

Religious Studies

Advanced GCE **A2 7877**

Advanced Subsidiary GCE **AS 3877**

Mark Schemes for the Units

June 2006

3877/7877/MS/R/06

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

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

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

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Advanced Subsidiary GCE Religious Studies (3877)

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Mark Scheme 2760
June 2006

AS Preamble and Instructions to Examiners

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

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

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

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

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

Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis <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"> some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful <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"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <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"> some analysis, but not successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	focuses on the main topic of the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-11	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit <p>Communication: some clarity and organisation</p>
5	22-25	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <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"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	26-29	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <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"> successful and clear analysis considers more than one point of view <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"> very high level of ability to select and deploy relevant information accurate use of technical terms <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"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

Part 1**1 (a) How do the writers of the Bible attempt to explain the creation of the world?**

Candidates should consider the Creation stories of Genesis 1-3, preferably both. They may explain how these represent the attempts of the writers at explaining and understanding the physical universe in which they found themselves. Some may use other texts such as Job and Psalms. Some candidates may wish to draw parallels with other non-biblical creation accounts - but this is clearly not required by the question.

(b) 'God created humanity for a purpose.' Discuss.

Candidates may argue God did create humanity for a purpose and that, indeed, all creation was for a purpose. Further debate may be on exactly what that purpose was: was it to be stewards of the world or, perhaps more likely, to worship God.

2 (a) Explain Plato's analogy of the cave.

Candidates are likely to describe and discuss the main features of the analogy e.g. fire, shadows, wall, and the final reality of the sun. Most will probably consider these individual features of the analogy and explain Plato's meaning and purpose in their deployment. The key idea is an understanding of his Theory of Forms from the analogy. Some may also explore the status of knowledge and of philosophers within the analogy.

(b) Discuss Plato's idea that most human beings can never really know the whole truth.

Candidates are likely to consider whether Plato's thinking was that only philosophers could know the whole truth and whether, indeed, even if they could. Others may interpret Plato to be saying that people (any wise person) can know the whole truth. Some may deal with Aristotle's objections.

Part 2**3 (a) Explain, with examples, the use of meta-ethics.**

Candidates will probably give a broad outline of the main issues covered by meta-ethics. Some may consider 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.

Some may use particular ideas such as cognitivist, non-cognitivist, emotivist etc.

(b) 'Ethical language is largely meaningless. Discuss.'

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 they could explain their own opinions of how far morality has any objective point of reference.

The implications of believing that morality has no objective meaning might be mentioned, such as the difficulty of one person making judgements about another's behaviour.

4 (a) Explain what it means, in ethics, to call a theory 'relativist'.

Candidates should demonstrate an awareness that statements suggesting any course of action is 'always' right are absolute, and they should be able to contrast this with a relativist view, showing that for the relativist there is always going to be the possibility of circumstances where a rule might be broken.

Some may use systems such as virtue ethics or situation ethics as examples where a principle, such as agape, is taken to override categorical rules.

Candidates may wish to illustrate their answers with examples of possible situations where it might be wrong to tell the truth, but they should not spend most of the answer giving anecdotes at the expense of a demonstration of knowledge and understanding.

(b) Assess the strengths and weaknesses of relativist views of ethics.

Candidates should be able to explain how relativist views give scope for the use of common sense, and compassion; they allow the individual to take into account the particular situation, and to be merciful where necessary.

Some may comment that they make heavy demands on the maturity of the individual, and expect, sometimes to an impossible degree, a knowledge of the likely outcomes of any course of action. Relativist ethics lack the authority of absolute systems so that it can become difficult to maintain that one course of action is clearly preferable to another.

Part 3

5 (a) Explain how scholars have attempted to date the events of the Jewish scriptures.

Candidates may deal with literary, archaeological or historical evidence. It is important that answers deal with scholars rather than simply a faith approach.

Some answers may focus on rabbinical scholars and the ways in which they have interpreted the texts. Such responses may lead to considerations that the dates of the events are exactly as specified in the scriptures, placing creation in year 1. Either approach is clearly acceptable.

- (b) 'The destruction of the Temple in 70 CE is the first date in Jewish history which is not in doubt.' Discuss.**

Candidates might agree with the statement that the fall of the Temple in 70CE is the first undisputed date in the Jewish scriptures but present strong arguments, textual and otherwise, for the dating of some of the other events.

Jewish candidates may argue for very clear dating of the other events based on scriptural evidence.

- 6 (a) Explain how Form Criticism might help in the understanding of the Jewish scriptures.**

Candidates need to explain Form Criticism and consider some of its principal genres with examples.

They are likely to identify myth, history, law, prophecy, liturgy etc.

Answers need to consider to what extent knowing the type of literature being read can help to come to a better understanding of what is being said. Expect and credit possible reference to Gunkel.

- (b) 'Wisdom literature is one of the most important parts of the Jewish scriptures.' Discuss.**

Candidates may consider that Wisdom literature has often been seen as the 'odd one out' among the genres found in the Jewish scriptures.

They may argue that much of it is poetry and could be attributed to poetic licence rather than perhaps to faith and belief.

Some may comment that recently it has been viewed as being of a greater importance and is seen as containing essential philosophical truths about life.

Part 4A

- 7 (a) Explain the origins and beliefs of the Pharisees.**

Candidates are likely to mention some of the following:

Pharisees: their chief tendency was to resist all Greek or other foreign influences that threatened to undermine the sacred religion of their fathers and they took their stand most emphatically upon Divine Law.

They probably originated as the Hasidim, becoming known as Pharisees when John Hyrcanus was high priest of Judaea.

The Pharisees wished the state and all public and political affairs to be directed and measured by the standard of Divine Law, without regard for the priestly and aristocratic Sadducees or the heroes and statesmen who had brought the Syrian wars to a successful issue.

- (b) 'The Jews did not benefit at all from the Roman occupation.' Discuss.**

Candidates may agree with the statement and argue that the problems particularly in relation to Roman gods and the Temple were significant.

On the other hand, some may argue that the Jews were protected by the Romans from other invaders.

8 (a) Explain the importance for first-century Judaism of the Roman occupation of Palestine.

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

(b) 'The Zealot movement was an inevitable response to Roman rule.' Discuss.

Candidates will need to offer some explanation of the teachings and views of the Zealots (their first appearance was in 6CE according to Josephus).

They should then apply this, with the material from (a), and consider whether the Zealots can be seen as a response to Roman occupation and how 'inevitable' this might be considered.

Part 4B

9 (a) Explain the importance for first-century Judaism of the Roman occupation of Palestine.

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

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10 (a) Explain what is meant by 'Q' (Quelle) in relation to the synoptic problem.

Candidates have studied the Synoptic Problem but only in overview so they cannot be expected to have detailed knowledge of its different forms and possible solutions.

In relation to Q candidates should be able to explain that it is part of a proposed solution, possibly knowing that it is thought to have been written in Aramaic.

(b) 'Solutions to the synoptic problem have raised more questions than they have answered.' Discuss.

The most able candidates might, of course, argue that there are no 'answers' merely a collection of theories of greater or lesser worth.

Some may offer a general assessment of the theories though they are not likely to do this in great detail.

The conclusion can go either way; it is the quality of the argument which is important here.

Part 5**11 (a) Explain biblical teaching about attitudes towards other religions.**

Candidates might approach this from any of the suggested texts or others e.g. John 14:6, Acts 4:12, Galatians 3:27-29.

Some may present a balanced explanation as it can be argued that there is no right answer:

Some may refer to texts from the Jewish Scriptures/Old Testament which might yield the teaching about the required good treatment of 'aliens' and 'remember you were an alien in Egypt'.

Some may argue that New Testament texts tend to suggest that the example and sacrifice of Jesus suggest that all are equal.

(b) 'Christianity is the only true faith and other people cannot enter heaven.' Discuss.

Some may argue effectively that the statement is true, suggesting that Christianity appears to maintain in its teaching that it provides the only way to God.

However, better candidates should be able to present a broader debate and consider more recent Christian approaches to ecumenism.

12 (a) Explain what is meant by a Liberal approach to the interpretation of the Bible.

Candidates should be able to explain that a Liberal approach to Biblical interpretation argues that it is impossible for people today to accept many parts of the Bible as being either literally or infallibly true, but yet these parts can be held to have truth in other kinds of ways, such as myth for example.

Some may refer to Rudolf Bultmann or David Jenkins as examples of this viewpoint.

(b) 'A Liberal approach to the biblical text is destructive to the Christian faith.' Discuss.

Candidates need to consider both sides of this argument.

They may suggest that for many Christians it may be true that the only important aspect of studying the biblical text is that it is revealed and therefore the liberal approach may be seen to undermine this viewpoint. It leaves the text open to question and, as such it might be thought to undermine faith.

Candidates might also consider that the advantages of the approach might well be seen as making the text more intelligible and more acceptable to Christians today. But the question still remains as to how far a true Christian belief can be sustained if all the texts are subject to criticism and comment.

Part 6A**13 (a) Explain the importance of the early life of the Buddha for understanding his teachings.**

Candidates may consider that it is essential to understand the early life of the Buddha, particularly the seclusion in which he was brought up and the background in which he lived in order to appreciate the significance of his teachings.

They may deal with the myths surrounding his mother's pregnancy as well as those around his birth, his upbringing and the 'sights'.

(b) 'Accounts of the life of Siddhartha Gautama are just fiction.' Discuss.

Candidates are likely to consider this statement in the light of whether these stories might be assumed to have some validity because of their religious connotations.

They may also consider that whether they are fiction or not has little bearing on their importance for Buddhists as explanations of the importance of the Buddha.

14 (a) Explain the Buddha's teachings about the nature and the ending of suffering.

Candidates should be able to demonstrate good understanding of the nature and meaning of dukkha.

They may consider the extent to which 'suffering' is an adequate translation.

Candidates may discuss the three levels of dukkha outlined in the First Sermon and its relation to craving and delusion.

The third Noble Truth might be analysed in terms of the cessation of dukkha and the Fourth as the 'medicine'.

Merely listing the Noble Eightfold Path would be a low level response, but applying the key features to an explanation of how to reduce/cease dukkha is important.

(b) 'The Four Noble Truths suggest that the Buddha must have been a very miserable person.' Discuss.

The statement implies that Buddhism is pessimistic. Candidates should consider whether the focus on dukkha warrants this description.

Some may make reference to the analogy of a doctor's diagnosis.

Good analysis should give sufficient consideration to the third and fourth Noble Truths.

Part 6B**15 (a) Explain the main characteristics of two of the gods of the Vedas.**

Candidates may, of course, choose any two Vedic deities but are likely to concentrate on Indra, Agni, Soma or Varuna as suggested in the specification.

Candidates should be able to explain their main characteristics:

Agni, the god of fire

Indra, the warrior god of rain and thunder

Varuna the universal monarch

Soma, the moon god associated with a plant which produced an hallucinogenic juice used in worship.

(b) 'Vedic religion was polytheistic, not monotheistic.' Discuss.

Candidates will need to consider the way in which deity is expressed in the Vedas.

The may consider that the statement could be viewed as true or false or, perhaps, as insufficient. The Vedas, by their very nature present ideas of monotheism, pantheism and polytheism.

Some candidates may be able to argue that the exact definition of these is not an important issue in relation to the texts and, again, owes itself to a European attempt at understanding Vedic religion.

16 (a) Explain the importance of the main discoveries made in the Indus Valley.

Candidates should show some understanding of the difficulties of interpreting from the discoveries of artefacts.

They should be able to describe some of the significant discoveries, such as the possibly ceremonial bath, the terracotta figurines of female figures, and so on.

Some candidates may be able to explain the limitations of working from these artefacts to an assessment of Hinduism, especially in the absence of a decipherable script.

Some might suggest an early concern with ceremonial bathing and ritual purity, and perhaps goddess figures, reverence for certain animals and so on.

(b) 'The archaeological discoveries of the Indus Valley are of very little help in understanding Hinduism.' Discuss.

Candidates should show the possible links between the discoveries of archaeology and modern Hinduism, for example:

the suggestions of a social hierarchy which could link with the varna system;

the concept of a pantheon;

the possible links between ritual bathing and reverence for the Ganges, and so on.

Some might argue that these discoveries aid an understanding of the roots of Hinduism, or they might suggest that other sources are more helpful, such as the oldest parts of the Vedas.

Part 7

17 (a) Explain the importance for Islam of the migration to al-Madinah.

