidates might explore whether the ethical codes are the same for all Buddhists, or whether there are different expectations for monks and the laity.

A good response might also discuss the concepts of Dhamma/Dharma, kamma/karma, punna (merit) and rebirth and their connection to the ethical guidelines within Buddhism. Some candidates may explore the different definitions of religion though this is not expected.

AO2 Candidates may argue that lacking such fundamental concepts as God and soul makes it hard to consider Buddhism as a religion, and that the Buddha's emphasis on finding the truth for oneself by following the primarily ethical teachings make it an ethical system.

Some candidates may discuss whether it is appropriate to ask this question, and whether it a western peculiarity to separate religion and ethics in this way.

Some candidates may question whether the wording of the question implies that ethics are unimportant, and offer arguments for the importance of ethical codes.

Some candidates may question the implied assumption that Buddhism does not believe in a God, pointing out that it was not rejected, but rather one of the Buddha's unanswered questions.

Good responses will probably show awareness of other aspects of Buddhism, such as meditation and nibbana, and explore whether these support or reject the statement.

3 Analyse the importance of the changes Buddhism underwent in its move to Japan. [90]

AO1 Some description of the historical background tracing the movement from India to Japan via China would be appropriate.

Candidates may trace the origins of the Pure Land school, which was distinctively Japanese.

They may also explore the distinctive nature of the Nichiren school, and the development of the Soto and Rinzai Zen schools within Japan.

Some general trends which might be covered are a movement away from scriptures and monastic traditions, with an increased emphasis on social and community values.

AO2 Candidates may address the importance of Buddhism's ability to change to reflect local conditions, possibly stressing that without the changes which took place Buddhism would have been unlikely to find a place within Japanese culture.

Some candidates may explore whether the processes which allowed Buddhism to change in Japan were essential to later developments in Buddhism though this is not expected.

A few candidates may look at the continuing historical impact of Japanese schools on later Buddhism, particularly the important influence Japanese Buddhism had in the West though this is not expected.

Some candidates may address the extent of the changes Buddhism underwent, and offer evaluation of these changes, e.g. the value of the changes in the monastic traditions.

**Alternative B – Hinduism**

4 'Hinduism is merely an ethical system.' Discuss. [90]

AO1 Candidates could explore the concepts of sanatanadharma, varnashramadharma, the four purushartas and ahimsa, as ethical guidelines within Hinduism.

Good responses may show understanding of the wide variety of religious beliefs found within Hinduism, including atheistic, monistic, monotheistic and polytheistic traditions.

They may discuss the importance of orthopraxy over orthodoxy for Hindu society though this is not expected.

Some candidates might explore the different definitions of religion though this is not expected

AO2 Candidates may argue that the wide variety of religious beliefs found within Hinduism make it hard to consider it a religion in the traditional sense.

Some candidates might evaluate whether different Hindu traditions will result in different answers to the question, based on the traditions they have studied.

Some candidates may point to the fact that many Hindus reject the term Hinduism in favour of sanatanadharma as evidence of an ethical focus, though this is not expected.

A few candidates may question whether the wording of the question implies that ethics are unimportant, and offer arguments for the importance of ethical codes.

Candidates could point to the ethical systems, and importance of orthopraxy for Hindu society in their evaluation.

Some candidates may discuss whether the separation of ethics and religion is a western peculiarity and irrelevant to Hinduism though this is not expected.

5 'The practice of bhakti is the only hope of liberation for women and the low-born since the system of varnashramadharma does not apply to them.' Discuss. [90]

AO1 Candidates could explain the main features of varnashramadharma, exploring the concept that a person's duty is determined by their varna and ashrama.

An exploration of the roles of women and the low-born within the varnashramadharma system would be appropriate.

A good answer might show a clear understanding of the practises and aims of bhakti.

Candidates might discuss differing ways to achieve liberation within Hinduism, using examples from any of the traditions they have studied. Teachings from the Bhagavad Gita, Sankara and Ramanunja might provide useful material.



AO2 Candidates might argue that women do have a place within the system, following the dharma of a wife and mother, and according to some traditions following your dharma with detachment can lead to liberation.

Candidates might evaluate the traditional view of the system of varnashramadharma only being applied to the twice born, so only they have been able to seek liberation within the system, perhaps as evidence to support the statement.

Candidates could however question how far the system has worked effectively anyway. Candidates could argue that the path of jnana is theoretically open to all groups, though perhaps this has not been the case in practice.

Some Candidates may suggest karma yoga as an alternative path available to women and the low born,

Candidates could question whether everyone is seeking liberation in this life anyway, and make reference to the teachings on rebirth though this would not be expected.

6 'Yoga needs Samkhya more than Samkhya needs Yoga.' Discuss. [90]

AO1 Candidates could explain the main teachings of the Samkhya system, for example the dualism between purusa and prakriti, the three gunas and the method and concept of moksha or kaivalya.

They could also outline the practices of Yoga exemplified by Patanjali. Some description of the eight-limbs outlined by Patanjali would be appropriate.

Candidates should discuss the relationship between Samkhya and Yoga.

Some candidates will be aware of samkhya and yoga as a pair within the six orthodox systems of theology, though this is not expected.

AO2 Candidates will probably be aware that these two schools are often paired together, and can be presented as philosophy and practice.

Candidates might analyse the similarities and differences between the two and their dependence on each other.

Most candidates could be aware that Patanjali adopts most (though not all) of the tenets of the Samkhya system when expounding his system of yoga, and cite this as evidence that the statement is true, as it shows a reliance on Samkhya.

Candidates could however use the differences between samkhya and yoga as evidence to the contrary.

Some candidates might argue that Samkhya was a dry, academic philosophy which needed grounding in Hindu practices to be successful.

**Mark Scheme 2787  
January 2006**

**Levels of Response descriptors for A2 Extended Essay Units 2781 –  
2790**

<b>Band</b>	<b>Mark / 58</b>	<b>AO1</b>	<b>Mark / 32</b>	<b>AO2</b>
<b>0</b>	<b>0</b>	absent / no relevant material	<b>0</b>	absent / no argument
<b>1</b>	<b>1-13</b>	almost completely ignores the question <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	<b>1-7</b>	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
<b>2</b>	<b>14-23</b>	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	<b>8-13</b>	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
<b>3</b>	<b>24-31</b>	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	<b>14-17</b>	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
<b>4</b>	<b>32-39</b>	focuses on the main topic of the question <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	<b>18-21</b>	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
<b>5</b>	<b>40-47</b>	a good attempt to address the question <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	<b>22-25</b>	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
<b>6</b>	<b>48-53</b>	a very good attempt to address the question <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	<b>26-29</b>	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
<b>7</b>	<b>54-58</b>	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	<b>30-32</b>	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>

1 'Islam cannot be understood without reference to angels.' Discuss. [90]

AO1 The majority of candidates are likely to begin by explaining that angels are messengers who have no free will and no physical bodies though they can take on human shape. The belief that angels were created from light is usually accepted by Islamic scholars though not mentioned in the Qur'an.

Candidates are likely to describe some key angelic appearances e.g. Jibra'il on Lailat ul Qadr and in the Ibrahim stories. Good attempts might include other angelic beings who have significant roles e.g. Azrai'il who takes souls to Barzakh, Mika'il, Israfil and Iblis.

Good responses, implicitly or explicitly, are likely to demonstrate understanding of the importance of angels to Muslims e.g. five times daily at salah Muslims acknowledge their guardian angels.

Angels Mala'ikah are one of the articles of belief usually included with books and messengers under Risalah – Prophethood.

AO2 Candidates might comment on the role of angels as essential to the foundation of Islam, e.g. in the revelation to Muhammad (pbuh).

They might refer to belief in guardian angels as comforting, helpful and a cautionary reminder of the day of Judgement.

Good responses are likely to consider the extent to which belief in angels implies acceptance of a whole spiritual cosmos. This might include consideration of the role of Iblis, the fallen angel, in the explanation for the existence of evil and the Qur'anic emphasis on the need for all Muslims to use freewill to submit to Allah and play their part in the destiny of creation.

2 'Ijtihad presents the greatest challenge to Shari'ah.' Discuss. [90]

AO1 Introductory explanations are likely to entail an analysis of the primary and secondary sources of authority in Islam as a basis for Muslim life.

To attain a reasonable level, candidates should be able to explain that Shari'ah rules are derived from the Qur'an and Sunnah.

Good responses are likely to demonstrate understanding that there is a distinction between Shari'ah rules based on revelation (wahy) and those known as fiqh which are based on human reason (aql).

The best responses might develop the explanation to include Ijma' (consensus) and qiyas (analogy - a form of parallels and precedent) which provide rulings on areas of uncertainty, before turning the focus on to ijtihad.

Good candidates will show understanding, implicitly or explicitly, that the word ijtihad technically means enterprise or intellectual exertion but it is only a means to consensus not an invitation to free thinking on the basis of conscience.

They might explain that, historically, after the first three centuries, fiqh became set with four main law schools (Hanifite, Malikite, Shafi'ite and Hanbalite) using their

accepted precedents. The law schools had come into being because of Ijtihad but 'the door was considered closed' for further original thinking until the twentieth century.

AO2 The best discussions will show awareness that the significance of Ijtihad lies in its potential to cope with times of change and how far the ummah is prepared to use it. Muslim scholars debate whether the door is closed or open.

Candidates should try to come to a balanced view as far as it is possible and may interpret 'challenge' as threat or as positive impetus and might suggest other contenders for the role of 'greatest challenge'.

Discussion may take into account factors such as: in modern times all kinds of experts are consulted on matters which affect the ummah and the future of Islam, not merely scholars of the Shari'ah.

3 'Muslims need the Sunnah as much as they need the Qur'an.' Discuss. [90]

AO1 Inevitably, to address the question, candidates need to give some information about:

- the life of Muhammad (pbuh)
- the role and status of the Qur'an
- and the way respect is shown towards both.

Good candidates will direct this information towards the question and select relevant material with appropriate detail.

Good responses will explain clearly the roles and the status, e.g. that the Qur'an and the Sunnah are the main sources for Shari'ah, and will demonstrate understanding of the Muslim concept of revelation of the Qur'an as the words of Allah. Candidates might explain that the two other ways of making decisions -Ijima' (consensus) and qiyas(comparisons)- are both based on the Qur'an and Hadith.

Examples might be used to illustrate the usage of ahadith with explanations of the isnad of authenticity and the distinction made between Prophetic and Sacred (Qudsi) – the two types of hadith. Ahadith can be classified as sahih (sound), hasan (adequate), dai'if and saqim (weak and inferior).

Candidates might also, with practical examples, refer to the five categories of behaviour: fard, mandub, mubah, makruh and haram.

AO2 Candidates might make a case for the relative importance of either one or the value of both in the worship and daily life of Muslims.

The best discussions are likely to be those which explore the relative authority of these two sources in Muslim belief and ethics and the sense in which they each might be considered 'necessary'. Some candidates might consider the roles of prophethood and books in the articles of belief.

Some candidates might base their stance on the unity of all aspects of Islam and the benevolence of Allah in providing all that is needful.

**Mark Scheme 2788**  
**January 2006**

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

Band	Mark / 58	AO1	Mark / 32	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-13	almost completely ignores the question <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-7	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	14-23	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	8-13	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	24-31	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	14-17	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	32-39	focuses on the main topic of the question <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	18-21	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	40-47	a good attempt to address the question <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	22-25	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	48-53	a very good attempt to address the question <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	26-29	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	54-58	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	30-32	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>

1 'Conservative Jews may claim to be Orthodox: Reform Jews cannot.'  
Discuss.

[90]

AO1 Candidates should consider the beliefs, practices and traditions of both of these groups.

Although the specification says 'as they are represented in the United Kingdom' they may focus on American Conservatism or Masorti, as being its UK equivalent.

AO2 It would be perfectly reasonable for students to argue that neither group are considered to be 'Orthodox' by Orthodox Jews and that this is the truth.

On the other hand they may balance the claims of these groups and, based on AO1, consider their veracity.

2 'Post-Holocaust theology has merely continued the damage of the twentieth-century Holocaust.' Discuss. [90]

AO1 Candidates need to give a reasonable survey of post-Holocaust theology and should consider the different views which it puts forward.

On the other hand, within the word count, it is not realistic to expect an encyclopædic coverage.

AO2 In evaluation, candidates will need to give an assessment of the damage caused by the twentieth-century Holocaust.

They also need to consider whether post-Holocaust theology has helped to heal the wounds and re-strengthen Judaism or whether, in fact, it has, in itself, caused damage.

3 'The desire to return to the Promised Land should be reassessed in the twenty-first century.' Discuss. [90]

AO1 Candidates need to discuss the concept of a return to the Promised Land both historically and theologically.

There should also be some consideration of the present-day State of Israel as the manifestation of this idea.

AO2 From an Orthodox perspective candidates might argue that the Promised Land is part of the Abrahamic Covenant and that therefore it is an absolute promise by G-d to the Jews.

On the other hand they may consider whether, in a changing world, it remains a realistic hope that it can be established as a land of peace and prosperity.



**Mark Scheme 2789**  
**January 2006**



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

Band	Mark / 58	AO1	Mark / 32	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-13	almost completely ignores the question <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-7	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	14-23	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	8-13	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	24-31	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	14-17	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	32-39	focuses on the main topic of the question <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	18-21	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	40-47	a good attempt to address the question <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	22-25	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	48-53	a very good attempt to address the question <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	26-29	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	54-58	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	30-32	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>

1 Discuss the Cosmological Argument's assertion that a contingent universe must have a necessary creator. [90]

AO1 The question centres on aspects of the cosmological argument such as Aquinas' third Way.

Candidates should be able to show understanding of the concepts of contingency and necessity to attain a reasonable level.

Candidates might begin by putting the third Way into the context of Aquinas' cosmological argument. They may also discuss its Aristotelian background in general.

Consideration may be given to a range of further material, e.g. the views of Hume, Russell and Copleston.

AO2 Much of the current debate centres on whether the universe is self-explanatory, being (as Russell puts it) simply a 'brute fact', or whether it requires an explanation through something outside itself.

Hume and Russell, for example, declared that there can be no being whose existence can be described as necessary.

Some of the issues to highlight might include the contrast between contingent objects and the possibility of necessary beings (e.g. Aquinas included angels in the latter category), and Aquinas' insistence that the universe is not self-explanatory.

2 'God is nothing more than society idealised.' Discuss. [90]

AO1 The majority of candidates are likely to address this question from the position of Durkheim, although others may use thinkers such as Marx and Weber.

The kind of thesis made popular by Durkheim is that religion is society made divine and that the main function of religion is to provide a moral obligation to obey society's laws.

God in effect stands for the ultimate human behaving in a way which humans would ideally like to behave. Religion is therefore a mechanism to prop up social order, although eventually it will be replaced by rational substitutes.

Some candidates may approach this question from the perspective of psychology using thinkers such as Freud and Jung.

AO2 Candidates might discuss the issue of whether the idea of God is a projection of society. They might discuss whether this significantly affects the epistemological question of whether or not the world is to be interpreted with reference to a God.

Some candidates may consider that some sociologists/psychologists accept Durkheim's general thesis, but move towards Jung's view that God is necessary psychologically.

Candidates might suggest that God cannot be replaced by any rational substitute, which again leaves an open question as to whether or not God exists externally to human perception.

3 Evaluate the view that the problem of evil offers the greatest challenge to belief in the existence of God. [90]

AO1 Some explanation of the problem of evil is required, although this can of course be integral rather than being a separate statement.

Candidates are likely to explain the theodicies of Augustine and Irenaeus.

Some good candidates may also explain the depth of the challenge to theism offered by the problem of evil, and then to compare this with the severity of other challenges.

AO2 The only requirement here is that candidates should evaluate the relative merits of the challenge from evil and challenges from elsewhere.

As an example, some might argue that if the problems with religious language are so insuperable, then not being able to express religious concepts meaningfully shows that religious belief cannot get off the ground.

Others might argue that if all the phenomena of religious belief and practice can be explained psychologically or sociologically, then the simplest explanation of religious belief is that it is false. Either argument might be judged to be more conclusive as a challenge than that offered by the problem of evil.



**Mark Scheme 2790**  
**January 2006**

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

Band	Mark / 58	AO1	Mark / 32	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-13	almost completely ignores the question <ul style="list-style-type: none"> <li>little relevant material</li> <li>almost entirely inaccurate</li> <li>shows no knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	1-7	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>no analysis</li> </ul> <p>Communication: often unclear or disorganised</p>
2	14-23	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> <li>includes some relevant material</li> <li>some concepts accurate</li> <li>shows very little knowledge of technical terms</li> </ul> <p>Communication: often unclear or disorganised</p>	8-13	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> </ul> <p>Communication: often unclear or disorganised</p>
3	24-31	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>knowledge limited and partially accurate</li> <li>limited understanding</li> <li>selection often inappropriate</li> <li>limited use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	14-17	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>some analysis, but not successful</li> <li>views asserted but not justified</li> </ul> <p>Communication: some clarity and organisation</p>
4	32-39	focuses on the main topic of the question <ul style="list-style-type: none"> <li>some accurate knowledge</li> <li>appropriate understanding</li> <li>some successful selection of material</li> <li>some accurate use of technical terms</li> </ul> <p>Communication: some clarity and organisation</p>	18-21	the argument is sustained and justified <ul style="list-style-type: none"> <li>some successful analysis which may be implicit</li> </ul> <p>Communication: some clarity and organisation</p>
5	40-47	a good attempt to address the question <ul style="list-style-type: none"> <li>deployment of relevant knowledge</li> <li>substantial evidence of understanding</li> <li>technical terms mostly accurate</li> </ul> <p>Communication: generally clear and organised</p>	22-25	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>some successful and clear analysis</li> <li>might put more than one point of view</li> </ul> <p>Communication: generally clear and organised</p>
6	48-53	a very good attempt to address the question <ul style="list-style-type: none"> <li>accurate knowledge</li> <li>good selection of relevant material</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	26-29	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> <li>successful and clear analysis</li> <li>considers more than one view</li> </ul> <p>Communication: answer is well constructed and organised</p>
7	54-58	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>very high level of ability to select and deploy relevant information</li> <li>accurate use of technical terms</li> </ul> <p>Communication: answer is well constructed and organised</p>	30-32	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>comprehends the demands of the question</li> <li>shows understanding and critical analysis of different viewpoints</li> </ul> <p>Communication: answer is well constructed and organised</p>



1 'The effect of relative morality is that people can do as they like.' Discuss. [90]

AO1 Candidates might consider some of the following:

What are relativist theories e.g. Utilitarianism, Situation Ethics, Egoism.

What is a relativist and consequential approach.

A consideration of absolutist ethics like Kant, Natural Law.

AO2 Candidates might consider:

Do relativist theories encourage people to do as they like and does 'doing as you like' automatically mean being immoral?

Do they in fact create a more moral climate where people take responsibility for their own ethical decisions?

The different nature of relative theories e.g. Situation Ethics and its stress on agape should not result in immorality but Egoism might lead to a selfish response.

Consequence based ethics could lead to immorality because of its unpredictability, whereas laws and an absolute approach brings consistency.

They might raise the need for laws and rules in society.

2 Examine critically the claim that an absolute approach to morality is always the best way of dealing with issues about medical ethics. [90]

AO1 Candidates might consider what we mean by absolute morality and the way these theories work e.g. Kant, Natural Law, religious ethics.

They should apply these theories to examples of medical ethics e.g. abortion, euthanasia, genetics, infertility treatment etc.

Some candidates may also consider the nature of relativist theories e.g. Utilitarianism, Situation Ethics.

AO2 Absolute ethical theories should be applied to medical ethics in order to evaluate whether they are the best ways of dealing with medical issues.

Candidates should look at the advantages of absolute ethics e.g. that they bring consistency and fixed rules and prevent the misuse of people and resources.

Religious ethics like the Sanctity of Life might be referred to.

Alternatives to absolute ethics may be offered.

Relativist approaches might be evaluated as being more enlightened and compassionate.

- 3 'Abortion is an easy practical solution to a difficult moral problem.' Discuss with reference to the ethical theories you have studied. [90]

AO1 Candidates need to apply ethical theories to abortion.

They might consider what is meant by practical solution and how abortion might fit this description and discuss what is meant by saying that abortion is a moral problem.

Good candidates will probably discuss the questions raised by abortion e.g. personhood, the rights of the child, mother, medical staff and link these to the ethical theories.

AO2 This question involves a consideration of whether abortion is seen as a practical solution or whether it is a moral dilemma.

What might cause people to see abortion as a moral issue e.g. taking life, Sanctity of Life, personhood. The question of life or potential life of a foetus might make some difference to the response here

Whether it is pointless to apply ethical theories if abortion is a practical solution. Present legislation – criteria and time limits which seems to suggest that abortion is more than a practical response.

The idea that abortion is a practical solution makes abortion no different from contraception – however, this might be said in terms of the morning-after pill.

For some candidates the two notions of abortion as a moral and pragmatic solution may be interwoven.

# **Report on the Units January 2006**

## 2760 January 2006

### General Comments:

Performance was generally good but variable.

A general feature was that candidates did not address the actual question significantly well in part (b), listing strengths and weaknesses perhaps but not fully utilising this material to fit the task given. However, a number of candidates wrote as much for part (b) as part (a), and seemed happier outlining the strengths and weaknesses than responding to (a).

There were some glaring errors in historical context e.g. Plato was shocked at Aristotle's execution; MacIntyre introduced the Golden Mean, Aristotle was in the 4th Century (but no mention of BCE) etc.

### Part 1

1 (a) Explain Plato's concept of 'Forms'. [33]

Most candidates were able to answer this but with varying degrees of success. There were many detailed accounts (some narrative) of the Cave. No doubt candidates had hoped for a direct question on the cave and so a number gave detailed accounts of it with little reference to the Forms. However, the better candidates were able to link and explain all of the concepts focusing on the Form of the Good being the top of the hierarchy, illuminating the Forms below, and using technical language such as immutable, particulars etc. Some talked about Justice and Beauty as abstracts. There were some references to Heraclitus' 'you can't step into the same river twice' and references to philosopher kings. For some there seemed to be a literal interpretation of the Forms, e.g. there is a Form of a mobile phone!

(b) 'Plato's concept of Forms is of little use in understanding the physical world.' Discuss. [17]

Some candidates had difficulty in agreeing with Plato and just stated the objections to the theory rather than trying to address the question. The usual criticisms were Forms of evil/disease, Third Man and candidates asked the question: were there forms of new inventions. There were interesting references to the Tamworth pigs and some to the duckbill platypus. Some argued that if Plato's concept was true it rendered the question irrelevant. Others discussed the view that the puppeteers in the cave were scientists and not the government.

Evaluations tended to be quite one-sided. It is easier to criticize than see any relevance of the theory for most students. More able students came up with some interesting ideas.

2 (a) Describe Aristotle's teaching about the differences between the Final Cause and other sorts of cause. [33]

The weaker candidates were able to describe the four causes; although some mixed up the definitions of the formal, efficient and final. The better candidates actually discussed the differences between the Final and other causes. Some developed it into Natural Law whilst others discussed the Prime Mover who attracts. Some had a problem arguing as to whether Aristotle was a hard or soft materialist.

This was not a popular question. Few candidates focused on the difference between the Final Cause and the other causes. The subtlety of the questions wording seemed

to have been missed. Only a few able candidates were able to make links to the Prime Mover or bring in Natural Law/purpose. Some made excellent links between Aristotle's causes and his Ethics but this was rare.

- (b) Discuss the strengths and weaknesses of Aristotle's ideas about cause. [17]

Candidates were able to address this because it was merely a case of regurgitating the strengths and weaknesses. The better candidates were able to present it as an 'argument'. Strengths and weaknesses were reasonably well done although the emphasis tended to be on empirical evidence.

## Part 2

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

There were some peculiar ideas and spellings of names – e.g. Eyer and Alystyne. If the candidates knew what Virtue Ethics was they were able to discuss the Golden Mean but this point was about all that could be managed by the weaker candidates. Some believed that the golden mean meant that you had to have a balance of good and bad instead of being in-between the two vices of deficiency and excess. There were differences in opinion on whether the theory was an absolute or teleological theory. Quite a few candidates managed to mix up the theory with either Situation Ethics or Natural Law. However the better candidates did well referring to both the Greeks and the modern writers; one centre used Mother Teresa as their example of a virtuous person whilst other used several examples e.g. Mandela, MLK or Jesus (with some linking Virtue Ethics to Christian ideals). Some candidates referred to the James Keenan article in Dialogue. Some believed that Aristotle presented the theological virtues. Eudaimonia was frequently defined as personal happiness rather than human flourishing on a broader scale. Courage tended to be the favoured virtue although a few candidates were aware that there were others. Some weaker candidates were confused about Virtue Ethics and it was not unusual to see a hybrid of virtue and another normative theory expounded. Some gave a very standard weak response that only picked up on 'role models.'

- (b) 'Virtue Ethics is a good way of making moral decisions.' Discuss. [17]

If the candidate knew what Virtue Ethics was they were able to address this; some more efficiently than others – the weaker candidates just regurgitating the strengths and weaknesses. Some candidates contrasted the theory with other theories – better ones using the deontological view to address weaknesses. In a discussion on the view that Virtue Ethics is Relative/Cultural several candidates had the idea that rape was considered to be virtuous. A few candidates in one centre discussed Susan Wolf's idea that it is boring to be a virtuous person. There seemed to be some confusion between Virtue Ethics and Situation Ethics. Some candidates felt that Virtue Ethics was about doing the most loving thing. Other candidates criticized Virtue Ethics for being selfish and so missed the point.

- 4 (a) Explain the different ways in which 'right' and 'wrong' are used in meta-ethics. [33]

Quite a lot of candidates had no idea or did not show that they knew what meta-ethics is. Some indicated that meta-ethics is related to cultural relativism. Some candidates were able to express vague ideas but without proper reference to the various theories: e.g. they talked about innate or opinions but could not relate them to the theories. The better candidates were able to either address the question using the different theories or just state the theories so at least they demonstrated their knowledge of meta-ethics. Naturalism, again, seemed to be left out by some

centres/candidates. Most candidates approached this question by giving almost a standard answer featuring the same scholars, examples and order: Bradley, Moore, Ayer & Hare. Some answers were more detailed than others. The wording of the question was ignored by some who merely described and gave an overview of meta-ethics. There is still a little confusion over meta-ethics; for some candidates the boundaries between meta-ethics and normative ethics are very blurred.

- (b) 'Terms such as "right" and "wrong" are no more than expressions of opinion.' Discuss. [17]

Even the candidates who did not know what meta-ethics is about were able to attempt this since they could address the question as a deontological versus relative approach. Even if they did not do this they could at least discuss how opinions differ from person to person. The 'middle' candidates just restated what they had done in part (a) and the better candidates attempted to address the question focus 'no more than'. Cultural Relativism featured highly. Of the answers that were meta-ethical it would have been nice if the candidates actually had a view rather than presenting a mechanical contrasting of the meta-ethical theories.

### Part 3

- 5 (a) Explain what is meant by 'prophecy' when describing some of the writings in the Jewish scriptures. [33]

Answers were generally competent to this question although, sadly, some candidates appeared not to know what prophecy was and wrote long, rambling accounts of almost every other type of literature found in the scriptures.

- (b) How important for understanding the Jewish Scriptures is knowing the type of literature which is being studied? [17]

Many concluded that it was a matter of no consequence whatsoever and that the scriptures spoke for themselves without any further consideration. However, there were some very good responses which referred to the ideas of Gunkel and considered Form Criticism in a clear and rational manner.

- 6 (a) Explain what evidence might be used in the dating of the life of Abraham. [33]

This was not popular and was generally poorly done. Most answers focused purely on the scriptures as the source and did not look beyond. Some did consider archaeological evidence but in a largely uncritical manner either deciding that it proved Abraham's existence or not.

- (b) 'If archaeology and the Jewish Scriptures disagree about the possible dates of events, then the Jewish scriptures must be right.' Discuss. [17]

This statement met with almost universal approval arguing simply that the scriptures were revelation and that archaeology never proved anything. Again, answers suffered largely from a lack of objectivity in response.

### Part 4A

- 7 (a) Explain the arguments about the dating of the Acts of the Apostles. [33]

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

- (b) Examine the extent of the relationship between Acts and the Epistles of Paul. [17]

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

- 8 (a) Explain the beliefs and practices of the Sadducees. [33]

Apart from the inevitable few who confused the Sadducees and Pharisees this was generally very well-answered and a very popular question. Candidates had clearly studied the detail of these groups and wrote competently and comprehensively about them.

- (b) 'The Sadducees were the most important religious group in first-century Palestine.' Discuss. [17]

Dependant almost entirely on how well candidates had responded in (a) they were able to produce appropriate responses here with some very interesting conclusions weighing numbers, political and religious adherence etc.

#### Part 4B

- 9 (a) Explain the beliefs and practices of the Sadducees. [33]

Apart from the inevitable few who confused the Sadducees and Pharisees this was generally very well-answered and a very popular question. Candidates had clearly studied the detail of these groups and wrote competently and comprehensively about them.

- (b) 'The Sadducees were the most important religious group in first-century Palestine.' Discuss. [17]

Dependant almost entirely on how well candidates had responded in (a) they were able to produce appropriate responses here with some very interesting conclusions weighing numbers, political and religious adherence etc.

- 10 (a) Explain what is meant by Source Criticism. [33]

This was a very popular question but with a mixture of responses. A number were clearly prepared for a question on the Synoptic Problem and wrote accordingly with little reference to Source Criticism *per se*. There was excellent discussion and good use of diagrams. Better answers placed the Synoptic Problem in the context of the question.

- (b) 'Source Criticism does not help people to understand the gospels.' Discuss. [17]

Many concluded in agreement with the question with little discussion. However, there were some very good responses which considered the argument clearly and largely concluded that it was of help.

#### Part 5

- 11 (a) Explain what the Bible teaches about racism and equality. [33]

Some candidates tended to focus just on equality, especially between men and women. Very few of the texts in the specification were utilised. Paul's teachings and the Parable of the Good Samaritan were popular. Teachings were often listed but not explained.

- (b) To what extent does the Bible really teach equality? [17]

Some higher level candidates discussed conflict of teachings or explored the context of certain teachings. Weaker candidates tended to simply repeat part (a) without entering into the discussion.

- 12 (a) Explain what is understood by a 'traditional' approach to the Bible. [33]

This question was reasonably popular with candidates also doing Islam. Very few actually understood the traditional approach enough to write more than a few sentences about it. Most focused on Fundamentalist and Liberalist approaches. Interpretations of 'Genesis' was a very popular example used.

- (b) 'A traditional approach to the Bible has serious weaknesses.' Discuss. [17]

Again, many candidates looked at Liberalist and Fundamentalist approaches before concluding that a traditional approach had to be better as the others were simply unacceptable.

#### Part 6A

- 13 (a) Explain the Buddhist concepts of anatta and anicca. [33]

Some candidates appeared not to know the concepts and therefore produced very weak responses. A number explained every Buddhist concept they knew without focusing on the question. Those who knew the material produced some excellent answers.