Candidates should be able to explain the importance of Muhammad's Δ journey to al-Madinah as a migration rather than the more traditional western translation or rendering as 'flight'. It needs to be seen as a positive act for the sake of Islam.

They may explain that because of the persecution which the Prophet and his followers were experiencing in Makkah, he made a decision to move his home and the community around him to al-Madinah.

Candidates may see that the move to this new city, although not without problems, provided a better ground for the development and spread of the faith and gave him a base from which he was able, eventually, to return to Makkah in a much stronger position.

(b) 'The events of Muhammad's Δ life in al-Madinah are more important than those which took place in Makkah.' Discuss.

Some candidates may view this statement as controversial because the revelation of the Qur'an is generally considered part of the life in Makkah.

Some candidates may observe that many of the later Surahs were revealed in al-Madinah, and may also comment on the Prophet's role there as a statesman and the battles which were fought from that city.

18 (a) Explain the influences on Muhammad Δ during his upbringing.

Candidates should explain the environment in which Muhammad Δ was born and the events of his early life as possible indications of how he came to be the Prophet of Islam.

Candidates are likely to consider the religious background into which he was born and the influence of Judaism, Christianity and Paganism on his life. They may also see significance in the fact that he was orphaned at an early age.

Some may explain that his life in Makkah also includes the revelation of the Qur'an and the night flight.

(b) 'Muhammad Δ totally rejected the beliefs and practices of pre-Islamic Arabia.' Discuss.

Candidates need to consider the extent to which Muhammad's Δ teaching was entirely original.

They may also consider how much he was possibly influenced in particular by the Jewish and Christian beliefs of the time.

Part 8

19 (a) Explain the content and use of the Talmud.

Candidates may focus their answers on one version of the Talmud it is not intended that they should have to discuss the differences between the Jerusalem and Babylon versions.

Candidates should be able to offer reasonable discussion of the content as being the Oral Torah and the writings and deliberations of the Rabbis.

In relation to 'use' answers should focus on the Talmud as a source of reference, understanding and study.

(b) 'For Jews, the Tenakh must always be seen as more important than the Talmud.' Discuss.

Candidates are likely to argue that the Tenakh is the word of G-d and the Talmud of Rabbis.

Some may debate on the Written / Oral Torah both being revealed and also give a consideration of the different nature of the Tenakh as a whole and the Torah in particular.

20 (a) Explain what Jews mean by describing their religion as monotheistic.

Candidates may comment that Jewish monotheism was perhaps unique in its origins: the Jews chose one god, because that was the god who was needed and that god became the one and only god.

Some may argue that from the accounts of Abraham it can be seen that G-d chose this people to follow him.

Some candidates may go on to consider other gods as either not existing at all, or being false gods or demons; *i.e.*, beings that are acknowledged to exist but that cannot be compared in power or any other way with the one and only true G-d.

Candidates are also likely to reinforce their argument by reference to the first commandment.

(b) Assess the implications of ethical monotheism for Jewish life.

Candidates should be able to build on (a) and also explain clearly the phrase 'ethical monotheism'.

Some may comment that ethical monotheism has provided a moral structure for Judaism which is based on the revelations and instructions given by G-d.

Candidates may then consider the implications of the requirement as a race to follow this moral code, to express their unity with G-d, and to realise that the way in which they live is a reflection on their relationship with G-d as all acts towards others are seen as acts towards G-d.

**Mark Scheme 2761
June 2006**

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

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

Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	<p>almost completely ignores the question</p> <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-2	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> no analysis <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"> some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> some analysis, but not successful <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"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <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"> some analysis, but not successful views asserted but not successfully justified <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"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-11	<p>the argument is sustained and justified</p> <ul style="list-style-type: none"> some successful analysis which may be implicit <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"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <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"> some successful and clear analysis might put more than one point of view <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"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <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"> successful and clear analysis considers more than one point of view <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"> very high level of ability to select and deploy relevant information accurate use of technical terms <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"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

Part 1**1 (a) Explain how teleological arguments attempt to prove the existence of God.**

Candidates can answer this question generally or specifically. For the former, teleological arguments seek to move from the appearance of design in the universe to the existence of a metaphysical creator and designer.

Candidates are likely to illustrate this by specific reference to Aquinas, Paley, Swinburne, the Anthropic Principle, and so on.

(b) 'Mill proved that teleological arguments cannot prove the existence of God.' Discuss.

Mill's objection to design arguments is often held to be fatal to design arguments, in so far as it is difficult to see why an omnipotent and omni benevolent God would design evil into creation.

Some candidates may be aware that Mill preferred to sacrifice God's omnipotence in favour of his benevolence.

Candidates may make reference to one or other of the theodicies as the most likely response to Mill in do far as they offer a sufficient explanation for God's tolerance of evil.

2 (a) Explain how Kant's understanding of morality leads him to assume the existence of God.

Candidates are likely to begin with Kant's categorical imperative as the basis for his understanding that human morality is a faculty which ultimately is explained by the assumption of God's existence.

Kant assumes that the universe is fair, that we are free, and that God exists, since without such postulates life becomes (possibly) meaningless.

The postulate of God is based on God being required as the guarantor of the summum bonum, God being the only agent who could provide the life after death which is necessary for the working out of the summum bonum.

(b) 'Kant's assumption that God exists is wrong.' Discuss.

The question asks simply for candidates to assess whether or not Kant's argument works.

Some candidates might be prepared to defend Kant's concept that the universe is fair, and his assumption that God exists as the guarantor of justice and the arbitrator of human morality. Some might agree with Kant that morality has a special status (synthetic a priori), which might strengthen his claim that morality points to God.

Many candidates are likely to comment on the persuasiveness of alternative approaches, making a case for the superior claims of evolution and psychology, or moral relativism, for example, as explanations of the origins of human morality.

3 (a) Explain William James' argument that the nature of religious experience proves the existence of God.

James produces a string of interconnected ideas, any of which the candidates are at liberty to develop.

James' pragmatic argument asserts the primacy of religious experience. Creeds and religious practices are secondary to that experience, hence it is the experience which is the direct pointer to God.

Many candidates are likely to comment on religious experiences being noetic, transitory, passive, etc., so there is a common core to genuine experiences of God which is the hallmark of an authentic experience.

Part of James' argument relates to the variety of religious experiences, which is taken as a testimony to their persuasiveness and authenticity.

(b) 'Religious experiences are nothing more than a product of the human mind.' Discuss.

This would be the verdict of most psychological analysis of religious experience, which relates the phenomenon to wish-fulfilment, neurosis, and other mental conditions capable of producing deep-felt experiences which the subject takes as produced by an external agent.

Others could argue that humans are physiological creatures, so any experience has to be mediated by the brain and central nervous system: it would be inexplicable for God to use an unintelligible mode of communication.

Part 2

4 (a) Explain why Anselm's ontological argument concludes that God has to exist.

Anselm's argument falls into two parts; the first which suggests that God is 'that than which nothing more greater/perfect can be conceived', which must be an existent being, since an imaginary being would be less perfect than a real/existing being.

The second argument contrasts God's necessary existence with that of the contingent universe.

Within their explanations, some candidates might refer to the basis of the argument as analytical, i.e. where Anselm derives the existence of God from the concept of God.

(b) 'Anselm's ontological argument is wrong.' Discuss.

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

Many candidates are likely to comment on Kant's mantra that existence is not a predicate, generally held to create serious difficulties for any version of the ontological argument, not just that of Anselm.

Kant insisted that all existential statements are synthetic, so no existential statement, including those about God, can be analytic. Some hold that whereas existence is not a predicate, necessary existence is, although Hume insists that there is no being whose existence can be asserted to be necessary.

Some candidates might seek to defend the ontological argument from the view that Anselm's original intention and version of the argument was in the form of a prayer / reflection.

5 (a) Explain how Irenaeus and Augustine account for the existence of moral evil.

Irenaeus saw moral evil as formative – as a concomitant of the gift of free will – as part of the process of human development as children of God. Moral evil is therefore inevitable with imperfect creatures, and imperfection is a necessary precursor of what the human race is destined to achieve.

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

For Augustine, moral evil is the result of human free choice: humans were created perfect, but used their freedom to turn away from God in order to do moral evil. Satan used his free will to corrupt Eve in Eden.

(b) 'The sufferings of innocent people destroy any attempt to explain why God allows moral evil.' Discuss.

This of course is Dostoyevsky's hard-hitting point illustrated so well in *The Brothers Karamazov*. The suffering of children is not worth the putative reward of God's heaven.

The thesis is hard to oppose, and commands a wide general acceptance, although many still hold that one or more of the theodicies can account even for the sufferings of children, e.g. through the 'greater good' thesis, or else on the understanding that temporary suffering is understood and accepted ultimately.

In the context of innocent people suffering, candidates are at liberty to comment on the debate between faith and atheism, and some candidates may refer to scholars not specifically mentioned in the specification, such as, Camus, Wiesel, Moltmann etc.

6 (a) Explain psychological objections to religious belief.

This could be done in general terms, for example of wish-fulfilment in relation to theories of the existence of God, or the possibility of life after death.

Alternatively, most candidates are likely to refer to the theories of Freud, Jung, and others, as examples of specific interpretations of religious belief.

Freud offers a psychological interpretation of religious belief, which in some of his writings (such as 'Moses and Monotheism') is given a quasi-historical dimension by his theories about the national trauma set up by the supposed treatment of Moses by the Hebrew slaves.

Freud holds that religious belief is neurotic, and in general terms stems from the need to control fear and from the Oedipus complex in men.

(b) 'Psychological objections to religious belief are nonsense.' Discuss.

Given the paucity of Freud's evidence for either his psychological analysis based on the supposed Oedipus complex or for his historical reconstruction, it is often said that Freud's conclusions are based on sexual obsession and the inability to divest himself of a thesis which in some respects is patently absurd.

Some candidates might be prepared to defend Freud's comments on the fear of death being a productive factor in the origin and development of the religious impulse.

Candidates could refer to Jung's theory of archetypes, although they should be aware that this leaves open the question of whether or not God corresponds to anything real as opposed to a psychological construct.

Some could argue that psychological assessments of religion do not always concern themselves with hostility or otherwise, but are concerned simply to analyse the psychological aspects of belief.

**Mark Scheme 2762
June 2006**

AS Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

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

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

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

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

Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis <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"> some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful <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"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <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"> some analysis, but not successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	focuses on the main topic of the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-11	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit <p>Communication: some clarity and organisation</p>
5	22-25	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <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"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	26-29	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <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"> successful and clear analysis considers more than one point of view <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"> very high level of ability to select and deploy relevant information accurate use of technical terms <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"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

Part 1**1(a) Describe the main strengths and weaknesses of Utilitarianism.**

Candidates may consider the reasonableness of linking morality with the pursuit of happiness and the avoidance of pain, the consideration of consequences when deciding on actions and the practical democracy and flexibility of the theory.

Better candidates may also discuss the problems of quantifying pleasure and the problems of happiness versus justice, rights and duties.

Candidates may consider that Utilitarianism is too impersonal and cannot predict consequences. Candidates could describe the potential of Utilitarianism to justify anything and its failure to protect minorities.

Better candidates may describe how rule Utilitarianism and preference utilitarianism attempts to solve some of the weaknesses.

(b) 'Utilitarianism is a good approach to genetic engineering.' Discuss.

Some may disagree on the basis that Utilitarianism could lead to cloning, 'designer babies', eugenics etc.

Whereas others may agree, referring to gene mapping, germ-line therapies and the role of genetically modified food in feeding the starving.

Some may argue for constraints.

2(a) Explain how the ethics of the religion you have studied might be considered absolute.

Candidates will probably consider that most religious ethics are deontological and may refer to principles, rules and duties and may refer to revelation, Divine Command or Natural Law.

Better candidates may contrast this with Situation Ethics which pursues a loving outcome and is relative, considering each situation. They may also consider Virtue Ethics in the sense of cultivating a more fully human character.

The ethics of any world religion may be used.

(b) How far can a religious theory of ethics be justified?

Candidates may consider the source of religious ethical behaviour as coming from a sense of obedience to God and a wish to follow his commands.

They may criticise this viewpoint.

They may also explain a religious view of moral behaviour as living a more fully human life and a desire to do good.

3(a) Explain how moral absolutism might be applied to issues surrounding the right to a child.

Basic answers should be able to explain moral absolutism and may give examples of absolutist theories.

Candidates could consider whether there is any absolute right to have a child and the development of *in vitro* fertilisation.

Candidates are most likely to use examples of Natural Law and Kant but other examples should be credited if appropriate.

From a Natural Law standpoint they may consider that *in vitro* fertilisation is not a natural process and the loss of embryos involved in the process.

From a Kantian viewpoint they may consider the question of universalisation and how the desire for a child could be treating people as a means to an end – satisfying the desire for a child.

Candidates may also consider the idea that a child is a gift from God and not something that should be expected as a right.

(b) 'Absolute morality is an unfair approach to apply to issues surrounding the right to a child.' Discuss.

Candidates could explore the idea of whether we have the right to another person and whether this makes human life a commodity. They could explore the idea of whether every adult has the right to a child regardless of their situation or suitability as a parent.

They may explore the fact that absolute ethical theories do not consider each situation and that infertility is a condition that can be treated.

Candidates may also consider the question of the sanctity of human life and the destruction of unused embryos in fertility treatment.

Part 2**4(a) Give an account of Kant's theory of universal maxims**

Candidates should explain the main principles of the categorical imperative: actions should be able to be universalised. Good candidates should be able to explain that people should be treated as ends in themselves and one should act as if in a kingdom of ends. Very good candidates may expand these ideas linking the categorical imperative to duties, good will and autonomy.

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

Candidates may refer to Kant's own examples.

(b) 'Kant's ethical theory is too inflexible.' Discuss.

Some candidates may agree with this and refer to Kant's lack of consideration for consequences, conflict of principles and the problems of practical application of Kantian ethics to real issues.

Others may point to the need for universal and unchanging principles which prevent ethics from becoming too subjective.

5(a) Explain how a follower of Natural Law might approach the issue of abortion.

Candidates could explain Natural Law theory as associated with Aquinas, influenced by Aristotle.

Good candidates should explain that Natural Law is absolutist and deontological, depending on the idea that God created things to fulfil a purpose..

Human reason should be used to work out how to act morally. This should then be applied to the question of abortion.

Candidates should explain how in Natural Law the preservation of the innocent is a primary precept and that the foetus deserves the same status as a born human.

(b) 'A woman has the right to choose an abortion.' Discuss.

Candidates may consider the rights of the foetus as against those of the mother, any other children and the rights of the father.

Potential life may be considered as against actual life. Others may include sanctity of life arguments and the question of personhood and the concept of soul.

Candidates may consider the woman's rights over her body, her choice to have sexual intercourse and whether her life is threatened.

6(a) Explain what is meant by the sanctity of life.

Good candidates should explain that this teaching means that life is special and sacred, ordained by God.

Life begins at conception and continues until natural death.

Good candidates will probably include Biblical teaching and/or link the sanctity of life to the precept to preserve innocent life in Natural Law.

Candidates may explain that this view rejects autonomous or secular ethics and may contrast the idea of the sanctity of life with teleological and quality of life arguments.

(b) 'The concept of the sanctity of life is not helpful in understanding the issues surrounding euthanasia.' Discuss.

Answers may include the argument for autonomy and quality of life.

They may argue that the sanctity of life argument leaves no room for compassion and consider relative theory of ethics such as Situation Ethics as an alternative.

Others may argue in support of the sanctity of life, possibly linking it to the precept to preserve innocent life for Natural Law.

They may use Biblical teaching to back up their argument.

**Mark Scheme 2763
June 2006**

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Levels of Response descriptors for AS Units 2760 – 2770

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4	18-21	<p>focuses on the main topic of the question</p> <ul style="list-style-type: none"> • some accurate knowledge • appropriate understanding • some successful selection of relevant material • some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-11	<p>the argument is sustained and justified</p> <ul style="list-style-type: none"> • some successful analysis which may be implicit <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"> • mostly accurate knowledge • good understanding • good selection of relevant material • mostly accurate use of technical terms <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"> • some successful and clear analysis • might put more than one point of view <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"> • accurate knowledge • very good understanding • substantial selection of relevant material • accurate use of technical terms <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"> • successful and clear analysis • considers more than one point of view <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"> • very high level of ability to select and deploy relevant information • accurate use of technical terms <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"> • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

Part 1

1 (a) Explain the covenants G-d made with Adam and with Abraham.

Weaker candidates might show some knowledge of Adam and/or Abraham with some understanding, implicitly or explicitly, of making covenants.

Good responses are likely to be those which make reference to the covenants made with both Adam and Abraham, though not necessarily in equal proportions, and which include some information from the set texts (Genesis 1: 26-30 and 12 & 17).

Candidates might refer also to ancient near eastern (ANE) covenants as parallels but this is not essential for good marks. The more detailed 'cutting of the covenant' in Genesis 15 is not a set passage though candidates may wish to use it but again this is not essential for good marks.

The best explanations might include theological concepts such as G-d taking the initiative, blessings, promises, grace, faith, obedience, conditions or stipulations (if any and implicit or explicit) etc.

(b) 'The covenants with Abraham replaced the covenant G-d made with Adam.'
Discuss.

The discussion is likely to develop from the material used in the first part of the question and arguments need to be based on correct facts to be fully effective.

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

Discussions might build on the idea that the covenant with Adam was for all humankind whilst those with Abraham, such as the covenant of circumcision, had specific significance for Judaism.

Whether or not the later covenants superseded or built upon and incorporated previous ones is an issue for debate but good discussions are likely to home in on the fact that these two covenants addressed different clientele and therefore might be seen as having distinctive roles in the overarching master plan.

2 (a) Explain the importance for the Israelites of the teachings found in Exodus chapter 20.

Weaker candidates might demonstrate some awareness that Exodus 20 contains the Ten Commandments which were given at Sinai. The first commandment makes reference to Egypt so the Exodus is not totally irrelevant.

Better responses might include not only some of the content of the Decalogue but also some significant background information e.g. the context of the theophany and the role of Moses as the mediator between G-d and the newly formed nation.

The focus of good responses might be some attempt at analysis of the significant features of the Decalogue or an explanation of these apodictic laws in relation to their importance for the Israelites.

The best responses are likely to be those which reflect study of the actual set text. For example some candidates might point out that the conclusion of Exodus chapter 20 includes the rulings about the building of altars and they might comment about the way these altars contrast starkly with the high places of the surrounding nations.

(b) 'The giving of the Ten Commandments is the most important part of the Covenant with Moses.' Discuss.

Exodus 19-24 is the relevant set passage in the specification.

Implicitly or explicitly, the best discussions might therefore make reference to Exodus 20-24 'the book of the covenant' which includes casuistic laws. These were the application of laws to specific situations as opposed to timeless permanent apodictic laws such as the Decalogue.

Good responses are likely to acknowledge the practical function of the whole covenant for the Israelite community and the ongoing value of the Torah for the Jews to the present day.

The best discussions, however, might try to balance this view with some consideration of the way in which the Ten Commandments remain a pivotal point of reference in ethical monotheism and throughout the Jewish scriptures.

3(a) Compare Jeremiah's new Covenant with the Covenant G-d made with Moses on Sinai.

Familiarity with the actual textual material is likely to indicate good responses.

Weaker candidates might show some knowledge of Moses and/or Jeremiah with some understanding of a feature of at least one of the covenants.

Candidates may take a variety of approaches as this course is open to candidates of any religious persuasion or none but good candidates are likely to explain the original Jewish context of Jeremiah's fresh prophetic insights and place verses 31-34 within the larger prophecy of the whole chapter.

Exodus 19-24 is the set text in the specification for the covenant with Moses but good responses are likely to be those which select material to address the question. Candidates are free to concentrate on the Decalogue rather than the whole Mosaic Covenant.

Some candidates might draw a distinction between the idea of personal responsibility for sins and, the more positive corollary, the relationship of the individual with G-d. Others might, equally acceptably, adopt either one of these stances when contrasting Jeremiah's prophecy with the corporate responsibility accepted by the nation of Israel at Sinai.

(b) 'Jeremiah intended to replace the Mosaic covenant.' Discuss.

Good discussions are likely to develop points made in the first part of the question.

Candidates might indicate that the text of Jeremiah 31 itself encourages contrasts and parallels with the Sinai covenant.

Discussions might try to balance the fact that usually the new covenant is said to concentrate on personal as opposed to corporate religion but the context foresees a restoration of land and a reunited Israel and Judah.

Candidates might argue that the covenant presupposes the continuation of previous covenants rather than intending to supersede them.

Part 2**4(a) Explain the arguments used by Job's 'comforters' in Job 2-14.**

Candidates are likely to begin with an account of Job's situation and the arrival of his 'comforters'. Weaker responses might then provide a very general account of the arguments.

Material selected from elsewhere in the book or from commentaries may gain credit but good responses are likely to be those which show familiarity with the text and understanding of the first round of arguments offered by Eliphaz, Bildad and Zophar.

The best candidates might echo Eliphaz's poetic imagery in chapters 4-5 which contends that suffering is not haphazard; he rebukes Job for crying out against G-d and advises Job not to despise the Almighty's discipline.

Bildad's arguments in chapter 8 suggest that the children of Job might have sinned and brought their fate on themselves. He goes on to question the purity of Job whilst Zophar in chapter 11 urges Job to set his heart aright and not be so arrogant and self righteous for he might even have sinned unwittingly.

(b) 'What the "comforters" said was of no use to Job.' Discuss.

Most responses are likely to argue that Job's innocent suffering calls into question the whole system of rewards and punishments of traditional Jewish theodicy as expressed by the 'comforters'.

In their arguments, candidates might use the fact that the book lets the readers see behind the scenes into the heavenly court.

Good candidates might reflect in their discussion on the nature of the book and the extent to which the writer was exploring rather than explaining the problem of suffering.

Though the book suggests the traditional reasons for suffering are wrong in the case of Job, the speeches themselves could be argued to contain some wise advice and, in fact, Job could be said to have taken some notice in the end because he repented.

5(a) Explain what Jonah learnt about G-d from his experiences.

Some amount of story telling is inevitable but good responses are likely to be those that seek to use the text to address the question.

Appropriate responses are likely to reflect the specification. Candidates might explain how Jonah learnt from his experiences that he was unable to hide from G-d or to resist G-d's wishes.

Good candidates are likely to move beyond the disobedience and the whale incident to explore other key parts of the story which broaden Jonah's perception of G-d's wishes for humanity e.g. the kikayon experience.

The best responses might delve deeper theologically into concepts such as omnipotence, justice and mercy, omnipresence and universalism.

(b) 'Jonah never doubted G-d.' Discuss.

Candidates might try to show that it was never an issue of doubting G-d. They might suggest a variety of reasons why Jonah tried to avoid going to Nineveh in the first place.

Discussions are likely to develop points made in the first part of the question and might try to ascertain what it was about G-d that Jonah never doubted.

Some candidates might argue that Jonah knew all along that G-d would forgive the Ninevites.

A case could be made that Jonah never doubted the existence or power of G-d but he was limited in his perception of the nature, character and will of G-d, particularly in respect of the Gentiles and the role of Israel. The best candidates might take the opportunity to consider the purpose of the author of the book.

6(a) Explain why both Jonah and Job resented their suffering.

Candidates are being given the opportunity to show their knowledge of the basic storylines and weaker candidates might simply give an account of the suffering of one or both of these characters.

Better responses are likely to be those which select material relevant to the question with some explanation of the reasons for resentment.

Good responses are likely to be those which address the situations of both Jonah and Job, though not necessarily in equal proportions, and which demonstrate understanding of the challenging theological dilemmas faced by both characters.

The best candidates are likely to contrast the suffering of the innocent Job and the suffering that Jonah brought on himself or they might attempt to justify Jonah's situation because of the threat posed by Assyria. They might also quote relevant parts of the text, for example when Jonah says, 'I am greatly grieved to death' during the kikayon incident.

(b) 'The book of Jonah is harder to believe than the book of Job.' How far do you agree with this statement?

Candidates might draw on material from the first part of the question to identify areas from both books which seem difficult to believe literally.

Weaker discussions might be those which focus on the likelihood of being swallowed by whales.

The meaning of 'harder to believe' might be defined or qualified or placed in a specific context during the discussion.

Good candidates are likely to consider the nature of these books and the types of literature each might represent, before coming to a conclusion. They might discuss the extent to which the books are intended to be historical accounts or literary constructs to highlight theological issues.