- (b) 'It is unrealistic to live just in the hope of nibbana.' Discuss. [17]

Answers to this question were not dependant on the knowledge and understanding from (a) and there were many excellent responses largely in agreement with the statement and pointing out that to live in this manner would not be in accordance with Buddhist teaching.

- 14 (a) Explain the social and religious conditions of Northern India at the time of Gautama the Buddha. [33]

This question tended to produce excellent or very weak responses. Those candidates who knew the material wrote competently and at length about both the social and religious conditions and displayed an excellent grasp of the topic.

- (b) 'It is essential to know the religious background in order to understand the early life of the Buddha.' Discuss. [17]

Generally this part of the question was not as well done and tended to be less focused than (a), however, good candidates tackled it competently.

#### Part 6B

- 15 (a) What does the Purusha Sukta teach about the origins of the world? [33]

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

- (b) 'The Purusha Sukta is of lasting value for Hinduism.' Discuss. [17]

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

- 16 (a) Describe the nature and possible origins of the Vedas. [33]

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

- (b) 'Rta is the most important concept in the Vedas.' Discuss. [17]

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



Part 7

- 17 (a) Explain how the Qur'an was revealed to Muhammad (pbuh) . [33]

This was a very popular question. Candidates knew little detail of the revelation and generally only wrote a few sentences about it, filling in the rest of the essay with info about the life of Muhammad (pbuh). Very few considered the compilation or transmission of the Qur'an. A lot of candidates wrote about Muhammad (pbuh), especially using stories of his early life; perhaps they had been influenced by 17(b). This topic appears to have been taught as a minority event within Muhammad's (pbuh) life and consequently candidates simply did not have enough to write about as a topic on its own. What they knew was usually accurate but far too simple, and suggested that it was a singular event. Strong candidates considered the effect of the revelation on Muhammad (pbuh), physically and mentally, as well as looking at the length of time all the revelations took and how the revelations changed when Muhammad (pbuh) fled to al-Madinah.

- (b) Assess the importance for Islam of the life of Muhammad (pbuh). [17]

This was generally well done. Obvious responses included that without Muhammad (pbuh), Islam would not exist. Most focused on Muhammad (pbuh) as a role model for Muslims today. Strong candidates mentioned the Hadith and Muhammad's (pbuh) dual roles as political and religious leader. Responses were mainly one-sided in favour of Muhammad's (pbuh) importance. A few candidates considered that Islam would have come about anyway either as a natural development of Judaism/Christianity or that God would have chosen other prophets just as there had been previous prophets, therefore Muhammad's (pbuh) importance on the existence of Islam may not be so great. A minority of candidates misunderstood the question and wrote about the importance of Islam for Muhammad (pbuh), focusing on saving him from a life of suffering.

- 18 (a) Explain the Jewish, Christian and Pagan background to pre-Islamic Arabia. [33]

This was not popular. Most candidates trawled through a list of Pagan, Jewish and Christian beliefs without linking these to the context of pre-Islamic Arabia. Only a few candidates considered their influence on religious development and on the environment. Pagan beliefs and practices were, as ever, the most popular religion to write about. Strong candidates explained how the three religious practices/beliefs had come together in one geographical place and how they co-existed. Weak candidates just wrote about Jewish food laws, Christian beliefs in the Trinity and Pagan gods in the Kab'ah.

- (b) How far was Islam a rejection of the beliefs and practices of pre-Islamic Arabia? [17]

This was generally well written and using lots of evidence. However, answers were primarily one-sided showing Islam as rejecting previous practices/beliefs especially those labelled as 'bad'. Some candidates gave a cursory alternative view by mentioning at the end that Islam worships one God like Christians and Jews. Strong candidates discussed the adoption and alteration of pre-existing religious practices and beliefs using good examples such as pilgrimage, the name Allah for the one true God, prostration during prayer and the role of the Kab'ah. A lot of candidates wrote about social changes in Arabia such as marriage, slavery, lending money and the treatment of orphans.

Part 8

*Report on the Units taken in January 2006*

- 19 (a) Explain the principal differences between the Jerusalem and Babylon Talmuds. [33]

This was not a popular question. There were some very good responses from candidates who had obviously studied the material in detail but, in general, answers were weak.

- (b) 'Something written by humans cannot be the word of G-d.' Discuss. [17]

Responses here were generally better and there was good argument about divine revelation and inspiration which considered the question in considerable complexity.

- 20 (a) Describe the origins of the Talmud. [33]

This was the more popular question in this section and there were many good responses which wrote in detail about the origins in general and many who considered the various stages of compilation and development.

- (b) 'It is more important for a Jew to study the Talmud than the Tenakh.' Discuss. [17]

This question tended to lose some of the weaker candidates who appeared not to have considered the issue addressed. Some argued that it was more important to study the Torah rather than the Talmud but not the Tenakh as a whole. Again, strong candidates were able to address the question with little problem.

## 2761 Philosophy of Religion 1 (AS)

### General Comments

The paper overall represented a fair selection of questions that covered a wide range of topics in the specification. Most candidates were able to select two questions which were written within their capabilities. The best answers showed detailed knowledge and a clear understanding of the philosophical concepts involved. Many candidates had obviously revised well and were able to write with precision and clarity.

Candidates who did less well were unable to identify the key elements required for the part (a) of the question. For example, not being able to explain Aquinas' first three 'Ways' or confusing the theodicies of Augustine and Irenaeus. A significant number of candidates seemed particularly thrown by some of the (b) questions in that they were unable to direct an answer specifically towards the statement to be discussed. Candidates should be reminded to focus specifically on the question set. Time management seemed to be an issue for some candidates and in some cases this was because too much time was spent including copious amounts of irrelevant material in part (a) of the questions. Overall candidates produced clear and coherent answers which is testimony to the effort and preparation made prior to the exam.

### Comments on Specific Questions

#### Part 1

- 1 (a) Explain Freud's objections to the argument from religious experience. [33]

The responses to this question were variable. Many candidates were able to offer some version of Freud's views, although the weaker responses were unable to apply Freud's comments to the argument from religious experience. Instead they included copious amounts of irrelevant material about religious experience that was often superficial and unrelated to the question. The best answers referred to a range of Freud's themes and theories and were able to demonstrate how his argument supported the belief that God is a psychological construct and not an objective reality.

- (b) 'The best explanation of religious experience is that it comes from God.' Discuss. [17]

Many candidates only considered one viewpoint – the difficulty in ascribing God to any experience due to its subjective nature. Better candidates made use of William James' thesis that the ineffable nature of religious experience renders them unintelligible in that they defy expression. Some refuted the claim with reference to Freud and argued that religious experience is the result of neurosis and wish fulfilment. Others adopted a more vague dismissal of the religious experience argument attempting to make tenuous links with hallucinations and drug induced states of mind.

- 2 (a) Explain Descartes' version of the ontological argument and Kant's objections to it. [33]

Most candidates were able to give a comprehensive account of Descartes' argument and some produced some sophisticated answers referring to the analytical nature of the argument. Some candidates confused Descartes with Anselm rather than alluding to the fact that Descartes elaborated upon aspects of Anselm's argument they simply gave an account of Anselm and attributed it to Descartes. Good explanations of Kant's objection were given by most candidates arguing that existence is not a predicate and providing examples to illustrate his point.

- (b) 'The ontological argument is not a weak argument.' Discuss. [17]

There were a variety of responses to the statement and most candidates presented a series of coherent arguments often making reference to the more recent reformulations of the ontological argument from Malcolm and Plantinga. However, there were candidates who simply used the material from part (a) and argued their case accordingly, this was quite acceptable. Generally answers were balanced with a range of views expressed both in favour and against the statement.

- 3 (a) Explain Aquinas' first three 'Ways' of proving the existence of God. [33]

This was a popular question and was generally answered well. Most candidates were able to identify the first three 'Ways' in Aquinas' argument, however, a number of responses included all five 'Ways' which accounted for precious time in the exam being wasted. It was Aquinas' third 'Way' that posed the most problems. Some candidates were not able to demonstrate a clear understanding of the word 'contingent' and therefore were unable to express Aquinas' argument coherently. The first two 'Ways' were explained well although some candidates mixed the two arguments together. They are similar, but also distinct and candidates should be aware that in the first 'Way' attention is focused on the fact that things are passive recipients - acted upon through change, whereas in the second 'Way' attention is on things as agents - an active cause bringing about an effect.

- (b) 'The universe obviously exists, so God must have created it.' Discuss. [17]

There was a range of responses to this question. Some answers focused excessively on a discussion around the word 'obviously', although credit was given to those who questioned the very existence of the universe in that we could be living in a virtual reality, rather like Plato's idea in his Theory of Forms. The main focus of the statement was intended to elicit from candidates the value of a range of arguments that either prove or disprove the existence of a creator God. This was the approach which most candidates took and they often alluded to the Russell/Copleston debate in their answers. Many candidates referred to the 'Big Bang' theory and other scientific theories for a secular explanation for the existence of the universe.

Part 2

- 4 (a) Explain Aquinas' teleological argument and Darwinist objections to it. [33]

Very few candidates were able to explain Aquinas' argument to a sufficient extent. Instead, too often, candidates were keen to move on from Aquinas after a sentence or two and return to the 'home territory' of Paley with disastrous results. Few candidates were able to explain Aquinas' argument that non-intelligent material things produce beneficial order and therefore require an intelligent being to bring this about, this is God. Overall, Darwinist objections were well explained either through Darwin's theory itself or through Dawkins' elaboration upon it. There was an issue with Darwinism in that a few noted that Darwin came up with evolution, but failed to show sufficient knowledge of what natural selection is. A number of candidates stated that Darwin came up with the Big Bang theory!

- (b) 'Arguments from design must fail because they do not prove the existence of a God who is all-powerful.' Discuss. [17]

All too often candidates failed to argue about the existence of an omnipotent God, and chose instead to ignore the final four words of the statement. Those who did engage with the statement in its entirety presented balanced arguments that ranged from the problem of suffering and design flaws in our world to Hume's point that arguments from design do not necessarily prove the existence of the God of theism. Many candidates used Paley's argument here to good effect and aimed to show how his watch analogy proves the existence of an omnipotent God.

- 5 (a) Explain how Irenaeus accounts for the existence of both moral and natural evil. [33]

Overall responses were very good. Candidates demonstrated a clear and concise understanding of how Irenaeus explains the existence of both moral and natural evil. Many candidates presented a clear understanding of soul-making and some elaborated on Hick's ideas as a support for Irenaeus, although this was not expected from the question. A significant number of candidates were able to explain how Irenaeus accounted for moral evil, but did not fully explain how he accounted for natural evil – that it is necessary to produce second-order goods of sympathy, kindness, charity, benevolence, etc., and so assists in the maturation of the human species. Some candidates confused the Augustinian theodicy with that of Irenaeus.

- (b) 'The greatest strength of Irenaeus' explanation of evil is that it points to a loving God.' Discuss. [17]

A wide variety of responses were made focusing on the tension between human suffering and a loving God. Discussion of the statement attracted some excellent answers which were insightful and well thought out. Of those candidates who did not fully explain how Irenaeus accounted for moral and natural evil they inevitably succumbed to a range of vague arguments which had little or no bearing upon the question posed.

- 6 (a) Describe sociological explanations of belief in God. [33]

Only a few candidates opted for this question and of those who did, a good solid answer was given. Most candidates dealt with Marx's explanation of belief in God and demonstrated a good understanding of his sociological approach. Some candidates gave a good account of the views of Durkheim and Weber and fewer still represented Freud's sociological explanation for belief in God. Some of the responses were very general and did not attribute sociological explanations to any sociologists and in some cases candidates were confused as to who said what.

- (b) 'Sociology cannot explain God.' Discuss. [17]

A significant proportion of answers built on what they had explained in part (a) of the question. Most argued that sociology is at odds with religious belief in God and trying to bridge the gap between a metaphysical understanding of God and a sociological understanding for God is impossible. A small proportion of candidates gave a vague notion of what a sociologist does, that is, explaining the nature and function of religion in society, and thereby found it difficult to argue that by definition sociology is unable to explain God.

## 2762: Unit Name Religious Ethics 1 (AS)

### General Comments

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

There was an improvement in the clarity of expression of many candidates and attention to the structure of their answers. Most candidates answered the questions as set and brought a variety of knowledge to bear on the questions and showed some originality in their evaluation and analysis. However, there were still too many candidates who ignored the question and simply wrote on the topic.

#### Part 1

- 1 (a) Explain how Bentham's version of Utilitarianism can be used to decide on the right course of action. [33]

This was a popular question and generally well answered. Some candidates wrote more. Good candidates illustrated their answers. Excellent candidates also considered how the hedonic calculus might be applied to decide on the right course of action or explained its origins and purpose. Where candidates did not score highly, they simply wrote everything they knew about Utilitarianism or confused Bentham and Mill.

- (b) Evaluate a Utilitarian approach to abortion. [17]

This was well done by the majority of candidates. Most candidates examined critically and contrasted the approaches of Act, Rule and Preference Utilitarianism, giving examples to illustrate their answers. Some compared Utilitarianism in general with the Sanctity of Life approach and in general these answers were less successful.

- 2 Explain the difference between absolute and relative morality. [33]

Some candidates answered this very well – although this tended to produce vaguer answers from the weaker candidates. A number of students managed to mix up the terms deontological and teleological.

The best candidates were able to explain the main differences very clearly with examples from various normative ethical theories to support their answers.

- (b) 'Relativist theories give no convincing reason why people should bother to be good.' Discuss. [17]

Weaker candidates either agreed or disagreed with the statement, without giving very convincing reasons as to why it should be the case.

Better candidates looked at the ideas of pleasure/happiness for the majority or love as guiding principles.

- 3 (a) Explain the ethical teachings of the religion you have studied. [33]

This was by far the least popular question on the paper, however it was well answered by many who chose to tackle it. The best answers were those who have

been able to draw on a wide range of biblical teachings, and also been able to make reference to Natural Law and Situation Ethics.

There were also a number of very weak responses which either only knew about the 10 commandments or which made a few general comments such as the Church is against abortion, murder and divorce - without being able to give any reasons for this.

(b) 'Religious ethics are too rigid for moral decision making.' Discuss. [17]

Many candidates simply agreed with the statement, but those who had looked at ethical theories inspired by Christianity such as Situation Ethics were able to give reasoned responses.

## Part 2

4 (a) Explain Kant's theory of the Categorical Imperative. [33]

A number of candidates chose to answer this – however many knew less about the Categorical Imperative than those candidates who opted for question 5. However, in general this part of the question did not prove a problem and most candidates gave good accounts of the three formulations of the Categorical Imperative.

(b) How useful is the Categorical Imperative when considering embryo research? [17]

Embryo research threw many candidates - they simply did not know what it was and seemed to believe that the foetus in question would be helped by the research and that therefore Kant would approve.

Weaker candidates often described it as a teleological theory on the grounds that an individual could only act in a particular way if they thought it had good consequences. They missed the concept of reason and logic completely.

5 (a) Give an account of Kant's ethical theory. [33]

This question produced the highest scores on the paper with many candidates doing significantly better than those who chose question 4.

The best candidates were very familiar with Kant and could give excellent outlines of his ethical theory and were able to use evidence and examples to back up their answers. The fact that it is a wide ranging question worked to the advantage of many candidates.

(b) 'Kant's ethical theory is a good approach to euthanasia'. Discuss. [17]

Candidates made good use of the ideas of 'universality' and 'not using others as a means to an end' to present their arguments. Kant's ethical theory was contrasted with Situation Ethics in answer to this question.