**Mark Scheme 2764
June 2006**

AS Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

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

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

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

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

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

Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis <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"> some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful <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"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <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"> some analysis, but not successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	focuses on the main topic of the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-11	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit <p>Communication: some clarity and organisation</p>
5	22-25	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <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"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	26-29	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <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"> successful and clear analysis considers more than one point of view <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"> very high level of ability to select and deploy relevant information accurate use of technical terms <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"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

Alternative A: The Early Church**Part 1****1(a) Describe and explain the significant features of Paul's speech at Athens.**

Candidates are likely to describe and explain Paul's visit to Athens and the speech to the Aeropagus.

Good answers might explain that Athens is an example of Paul's approach/preaching to Pagans. He compliments the religious nature of the Athenians with references to temples and pagan deities. He uses arguments, which have parallels in Greek literature and philosophy with quotations, as point of contact with audience. References to the cosmos, human nature, knowledge of God.

The best answers might also comment that the Old Testament and biblical base for Paul's message about Jesus are also established if not over-emphasised and Paul does not temper the message of the bodily resurrection, an idea uncongenial to the Athenians and for which he is ridiculed.

(b)' Paul's visit to Athens was not a success.' Discuss.

The success of Paul's visit might be assessed by the reaction of the Athenians, who according to the account in Acts were receptive until the mention of bodily resurrection, which would have offended the Greeks preoccupation with bodily perfection.

The speech ended in ridicule and few converts were made.

However, a balanced view, in the best answers, might be that despite the account of what happened at the end, Paul displayed understanding of his audience and showed that he was their intellectual equal. He showed his ability to temper his preaching to suit his audience. Verse 32 states some converts were made and others said 'We will hear you again about this'.

Some candidates may be aware that there is a question as to whether this speech is genuine or not, so success (in Athens) is not important.

2(a) Explain the terms of the Apostolic letter at the Jerusalem Council.

Description and explanation of the details of the decree issued by James at the end of the Jerusalem Council. Acts 15:19-33.

James, with the help of the Holy Spirit, issued a decree and gave a letter to Paul and the disciples. Some description of the events of the Council might be expected but the main content of a good answer will probably be a description of the Apostolic Letter and its prohibition on food sacrificed to idols, blood, what is strangled and fornication.

The best answers will probably explain the significance of these terms in Jewish Law.

Some candidates might note that circumcision is not mentioned. However, James is attributed with a comment about 'no further burden than essentials'.

(b) 'The Apostolic letter made it difficult for Jews to become Christians.' Discuss.

This answer should be an evaluation of how effective a compromise the Apostolic Letter was. To what extent it helped or hindered the conversion issue.

Good responses might evaluate whether the prohibitions on food and fornication were sufficient for Jews and gentiles to mix. If gentiles were expected to adhere to certain food laws, this would encourage table fellowship.

On the other hand, the Judaizers might have had valid arguments in that the circumcision issue was not solved. Conservative Jews would have found it difficult too mix with the uncircumcised and there would still be some problems of table fellowship etc.

The best answers might consider a balance of different views.

Some candidates might note that the terms of the letter were divinely inspired and should be acceptable to all.

3 (a) Explain what Paul said in his speeches about the resurrection of Christ.

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An explanation of Paul's message of the resurrection of Christ as delivered in any of the speeches studied in the set texts.

Candidates may select more than one speech or concentrate on a single occasion, for equal credit.

Good answers will probably explain the ways in which Paul's message asserted the reality of a personal and future resurrection of believers with Jesus as the agent of that resurrection. He preached of Jesus as saviour. He emphasised universalism.

In some speeches he explained the belief in bodily resurrection in an 'altered state' etc.

Some responses might explain the differences in the message whether intended for Jews or Gentiles.

(b) 'Paul had no knowledge of what happened at the resurrection.' Discuss.

Evaluation of Paul's claims about the resurrection. Candidates might argue different points of view from evidence in the texts in Acts and Galatians.

Good arguments in favour of the statement might be that Paul quotes witnesses but is vague about them other than that they were close disciples or large numbers. He was not present at Christ's death or any of the reported appearances. As a Pharisee, he persecuted those Christians who preached the resurrection.

However, another view might be that his own conversion experience provided him with definite proof of the resurrection as Christ appeared to him on the road to Damascus (a claim he makes in Galatians).

The best candidates might consider different views.

Part 2.

4(a) Describe and explain the occasion when Paul and Barnabas were thought to be gods.

Description and explanation of the reaction of the people of Lystra to the healing of a crippled man and the pagan clamour to worship Paul and Barnabas as Zeus and Hermes, 'gods in human form'.

Good answers might explain the background to the references to Zeus and Hermes.

The fullest answers might record the horror of Paul and Barnabas's reaction that a miracle intended as a reward for faith had provoked a call for pagan ritual –'the crowd were scarcely contained from offering sacrifice to them'.

(b)' Paul encouraged his audiences to think he was a miracle worker.' Discuss.

Evaluation from the event in (a) and perhaps, (but not necessarily), other incidents. In Acts 13-19.

Paul performed a number of miracles such as those at Paphos, Philippi and Ephesus or was involved in such events including his own recovery from stoning and the earthquake at Philippi.

Good answers and those reaching the highest levels might assess that the miracles were performed spontaneously and were unasked for, so they were done out of compassion (or anger). However, there could also be a view that they were performed to show power. For example, Paul did not stop those in Ephesus from using his name or performing miracles in his name.

Some candidates might assess the effect of Paul's miracles on the recipients and the audience and if they were necessary to his mission. They were often followed by unrest and riot, as in Lystra.

5(a) Describe and explain one occasion when Paul defeated those who practised magic.

Candidates might select from the prescribed texts: Elymas at Paphos or the Sons of Sceva at Ephesus.

Good answers might include the main details, either by quotation or paraphrase, with some explanation, of the incident chosen from the prescribed texts.

The best answers will probably also explain that in each case Paul's victory is significant to his mission and results in a dramatic conclusion i.e. the blinding of Elymas and the conversion of Sergius Paulus, or, as at Ephesus the defeat of the Sons of Sceva resulted in the voluntary burning of magicians' scrolls worth fifty thousand drachmas.

(b) 'Paul's miracles did more harm than good.' Discuss.

Candidates may concentrate on evaluating the incident chosen in (a) and balancing the good and the bad in the incident. However a more general answer on Paul's miracles might gain equal credit.

Some evidence to support arguments might be: -

In Paphos Sergius Paulus was converted but Elymas was blinded.

In Ephesus the incident caused many to 'fear the Lord' but valuable scrolls were burned and many tried to copy his exorcisms, committing blasphemy etc.

Some candidates might argue whether Paul performed 'miracles' in accordance with the theological purposes of the stories (or writer) of Acts. Another view might be that his actions too were 'magic' according to ancient world definition.

6(a) Explain, with evidence from the texts you have studied, what Paul meant by 'baptism into the Spirit'.

Candidates might answer this question drawing upon the set texts. The main focus might be Acts 18:24-28, and 19:1-7.

Good answers might explain the nature of 'baptism into the Spirit' by reference to one or both these incidents as they follow consecutively in the text.

The Ministry of Apollos, as described in Acts 18, was eloquent and well-versed but he knew only the baptism of John, later mentioned as being the baptism of repentance not as in Acts 19:5 'in the name of the Lord Jesus. Aquila and Priscilla rectify the lapses in his teaching.

In the incident of the 12 disciples at Ephesus, the Pentecostal nature of the baptism into the spirit is emphasised. Good answers might describe and explain the visible significance of i.e. the laying on of hands –they spoke in tongues and prophesied -received the Spirit etc.

Some candidates might draw upon other references to baptism and or the Spirit in Acts 13-19.

The best responses will probably offer some explanation of Paul's theology of the Holy Spirit.

(b) 'Acts of the Apostles' should be re-named "Acts of the Holy Spirit". Discuss.

Answers might assess the number of occasions in the set texts when the Holy Spirit is at work.

Good answers might draw evidence for argument from the commissioning of the apostles, guiding Paul's missionary journeys, advising James, healing exorcisms and baptisms etc. The conclusion might be that the Holy Spirit was wholly instrumental in the events in Acts.

However, this view could be challenged, rather than the Holy Spirit being at work, the activities of the apostles and the initial structure of the church came from an organised Jewish base, Paul's journeys were planned on a geographical basis and his mission developed in unpredictable and sometimes misguided ways, which made divine intervention unlikely.

The best answers might consider different views.

Alternative B Gospels

Part 1.

7 (a) Describe and explain the actions of the Sanhedrin in bringing about Jesus' death.

Description and explanation of the Jewish trials of Jesus will probably be from Mark's gospel as Mark 14:53-65 and reference in Mark 15 name the assembly of chief priests, the elders and the scribes as the 'council'.

Answers based upon John's gospel are limited to questioning by Annas and Caiaphas in 18:12-14 and 19-24. However, in John's account of 'Jesus before Pilate' references are made to 'they' and 'the Jews' and 'the chief priests', which imply the Jewish Council/Sanhedrin. This is an acceptable interpretation and should be given appropriate credit.

Identification of which gospel is the source for information will probably not be a problem. Some general issues such as the religious/political background will be applicable to both gospels

Good answers will probably be mostly accurate in description and able to explain the suspect nature of the proceedings, the false witnesses (in Mark), the questions and answer, the charge of blasphemy, the religious and political background to the referral to Pilate and the successful attempt to manipulate the Roman trial and Caesar.

The best answers might also comment on the implications for Jews of the charges of blasphemy and the political/religious significance of the subsequent accusation of 'King of the Jews'

(b) 'Jesus was crucified because he was guilty of blasphemy.' Discuss.

Evaluation of the charge of 'blasphemy and its meaning for Jews in relation to the actions and ministry of Jesus. Some answers may concentrate solely on the words at the Jewish trial; others may range more widely, for equal credit.

Candidates might claim that the accusations of blasphemy were false and offer evidence and reasons to support their view, from the gospel accounts and commentaries.

However, another view is that Jesus did not deny the accusations about Son of God (in John he admits it) so in Jewish eyes his previous actions and his attitude at his trial might have caused the belief that he was guilty.

Some answers might consider the view that Jesus was crucified because it was the will of God/divine fulfilment/ prophesied in Scripture etc.

Good answers might consider different views in support of the statement or against it.

The best answers will probably attempt to offer a balanced view.

8 (a) Explain how John's gospel presents Jesus' death as a sacrifice.

Description and explanation of the sacrificial elements in John's account of the crucifixion in John 19 should be given.

Candidates might, in description paraphrase or quote the many Old Testament references and motifs etc. explaining the symbolism of sacrifice. Also, specific to John is the care given to explicit details of timing of the events and the Passover etc.

The best answers might explain the analogy with the Passover sacrificial lambs. Also that John's emphasis on the manner of the death and the piercing of the side is explicitly described so that scripture might be seen to be fulfilled with reference to Jesus' unbroken body etc.

(b) 'John's account of Jesus' death is more about faith than fact.' Discuss.

Evaluation of the elements that might make John's account more important in terms of (Christian) faith than historical fact.

Good answers in support of the statement might assess that in John's account the important emphasis might be seen to be Jesus' dignity in death. Jesus is in control, even triumphant (according to some interpretations). Other evidence for this being a faith-based account might be Jesus' concern for his followers and the universalism of the sign on the cross.

Good arguments against the statement might concentrate on the evidence that the details of the punishment are in accordance with historical fact (and other gospel accounts).

The best answers might assess that the cruelty and suffering did obviously occur but could be seen to be secondary to the theme of fulfilment and God's accomplishment in Christ.

Some candidates may offer views to counterbalance those in favour of the statement in that some of the details in John's account, mentioned above appear to be stage-managed, a set piece of symbolism.

9 (a) From evidence in the texts you have studied explain why it was important for the gospel writers to include Old Testament references in their passion narratives.

Explanation of why gospel writers used references, symbolism and OT motifs to illustrate the fulfilment of scripture.

Candidates can use the passion narrative from one gospel or both Mark and John. Mark 14:1-16, 20, John 18-21.

The answer is a thematic one: references should be to Isaiah, (Suffering Servant) and Psalms, Daniel etc.

In good answers and those that reach the highest levels, credit will be given for selection and organisation of answer to demonstrate the thematic use of Old Testament and not necessarily all the references to be found in the passion narrative.

(b) 'The Old Testament was no longer important after the resurrection of Jesus.' Discuss.