6 (a) Explain the strengths of Natural Law theory. [33]

This produced weak answers from many candidates who either knew very little about Natural Law or who decided to write mainly about the weaknesses in the theory. Relatively few candidates talked about using reason to work out how to achieve



God's purpose and restricted their comments to saying followers merely followed set rules found in the Bible.

(b) To what extent could a believer in Natural Law accept embryo research? [17]

Again many candidates did not know or understand embryo research. Better candidates considered whether the embryo was a person and the problems for Natural Law or obtaining and storing embryos.

## Report for Paper 2763 Jewish Scriptures 1 (AS) Jan 2006

### General Comments

There were not many candidates for this paper but a range of ability was represented and the questions proved accessible whilst achieving the intended differentiation. The best candidates addressed the questions according to the two assessment objectives and most were careful not to repeat material. There were some excellent responses which quoted the set texts appropriately, made reference to issues of date, authorship, purpose and historicity when relevant and were a pleasure to read. Most candidates seemed to have enjoyed their studies and to have benefited from them.

### Comments on Individual Questions

#### Part 1

- 1 (a) Explain why Abraham is significant in the Jewish scriptures. [33]

This was marginally the most popular of the three questions in Part 1. Most candidates gave an account of some of the events in the life of Abraham and explained his role as founder of the race. Most managed some reference to descendants in terms of sand and stars. Many commented on Abraham's faith and others identified him as an ethical monotheist but only the best candidates made reference to the call in Genesis 12 which is a set text. Many seemed more interested in speculating about the account of Abraham in Egypt from Genesis 12 as well as recounting legends about Abraham from a variety of other sources. The best essays tended to be those which included the covenant of circumcision from Genesis 17 which is a set text from the specification. However, a few candidates seemed to think the main significance of the account was that soon afterwards Abraham was the perfect host to visitors, despite his pain.

- (b) To what extent would it matter if the stories about Abraham were not completely true? [17]

There were some good discussions from candidates who were familiar with recent evidence used in reputable historical and archaeological debates but some candidates argued illogically usually about camels, as if proving the existence of camels etc. also proved the existence of Abraham. There were some excellent considerations of the extent to which and the sense in which historicity might or might not 'matter' and how far the historicity of the origins has any relevance for religious experience encapsulated in the variety of material represented in the Jewish Scriptures.

- 2 (a) Explain the differences between the covenants G-d made with Abraham and with David. [33]

Most candidates who attempted this question had realised the need to include some information from the set texts (Genesis 12 & 17 and 2 Samuel 7). Most responses identified Abraham as the founder of the people and David as the covenant king to whom G-d promised a house in the sense of a lineage. Only the best explanations, however, managed to move beyond accounts of the lives of the two men to identify and elaborate on the differences between the covenants.

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

Some candidates managed to make a case for Abraham's covenant having more long-term significance up to the present day. A few championed David and the Messianic future but most good discussions tended to argue that no covenant stands alone but is part of salvation history in the eyes of the Jewish writers and editors.

- 3 (a) Explain what was new about Jeremiah's covenant. [33]

Marginally this was the least popular question in Part 1. Candidates usually began by explaining the context in which Jeremiah was writing. Some gave a potted life story whilst others went straight for the fact that the Jews needed encouragement in their faith because the Exile in Babylon had brought loss of king, land and city. The covenant needed to be reappraised in this desperate situation. In the exegesis of Jeremiah 31 the better responses concentrated on verses 31-34 where the old covenant on stone is contrasted with the new covenant written on the heart.

Some candidates mentioned previous covenants usually those with Abraham and Moses. Most portrayed Jeremiah's covenant as a continuation; a necessary development rather than something new. Good responses explained that the personal implications for the individual and the internalising of religion led to Jeremiah's covenant being called 'new' though it is unlikely that the concept of individual responsibility was intended to replace corporate responsibility.

- (b) To what extent was land an important part of Jeremiah's prophecy in chapter 31? [17]

Good candidates built on their earlier explanations about the material in Jeremiah 31 in their discussions. Most argued that Jeremiah foresees a restoration of land and a reunited Israel and Judah and some candidates identified this as the continuation of the promise to Abraham. There were some interesting discussions contrasting the Jewish and the Christian interpretations of Jeremiah's covenant.

## **Part 2**

The three questions in Part 2 were virtually equally popular.

- 4 (a) Explain why Job was not comforted by the advice of his friends in Job 1-14. [33]

Most candidates began by giving an account of how Satan was permitted to test Job and/or a confident description of Job's sufferings. Many concentrated on the arguments used by Eliphaz, Bildad and Zophar. Candidates then went on to try to explain that Job was not comforted because the arguments did not apply to his situation and that he continued to refute the arguments and to protest his innocence. The best candidates tried to address the question by reflecting Job's responses as recorded in the text of the set chapters and usually were careful to point out that Job complains to G-d but he never doubts G-d's existence.

- (b) To what extent does the book of Job deserve to be described as wisdom (hohma) literature? [17]

Some candidates argued that the contents of the book continue to have relevance today and that its wise advice to those who suffer justifies the category of wisdom literature. Other candidates tended to concentrate their discussions on types of literature. Some gave the definition of universal Wisdom literature as that which explores issues concerning morality, spirituality and the human dilemma. Some identified examples such as Proverbs in the Jewish Scriptures. Others justified the wisdom category by suggesting that the eloquent debate which makes up the main part of the book of Job has been introduced into a well known proverbial traditional story or play in order to explore the universal problem of human suffering and to challenge the conventional views expressed by Eliphaz, Bildad and Zophar.

5 (a) Explain the part that gentiles play in the story of Jonah. [33]

Some candidates suggested that the whole purpose of the book was occasioned by the rise of Assyria and pointed out that ultimately Israel fell to Assyria. Some used this to suggest various explanations for Jonah's disobedience and reluctance to go to Nineveh. Most candidates launched into an account of the story, the most comprehensive and appropriate of which featured sailors, Ninevites and the wilting plant. Weaker candidates, probably like the original audience, often missed the key messages and portrayed the gentiles merely as incidental pawns. Good candidates made it clear that the gentiles are the catalysts not only for the sequence of events but to spur Jonah's realization about the nature and character of the universal G-d.

(b) 'Knowing when it was written would make the teachings of the book of Jonah more significant.' Discuss. [17]

The best responses tended to be those which developed their arguments with reference to significant teachings explained in the first part of the question. As part of the discussion some good candidates suggested that Jonah could have been a prophet in the reign of Jeroboam II in eighth century Israel (2 Kings 14:25) or in a similar period when Jews were having to reassess their role in the gentile world. There were also some competent discussions about the relevance or irrelevance of dates, authorship, purpose and historicity when considering religious teachings.

6 (a) Explain what the books of Jonah and Job teach about the relationship between G-d and humanity. [33]

Most candidates dealt with the two books in turn. The best responses reflected knowledge and understanding of the set texts, concentrating on events that illuminated the teaching about the relationship between G-d and humanity. Most essays recounted how both Jonah and Job experienced the power of G-d and the futility of resisting. Good candidates explained also the lessons that Jonah learned about repentance and about G-d's universal care for humanity. They also tended to focus on the faith response required from believers when faced with suffering.

(b) 'The teaching about G-d in the books of Jonah and Job is the same.' Discuss. [17]

Discussions tended to home in on the fact that both books assert the power and omnipotence of G-d over nature and history. Some concentrated on reward and punishment, arguing that Jonah deserved his suffering but Job was an innocent victim. Others tried to deal with universalism. Some pointed out that the relationship of G-d to Jews and to gentiles is a main theme in Jonah whilst Job echoes the

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general concerns of wisdom literature though the theodicy of the book of Job, however, is rooted in the religious background of the ethical monotheism of Judaism.

## 2764 AS Level New Testament 1.

January 2006.

### General comments

The majority of candidates answered questions from Alternative B: The Gospels. There were candidates who understood the demands of the questions and wrote some very good responses. The examiners noted that a significant number of candidates did attempt to achieve a balanced response to both parts (a) and (b) of questions, showing consistency of performance. However, some did not have enough knowledge of the relevant texts to take advantage of the large allocation of marks available for part (a) and a number were noticeable for the brevity of their answers in both parts (a) and (b). A fair number of this particular cohort of candidates displayed a general weakness in communication skills and construction of essays.

### Comments on Individual Questions

Alternative A: Early Church

Part 1

- 1 (a) '...we are now turning to the gentiles, for the Lord has commanded us.' (Acts 13:46-47).

Explain the events that caused Paul to reject the Jews and turn to the gentiles.

[33]

- (b) 'In Acts gentiles are praised too much.' Discuss. [17]

Too few candidates answered this question to produce a subject report.

- 2 (a) Describe and explain Paul's speech at Antioch. [33]

- (b) 'The message of the gospel was more easily understood by the Jews than by the gentiles.' Discuss. [17]

Too few candidates answered this question to produce a subject report.

- 3 (a) Describe and explain how the writer of Acts showed that Christianity was open to all people.

[33]

- (b) How successful was the writer of Acts in showing that Christianity was open to all people? [17]

Too few candidates answered this question to produce a subject report.

Part 2

- 4 (a) Explain the background to Paul's criticism of Peter (Cephas) in Galatians 2.

[33]

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(b) 'Paul's role as an apostle was equal to that of James and Peter.'  
Discuss

[17]

Too few candidates answered this question to produce a subject report.

5 (a) Explain the reasons for the decisions at the Jerusalem Council [33]

(b) 'The Jerusalem Council, as described in Acts, did not happen.' Discuss

[17]

Too few candidates answered this question to produce a subject report.

6 (a) Describe one occasion when Paul performed a miracle and explain the effect it had.

[33]

(b) 'Paul's miracles were not important events in his ministry.' Discuss.

[17]

Too few candidates answered this question to produce a subject report.

Alternative B: The Gospels

Part 1

7 (a) Explain the significance of the actions of the Roman authorities in Mark's passion narrative.

[33]

This was the most popular question on this section of the paper. Answers were spread across all the levels of attainment from the excellent responses, which accurately quoted and paraphrased the text with explanations, to those which only focussed on the general topic rather than the specific texts. Many candidates achieved level 5 by just concentrating on the actions of Pilate. The best answers also included comment on the significance of the casting of lots, the mockery and flogging and the words of the Centurion. The most common failing among average to weaker responses was to relate events from John's gospel rather than Mark's.

(b) 'Mark did not blame the Romans for the death of Jesus.' Discuss. [17]

There were a significant number of high level answers to this part of the question that demonstrated understanding and analysis of the times and situation in which Mark was writing. Arguments were well supported with evidence from the text and other sources. Most candidates who attempted this question were able to sustain and justify their arguments. This was a topic on which candidates were well prepared and enjoyed the discursive element. The majority were able to attain a satisfactory level of achievement.

8 (a) Explain how John uses Old Testament texts in the crucifixion narrative.

[33]

On the whole, there was a disappointing performance on this question. With the exception of a few good answers, it appeared to have been chosen by candidates who were unsure of the text, in particular the Old Testament motifs. The best candidates were able to write in detail, accurately alluding to most of the Old Testament references and their significance. Some of the weaker responses gave only sketchy and inaccurate accounts of the crucifixion events.

(b) 'The suffering of Jesus is not an important part of the crucifixion in John.' Discuss. [17]

Those who answered well on part (a) also achieved high marks for a balanced evaluation of John's concern to show Jesus as triumphant in scenes of suffering and humiliation. The best answers emphasised the sacrificial overtones of the account. There were some well argued answers, wholly in favour of the statement, which achieved level 5 but not the highest level. Some candidates who displayed little accurate knowledge in (a) were however, able to sustain some successful arguments in this topic.

9 (a) Explain the debate about the historical accuracy of Mark's gospel. [33]

A small number of candidates answered this question satisfactorily. Amongst the weaker candidates, almost nothing was known of the debate about the historical accuracy of Mark beyond a sketchy knowledge of the synoptic problem with some reference to Peter. On the whole, this question was badly answered by those who chose it.

(b) To what extent does it matter whether a gospel is historically accurate or not? [17]

Some who had answered badly in part (a) fared slightly better with this part of the question. However, it was disappointing that most explored the evaluation only as far as assessing that historical accuracy did matter as a basis for faith. These offered a simplistic one-sided view.

## Part 2

10 (a) What evidence is there to suggest that the Last Supper was a Passover meal? [33]

This was the most popular question in this section. Reference to the events of The Last Supper, in one or both gospels, was acceptable. The best candidates were able to accurately record the different evidence presented in the two gospels and explain whether this amounted to evidence for or against the Last supper being a Passover meal.

The topic had been comprehensively revised by those who gained the highest levels. These responses also demonstrated understanding of the significance of the proximity of the Jewish Passover to the death of Jesus, in one or both gospels. There were only a few weak answers, which were due to lack of knowledge or poor communication skills.



- (b) 'Whether or not it was a Passover meal is not an important feature of the Last Supper.' Discuss. [17]

Most responses discussed this question in relation to events that happened at the meal. Reference to one or both gospels was acceptable. In the majority of responses, emphasis was placed upon a rather simplistic conclusion that Jesus' prediction of his betrayal (as in John) was far more important than any Passover elements in the meal.

However, only the best responses attempted to analyse the consequences of the betrayal i.e. the death and resurrection of Jesus. Fewer candidates than expected made reference to the institution of the Eucharist (in Mark) and what that means for Christians today or the implication in Jesus' words about the Kingdom of God. A few candidates based their evaluation on the purpose and audience of one or both gospel writers. The overall performance on part (b) was satisfactory, with a few outstanding answers.

- 11 (a) Explain the teachings about eternal life in the texts you have studied.

[33]

- (b) 'Teachings about eternal life are more important in John than in Mark. Discuss.' [17]

Too few candidates answered this question to produce a subject report.

- 12 (a) Explain the significant features of the resurrection appearance at Lake Tiberias. [33]

Only a small number of candidates answered this question. There were some comprehensive and detailed answers and some responses included details of the conversations with Peter as well as the main focus of the question in verses 1-14. Of the few candidates who answered this question, the majority had accurate knowledge of the main parts of the text.

- (b) 'The account of the event at Lake Tiberias is so detailed that it must be true. Discuss.' [17]

The best answers provided some interesting discussions to this part of the question, although few challenged the credibility of the event as an eye-witness account.

Most responses concluded that the details in the description were evidence that the event must have happened but failed to reach the highest level of marks by offering a limited viewpoint. A few candidates balanced their argument by assessing the relative importance of historical facts to faith or weighed up the evidence for Chapter 21 being a later addition to the gospel. Those who did respond with a critical, balanced view were awarded the highest levels.

## **2765 Developments in Christian Thought**

**January 2006**

### **General Comments**

All the questions were tackled. The more popular ones were 2, 5 and 6. Most responded at the general level, few had good technical knowledge.

Comments on individual questions

#### Part 1

1 (a) Explain the main aims of radical Feminist Theology. [33]

Those who know about Mary Daly and Daphne Hampson were able to discuss how radical feminism has rejected Christianity but not necessarily theism. Some knew about goddess theology but not in any great detail.

(b) 'Christianity has never held a radical view of women.' Discuss. [17]

Some tackled (b) by assessing biblical and early Christianity. Others discussed Augustine and Aquinas.

2 (a) Explain the status and roles of women in the gospels. [33]

Far too many candidates interpreted 'gospels' to mean the Bible and of those who did so many referred only to the Old Testament. Some did know the gospels and were able to select a few good examples and explain them well. A few candidates were able to single out Luke for special consideration.

(b) 'The gospels present a liberated view of women.' Discuss. [17]

The quality of (b) answers depended on whether candidates had taken gospel to mean the Bible as a whole. Some good answers were able to contrast the gospels with Paul's letters.

3 (a) Explain the traditional Christian teaching on women and the workplace. [33]

Most took 'traditional' to refer to Augustine and Aquinas and tackled the question from that point of view. A handful knew about contemporary traditional theology. Many guessed in general terms what workplace meant but almost no one considered the role of ministry/priesthood.

(b) 'Feminism is responsible for the breakdown of family values.' Discuss. [17]

Again, the quality of responses tended to reflect the explanation which had been offered in part (a).

#### Part 2

4 (a) Explain what Liberation Theology teaches about capitalism. [33]

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Good answers looked at the influence of Marxism on liberation theology in particular to wealth, ownership and analysis of poverty. Some considered the socio-economic mediation. Some illustrated their answers with biblical teaching particularly the Rich Young Man and Amos.

- (b) 'Christianity is essentially capitalist.' Discuss. [17]

This part was less well done. Very few considered whether base communities, for example, were typical of Christianity or an aberration.

- 5 (a) Explain the key Biblical texts used by liberation theologians. [33]

This popular question was well done. Most had a generally sound grasp of the key texts and some were able to explain them in terms of liberation. Most knew about Exodus, Luke 4 and Matthew 25.

- (b) 'Liberation theologians read only those biblical passages which support their views.' Discuss. [17]

Some candidates referred to reversal texts and good candidates were able to link these texts with the hermeneutical circle and the second mediation.

- 6 (a) Explain what is meant in Liberation Theology by the phrase 'a preferential option for the poor'. [33]

This question was generally quite well done and gave candidates the opportunity to talk about the aims of liberation theology in general. Good answers discussed ideas of poverty and solidarity.

- (b) 'The gap between rich and poor is a basic contradiction in Christianity.' Discuss. [17]

There were not many good answers to part (b).

## 2766 January 2006

### General Comments

There was a huge variety in the quality of responses this year. Some candidates had clearly prepared well, showing an excellent grasp of the religious traditions they had studied. Attention is drawn to the need to read the questions carefully. Some candidates appeared to disadvantage themselves by responding to the topic in general rather than address the specific aspect of the topic required by the question.

#### Alternative A – Buddhism

##### Part 1

- 1 (a) Explain the importance for Buddhists of the Three Marks of Existence.

[33]

Candidates were generally able to outline dukkha, anicca and anatta to a reasonable depth. The best responses showed an awareness of the intricacies within the term dukkha. They also tended to demonstrate how an understanding of the Three Marks underpinned the Four Noble Truths, and thus were essential for the achievement of nibbana.

- (b) 'Dukkha is a pessimistic concept.' Discuss. [17]

Surprisingly some candidates provided rather superficial responses to this question. Most were able to state that for westerners it may appear pessimistic, but for Buddhists it was realistic. The best responses drew on their knowledge of the subtler kinds of dukkha, and were able to argue that Buddhism did not deny sukkha, so an understanding of dukkha was not as pessimistic as a crude translation of the word as suffering might imply.

- 2 (a) Explain the importance for Buddhists of the Noble Eightfold Path. [33]

This was a popular question. Weaker responses had a poor grasp of the eightfold path, often confusing it with the Five Precepts, and thus were unable to explore its importance. Many candidates outlined the eightfold path clearly, and were able to make some explanation of how it might be used to follow the middle-path, or as a method to achieve nibbana. The best responses demonstrated the importance of the eightfold path using specific examples. They usually referred to its purpose in developing the skills, wisdom and attitudes necessary to attain nibbana.

- (b) 'Morality is the most important aspect of the Noble Eightfold Path.' Discuss. [17]

Most candidates were able to offer a clear argument in support of this statement, often demonstrating how morality linked to the five precepts, and thus was a basis for Buddhist practice. The best responses tended to argue that whilst morality might seem the most important, since it was the easiest for others to see, that in fact all aspects of the path were equally important. They usually supported this claim with clear examples to show the links between different parts of the path.

- 3 (a) Explain how desire leads to dukkha in Buddhist teachings. [33]

This question tended to elicit very good or very simplistic responses. At the basic level candidates stated that because people want things but do not get them they suffer. The better responses made clear references to the cycle of dependent origination, linking desire to tanha. They were able to explain how craving leads to rebirth, and thus dukkha. They often demonstrated an awareness of the intricacies of the term dukkha, and were able to use this to support their answer.

(b) 'It is human nature to want more, so nibbana will never be achieved.'  
Discuss. [17]

Many candidates argued that it is human nature to want more, and even if what we want is nibbana we are craving something, so nibbana is unachievable. The best responses analysed whether craving needs to cease entirely, or whether craving needs to be directed in a more positive way, such as towards nibbana.

## Part 2

4 (a) Explain the relationship between the Dhamma and the Sangha. [33]

Weaker responses tended to offer a response about the three refuges in general, rather than address the question. The best answers demonstrated a clear understanding of the terms dhamma and sangha, and offered a good exploration of the relationship between them. They tended to focus on the dhamma providing rules and guidance for the monastic sangha, whilst the monastic sangha provided an exemplar of those teachings in action and disseminated them to the lay sangha.

(b) 'The Dhamma cannot be relied upon because for many years it was passed on by word of mouth.' Discuss. [17]

Most candidates argued that oral traditions are inherently unreliable, and that Buddhists should follow the Buddha's exhortation to find the way for themselves as a result. Some offered an effective contrast with the way other religions have passed on their early teachings. The best responses were aware of the early methods used by Buddhists to protect the integrity of the dhamma, and argued that since the teachings are still effective today then the dhamma can be relied upon.

5 (a) Explain why the example of the Buddha is important to Buddhists. [33]

This tended to be the question of choice for weaker candidates. The weakest responses tended to describe events within the Buddha's life without addressing why they might be important for Buddhists. Some candidates could offer a simple explanation that the Buddha provides an example that nibbana can be achieved and his life guides Buddhists in their practices. The best responses were often aware of the importance of the Buddha as a meditative focus for some Buddhists.

(b) 'Buddhists must not simply copy the Buddha, but find the way for themselves.' Discuss. [17]

The weakest answers tended to state that copying the Buddha was not right, without offering supporting evidence. This was disappointing as the inclusion of the well-known raft analogy would have given them this supporting evidence. Better responses argued that the Buddha could provide an example to follow, but that copying blindly was not enough, since a Buddhist must understand for themselves in order to attain nibbana.

- 6 (a) Explain the differences between nibbana in this life and the final nibbana reached at death.

[33]

This question was often answered poorly. Many candidates seemed unable to offer more than a simplistic explanation of what ceases when nibbana is achieved, and a statement that 'at parinibbana you are dead'. The best responses demonstrated good understanding of what ceases at each stage, for example tanha, dukkha and karmic formations when nibbana is achieved, and samsara and karmic consequences when parinibbana is achieved.

- 6 (b) 'There is no point talking about nibbana.' Discuss. [17]

Many candidates were able to present a simple argument that nibbana needs to be talked about or Buddhists would not know what they were aiming at. The best responses were aware of the difficulty in talking about an experience outside samsara whilst within the samsaric world. They often referred to the Buddhist methods of describing nibbana using analogy and metaphor.

#### Alternative B – Hinduism

##### Part 1

- 7 (a) Explain the role of puja as a form of communication between the worshipper and Brahman. [33]

- (b) 'There is no point to puja as the deity and the worshipper are one.' Discuss. [17]

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

- 8 (a) Explain what the term Brahman means to Hindus. [33]

Most candidates were able to explain that Brahman refers to the absolute or ultimate, and were aware of some relationship between Brahman and atman. The best responses explored how this relationship, and the nature of liberation, varied in different Hindu traditions. They usually made good use of the teachings of Sankara and Ramanuja, and contrasted this effectively with the Bhakti tradition.

- (b) 'Brahman cannot be both a personal God and an impersonal concept.' Discuss. [17]

A few candidates misinterpreted the question, and argued that Brahman could be understood by individuals. Where appropriate this was credited, though few of these responses offered clear analysis. The better responses argued that most Hindus see Brahman either as a personal God, or as an impersonal absolute, so there is no need to address the issue raised by the statement. They showed awareness of saguna and nirguna Brahman, and made reference a range of tradition to support their views.

- 9 (a) Explain how Vishnu has revealed himself. [33]

- (b) 'Vishnu is creator and destroyer of the world, as well as the preserver.' Discuss. [17]

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

Part 2

10 (a) Explain why dharma must be performed with detachment, according to the Bhagavad Gita. [33]

(b) 'Belief in dharma takes away a person's ability to make free choices.' Discuss. [17]

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

11 (a) Explain the importance of bhakti in the teachings of Ramanuja. [33]

Many candidates offered a general explanation of the teachings of Ramanuja rather than specifically addressing the question. The best responses explained that Ramanuja's aim is for the atman to be rejoined with Brahman, where it retains a distinct identity and that bhakti is important in securing the grace of saguna Brahman to achieve this liberation.

(b) 'Total surrender to God is more important than religious practices in the teachings of Ramanuja.' Discuss. [17]

Some candidates argued that Ramanuja practiced Bhakti, so the statement is false. The best responses analysed the importance of religious practices in the theology of Ramanuja, demonstrating awareness that although he emphasised the grace of God, he continued his own devotional practices. They often made reference to the two main schools which have flourished – one emphasising grace alone, the other emphasising the need for effort, and therefore religious practices to secure liberation, to show that both views could be derived from Ramanuja's teachings.

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

(b) 'If you believe in the grace of God, following the path of karma is pointless.' Discuss. [17]

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

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### General Comments

Many candidates had prepared well for this examination and a wide range of ability was represented. Some scripts were excellent and a pleasure to read. However, the quality of English used by some candidates was poor although very few seemed to have difficulty in understanding the questions. The three question options were virtually equally popular in Part 1 and in Part 2 and elicited the full range of responses. Candidates seem to get better every year at addressing the evaluative questions and credit must be given to the preparation they received.. Some candidates, however, demonstrated a surprising lack of basic knowledge, not only about the topics on the specification but about Islam in general.

### Comments on Individual Questions

#### Part 1

- 1 (a) Explain what Muslims might learn about praise, worship and guidance from Surah 1. [33]

Most candidates took the opportunity to quote the text of the set passage and most showed some understanding of the key beliefs being expressed in Surah 1 and their importance. Many were able to use theological terms correctly. Some handled praise and worship together and some dealt with them separately and to some extent more effectively. Most explained that Bismillah precedes this and all surahs except the 9th as well as being recited by Muslims before every significant action. Differentiation was evident in the explanations about guidance. The best candidates pulled all the themes together as they identified guidance (hidayah) as an essential concept in that applying one's belief in submission requires God's Grace and is part of the overarching theme of Surah 1 – the relationship of Allah and his people.

- (b) 'Surah 1 contains all that is needed to understand and practise Islam.' Discuss. [17]

Most argued against the stimulus quotation and the best discussions came from those candidates who had already demonstrated thorough knowledge and understanding of the text and key concepts in Surah 1. Some candidates made reference to the Shahadah as all that is needed in order to be a Muslim but conceded that to understand the faith and to practise a way of life a Muslim might require more than the Shahadah or Surah 1. Some pointed out that Surah 1 is an introduction and argued that the Qur'an is all that is needed. Others hinged their discussion round the fact that the Five Pillars are not in Surah 1.

- 2 (a) Explain the main themes of Surah 4. [33]

Most candidates began by identifying Surah 4 as Al Nisa, 'the women' and explaining the role of men as 'the protectors and maintainers of women' and some candidates developed this topic with supporting details from the set text. The best candidates tended to explain that the title does not necessarily indicate the main theme of any Surah only some distinctive feature contained in the text. They usually went on to explain that the Surah not only deals with the rights of women but also addresses how to treat orphans and slaves in a more humane manner in comparison with the conditions of life in Arabia at the time of Muhammad (pbuh). Some excellent



responses included other themes including exhortations not to be hypocritical etc. which might reflect situations Muhammad (pbuh) encountered in al-Madinah.

(b) 'The world has changed so much that Surah 4 cannot be applied to today's society.' Discuss. [17]

This year there weren't as many heated arguments about the treatment of women as usual in essays on this set text. This might be because neither parts of the question contained any direct reference to women and therefore the less able could not home in on this question since they were not sure of the contents of Surah 4. There were, of course, some references to the role of women from those candidates who knew and used the relevant texts but most gave balanced, well-informed discussions.

Many responses commented that belief in the authority of all Surahs in the Qur'an for Muslims as the words of Allah includes the belief that the teachings are meant to be applied prayerfully in different situations of time and place.

3 (a) Explain what Islam teaches about the revelation and collection of the Qur'an. [33]

There were some differing but equally acceptable approaches to this topic. Some candidates interpreted the question with the emphasis on the phrase 'what Islam teaches about...' and concentrated on the concept of revelation, the heavenly original and the eloquence, beauty and inimitability of the Arabic text. Some made reference to the earlier revelations which are referred to in the Qur'an – the Sahifah, Tawrah, Zabur and Injil. Other candidates began with Muhammad (pbuh) and Jibrail and continued through the subsequent revelations to the collection of the material with reference to Zayd Bin Thabit as scribe and followers writing on bits of bone etc. through to the placing in Hafsa's chest. Some continued up to 'Uthman. Whatever the approach, there were some excellent essays and many candidates clearly enjoyed demonstrating to the best of their ability what they knew and understood.

(b) 'The Qur'an cannot be properly understood in modern translations.' Discuss. [17]

The best discussions demonstrated sensitive understanding of the uniqueness of the Qur'an for Muslims and its status as the revealed words of Allah. Good candidates made it clear that translation for use in worship is not the issue. A few weaker discussions were mainly about the problem of translation changing meanings and some seemed to think that Muslims use versions of the Qur'an translated into modern Arabic. The best responses were aware that 'interpretations' of the Arabic do exist for study within or outside Islam and some made reference to the book which they use in class for reading the set texts.

## Part 2

4 (a) Explain the significance of the preparations and movements when Muslims pray in a mosque. [33]

Good responses addressed the significance of the preparations for salah and of the prayer movements, giving detailed descriptions and thoughtful explanations of the meaning, importance and symbolism of individual actions and of the rituals in general. There were some excellent scripts which were fairly comprehensive even giving explanations of the significance of the movements within each rakah. Weaker candidates tended to provide a detailed description of preparations but some virtually

ignored the prayer movements especially when attempting an explanation about significance.

- (b) 'Prayer is not the main purpose of a mosque.' Discuss. [17]

The discussions took a variety of equally valid directions. Many candidates began by defining the mosque as the place of prostration and the best balanced this in their discussions by explaining the conditions laid down by Muhammad (pbuh) for prayer. There were many good accounts of the range of activities in the mosque and explanations of the ways in which these benefit Ummah. Some candidates argued that prayer cannot be separated from the rest of a Muslim life lived in submission to Allah and that such a life is part of prayer and thus argued in favour of prayer as the main purpose of a mosque in a Muslim community.

- 5 (a) Explain what is meant by describing Jihad as 'striving for the will of Allah'. [33]

Very few candidates gave explanations of Jihad simply as holy war and most who attempted this question were able to demonstrate a wider understanding of Jihad and to give a creditworthy account of how Muslims might strive to fulfil both Greater and Lesser Jihad to gain the favour of Allah. Other equivalent phraseology and subdivisions for types of Jihad were acceptable. Many candidates ignored 'the will of Allah' in their explanations but the best candidates explained this key theological concept before developing their explanations of Jihad as the daily struggle to establish peace, justice, the rule of Allah and the will of Allah for creation.