Analysis of the impact of the stories of the resurrection on the Old Testament theme of fulfilment of scripture.

Candidates might evaluate that life after death was not a Jewish religious expectation and this part of the gospels was one of the causes of the break with Judaism.

Good candidates might sustain and justify their argument with evidence that the resurrection was the beginning of Christianity (and made the Jewish Law redundant?) but the Old Testament continued as part of the Christian tradition.

In the best answers the argument might be developed to show that the accounts of the resurrection appearances do contain references to fulfilment of scripture and Old Testament references continue into the ascension showing that, perhaps, the evangelists did not envisage a break with Old Testament. tradition.

Part 2**10 (a) Compare Mark's and John's accounts of the discovery of the empty tomb.**

Candidates should compare the two passages from the prescribed texts. Mark 15: 1-8 and John 20: 1-18 and explain the differences and similarities both in physical and theological details.

Mark 15:1-8 – names of the women, anointing, stone rolled away, young man in white robe (angel?) speaks to women of resurrection i.e. 'he is raised', gives Jesus' message for the disciples, women fled in fear.

John 20:1-10 – Mary Magdalene discovers stone rolled away, informs Peter and beloved disciple of disappearance of Jesus, significance of roles and actions of beloved disciple and Simon Peter, linen wrappings, placing of the head cloth, beloved disciple 'saw and believed...for as yet they did not understand.' etc.

With the comparison of two accounts there is a time factor for the candidate.

In good answers there will probably be accurate detail, accurately attributed, with some explanation of the significance of the differences or similarities but not necessarily every detail of each account.

The best answers will probably have accurate detail, accurately attributed with explanation of the theological purpose of the event/writers but not necessarily every detail of each account.

(b) 'Mark's account of the discovery of the empty tomb is more convincing than John's.' Discuss.

Candidates should analysis of the relative effectiveness of the two accounts.

Mark's has significant theological meaning but it is also short and indicates human failings in the women running away in fear and telling no one, an act that creates a difficulty for belief in the resurrection in itself. The evaluation might also comment on the disjointed ending to Mark's gospel etc.

John's account is more stylised and structured to indicate meaning or symbolism in the appearance to Mary Magdalene. Mary Magdalene is given a prominent role in contrast to Peter and the beloved disciple. There is more evidence of authorial purpose in John etc.

More able candidates might evaluate elements from **both** accounts to support or disagree with the statement or offer a balanced view that both are convincing.

11(a) In the texts you have studied, what evidence is there for the sources of Mark's gospel?

Answers might include details and explanations of incidents, which might have been eyewitness accounts commentaries/theories of scholars and church fathers etc.

In good answers some description of the theories about the priority of Mark and possible sources and the identity of Mark and his possible connection to Peter might be offered.

However, in the best answers, the main focus will probably be explanation of evidence for the sources of Mark from the prescribed texts, according to accepted interpretations and views.

(b)' Peter was the main source of Mark's gospel.' Discuss.

Answers will probably concentrate on an assessment of the probability of eye-witness accounts.

Evidence, in particular from incidents such as those such as in the High Priest's courtyard, showing human frailty and the fulfilment of Jesus' prediction about Peter.

The message for Peter (from the young man at the tomb) and the appearance to the eleven might also be eye witness accounts from a primary source i.e. Peter (However there is the issue of the authorship of the later verses.)

The best answers will probably be, in the most part, the candidate's analysis of the evidence presented in part (a) and/or might consider some of the other theories/views against the statement.

12 (a) Explain the significant features of John's account of the discovery of the empty tomb and the resurrection appearance of Jesus to Mary Magdalene.

Explanation of the event from John 20:1-18, which will involve description by quotation or paraphrase of the main details of the event and possible explanation of their contemporary and theological significance (to the resurrection).

Answers might explain the significance in verses 1-10 of Mary Magdalene's role in discovering the tomb and being the first to see the resurrected Christ. Also the actions of the beloved disciple and Simon Peter, linen wrappings, placing of the head cloth, beloved disciple 'saw and believed...for as yet they did not understand.' etc.

This is followed in verses 11-18 by the appearance to Mary. Also:

- Two angels in white, 'Woman why are you weeping?' conversation with Jesus/gardener. - The recognition 'Mary/ 'Rabbouni' in verse 16.
- The ambiguity of the instruction not to touch him and the ascension.
- The instruction to go to the disciples.
- Mary's announcement 'I have seen the Lord.' etc.

In good and the best answers the selection of the significant features and relevant explanation will help to discriminate between candidates. A detailed account of all the material in 20:1-18 is not necessarily expected.

(b) 'Jesus' appearance to Mary Magdalene is essential to an understanding of eternal life.' Discuss

The best answers might identify and evaluate the significance of John's story in relation to an understanding of eternal life.

Most responses will probably have an opinion as to whether the account is essential to understanding eternal life or not. Good candidates might supply evidence from the text to support their views.

Some candidate's answers might focus on whether the story is believable and whether in this particular story there is any evidence at all of a resurrection promise or eternal life for Christians.

Another view might be that the story is about faith and human failing i.e. Mary and Peter's doubt in contrast with the reaction of the 'one who Jesus loved' or Mary's faith in "I have seen the Lord".

Some answers might argue from the evidence of Jesus' altered bodily state (the gardener v15) unrecognisable but speaks and is recognised etc with possible implications for Christians of the nature of a bodily resurrection.

Mark Scheme 2765
June 2006

AS Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

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

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

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

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

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

Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	<p>almost completely ignores the question</p> <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-2	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> no analysis <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"> some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	<p>very little argument or justification of viewpoint</p> <ul style="list-style-type: none"> some analysis, but not successful <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"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <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"> some analysis, but not successful views asserted but not successfully justified <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"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-11	<p>the argument is sustained and justified</p> <ul style="list-style-type: none"> some successful analysis which may be implicit <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"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <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"> some successful and clear analysis might put more than one point of view <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"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <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"> successful and clear analysis considers more than one point of view <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"> very high level of ability to select and deploy relevant information accurate use of technical terms <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"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

Part 1**1 (a) Explain traditional Christian teaching on women and the family.**

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

Very good candidates might outline some of the characteristics of the conservative view such as the dualism inherently expressed in the complementary relationship of men and women (Genesis 2) and that the dualism of natures fits men and women for different roles.

Good candidates may refer to men and women's role in the workplace. Men's roles are public – in the workplace, women's private – at home and in the family. Very good answers may link this with Aquinas' notion of active and passive principles.

Some might refer to traditional teaching based on the natural order of creation supported by the house-hold lists in the NT and excellent answers might develop this further with the teaching of Luther and Barth that women's function is to nurture the family.

(b) 'Traditional Christianity does not support the view that a woman can be a mother and also have a job in the workplace.' Discuss.

Good answers might agree that this is true to an extent and argue that whilst right wing Christian views have considered it wrong for women to encroach on male-defined roles when their specific capacity is as nurturers in charge of the family, they have had to modify their views so that women's talents can be used effectively in the work place as ministers, for example.

Very good answers might discuss recent Vatican pronouncements about the role of women which acknowledge the benefits of feminism to female identity but are cautious about women abandoning the family.

2 (a) Explain the main aims of reconstructionist Feminist Theology.

Some may wish to explain the aims established by liberal feminist theologians and their historical and sociological contextualisation of the Bible and development of Christianity.

Very good answers might explain that Christianity is to be seen against its cultural background; its patriarchal views are acquisitions from the prevailing culture. Reconstructionists go further in a number of ways.

Excellent answers might explain how scholars such as Fiorenza are revisionist historians and aim to look at the radical origins of Christianity which have been 'forgotten'. Example should be give.

Good answers might refer to writers such as Tribble and the way the OT texts have been used to present the oppression of women.

Very good candidates may wish to concentrate on doctrine and language in order to re-image God and the Trinity. Candidates may choose to focus on one aspect or survey more generally a range of ideas.

(b) 'From the start Christianity has always had a radical view of women.'
Discuss.

The question proposes that the hermeneutic of suspicion reveals that in the earliest texts women had played a radical role in the early Church and its power structures.

Good candidates might argue the significance of women at the resurrection, very good answers might refer Gnostic texts which make Mary Magdalene the first apostle.

On the other hand very good candidates might argue that many of the household lists in the NT have a hierarchical view of the family where women are subordinate to their husbands and later theologians such as Augustine and Aquinas certainly gave primacy to men.

3 (a) Explain the status of women in the Old Testament.

Candidates might wish to look at Genesis 1 and 2 and explain them both in traditional and feminist interpretations (i.e. that Adam is not 'man' but a primordial sexless being from which male and female humans are created).

Sound answers will probably refer to some chief characters (Deborah, Ruth, Esther etc). Good candidate will explain their significance.

Very good candidates might wish to discuss the 'texts of terror' which depict women as the objects of lust, rape and murder and consider how these can become significant for modern feminist re-readings along with consideration of a traditional depiction of women as the seductress (e.g. Jezebel in 1 Kings 21).

(b) To what extent is the Old Testament's presentation of women useful for modern theologians?

Some might wish to argue that the Old Testament is so thoroughly patriarchal and sexist in its teaching. Good candidates might give examples of Old Testament teaching on purity laws, divorce, the law of jealousy etc that it has no particular use for modern theologians.

On the other hand if the Old Testament is read contextually the story dimension of the relationship between men and women provides a dynamic which is lacking in the NT. Very good answers might argue that the Old Testament portrayal of women and illustrates the immanent involvement of God in every day life.

Excellent answers might wish to refer to the vision of the prophets to the messianic age when the establishment of the covenant would involve a radically new relationship between men and women.

Part 2

Answer **one** question from this part.

4 (a) Explain the teaching of Liberation Theology on the dialectical view of history.

Candidates might wish to begin with what Gutierrez meant when he said that liberation theologians start by looking at the 'underside of history' i.e. 'a critical reflection both from within, and upon, historical praxis, in confrontation with the word of the Lord as lived and experienced in faith'. Very good candidates will explain these ideas carefully.

Good answers will likely consider the influence of Marxism and the view that history is a dialectic between humans and their environment in the process of class struggle. Very good candidates are likely to explain how liberation theologians have developed this idea as the struggle between rich and poor in the process of justice and freedom.

Very good answers may explain that this view of history means that theology needs to go through a process of reversal and abandon the top-down view of traditional Roman Catholicism and by using a hermeneutic of suspicion look at it from the perspective of the poor.

Many will probably look at the mediations as a dialectical process in theory and in practice.

(b) 'The main purpose of Christianity is to give the poor their own dignity.' Discuss.

Many might agree that just as Jesus concerned himself with the marginalised and dispossessed, then a primary aim of Christianity is to continue this work - and not just with the poor.

Good answers will consider whether this is 'main purpose'.

Very good answers might argue that its primary aim is redemption of all people or the administration of the sacraments or morality.

5 (a) Explain what Liberation Theology teaches about sin.

Some may wish to consider the different types of poverty liberation theologians (e.g. Boff) have described - empirical, functional and dialectical and to the infra-structurally and super structurally poor.

Good answers are likely to explain that sin is the process whereby the individual is alienated from God and society. Very good answers will go further and explain that this is often through the dialectical forces of an unjust environment. Candidates might also consider how sin is to be tackled.

Very good candidates might for example explore some of the ideas expressed by Boff that, 'a suitable description of Jesus would be Liberator of a consciousness

oppressed by sin and by all alienations and Liberator of the sad human condition in its relationships with the world, the other, and God.'

Examples should be given of the ways in which liberation from sin is economic, psychological and spiritual.

(b) 'Liberation theologians have made Christianity too political.' Discuss.

Many may wish to argue that in the first instance the Vatican's response was that liberation theology was too political and that it had aligned itself to Marxist and communist movements.

Good candidates might argue that Marxism reduced Christian principles and secularised them into a political agenda e.g. sin has been reduced to an economic level whereas sin describes the human condition of alienation from God's will.

Very good answers might argue that Christianity has always been a religion of praxis in the political world, the problem has been to spiritualise it to such an extent that it has become irrelevant for the realities of every day life.

6 (a) Explain what is meant in Liberation Theology by 'conscientization'.

Conscientization refers to the means by which the poor or the dispossessed come to understand their predicament and are empowered to change it. This might be done with reference to the hermeneutical stage of the three mediations. Good candidates will refer to important biblical texts.

Good answers might explain that some liberation theologians use Marx in the process of conscientization, especially as a catalyst for 'unveiling' and discovering the radical dimension of the Bible.