- (b) 'A Muslim who practises Jihad should never use violence.' Discuss. [17]

Most candidates attempted to define 'violence' and some used the opportunity to outline the criteria for a just war. Many candidates made reference to responsibility towards the innocent and towards the environment. Many responses continued on from the first part of the question, having successfully distinguished between Greater and Lesser Jihad. Some good responses made reference to niyyah, intention, within the context of Islam. Some quoted the words of Muhammad (pbuh) after the battle of Badr. Only a few made reference to current events and situations in the Middle East.

- 6 (a) Explain the importance of Ummah for Muslims. [33]

This was by a small margin the most popular question in Part 2 and the full range of ability was evident in the responses. Candidates usually began by defining 'Ummah' and good candidates tended to draw on their foundation studies by making reference to the community established by Muhammad (pbuh) at al-Madinah. The best explanations were those which demonstrated knowledge and understanding of the theological and practical implications of having a worldwide community of Muslims. Some of these used the Five Pillars as a framework in which to explain the experience of unity and solidarity both spiritual and practical of individual Muslims as part of Ummah.

- (b) 'For a Muslim, the local mosque is more important than the worldwide Ummah.' Discuss. [17]

Candidates tended to develop points made in the first part. Discussions used examples of specific situations where Muslims rely for spiritual and material support on the local mosque and times, like Hajj, when Muslims are aware of their worldwide

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solidarity. The stand on Arafat tended to feature. Many good candidates used Ramadan and prayer to argue that the division in the stimulus quotation is artificial because Muslims are aware simultaneously of the importance of both the local and the worldwide community and that this reflects the unity of all aspects of Islam.

**2768 January 2006**

**General Comments**

Most candidates performed very well and clearly demonstrated a very good understanding of the course. The widespread use of the correct technical terms was pleasing, and demonstrates evidence of attention to this by various centres.

There was pleasing evidence of originality of thought – obviously more evident in those questions which test evaluative skills

**Comments on individual questions**

- 1 (a) Explain what is meant by Law in the passages you have studied. [33]

This question, although not as popular as the rest, was well answered by those candidates who attempted it. It was pleasing to read the better responses where a wide variety of biblical evidence was employed.

- (b) 'The Law is at the very centre of Judaism.' Discuss. [17]

This question provoked an interesting range of responses ranging from a debate about the relative values of ethical versus monotheistic Judaism, to some quite passionate responses that reflected the various denominational viewpoints of the candidates.

- 2 (a) Explain the purpose of kashrut. [33]

There were many good answers to this popular question. The very best responses dealt with the issue of kashrut regarding clothes, money and items such as a mezuzah, tephillin and Sefer Torah.

- (b) 'It does not matter what you eat as long as you love G-d.' Discuss. [17]

This question was again an opportunity for some lively debate, and candidates who were quite comfortable with the ethical versus monotheistic argument employed this as a valid point in their responses.

- 3 (a) Explain why Pesach is such an important festival. [33]

This was a very popular question, with a wide range of responses that offered a variety of suggestions as to why Pesach is important. Some answers lacked flair, with those candidates opting for a safe approach of describing the customs without actually explaining the importance of the festival, particularly from a social or communal viewpoint.

- (b) 'The most important teaching about Pesach is for Jews to live the festival as though they themselves had just been led out of Egypt.' Discuss. [17]

This was quite testing for many candidates, but nevertheless produced some interesting responses.

**Part 2**

- 4 (a) Explain the importance of worship in the synagogue. [33]

A balanced response should include details of synagogue worship as well as an understanding of the rationale and an appreciation of the importance. Pleasingly many responses did fulfil this, although some of the less able responses just offered a description of the different services in the synagogue.

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

This question gave the better candidates the opportunity to demonstrate their knowledge of the relative merits of home versus synagogue worship.

- 5 (a) Explain the origins and practice of the main features of Jewish daily worship. [33]

This was a straightforward question that gave the candidates the opportunity to demonstrate their knowledge of the rituals that are associated with daily worship. It was well answered.

- (b) 'For Jews, spontaneous prayer is more important than prayers at set times of the day.' Discuss. [17]

There were some very passionate responses to this question with some interesting references to prayer at times of crisis particularly in Holocaust situations.

- 6 (a) Explain the importance of the mikveh. [33]

There were some good answers which tended almost exclusively to focus on the issue of family purity rather than the other uses of mikveh such as immersion of new dishes and the use of mikveh for conversion.

- (b) 'Niddah is one of the most important aspects of Jewish family life.' Discuss. [17]

This question again provided the opportunity for candidates to express themselves from a denominational standpoint.

## 2769 Philosophy of Religion 2 (AS)

### General Comments

The range of knowledge of the material given in the specification for this paper was impressive, although the ability of candidates to evaluate this material was not so well developed. Most candidates answered two good questions and time management did not appear to be an issue, although where this was not the case it was often because they had offered evaluative material in part (a) which was then repeated for part (b). The standard of written language and usage of subject-specific terms was good on the whole. The most popular questions were 1 and 6. Most candidates were careful to address the wording of the questions and seemed to enjoy demonstrating their skills in accordance with the two assessment objectives.

### Comments on Individual Questions

#### Part 1

1 (a) Explain Plato's arguments for the existence of the soul. [33]

This was a popular question and was generally answered well. Most candidates included background material on Plato's theory of knowledge and were able to show how he argues both from innate ideas and from the process of anamnesis (recollection) for the existence of the soul. However, few candidates mentioned Plato's doctrine of antitheses (opposites) in any depth, many simply described the analogy of the cave without elaborating upon its meaning and making it specific to the question set. Good explanations on the nature of the soul were given.

(b) 'Dawkins proves that humans cannot have souls.' Discuss. [17]

Overall good well balanced answers were presented with candidates making reference to a variety of different views on the soul. Most candidates began with an explanation of Dawkins' materialist view of the human person. A number of responses did not even mention biological materialism at all and given that this was the focus of the evaluation task it is not surprising that they did not score highly. Others simply explained Dawkins' view and nothing more, there was no attempt to evaluate his theory.

2 (a) Explain objections to the concept of reincarnation. [33]

Answers were either very good or poor. Most gave a definition of reincarnation but few tackled the key philosophical issues of bodily and psychological continuity. Many responses focused on the concept of karma but were unsuccessful in identifying weaknesses in the process. Although there was no requirement to refer to any specific religious tradition some candidates would have done well if they chose examples to help highlight objections to reincarnation. It was interesting to note that in some responses Catholics believe in reincarnation!

(b) 'Reincarnation must be true because it makes sense of the problem of evil.' Discuss. [17]

Some candidates devoted much of their response to a discussion about theodicy and neglected to engage in a meaningful way with the statement presented. Most responses were competent, although rather long-winded. Perhaps the most

interesting approaches were those that concentrated on the philosophical issue of justice, in particular the fairness of punishment for unremembered sins.

- 3 (a) Explain arguments for the divine inspiration of scripture. [33]

This was the least popular of the questions, even so there were a variety of responses given. Those who answered it tended to develop the propositional and non-propositional viewpoints with varying degrees of success. A few candidates chose to develop arguments about the literal and liberal interpretations of scripture and the associated difficulties therein.

- (b) 'The implications of the view that scripture is divinely inspired show quite clearly that it is not.' Discuss. [17]

Most candidates presented a balanced response when evaluating the statement focusing on the central issue of the inspiration of scripture itself. A number of answers included examples from scriptural texts and presented the problems when laying particular interpretations upon them. A popular text used was the creation story in the book of Genesis. Overall responses were of a good standard with candidates able to include a range of views.

## Part 2

- 4 (a) Explain how analogical language can be used to express an understanding of God. [33]

The weaker responses focused on the use of analogy in general terms with little or no reference to their use in expressing an understanding of God. Some highlighted specific examples of analogies such as Plato's analogy of the Cave and the Sun but did not pursue the possible link to an understanding of God. Most, however, were able to explain Aquinas' views on the analogy of attribution and the analogy of proportion with some candidates presenting a profound understanding.

- (b) 'Analogy explains nothing about God.' Discuss. [17]

Few candidates agreed with the statement wholeheartedly and most opted for a discussion that supported the use of analogy as a tool to aid an understanding of God. The strengths and weaknesses of analogy were explored with varying degrees of success and they ranged from analogy being useful for believers to qualify their own language about God to analogy being meaningless or at best merely symbolic. Those who did manage to present a balanced argument did so in a convincing manner.

- 5 (a) Explain how the via negativa (Apophatic way) deals with the problem of understanding God. [33]

Candidates demonstrated a clear understanding of the Apophatic way and explained it in a general way rather than referring to particular versions of it. Some responses began by showing the difficulty that religious language has when trying to ascribe qualities to God and that there is a need therefore to adopt a more subtle approach to talk about God. Most candidates showed an understanding of the problems entailed when using religious language to comprehend the nature and essence of God and those who scored highly gave a number of specific examples to support their answers.

- (b) 'The via negativa has more disadvantages than advantages.' Discuss. [17]

Most agreed with the statement, arguing that the via negativa preserves the mystery of God and that despite its shortcomings it has a number of positive features including the ability to circumvent the problem of evil. A few candidates displayed great insight by arguing that when using the Apophatic way one is going against the traditional view of God being unknowable in that it essentially implies the opposite and so rather than saying that one ends up saying nothing at all, it could be that a great deal is implied although obviously not in any specific way.

- 6 (a) Explain Hume's view that no sensible person can believe in miracles. [33]

This was a popular question which elicited a wide range of material in response. Some centres had obviously made an exhaustive study of Hume and his criticisms of belief in miracles. Most candidates who answered this question did well here and material was reproduced accurately. Some wandered off the point a little and dealt with a general critique of miracles whilst others preferred to focus with more specific comments on why common sense dictates miracles are wrong.

- (b) 'No sensible person can believe in miracles.' Discuss. [17]

Responses to this generally took two forms. A few focused specifically on what exactly is meant by a sensible person and then argued accordingly in favour or against miracles. Most argued that the definition of miracles in itself is problematic and therefore there is no sound starting point upon which to develop, ultimately belief in miracles is a matter of faith. A number of candidates made insightful comments on Hume's rejection on the basis of scientific laws and witness testimony.



## **2770 Religious Ethics 2 (AS) January 2006**

### **General Comments**

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

There is an improvement in the clarity of expression of many candidates and attention to the structure of their answers. Most candidates answered the questions as set and brought a variety of knowledge to bear on the questions and showed some originality in their evaluation and analysis. However, there were still too many candidates who ignored the question and simply wrote on the topic.

### **Comments on individual questions**

#### Part 1

- 1 (a) Explain the differences between hard determinism and libertarianism. [33]

This was a popular question and generally well answered. Some candidates wrote more about hard determinism than libertarianism and some simply wrote about free will when discussing libertarianism. However, better candidates discussed ideas of causality and predestination, as well as the idea that freedom may all be an illusion. Good candidates illustrated their answers and discussed the idea of moral responsibility for our actions. Excellent candidates also considered social, psychological and biological arguments concerning hard determinism and the influences of these on our free will.

- (b) 'People are not responsible for their actions.' Discuss. [17]

Most candidates contrasted hard determinism with libertarianism and came down in favour of soft determinism. Many candidates gave examples to back up their case, including the Loeb case and Mary Bell.

Surprisingly few candidates came down in favour of hard determinism or libertarianism, but the positions were well argued. The wider societal need for the presumption of moral freedom was not considered by any candidate.

- 2 (a) Explain how different thinkers have understood the nature of conscience. [33]

The candidates who answered this question had a good grasp of the subject matter and were able to discuss the teachings of Aquinas, Butler and Freud. Some candidates managed to confuse Aquinas and Butler completely, but were clear on Freud. Others were totally confused on Freud, whose name was spelt in a variety of ways. Candidates would benefit from looking at original texts on the question of conscience so that they really understand the different views. Some candidates wrote that any view of conscience other than that of Freud is that it is God-given.

Good candidates were able to consider that, even though conscience may be innate and God-given it can still be influenced by upbringing and needs educating and informing. Excellent candidates also considered the teaching of Newman and Piaget.

- (b) To what extent is conscience a reliable guide when making ethical decisions? [17]

Most candidates argued that conscience was a reliable guide as it was God-given and did not consider any other views. Some took the side of Freud and decided that as his views were 'scientific' they must be a reliable guide to ethical decision making.

No candidates considered that there may be other reliable guides such as moral laws or teachings.

- 3 (a) Explain the weaknesses of moral relativism. [33]

Most candidates considered that moral relativism meant that actions were all equally valid. Good candidates considered the problem that relativism considers all views true and so cannot condemn any action, thus allowing all sorts of actions such as torture and the Holocaust.

Weaker candidates did not read the question correctly and simply wrote all they knew about moral relativism, or just considered its strengths.

- (b) 'Moral relativism is the best approach in matters of sex and relationships.' Discuss. [17]

Most candidates wrote about the need to be able to do what you want to do so long as it did not harm others as far as sex and relationships are concerned. However, there was also much discussion about the need for some restraints so that there were not too many sexually transmitted diseases or unwanted babies.

Better candidates looked at different relative theories such as Utilitarianism and Situation Ethics and contrasted their approaches to sex and relationships with that of absolute theories such as Natural Law.

## Part 2

- 4 (a) Explain the teachings of the religion you have studied in relation to war criminals. [33]

Few candidates answered this question. Some candidates ignored the question and wrote at length about Just War theory – it is important that candidates answer the question set.

There were some excellent candidates who looked in detail at Biblical teaching and considered Christian teaching about not taking revenge, justice and forgiveness, as well as the need to protect society.

- (b) 'War justifies any behaviour.' Discuss. [17]

This question was well answered and was mostly better than part (a). Candidates made good reference to the Just War theory, and made good use of examples such as the Iraq war and terrorism. There were some very good answers that considered the damage done in war and the unnecessary loss of life, and weighed this up against lasting peace and justice after the war.

Some candidates wrote from a pacifist point of view and said that war itself was not justified.

5 (a) Explain how Utilitarianism can be applied to environmental issues. [33]

Some candidates simply wrote all they knew about Utilitarianism and then added a paragraph applying this to the environment. Some answers were very simplistic and just said what was right for most people was alright. Others considered different aspects of Utilitarianism and applied this in some detail to different environmental issues.

One excellent candidate took one issue and considered it from the view point of act Utilitarianism, applying the hedonic calculus and also from the view of rule Utilitarianism and preference Utilitarianism.

Some very good answers looked at how Utilitarianism would support shallow ecology, but not deep ecology.

(b) 'A Utilitarian approach to the environment is of little practical use.'  
Discuss. [17]

Most candidates considered the problem of the impossibility of predicting consequences. Many answers agreed with the statement, as Utilitarianism only considered the pleasure of people and ignored the needs of animals and plants etc.

Some also thought that, although utilitarianism was of little practical use, it was the way people operated when considering the environment.

6 (a) Explain the strengths of Kant's theory of ethics. [33]

Some candidates approached this question well – looking at the strengths of absolute theories as a whole and utilitarianism in particular. Many candidates examined the theory in detail and looked at the strengths of duty, universality and not treating people as means to an end.

However, some candidates preferred to write about the weaknesses and the conflict of duties, ignoring the question completely. Others simply wrote all they knew about Kant.

(b) How helpful would Kant's theory of ethics be in the debate about abortion? [17]

Most candidates used the ideas of universalisability and not treating others as a means to an end in approaching this question. The majority of candidates were not in favour of Kant and considered his theory to be too rigid as an approach to such a difficult subject as abortion, with so many different personal situations. In general the answers to this question were well balanced and looked at different view points.

## 2781 Philosophy of Religion January 2006

### General Comments

In general, candidates demonstrated sound understanding of many key arguments, often explaining them with skill. There were some quite outstanding essays, showing both maturity of understanding and a gift for developing original and cogent arguments. On the other hand, many chose to deal with the general or main topic but not look at the precise demands of the question. Some extremely knowledgeable candidates contrived simply to produce elegant lists of every theory they knew, without demonstrating relevance to the question set, perhaps making a few general and unsupported assertions of their own opinion at the end. Some candidates appeared to be following essay formulas which often degenerated into lists. It cannot be repeated too often that this is above all a test of the ability to select relevant material, to evaluate it and to use it to construct cogent arguments directed to the question.

A number of scripts showed a willingness to look beyond class textbooks and standard notes to original sources. Part of the intention behind the extended essay is to provide an opportunity for personal development of research skills and self-directed effort. It was disappointing that these opportunities were rarely taken, with few moving beyond textbook quotations even to anthologised sources.

Generally the standard of English was good, although, even when typing, some thought 'infact', 'aswell' and 'alot' were standard English words. Many struggled with the correct use of 'quotation' and 'quote', with many writing 'Descartes quoted : "I think..."', which was not, for Descartes, a quotation (*sic*). There was sometimes carelessness in citation – poor Gilbert Ryle suffered frequently from the misapprehension that he wrote *The Concept of the Mind*, rather than *The Concept of Mind*. The distinction is significant. Some candidates followed a formula of beginning essays with dictionary definitions. There is nothing intrinsically wrong with this, as long as it is remembered that dictionaries are descriptive of use, not normative.

Some candidates wrote overlong essays, occasionally trying to disguise this by consigning key chunks of text to 'footnotes'. Once the permitted word limits of text are reached, marking ends.

### Comments on individual questions

1 'The idea of rebirth makes no sense.' Discuss. [90]

This was a popular question with many admirable responses. Good candidates outlined their understanding of the concept of rebirth and argued to that, whether via Plato and Aristotle, Aquinas, Christian views of resurrection, Hick's replica theory or other arguments. There were some very informed accounts of Jewish, Sikh, Jain and Church of Scientology beliefs and some good use of logical positivism, anti-realism, Wittgenstein and D.Z Phillips was made by some. Examiners were not prescriptive and recognised a wide variety of legitimate responses. Weaker candidates were often content with a world cruise of the great religions with little direct focus on rebirth.

- 2 'It is pointless claiming that scripture is divinely inspired if people cannot agree about how scripture should be interpreted.' Discuss. [90]

Relatively few candidates attempted this question. Of those who did, many chose simply to give detailed accounts of different views of scripture (literal/conservative/liberal/propositional/non-propositional) without relating these directly to the first part of the question. Some wrongly assumed that 'propositional' was a synonym for 'literal' and the claim that Roman Catholics insist on the literal infallibility of scripture was frequently and erroneously made.

- 3 'A God who intervenes miraculously in the world cannot be benevolent.' Discuss. [90]

This was a very popular question and most candidates managed at least sound accounts of the main topic. Some were unclear whether they were answering 'do miracles happen?' and perhaps referred only cursorily to benevolence, while some discussed first whether miracles happen, then the problem of evil, but without developing connections. The best candidates were able to evaluate profound philosophical issues around the nature of God and the consequences of intervention for our understanding of divine intention. Some made good use of Wiles, though a surprising number incorrectly and inexplicably argued that he believed that God was *deus ex machina*. He believed that is what a God who worked miracles of intervention would be – and that is the type of God he rejected.

## **2782 Religious Ethics 2 (A2) January 2006**

### **General Comments**

The general standard of essays was good, with evidence of careful and extensive research by many candidates. Most candidates kept to the word limits, and were careful to acknowledge the books and other resources used. However, there were a still a number of essays which were seriously over-length.

There was a tendency to restrict analysis to the final conclusion and weaker candidates presented thumb-nail sketches of the topic without engaging in the issues.

There was a wide distribution of marks but an increase in the number of good or excellent responses, with some superb essays showing individuality, originality and deep thought.

1 'Ethical theories are of no help when discussing matters of sex and relationships.' Discuss. [90]

This was generally well answered. Some of the weaker candidates who chose to tackle this question saw it simply as an opportunity to write about abortion, contraception, homosexuality etc. The average to better candidates had little difficulty in seeing the thrust of the question. The specific way the question was set enabled the better candidates to score highly on AO2.

Few candidates took the opportunity to look at relationships in a wider sense than the sexual. Good candidates focused on one aspect of Sex and Relationships rather than trying to fit the whole lot into one essay. They were able to apply ethical theories from the course to the issue. However, a significant number of candidates opted for this essay but struggled to maintain a clear focus or argument. Some produced answers which were too wide or placed the focus upon sex and sexual activity rather than relationships.

Quite a few candidates focused on Kant's response to sex, this generally led to some very good analysis not only of Kantian ethics but also of the sexual issues he dealt with. It was interesting to note some candidates were not aware that Kant ever wrote about sexual ethics!

2 To what extent is it true that someone who follows the ethics of their religion should never participate in a war? [90]

This was a popular question. Most candidates chose to examine the Christian attitude to war/pacifism; some looked at Islam, Judaism, Buddhism; a few compared and contrasted two or more to give a wider vision which was often successful. The majority were able to see that the question had no simple answer leading to some interesting discussions. Weaker candidates tended to focus just on just war theory and a few seemed to spend time writing about the conditions for a Just War without making any application to the ethics of a religion studied.

The better candidates were able to pick up on 'participate' as well as 'extent'.

3 'A relativist approach to morality is far more reliable than simply doing your duty.' Discuss. [90]

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This was another popular question that was generally well answered. One disappointment was that some candidates reduced it to simply contrasting Situation Ethics or Utilitarianism with Kantian duty, though some used Natural Law. There were some excellent attempts to look at the wide expressions of relativism and the concept of duty. There were some good examinations of the word 'reliable' and some interesting observations on the absolutist elements of relativism. Most answered well although, again, some tried to cover too much ground and ended up not getting enough depth.

## 2783 Jewish Scriptures January 2006

### General Comments

Over a hundred candidates submitted essays this year and most had prepared carefully. They seemed to appreciate that the essays provide the opportunity for candidates to spend more time studying and thinking about the set texts in more depth than they might when sitting for a limited time in an examination room. Though the requirement for a bibliography is not stipulated in the specification, most candidates realised that quotations from sources should be acknowledged within the text or elsewhere. Some candidates made sensible use of footnotes. Most candidates had made a serious effort to make the material their own response in addressing the actual wording of the question. Unfortunately this led a few candidates to forget that they were writing an A level essay in which phrases such as 'according to these so-called scholars' are not usually indicative of a high level of evaluative skills.

- 1 'He has told you, O man, what is good! What does HASHEM require of you but to do justice, to love kindness and to walk humbly with your God?' (Micah 6:8).  
Consider how far this verse contains the central message of the book of Micah. [90]

Most candidates began by placing Micah in the context of time and place, usually as an eighth century prophet who felt called to preach in Jerusalem. Competent responses showed familiarity with the set text. Most candidates managed to illustrate Micah's condemnation of both Israel and Judah for idolatry and for social corruption in various levels of society. Some candidates included the oracles of impending judgement and explained that Micah repudiated the doctrine of the inviolability of Zion which had led to false confidence. The best responses included the Messianic messages of hope and some coped with the textual problem of verses being also found in Isaiah, making the repetition relevant to the essay question. Many discussions centred round the idea that Micah is summarising the concerns of the eighth century prophets, indeed, of all prophets, and so concluded that the stimulus verse is extremely central to his theme and to the whole of the Jewish Scriptures. There were a number of thoughtful explanations of the meaning and on-going relevance of walking with G-d; e.g. G-d requires the people to behave in ways which reflect the justice and mercy of G-d which are also characteristics of the Messiah and the Messianic age. Only the very best scripts tended to comment on 'humbly'.

- 2 'The Jewish scriptures give no satisfactory explanation for human suffering.'  
Discuss. [90]

The specification makes reference to the book of Jonah and to Job chapters 1-14 and 42 in connection with G-d and suffering and there were some excellent essays which confined the discussion to careful exegesis of these passages in the light of the comments of various scholars. Other candidates approached the essay by using the specification texts which explore the concept of reward and punishment as understood by the writers of the Tenakh. Some used a selection from the specification but, whichever approach was taken, the responses represented the full range of ability. Some of the best candidates remembered that the specification encourages the study of texts with reference to their date, authorship, purpose and historicity. Some explained that, according to scholars, the books of Job and Jonah might have been written soon after the Exile to reflect on the theological questions raised by those sufferings. Some drew on textual study, sometimes identifying the



poetic parts of Job as the Exilic discussion inserted into a popular, theologically unsatisfactory, traditional tale. Others thought the actual story might have been added later to provide the conventional explanation. Parallels were often identified between the traditional explanations for suffering in the arguments given by Job's friends and the idea that Jonah and the sailors suffer because of his disobedience. Some candidates concluded that the texts never intend to give explanations. Their function is to give advice on how to deal with suffering. Candidates often argued that the Jewish Scriptures teach that G-d is in control and, as one candidate wrote, 'that is more than satisfactory'.

3 Critically examine the historicity of the texts you have studied. [90]

This was not a popular title but the full range of ability was discernible. There were some good essays from candidates who had obviously taken their studies seriously, from the foundation level, when they had considered the probable dating of principal events and the main types of literature represented in the Jewish Scriptures, through to their subsequent study of the set texts with reference to date, authorship and purpose. Some good candidates made reference to one or more of the covenants in the specification and discussed the light that archaeological finds might throw on events which are of significance for the study of the Jewish Scriptures. Unfortunately, some candidates did not realise that they had accessed and were using inaccurate or inappropriate sources. This weakened their ability to produce a reasoned argument. Though any texts were acceptable, the weakest candidates tended to be those which spent an inordinately large proportion of their essay on the deeds of Joseph whilst the best responses tended to be those which used material from the specification to address relevant issues about historicity and interpretation whilst still recognising the enduring status of sacred texts.

## 2784 New Testament 2 January 2006.

### General Comments.

On the whole, candidates demonstrated controlled and well disciplined use of resources. References and quotations were correctly attributed and sources acknowledged. Most candidates had paid attention to refining the construction of the essay to clearly communicate its purpose. It was also noticeable that, without exception, candidates remained within the prescribed length for the essay. In the work of the best candidates, sophisticated understanding and a high level of skill of selection and deployment of information was demonstrated with the accurate use of a range of evidence to support arguments. In the work of average and weaker candidates, it was usually the inability to use the evidence gathered to form cogent arguments that prevented them reaching the higher levels of marks. Candidates should be aware that incoherent or poorly expressed and self-defeating arguments will be detrimental to even the most careful garnering of information.

The majority of candidates wrote essays on alternative B: The Gospels. However, those who wrote on alternative A: The Early Church, often succeeded in reaching the higher levels of marks.

### Comments on Individual Questions.

Alternative A: The Early Church.

1 The concept of redemption was central to Paul's theology.' Discuss. [90]

Too few candidates answered this question to produce a subject report.

2 'Galatians was a rough sketch for Romans.' Discuss. [90]

Too few candidates answered this question to produce a subject report.

3 Critically compare the theological ideas in Galatians and Ephesians. [90]

Too few candidates answered this question to produce a subject report.

There were responses to all three questions in this section, however, too few candidates answered on each question to produce a subject report of general application. Overall, the performance on this alternative was very good.

Alternative B: The Gospels.

4 'I will proclaim what has been hidden from the foundation of the world.'  
(Matthew 13:35)  
Critically examine Jesus' purpose in teaching through parables. [90]

This topic was chosen by some of the very best candidates.

Generally, the standard of answer was high. The candidates who focussed on using the evidence from the parables in the prescribed texts to sustain their arguments and critique of the use of parables presented some interesting points of view. Those who attempted the question but did not succeed beyond level 5, a 'good attempt', usually presented a lot of relevant information but were less successful in assessing it in the

light of the question i.e. as to the purpose of teaching in parables. A few weak candidates retold the parables but failed to offer any analysis other than reiterating simple summaries of scholars' interpretations of their meaning.

- 5 Consider the extent to which miracles in the gospels were inventions to strengthen faith. [90]

This was the most popular question.

Answers spanned the ability range with some excellent and very good attempts in which candidates appeared to have enjoyed the challenge of the question. However, there was a common factor across the whole range of answers which was a cause for concern. A vast majority of the candidates wrote outside the prescribed texts and included in their answers a wide range of miracles from all the gospels and also the Signs from John. This meant, in some cases, that a lot of material from known sources was selected to make general points and an in-depth analysis of the miracles on the prescribed text was only minimal or even missing. Some candidates would have gained greater credit for personal engagement with the topic if their work had demonstrated the discipline of focussing on the prescribed texts to critically assess evidence (as to the extent the miracles might have been redacted) from sources such as scholars' arguments etc. and formed their own opinion.

There were only a few weak attempts but there was evidence in some essays that the word 'invention' was not explored in any depth other than 'made-up' or 'lies' and there was some confused reasoning as to who might be responsible, Jesus or the gospel writers.

- 6 'Jesus' attitude towards the Law was a problem for the gospel writers.' Discuss.

[90]

Too few candidates answered this question to produce a subject report.

## 2785 Developments in Christian Thought January 2006

### General Comments

There were some very good essays demonstrating a high level of theological thinking and analysis. However, as previous reports have noted, the main weakness of the majority of candidates is the inability to answer the question. Far too many wrote about the general topic without looking carefully at the specific demands of the essay question. Too many left analysis to the last page or paragraph.

Candidates who had read some of the primary materials themselves (e.g. Hick's *Myth of God Incarnate* or Cone's *A Black Theology of Liberation*) often scored better than those who attempted to cover too much ground thinly.

Too many candidates cut and pasted sections from the Internet without attributing it and citing their sources. Some who cited their sources failed to give page numbers. Both failures undermine the integrity of the essay and can lead to candidates' disadvantaging themselves.

### Comments on individual questions

- 1 'Black Theology today lacks the vision of James Cone's early writings such as *Black Theology* and *Black Power*.' Discuss. [90]

This was a popular question. Good questions concentrated on the aspect of the question which asked about black theology today. Those who did considered issues of women, environment, sexuality and class. Nevertheless there was some good analysis of Cone's and to what extent his vision still had relevance today. Far too many essays, though, just wrote about Cone's life and works and the slave trade.

- 2 Discuss the view that Rahner's inclusivist theology makes his teaching on the Church of Christ incoherent. [90]

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

- 3 'Unless the divinity of Jesus is abandoned, all theologies of religion will end in failure.' Discuss. [90]

This was a demanding question but those who concentrated on different approaches to contemporary Christology and compared Hick's demythologised God-conscious Jesus with Barth's incarnate Word wrote with considerable insight. Very few candidates really understand Rahner's position; indeed the inclusivist position still proves to be elusive for most candidates.

## 2786 Eastern Religions January 2006

### General Comments

Some centres had clearly prepared candidates well for this unit, however there was an increase in the number of poor responses from previous years. These responses showed little understanding of Buddhist or Hindu concepts, which is disappointing given the opportunity students have to research the area of study.

Some candidates demonstrated AO1 skills well, but did not show the same level of skill in AO2. Centres may want to remind students of the importance of addressing both assessment objectives in their work. The best responses showed evidence of research using a number of different sources, and clearly addressed both assessment objectives.

#### Alternative A – Buddhism

1 Examine the importance of wisdom and compassion in the Bodhisattva path.

[90]

This question was generally answered with competence. Most candidates had a reasonable grasp of the bodhisattva path, and were able to demonstrate some understanding of the place of wisdom and compassion within it. The best responses tended to examine the place of wisdom and compassion within the perfections of the Bodhisattva path in some depth. They often used examples of specific bodhisattvas to illustrate the points they were making.