Very good answers might explain Bonino's point that a re-reading of the Old Testament reveals that God's presence is always experienced through social transformative action, not through an abstract *idea* of God.

(b) 'Reading the Bible is essential for conscientization.' Discuss.

Some might wish to argue that from a Christian point of view the Bible is essential if the new consciousness of poor and oppressor is to be transformed with the Christian eschatological view of the world in mind.

Good candidates might argue that as 6a has suggested that other means may also be used: Marx as the means of becoming aware of economic and social exploitation; Jung or Freud as a means of realising unconscious processes of oppression etc.

Therefore the Bible might be essential but not exclusive for conscientization.

Mark Scheme 2766
June 2006

AS Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

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

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

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

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

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

Levels of Response 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"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis <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"> some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful <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"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <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"> some analysis, but not successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	focuses on the main topic of the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-11	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit <p>Communication: some clarity and organisation</p>
5	22-25	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <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"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	26-29	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <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"> successful and clear analysis considers more than one point of view <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"> very high level of ability to select and deploy relevant information accurate use of technical terms <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"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

Alternative A – Buddhism**Part 1****1 (a) Explain why suffering is a poor translation of the Buddhist term dukkha.**

Candidates should be aware that suffering is widely used as a translation of the term dukkha.

They could outline the different understandings within Buddhism of the term dukkha, and may offer contrasts with the term sukkha.

Candidates could use the teachings of the four noble truths to explore the multi-faceted nature of the term.

Candidates could explore some of the aspects covered by the term dukkha which do not seem to be covered by the use of the term suffering, for example the subtle dissatisfaction that sukkha will not last.

Candidates may be aware of the growing trend amongst Buddhist scholars to use the term unsatisfactoriness instead of suffering, and could explain that this encapsulates the Buddhist understanding of the term more closely, while still not offering a wholly satisfactory translation.

1 (b) 'Dukkha is the least important of the Three Marks of Existence.' Discuss.

Candidates could argue that anicca or anatta was the most important, as understanding these will enable Buddhists to see the 'world as it really is' and to access nibbana.

Alternatively candidates could argue that dukkha provides the impetus for a Buddhist to begin their practice, and so is the most important of the three marks.

Candidates could also argue that it is the easiest to understand, and was the focus of the Buddha's first teaching – the Four Noble Truths.

Candidates may equally argue that all three are linked, failure to understand anatta and anicca leading to dukkha, and therefore no one being more important than the others.

Good responses will show some awareness of several of these arguments before reaching a conclusion.

2 (a) Explain how following the Four Noble Truths may lead to nibbana in Buddhist thought.

Candidates could outline the key ideas contained in the Four Noble Truths, especially dukkha, tanha and nibbana and the Noble Eightfold Path.

Candidates could explain how recognition of the causes of dukkha, and the following of the Eightfold Path could lead to nibbana.

Candidates may consider the nature of nibbana, particularly in terms of the ceasing of tanha and dukkha.

2 (b) 'Understanding of the Second Noble Truth is all that is needed to attain nibbana.' Discuss.

Candidates could argue that recognising the causes of dukkha will automatically lead to nibbana, as this is 'seeing the world as it really is'.

Candidates could argue that in this understanding is implicit the addressing of the issue.

Candidates could argue that understanding is only the first step, which must be supported by practice, and that all Four Truths are necessary.

Some candidates may analyse whether acceptance of the second Noble Truth without acceptance of the first Noble Truth will provide enough of an impetus for Buddhists to follow the Eightfold Path.

3 (a) Explain what is meant when Buddhists say all life is dukkha.

Candidates should be aware of the different kinds of dukkha, and show awareness of the negative or unsatisfactory nature of all experiences in Buddhist teaching.

Candidates should link this to attachment and continued existence in samsara.

Some candidates may make appropriate links to anicca, anatta and tanha.

3 (b) 'The existence of happiness means that all life cannot be dukkha.' Discuss.

Candidates could argue that since dukkha is usually taken to mean that all life is suffering, that the mere existence of any kind of happiness obviously contradicts this.

A good response may however consider that Buddhists do not deny that moments of happiness (sukkhā) exist, but that as they do not last the underlying condition of life is in fact dukkha.

Part 2**4 (a) Explain the problems Buddhists might face in belonging to the monastic sangha.**

An outline of some of the key rules of the vinaya might be appropriate.

Candidates may focus on the difficulties someone might experience in following the vinaya rules.

Candidates could focus on practical aspects such as the alms round, and the problems caused by not handling money.

Some candidates may suggest ways in which these problems have been addressed by traditional communities or those in the West, or discuss whether the problems will vary in different communities due to different interpretations of the vinaya.

4 (b) 'It is impossible to follow Buddhist monastic rules in the modern world.' Discuss.

Candidates may argue that Buddhism is rooted in ancient Eastern culture, and beliefs such as rebirth, or practises such as the alms round are too alien for modern society to accept.

Candidates could point to academics who argue that these teachings and practices are not meant to be taken literally but to provide an example of how to live the middle path, as examples of westerners trying to water down the Buddhist teachings.

Candidates could argue that Buddhism is designed to change and adapt – the Buddha having advised Buddhists to search out the truth for themselves, and therefore modern interpretations and adaptations are as valid as any traditional Buddhist pattern.

Candidates could also point to the many new Buddhist practitioners in the West as a refutation of the statement.

5 (a) Explain how the monastic rules reflect the Buddhist ideal of the Middle Way.

Candidates may outline the Buddha's early life as a means of explaining the Buddhist concept of the Middle Way.

Candidates should outline the idea that neither asceticism or luxury prevents dukkha, and that a path between the two is necessary.

Candidates could then explain how the vinaya rules aid the following of this path, and may refer to the Buddha's refusal to implement stricter rules as an example of this.

5 (b) 'Buddhist monks should live alone, not in communities.' Discuss.

Candidates may argue that it was intended that Buddhists should leave home, to wander alone searching for the truth.

This was the pattern initially adopted by the Buddha, and initially communities were set up for the rainy season only.

Candidates could however argue that the Buddha did live with others at points, and was reported to have said that monks could live in villages or forests, therefore leaving community life as an option.

Candidates may answer in terms of what is most helpful for the individual monk, or the whole Buddhist community.

6 (a) Explain why Buddhists take refuge in the Dhamma.

Candidates should be aware that the term dhamma may have many meanings.

Candidates should understand the commitment entailed in the taking of refuge, and the importance of the dhamma.

Candidates could refer to the idea of the Buddha's teaching being a raft to be used when necessary, and abandoned when no longer useful.

6 (b) 'The Dhamma would not exist without the Buddha.' Discuss

Candidates may argue that the Buddha revealed the dhamma, so the statement is true.

Candidates should show awareness of the eternal nature of the dhamma, and its revelation in each age by a Buddha.

Some candidates may question whether the dhamma revealed by each Buddha contains variations or is identical.

Alternative B – Hinduism**Part 1****7 (a) Explain the importance of practising puja.**

Candidates should be aware the importance of worship in the temple varies for Hindus.

Candidates may give the example of the sannyasin who has left all ritual actions behind in his search for liberation.

Candidates could describe the main practices involved in puja, and outline the symbolism of these acts.

Candidates could usefully contrast the practice of puja in a temple and at home.

Candidates may emphasise less 'religious' matters, such as the bringing together of the community, as important factors in worshipping at a temple.

7 (b) 'Practicing puja at home instead of going to the temple is selfish.' Discuss

Candidates could argue that bhakti involves making some effort to worship, therefore going to the temple shows willing.

Candidates could also point out the benefits for the community of worshipping at a temple.

Alternatively they may be aware that many Hindus offer oblations several times a day, and therefore visiting the temple for all these would be unmanageable with ordinary life.

Some candidates may point out that most Hindus will combine worship at home with worship at the temple to suit different purposes.

8 (a) Explain the importance of Lakshmi for Hindus.

Candidates will probably outline the main characteristics of Lakshmi, and may describe the ways in which she is worshipped.

Candidates may draw out her gentle nature, accepting only vegetarian offerings for example.

Candidates could also see her role as an exemplar in her role as consort.

Candidates may explore the contrast between Lakshmi and other female deities, such as Kali.

Some candidates may discuss the importance of female power as a necessary corollary for the male power of the gods.

8 (b) 'Goddesses are less important than gods in Hinduism.' Discuss.

Candidates might argue that historically this has been true, as goddesses seem to have subordinate roles in the Vedas for example.

Candidates might also point out that goddesses are consorts to the gods, and in some stories are controlled by them, for example Siva halting Kali's rage and destruction.

Candidates may however point to the figure identified as a fertility goddess in the Indus Valley civilisation as indicating an early importance.

Candidates could also refer to the prevalence of goddess worship in many Hindu villages, and the popularity of worship of some pan-Indian goddesses.

Some candidates may discuss the necessity of male and female power working together, indicating a relatively equal status.

9 (a) Explain why many Hindus worship Ganesha before worshipping other deities.

Candidates could give examples of accounts connected with Ganesha, but in essence it is expected they should draw out his role as remover of obstacles.

Candidates could then go on to explain that worshipping Ganesha removes any obstacles to their worship of other deities, clearing the way for other matters.

Candidates could also refer to Ganesha's role as a bringer of luck.

Good answers may refer to Brahman, explaining how, for many Hindus, all deities are aspects of the ultimate, therefore worshipping different deities helps the worshipper focus on different aspects of the ultimate.

9 (b) 'For Hindus, praying is just a way of expressing hopes and wishes.' Discuss.

Candidates could argue that many prayers are wishes and hopes, and therefore the statement is true to an extent.

There could be recognition that prayer is deeper than this, showing respect and reverence for the deities.

Candidates will probably agree that prayer on a superficial level may appear this way, and for some individuals it may be the case.

Candidates will probably also recognise that for many people prayer is a deep longing for communion with the ultimate.

Some candidates may discuss the connection between prayer and meditation.

Part 2**10 (a) Explain how Ramanuja developed the Advaita Vedanta of Sankara.**

Candidates should be aware of the main teachings of both Sankara and Ramanuja.

Candidates could explain that for Ramanuja the atman retained some kind of identity when liberated and joined with Brahman, unlike Sankara for whom Brahman and atman were identical.

Candidates could also explore the paths to liberation, Sankara favouring jnana and focusing on nirguna Brahman and Ramanuja focusing on bhakti to a personal God (saguna Brahman).

Candidates might also be aware that for Ramanuja the world was the manifested body of God, while for Sankara the world represented maya.

10 (b) 'Ramanuja was a monotheist, rejecting Sankara's atheism.' Discuss.

Candidates may well support the view that Ramanuja was a monotheist, with his focus on a personal God.

Candidates might argue that Sankara was an atheist, with a focus on Brahman nirguna (without qualities) and the direct association between atman and Brahman.

Candidates could show awareness that Sankara did not completely reject belief in God, allowing the worship of saguna Brahman in some circumstances.

Some candidates may discuss whether Sankara was a monist rather than an atheist, or discuss whether these terms are appropriate in the context of Hinduism.

11 (a) Explain how the teaching about God in the Bhagavad Gita differs from that in the Vedas.

Candidates could explain the teachings in the Bhagavad Gita and the Vedas.

Candidates will probably characterise the Vedas as polytheistic, though may be aware of different interpretations, especially that views of Brahman presented in the Upanishads.

Candidates could see the Bhagavad Gita as promoting monotheism, though again may be aware of different interpretations.

Candidates might relate their discussions to nirguna Brahman, and saguna Brahman (without and with qualities).

Candidates might also discuss how humans can relate to God.

11 (b) 'Hinduism is polytheistic.' Discuss.

Candidates are probably aware that this view is very common, and may offer some justification for this based on the variety of deities within Hinduism.

Candidates may reject this assertion, using evidence for monotheism or monism from the traditions they have studied.

Some candidates may argue that such western terms are not appropriate for the Hindu context.

12 (a) Explain what ends when moksha is reached according to Hindus.

Candidates should have some awareness that interpretations will differ within different traditions.

Candidates may refer to the ending of samsara, reincarnation and karmic formations.

In some traditions moksha (or its synonym kavailya) is the ending of maya, and the revelation of the unity of the atman and Brahman.

Good answers may discuss the different views of moksha.

12 (b) 'Fulfilling your dharma is more important than seeking moksha.' Discuss.

Candidates could address this from any of the perspectives studied.

Candidates could refer to the teachings of Krishna in the Bhagavad Gita to argue that dharma must be followed, and that detached following of one's dharma will in fact lead to liberation.

Candidates might also refer to the teachings of Manu that if one has not fulfilled their dharma then they will go to hell, so the seeking of moksha must be deemed less important than following dharma.

Candidates could refer to traditions of renunciation, providing evidence that for some seeking moksha overrides the demands of dharma.

Candidates could refer to Sankara's views. If this world is a manifestation of maya then dharma is as illusory as everything else.

Mark Scheme 2767
June 2006

AS Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

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

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

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

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

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

Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis <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"> some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful <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"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <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"> some analysis, but not successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	focuses on the main topic of the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-11	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit <p>Communication: some clarity and organisation</p>
5	22-25	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <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"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	26-29	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <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"> successful and clear analysis considers more than one point of view <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"> very high level of ability to select and deploy relevant information accurate use of technical terms <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"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

Part 1**1 (a) Explain why Surah 1 is a good introduction to Islam.**

Candidates might begin by giving some information about Surah 1 as the opening chapter, al-Fatihah, of the Qur'an.

Reference to the process of revelation and collection or about the structure, role, authority and status of the Qur'an might be made relevant to the question.

Good candidates are likely to use the opportunity to show knowledge of the wording of Surah 1 (any version or paraphrase of the seven ayat).

Candidates might outline some main aspects of Islam to show why Surah 1 is a good introduction. They might explain that Surah 1 is sometimes called the essence of the book and is regarded as the perfect prayer.

The best responses are likely to include explanations of such basic Qur'anic Islamic concepts from Surah 1 as: one God, Creator and Sustainer; the final Judgement, Hell, Paradise, grace, mercy; and the obligation to monotheism and moral behaviour which is the straight way of Islam, achievable under God's guidance.

(b) 'Islam could not exist without the Qur'an.' Discuss.

Some candidates might respond as if the stimulus read 'would not' and might argue mainly on historical grounds, e.g. about the role of the Qur'an in the life of Muhammad ﷺ, and this has some validity.

Good discussions, with arguments based on knowledge and understanding, might approach the stimulus in a variety of different ways. Candidates might consider philosophically or practically the extent to which the revealed words of Allah are and need to be essentially part of Islam.

Good candidates might refer to the existence of earlier corrupted versions of the revelation to argue for the essential role of the final revelation of the Qur'an in the destiny of humankind. They might include the fact that Muslims believe there is a heavenly archetypal version, 'the mother of the book'.

Equally good discussions might derive from consideration of the role the Qur'an continues to play in all aspects of Muslim life.

2 (a) Explain what Surah 4 teaches Muslims about hypocrites and enemies.

Candidates might start with a general outline of the contents of Surah 4 and might explain that the subject matter probably reflects the social problems which the Muslim community had to face in Madinah. They might explain that the principles laid down in Surah 4 have permanently governed Muslim Law and social practice.

Candidates might explain that believers are constantly warned against fraternizing with unbelievers and hypocrites in Surah 4. Teachings about the attitudes Muslims should have

towards the hypocrites and enemies are as acceptable in responses as the teachings about these condemned people.

Good candidates are likely to show familiarity with the set text though detailed knowledge is not expected. Even the best responses are not likely to be comprehensive.

Good candidates might refer to one or two of the following textual sections - or similar material from elsewhere in Surah 4:

71-91 says believers should organise in self-defence against their enemies and beware of secret plots of hypocrites.

92-104 cautions about taking life, how to compensate if, without intention, a believer is slain and gives advice about curtailing times of prayer when facing dangerous situations

105-126 is about treachery and the lure of evil.

140-152 unmasks the methods and motives of hypocrites but says even they can repent.

153-176 is where the Jews and Christians are criticised.

(b) 'Teachings about hypocrites and enemies are not a main part of Surah ' Discuss.

Candidates are likely to use the opportunity to show knowledge of the contents of the Surah and might point out that it is called 'The Women'.

There are other themes and candidates might argue in favour of their pre-eminence or predominance.

Warnings against disobedience and hypocrisy are included throughout all the themes of Surah 4. Whether or not this fact supports the teaching about hypocrites and enemies as a main part of Surah 4 is up to the candidate to decide.

Good arguments are likely to hinge on the perceived context of Surah 4. If it deals mainly with subject matter relevant to social problems the Muslim community had to face after the battle of Uhud then sorting out the women's issues and dealing with hypocrites etc. were all, possibly equally, part and parcel of the concerns of the time.

3 (a) Explain why the Qur'an has importance and authority in Islam.

Most candidates are likely to start with some details of how Muhammad ﷺ received the revelations from 610 CE till 632 CE.

They might explain that the importance lies mainly in the message the Qur'an contains about Allah, the last judgement and the straight path to paradise.

Candidates may give a variety of instances that illustrate the Qur'an's importance for Muslim worship and its effect on all facets of individual and community life.

Candidates may address importance and authority together or separately but the better responses are likely to be those which explain why the Qur'an has a status of absolute authority in matters of law and theology for Muslims of all persuasions.

Good responses are likely to make it clear that the authority is not just of Muhammad ﷺ the last prophet but of the very words of Allah.

Good candidates might explain that the heavenly original is 'the mother of the book' and the inimitability of the Arabic text is considered to be proof of its divine authorship; the miracle which confirms the role of Muhammad Δ and the veracity of Islam.

(b) How far would you agree that the Qur'an was a new revelation as well as a final one?

Candidates are likely to use information from the first part of the question to affirm that Muhammad was the seal of the prophets and the revelation is the final one.

Discussions about the Qur'an as a new revelation might take a variety of directions though the best are likely to be those which are based on accurate facts and demonstrate understanding of the status of Muhammad Δ and the authority of the Qur'an for Muslims.

Good candidates might focus on the Qur'an not simply as a revealed book but as the eternal revelation which previously was corrupted but is now in its final form.

Arguments about the extent to which it can be described as a new revelation might be supported by information about the Quranic references to previous prophets and books before Muhammad Δ .

The earlier revelations referred to in the Qur'an are the Sahifah to Ibrahim, the Tawrah to Musa, the Zabur to Dawud and the Injil to Isa.

Part 2

4 (a) Explain how Muslims give to others when they observe zakah and sawm.

Candidates might begin by giving some information about Zakah – the purification of wealth by payment of the annual welfare due - usually 2 ½ % of surplus income, and/or Sawm, fasting during the hours of daylight in the month of Ramadan.

Better responses are likely to concentrate on explaining features relevant to how Muslims give to others when practising these two pillars of Islam.

Good candidates are likely to demonstrate accurate knowledge with some detailed information about the observation of both the two pillars, zakah and sawn, though not necessarily in equal proportions.

Good explanations are likely to be those which demonstrate understanding of the way practical provision in Islam contributes to the local, national and international welfare of the Ummah.

Excellent responses might reflect on the wider sense of giving in contributing to the concept of spiritual unity and cohesive communal solidarity but this interpretation is not necessary for good marks.

(b) 'Giving is more important than receiving.' How true is this statement for Muslims?

Candidates are likely to develop points made in the first part of the question, making reference to zakah in particular but also to other relevant aspects of Islam.

Candidates might respond more generally and take other equally acceptable approaches to the discussion such as using the sunnah of the Prophet to support their arguments.

Good discussions are likely to show understanding of the positive aspects of being in receipt of alms but also of the benefits to the giver in that sincere compassionate giving frees them from greed, selfishness, materialism and hypocrisy.

Candidates are free to conclude in favour of the quotation or against it or to implement some sort of compromise after a balanced discussion.

5 (a) Explain the role and importance of the Imam.

Role and importance might be approached separately or handled together.

'Imam' means 'in the front' and candidates might begin with a description of the Imam standing at the front, facing the qiblah, leading the prayers in the mosque, particularly on Friday when the Imam gives the khutbah.

Good descriptions are likely to include other aspects of the role such as teaching Arabic, presiding over festivals etc. Candidates might give details of responsibilities of the Imam in particular Muslim communities they know or have visited.

The best explanations of the role and importance of the Imam will make it clear that the role is not that of a priest nor of any hierarchical structure and that all Muslims are equal in the sight of Allah.

Candidates may refer to the Shi'a Muslim use of the word 'imam' and this is acceptable but not essential.

(b) How far does Muslim worship emphasize the equality of believers?

Candidates might continue the theme of the Imam being on the same level as other Muslims despite his role in Muslim worship.

Responses might, however, legitimately widen the discussion to include other aspects of equality such as gender, race and socio-economic status.

Good arguments are likely to include details from Muslim worship e.g. salah and any other aspects of Muslim worship which symbolise the importance of equality in the Ummah.

Good candidates are likely to be careful to present a balanced discussion based on accurate facts.

6 (a) Explain why the Five Pillars are so important to Muslims.

Most responses are likely at some stage to attempt to identify the Five Pillars.

Better candidates are likely to use correct terminology and to select salient details of the observance of the Five Pillars: shahadah, salah, zakah, sawm, hajj.

Candidates might describe the Five Pillars as supporting a building which is the Faith of Islam.

Good candidates might explain the importance of the Five Pillars to the spiritual growth of individual Muslims as being acts of ibadah, worship and obedience, part of their submission to the will of Allah.

Good responses might explain the importance and significance of the Five Pillars as visible signs of a way of life and the unity, cohesion and solidarity of the Ummah.

(b) 'Without Shahadah, the other four pillars are worthless.' Discuss.

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

Lack of knowledge about the Five Pillars might hinder the ability of candidates to address the question with valid arguments to support their opinions.

Good discussions are likely to explore how far the Five Pillars are interlinked practices which cannot exist alone or the extent to which one might have an overarching all-embracing significance.

N.B. Some text books have illustrations of all five as supporting pillars and others have four pillars and Shahadah as the roof.

Candidates are free to come to any conclusion and some might suggest arguments in support of the pre-eminence of the declaration of faith.

Mark Scheme 2768
June 2006

AS Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

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

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

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

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

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

Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis <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"> some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful <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"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <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"> some analysis, but not successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	focuses on the main topic of the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-11	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit <p>Communication: some clarity and organisation</p>
5	22-25	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <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"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	26-29	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <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"> successful and clear analysis considers more than one point of view <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"> very high level of ability to select and deploy relevant information accurate use of technical terms <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"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

Part 1**1 (a) Explain the main differences between the roles of men and women in Judaism.**

Candidates may be aware and comment that different Jewish traditions do treat women differently. For example, some progressive synagogues allow men and women to sit together and some permit women rabbis. Neither of these positions would be acceptable within Orthodox traditions.

Some answers may explain that the way in which women are regarded is based on the teachings of the Jewish Scriptures and candidates may use any suitable examples though they might well contrast some of the views which stress a division with texts such as Proverbs 31:10 ff.

Some might include mention of the Mikveh.

(b) 'Judaism unfairly discriminates against women.' Discuss.

The answer to this question might well depend on which tradition of Judaism candidates are considering.

Some will argue that most Jews would answer 'no' and would argue that women are naturally closer to G-d, therefore they do not need to be bound by the mitzvot which have to be followed by men. There are of course different viewpoints and these can be rehearsed.

2 (a) Explain how the Law shows the relationship between G-d and the Jews.

Answers need to consider the relationship which the Law creates. Candidates are likely to explain that the Law is at the centre of ethical monotheism and of Jewish life.

They may then comment that, by observing the Law, Jews are honouring their part of the Covenants and also worshipping G-d.

(b) 'Judaism is too concerned with the Law.' Discuss.

Many candidates are likely to conclude that the statement is probably true. Some may argue that it is wrong to see Judaism, as often stereotyped, as a Law-bound religion.

Candidates should be able to build on (a) to demonstrate that the observance of the Law lies at the very heart of the faith.

3 (a) Explain the importance for Jews of the first commandment.

Some candidates will argue that all the commandments are of equal importance otherwise G-d would not have given them.

Some may consider the particular significance of the statement 'I am HASHEM, your God, Who has taken you out of the land of Egypt, from the house of slavery' (Exodus 20:1) as establishing the special relationship G-d has to the Jews.

Others may consider the first commandment as coming in Genesis and this view should, of course, be recognized.

Some candidates may offer the view that the first commandment refers to Exodus Chapter 12, which deals with the sanctification of the New Moon, and this should also be recognized.

(b) 'Strict laws in a religion are a weakness not a strength.' Discuss with reference to Judaism.