Most candidates addressed the importance of wisdom and compassion in the path at a superficial level, if at all. Many made little more than a brief statement saying that wisdom and compassion were of equal importance. The best responses analysed the need for both wisdom and compassion, before drawing a conclusion about their relative importance. They often made reference to the role of bodhisattvas in supporting Buddhists, and the need for compassion to offer support, and wisdom to know how to support appropriately.

2 'Buddhism is merely an ethical system.' Discuss. [90]

This was the most popular question. This question was generally answered well by candidates. Candidates often gave clear outlines of the ethical systems within Buddhism, including the five precepts and the eightfold path. They often explained how a belief in kamma guided the ethical systems of Buddhism. Some of the best responses explored the definition of religion in some detail.

Candidates often provided clear arguments both for and against the statement, before reaching a conclusion. Most candidates offered clear analysis of Buddhist beliefs and claimed that ethics were of prime importance within Buddhism. However most concluded that as Buddhism had a clearly defined 'supernatural' aim in nibbana that it could not be 'merely' and ethical system.

Those candidates that had explored the definition of religion in detail were often able to offer exceptional analysis, exploring whether Buddhism was a religion rather than an ethical system according to the different definitions of religion presented.

3 Analyse the importance of the changes Buddhism underwent in its move to Japan. [90]

Candidates who opted for this question usually had a very good grasp of the historical details, and traced the movements and changes very accurately. Most, as was expected, focused on the Zen and Pure Land traditions. The best responses drew out the general trends illustrated by both these traditions, as well as their specific histories.

The evaluative aspect of this question was generally not addressed very well. Many candidates offered little more than blanket statements that these changes were important, in their conclusions.

The best responses addressed the need for Buddhism to change to achieve acceptance in Japanese society, exploring the nature of Japanese society and the Confucian tradition with some success. A few explored the success of Buddhism in modern Japanese society, and the material culture which has developed since the time of the Buddha, again with some success.

#### Alternative B – Hinduism

4 'Hinduism is merely an ethical system.' Discuss. [90]

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

5 'The practice of bhakti is the only hope of liberation for women and the low-born since the system of varnashramadharma does not apply to them.' Discuss.

[90]

This was the most popular question within the Hinduism option. Many candidates were able to offer a clear explanation of the main features of the varnashramadharma system, along with the limitations for women and the lowborn within the system. Knowledge of bhakti was generally less well explained, but most candidates had a basic understanding of the nature and purpose of bhakti. The best responses tended to demonstrate a good understanding of a range of methods of liberation within Hinduism.

Many candidates argued that women do have a place within the varnashramadharma system, but that the traditional view of the system of varnashramadharma does make liberation within the system impossible for the lowborn. Many therefore argued effectively that for the lowborn seeking liberation through bhakti was the best, if not necessarily the only, option for them. The best responses tended to question how far the system of varnashramadharma has ever worked effectively, and often argued that in the modern context that it has become more open, and could now be appropriate for more people.

6 'Yoga needs Samkhya more than Samkhya needs Yoga.' Discuss. [90]

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

## **2787 Islam January 2006**

### **General Comments**

The majority of candidates answered question 1 on Angels. The least popular was the question on Ijtihad. A wide range of ability was represented but all candidates had prepared carefully and had obviously consulted a variety of resources. However, there seems to be a growing tendency to 'cut and paste' material from the internet without checking the validity of the source. Though candidates are not obliged to provide a bibliography, they are still expected to acknowledge material they copy, otherwise the work is simply plagiarism. There was some sensible use of footnotes by the better candidates.

### **Comments on Individual Questions**

1 'Islam cannot be understood without reference to angels.' Discuss. [90]

The majority of candidates began by attempting a definition of angels as messengers, created from light, who have no free will and no physical bodies though they can take on human shape. Most candidates described some key angelic appearances e.g. Jibra'il on Lailat ul Qadr and in the Ibrahim stories. Good attempts went on to include other angelic beings who have significant roles e.g. Azra'il who takes souls to Barzakh, Mika'il, Israfil and Iblis. The best candidates explained that there is debate about Iblis in that many Muslims identify Iblis as a Djinn rather than a 'fallen' angel. Varied spellings of names were accepted, as well as some interchange of roles, because of the confusion that arises inevitably in transliteration. The majority of candidates seemed to accept the concept of angels literally and very few considered the view of angels as symbolic religious language.

There were some interesting discussions on what it means to understand Islam as a believer and as a non-Muslim. Most candidates referred to the essential role of angels at the foundation of Islam, e.g. in the revelation to Muhammad (pbuh) and many wrote about guardian angels as comforting, helpful and a cautionary reminder of the day of Judgement. Good responses, implicitly or explicitly, demonstrated understanding of the acceptance of spiritual realms in Islam and the importance of angels to Muslims e.g. five times daily at salah Muslims acknowledge their guardian angels. The best responses made a point of explaining that angels Mala'ikah are not only spoken of in the Qur'an but are one of the articles of belief usually included with books and messengers under Risalah – Prophethood.

2 'Ijtihad presents the greatest challenge to Shari'ah.' Discuss. [90]

This was not a popular question but was done well by the few who attempted it. Most candidates began with an analysis of the primary and secondary sources of authority in Islam as a basis for Muslim life. They explained, with suitable examples, that primarily Shari'ah rules are derived from the Qur'an and Sunnah. The best responses demonstrated understanding that there is a distinction between Shari'ah rules based on revelation (wahy) and those known as fiqh which are based on human reason (aql). Usually, good responses developed the explanation to include Ijima' and Qiyas before turning the focus on to ijtihad. The best candidates were able to explain the historical developments e.g. after the first three centuries, fiqh became set with four main law schools (Hanifite, Malikite, Shafi'ite and Hanbalite) but, in the famous phrase, 'the door was considered closed' for further original thinking until the twentieth century.

Ijtihad technically means enterprise or intellectual exertion but it is only a means to consensus not an invitation to free thinking on the basis of conscience. The best discussions showed awareness that the significance of Ijtihad lies in its potential to cope with times of change. Some candidates discussed how far different Muslim groups, in particular Sunni and Shi'ah, are prepared to use Ijtihad and tried to explain why some Muslim scholars continue to debate whether the door is closed or open.

3 'Muslims need the Sunnah as much as they need the Qur'an.' Discuss. [90]

There were some excellent essays on this topic. The best candidates selected good examples from the life of Muhammad (pbuh) to illustrate the value of the Sunnah whilst acknowledging the predominance of the role and status of the Qur'an and demonstrating understanding of the way respect is shown towards both. Details often included relative minutiae such as the use of a toothbrush. Good responses explained that the Qur'an and the Sunnah are the main sources for Shari'ah. A few candidates explained that Ijima' and Qiyas are also both based on the Qur'an and Hadith. Examples were quoted of ahadith and some candidates gave explanations of the isnad of authenticity and the distinction made between Prophetic and Sacred – the two types of hadith as well as other differentiating classifications.

Having explained the importance of both, candidates usually argued for the complementary value of the Sunnah and the Qur'an in the worship and daily life of Muslims. Some candidates reasoned that prophethood and books would not be essential articles of belief if Allah had not so decreed.



## **2788 Judaism January 2006**

### **General Comments**

The nature of the tasks gave all candidates the opportunity to display scholarship, which the better candidates did to full advantage. There was a worrying misinterpretation of guidelines regarding footnotes, with one centre offering essays with as many as 2000 words of footnotes. This is clearly disadvantageous to the candidates and often confuses the overall submission. Centres are requested to adhere to the guidelines regarding footnotes.

### **Comments on individual questions**

- 1 'Conservative Jews may claim to be Orthodox: Reform Jews cannot.'  
Discuss. [90]

This was not a popular question. However those candidates who attempted it offered a mixture of an account of the development of the Conservative movement in Judaism. Significantly, several essays focussed on the American Conservative movement, which although a departure from the specification, is allowable in the mark scheme. There were some good responses with the best offering a balanced of opinions regarding the claims of the various denominations.

- 2 'Post-Holocaust theology has merely continued the damage of the twentieth-century Holocaust.' Discuss. [90]

This was a very popular topic, and many candidates offered a quite reasonable range of studies of various theologians, with a good understanding of the different standpoints of each. There were some thought provoking studies that presented an evaluation of the damage caused by the different theologies, with some candidates offering the opinion that the healing process is best served by a cessation of discussion.

- 3 'The desire to return to the Promised Land should be reassessed in the twenty-first century.' Discuss. [90]

There were some interesting responses. The most able candidates were able to offer extensive references to the biblical and historic concepts, with the very best analysing the tension between the two viewpoints as reflected in the polarisation of opinion in the 21st. century.

Several of the candidates were obviously from an Orthodox background and used that as a basis for a reaffirmation of the importance of the Abrahamic covenant with all the implications that it offered.

## **2789 Philosophy of Religion January 2006**

### **General Comments**

Responses to this paper were frequently disappointing as many candidates failed to answer the questions set, providing instead all-purpose general essays. These essays tended to be long lists of information on the general topic with little or no evaluative argument. Careful reading of titles is an essential preliminary to achieving the highest grades, paying particular attention to the carrier language. Those candidates who performed well did so because they paid attention to this fundamental skill. Published levels of response descriptors should be helpful in directing candidates to the requirements of the examination

Examiners were pleased to be able to reward those candidates who developed ideas of their own through consideration of other views: too often candidates presented a list of theories followed by a final paragraph asserting a personal belief, quite unrelated to the preceding points. The very best candidates recognised that it is not enough for an argument to be sound and relevant – excellence lies in demonstrating that relevance.

Many did not take advantage of the opportunity offered by the extended essay to look behind textbook summaries, perhaps to take the opportunity to read the Copleston/Russell debate or other readily available extracts from original texts.

### Comments on individual questions

- 1 Discuss the Cosmological Argument's assertion that a contingent universe must have a necessary creator.  
[90]

Most candidates gave adequate accounts of the Cosmological Argument, not always with sufficient emphasis on Aquinas' Third Way, which was the element most directly relevant to the question. Some mentioned alternative versions of the argument, such as the Kalam argument. Quotations from the Copleston/Russell debate tended to focus on Russell's comments on the world being a brute fact/ not needing an explanation, while many used Copleston's remark about Russell's apparent failure to engage with the issues as sufficient riposte. The key passage of the debate is earlier, when Russell makes the point that a proposition might be logically necessary but that a being cannot be. A few candidates interestingly discussed whether God would be a simple explanation.

- 2 'God is nothing more than society idealised'. Discuss. [90]

Most candidates read this as 'Discuss sociological challenges to the existence of God.' But that was not the question. The key is 'society idealised'. It is not readily possible to argue that theories, like those of Marx, which treat religion as a means of escaping society, obviously espouse the view in the quotation, though many thought otherwise. The easiest point of reference would have been to focus on Durkheim. It was surprising that all candidates seemed to be unaware of H. H. Farmer's very cogent arguments against views such as Durkheim's – Hick has made considerable use of this source.

- 3 Evaluate the view that the problem of evil offers the greatest challenge to belief in the existence of God.  
[90]

*Report on the Units taken in January 2006*

This apparently straightforward question created special difficulties for many candidates. Very many treated it as the opportunity to produce an all-purpose problem of evil essay. The point was whether evil offers 'the greatest challenge' – the question necessarily implied that there be some comparison with other challenges. Simply to conclude that evil is a challenge, without discussing its merits relative to others was to focus on the general topic at a lower level. Candidates could have, for example, explored the relative merits of challenges presented by sociological or psychological views on belief in the existence of God.

## **2790 Religious Ethics 1 (A2) January 2006**

### **General Comments**

Most candidates produced essays of a good standard and of the required length, but the general standard was average to good, rather than very good to excellent.

A small number failed to identify their sources.

Questions 2 and 3 were generally answered better than question 1 which produced some rather weak responses.

### **Comments on individual questions**

1 'The effect of relative morality is that people can do as they like.' Discuss. [90]

This question was attempted by a few candidates. The response was not always very good and some seemed to struggle to really explore the issues inherent in the question. Many candidates limited their answer to an explanation of various 'relative' theories and did very little analysis until they reached the final paragraph.

2 Examine critically the claim that an absolute approach to morality is always the best way of dealing with issues about medical ethics. [90]

This question was quite popular and produced some good responses. Some candidates seemed to over look the request in the question to 'examine critically' and seemed instead to attempt to answer the question by looking at an absolute approach to morality as a good way of dealing with medical ethics. Most candidates examined a good range of medical issues and applied ethical theories analytically.

3 'Abortion is an easy practical solution to a difficult moral problem.' Discuss with reference to the ethical theories you have studied. [90]

This was by far the most popular question on this paper with most candidates who attempted it feeling able to explore how abortion might be a practical solution to a problem. Some weaker candidates did not give an adequate exploration of the ethical theories they had studied and simply applied them to the moral issue of abortion, with little analysis. However, there were many very good answers to this question, with candidates exploring not only different ethical theories but also a variety of approaches by scholars.

**Advanced Subsidiary GCE Religious Studies 3877  
January 2006 Assessment Session**

**Unit Threshold Marks**

Unit		Maximum Mark	a	b	c	d	e	u
2760/11	Raw	100	76	67	58	49	41	0
	UMS	100	80	70	60	50	40	0
2760/12	Raw	100	87	75	64	53	42	0
	UMS	100	80	70	60	50	40	0
2760/13	Raw	100	78	68	58	49	40	0
	UMS	100	80	70	60	50	40	0
2760/14	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2760/15	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2761	Raw	100	83	72	61	50	40	0
	UMS	100	80	70	60	50	40	0
2762	Raw	100	77	67	57	48	39	0
	UMS	100	80	70	60	50	40	0
2763	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2764	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2765	Raw	100	78	67	56	46	36	0
	UMS	100	80	70	60	50	40	0
2766	Raw	100	79	69	59	49	40	0
	UMS	100	80	70	60	50	40	0
2767	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2768	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2769	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2770	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0

### Specification Aggregation Results

Overall threshold marks in UMS (i.e. after conversion of raw marks to uniform marks)

	<b>Maximum Mark</b>	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>U</b>
<b>3877</b>	300	240	210	180	150	120	0

The cumulative percentage of candidates awarded each grade was as follows:

	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>U</b>	<b>Total Number of Candidates</b>
<b>3877</b>	12.2	31.9	59.7	83.6	95.1	100	473

**Advanced Subsidiary GCE Religious Studies 7877  
January 2006 Assessment Session**

**Unit Threshold Marks**

<b>Unit</b>		<b>Maximum Mark</b>	<b>a</b>	<b>b</b>	<b>c</b>	<b>d</b>	<b>e</b>	<b>u</b>
<b>2781</b>	Raw	90	79	70	61	52	43	0
	UMS	90	72	63	54	45	36	0
<b>2782</b>	Raw	90	77	68	60	52	44	0
	UMS	90	72	63	54	45	36	0
<b>2783</b>	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
<b>2784</b>	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
<b>2785</b>	Raw	90	70	61	53	45	37	0
	UMS	90	72	63	54	45	36	0
<b>2786</b>	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
<b>2787</b>	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
<b>2788</b>	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
<b>2789</b>	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
<b>2790</b>	Raw	90	75	66	57	48	39	0
	UMS	90	72	63	54	45	36	0

### Specification Aggregation Results

Overall threshold marks in UMS (i.e. after conversion of raw marks to uniform marks)

	<b>Maximum Mark</b>	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>U</b>
<b>7877</b>	600	480	420	360	300	240	0

The cumulative percentage of candidates awarded each grade was as follows:

	<b>A</b>	<b>B</b>	<b>C</b>	<b>D</b>	<b>E</b>	<b>U</b>	<b>Total Number of Candidates</b>
<b>7877</b>	37.5	75.0	87.5	100	100	100	50





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