Building on (a) candidates should be able to discuss the concept of the Law and consider whether the ethical monotheism which these laws create and the discipline of adhering to laws is a strength or whether it means that people are not encouraged to think for themselves.

Others may consider that it is a weakness and that people may possibly leave a religion because of the rigidity of its laws.

Part 2**4 (a) Explain what can be learnt from the scriptures about the origins of Jewish worship.**

Candidates will not have studied this topic in great detail, and they might interpret the question as asking them to describe the way scripture is used in worship. But they should be able to comment on some of the following:

The pilgrim festivals and High Holy Days are ordered in the scriptures as, of course, is Shabbat.

There are many examples of prayer and liturgy in the scriptures which are now used in worship.

The basis of Temple worship is found in the scriptures and much of this is transformed in to synagogue worship today.

(b) 'Jewish ways of worship must never be changed.' Discuss.

Although many candidates may want to answer in agreement with this statement it can be questioned whether, in fact, there have not been major changes in Jewish worship from scriptural times and also since the destruction of the Temple.

Some may concentrate on whether different Jewish groups have, in fact, changed and modernised worship.

5 (a) Explain the importance for Jewish life of Rosh Hashanah and Yom Kippur.

Candidates will probably need to look at the reasons and purpose for these observances as part of their response.

They may explain that these events are seen as fulfilling the mitzvot for their observation as well as marking and recalling important events, whilst Yom Kippur has its own importance as a day for formal atonement.

(b) 'Yom Kippur is more important than Shabbat.' Discuss.

There is no clear answer to this question.

Some may argue that Yom Kippur is known as Shabbat Shabbaton and this stresses its importance.

On the other hand they may suggest that the Sabbath is a much earlier institution and much of its importance must lie in its weekly observation.

6 (a) Explain the continuing importance of the mitzvot for Jewish life today.

Candidates are likely to explain that the importance of the mitzvot lies in their nature as a unique set of rules originated by G-d but defined and elaborated by humans to their present number.

Candidates may comment that it is not possible to group them into those which are more or less important. All mitzvot are equal in their importance and therefore all must be kept.

(b) 'If Jews do not keep all the mitzvot then they cannot be regarded as good Jews.' Discuss.

Some may explain the familiar argument is that many Jews do not keep the mitzvot, hence 'if all Jews were to keep the Sabbath on two consecutive Saturdays the Messiah would come'.

However, they may also consider that a number of the mitzvot cannot be kept without the Temple in Jerusalem. Some mitzvot may only be performed by living in Israel.

Candidates may discuss what is meant, if anything, by the phrase 'a good Jew'.

Mark Scheme 2769
June 2006

AS Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

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

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

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

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

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

Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis <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"> some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful <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"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <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"> some analysis, but not successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	focuses on the main topic of the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-11	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit <p>Communication: some clarity and organisation</p>
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6	26-29	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <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"> successful and clear analysis considers more than one point of view <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"> very high level of ability to select and deploy relevant information accurate use of technical terms <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"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

Part 1

1 (a) Explain the views of Plato and Dawkins on the nature of the soul.

Candidates should be aware that Plato's understanding of the soul is dualist, he draws a contrast between the impermanence of matter/the body with the permanence of the soul.

The soul is tri-partite, consisting of reason, base appetites and spirited elements. Reason should rule the other two elements if an individual is to be well balanced.

Some candidates may identify that the soul reincarnates from the world of Forms, and knowledge of the Forms is understood through *anamnesis* (recollection).

For Dawkins, soul in this sense is non-existent, since human beings are simply physical organisms which reduce to matter. The term 'soul' is merely a mythological concept devised by the ancients to explain the mystery of consciousness.

Any meaningful notion of soul must be confined to the personality, to the impact of the person in the world, and so on. The idea of 'soul' in the religious sense will probably die out in the future

(b) 'Plato was right about the soul.' Discuss.

Candidates are at liberty to answer this with reference to the perceived differences between Plato and Dawkins, or with reference to the coherence of Plato's views in themselves.

Plato's analysis could be held to be coherent philosophically, but incoherent factually, in that there is little or no empirical evidence for souls. Plato's own a priori arguments for the soul may be discussed.

For candidates who are contrasting Plato and Dawkins, much will depend on basic assumptions about the nature of persons.

2 (a) Explain the relationship between theories of resurrection of the body and the problem of evil.

Candidates should show understanding of both the idea of bodily resurrection and the problem of evil.

Most theories of life after death appear inextricably linked with human moral conduct. Thus with theories of resurrection of the body, the individual's conduct on earth is the basis for judgement by God immediately after resurrection, where the good are sent to heaven, and the rest to hell or purgatory.

There seems to be an inherent assumption, therefore, that evil can be explained in terms of post-resurrection in a world where evil does not exist, and where the ultimate evil of death itself has 'lost its sting'.

To achieve higher levels, answers should clearly link the two strands identified in the question

(b) 'Theories of life after death cannot solve the problem of the evil which happens in this life.' Discuss.

A variety of viewpoints are possible. Some might argue that some forms of evil are so hideous that no form of after-death bliss can compensate for such horrors: e.g. genocides, the sufferings of innocents, torture, and so on.

The Irenaean Theodicy may be assessed. For instance, surely an omnipotent God would surely be able to devise some less harrowing learning process.

Against this, some might argue in favour of Augustine's insistence on human free will and responsibility.

Others might suggest that reincarnation is a more reasonable interpretation of the evidence, although clearly there are problems with the application of the law of *karma*.

3a) Explain the concept of God's revelation to humanity through holy scripture.

Candidates should explain what is meant by revelation.

They may wish to explain revelation in the historical context of a particular religious faith or may answer more generally. There are different views of the status of scriptural revelation and to what extent it is authoritative. This may be expounded with reference to how different believers interpret scripture.

There are also different views on how scripture came about: propositionally or non-propositionally.

They may compare the concept of God's revelation with other types of revelatory experience although this is not specifically required by the question

3b) 'Revelation through holy scripture has more authority than revelation through religious experience.' Discuss.

Candidates may take a variety of approaches.

Scripture is regarded as more authoritative than religious experience by many religious believers but its authority may be perceived to be diminished by critical scholarship. It may be argued that ultimately scripture is a record of religious experiences.

Religious experience is ineffable, private and cannot be verified. It would be difficult to suggest that it has authority except for the person who has the experience.

Candidates may take a more theoretical approach and evaluate the authority of propositional and non-propositional forms of revelation.

Many candidates may conclude that it is not necessary to prioritise different forms of revelation, or that the different forms of revelation are part of an inclusive package.

Part 2

4 (a) Explain how symbol has been used to express an understanding of God.

This can be approached from several angles. Tillich, for example, suggested that symbol is the only means of expressing the ultimate, because it transcends finite reality.

Symbols are not signs; they participate in the reality towards which they point; they open up levels of reality which are otherwise inaccessible; they open up corresponding mental dimensions within ourselves; they grow and change according to the situation, and so on.

There is no requirement, of course, to refer to Tillich's thesis, or indeed that of any other named scholars

(b) 'God is beyond human language, so cannot be understood by symbol.' Discuss.

This is likely to elicit a number of different and equally valid responses.

Some might refer to the problems in identifying whether meaningful language about God should be equivocal, univocal or analogical, and could suggest that symbol (along with metaphor, for example) has been a traditional way of trying to do this.

Some might conclude that God cannot be beyond human language, since certain ideas about God: e.g. that God is creator, preserver, etc., are clear enough.

Others might point to specific difficulties with Tillich's ideas, for example.

5 (a) Explain the implications of the verification principle for religious belief.

Candidates should clearly explain the verification principle. The verification principle (VP) held that language is meaningful only if it is analytic or empirically verifiable.

The language used to express religious belief is arguably neither, so those who espouse some forms of the VP have concluded that religious language and belief are alike meaningless.

The implications of this are further that philosophers of religion have felt the need to decide whether or not religious language is cognitive or non-cognitive, and to respond to the challenge of the VP accordingly.

To achieve higher levels, candidates must demonstrate awareness that the question focuses on the implications of the VP.

(b) 'The important point about religious language is that it is not verifiable.' Discuss.

There are many possible routes for candidates to explore in response to this question

Candidates may disagree with the above quote and claim that religious language is cognitive, and therefore verifiable empirically, at least in principle (eg. Hick's eschatological verification).

Those who hold that it is non-cognitive hold that the demand for verification through the VP is inappropriate. Some might argue in favour of an alternative theory of meaning, such as language-games.

6 (a) Explain Wiles' criticisms of miracles.

Candidates should explain Maurice Wiles' moral objection to miracles. Wiles objected to the thesis that miracles occur within the scope of God's everyday intentions for human beings.

The primary objection is moral, in so far as a God who intervenes to change water into wine at a society wedding yet refrains from assisting the victims of the holocaust would not be worthy of worship.

For Wiles, miracle is a singular event to be identified with the act of creation itself, and its ongoing existence.

(b) 'Miracle stories are simply inventions to strengthen faith.' Discuss.

Candidates are free to interpret the word 'invention' in any way they like, and to defend any definition of miracle they may use in support of their argument

The quotation gives an interpretation of miracles which aims to move away from the simple question of their cognitive status. Although a discussion of the arguments of Hume is a valid approach to the question.

Miracles recorded in scripture are often interpreted as signs for the faithful, with the further corollary that they are sometimes seen as acted parables rather than as factual occurrences.

Candidates may alternatively argue that miracles, particularly some miracles from scripture, eg. the Resurrection, are only significant if literally true.

Mark Scheme 2770
June 2006

AS Preamble and Instructions to Examiners

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

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

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

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

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

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

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Practical application of the Marking Scheme

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

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

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

Levels of Response descriptors for AS Units 2760 – 2770

Band	Mark / 33	AO1	Mark / 17	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-2	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis <p>Communication: often unclear or disorganised</p>
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5	22-25	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <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"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	26-29	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <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"> successful and clear analysis considers more than one point of view <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"> very high level of ability to select and deploy relevant information accurate use of technical terms <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"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

Part 1**1(a) Explain a determinist view of morality.**

Candidates should explain how a determinist view of morality allows no ethical freedom and so we cannot be held morally responsible for our actions.

They may discuss the Christian view of predestination which suggests that people are not free to secure salvation.

They may discuss that all actions have some prior cause and that we are determined by psychological or sociological factors which questions the idea of moral responsibility. They may give examples to illustrate this, such as the Loeb case.

b) 'People are morally free to do what they want.' Discuss.

Candidates may argue from a determinist point of view or they may consider that some of our moral actions are determined but that we have some free will and so some measure of moral freedom

Candidates may argue that moral actions are the result of the values and character of the person and not the result of cause and effect.

2(a) Explain the arguments that conscience is not the voice of God.

Candidates could outline the theory of conscience from Freud, explaining the ego, id and super-ego, with emphasis on possibly equating the super-ego with conscience.

Parental influence on children should be examined. Candidates may also refer to other scholars such as Piaget etc.

Some candidates may contrast this with religious explanations of conscience.

(b) 'People should always follow their conscience.' Discuss.

Candidates may argue either way using the theories of Aquinas, Butler, Newman etc as opposed to Freud, Piaget etc.

Better candidates may consider Aquinas' ideas about the possible weaknesses of conscience, the necessity to educate the conscience and whether consideration should be given to other sources of moral guidance such as moral laws/teachings, the situation and consequences of actions.

3(a) Describe one absolutist ethical theory

Candidates could explain that absolutism gives an objective universal code to measure actions and that actions are intrinsically right or wrong.

Candidates may choose to describe the main features of any absolutist theory such as Divine Command Theory, Natural Law, and Kant's theory of duty.

(b) 'Moral absolutism cannot be defended.' Discuss

Candidates may argue either way – some arguing in defence of the certainty of absolutism and others arguing that it is inflexible and gives no room for different situations or consequences.

Part 2**4(a) Explain a religious approach to ethics.**

Whatever religion is chosen candidates will probably explain how ethics is a by-product of religious beliefs and values.

They will probably say that religious ethics, whether of a Divine Command or Natural Law type, results in an absolute ethic. Some may discuss the Sanctity of Life and attitudes to other people and to society.

Good answers would look at a diversity of views within a religious ethic and how Situation Ethics could be considered a religious approach to ethics.

(b) 'Religious ethics are useless when considering the environment.' Discuss.

Candidates may consider how religion tends to see the environment as existing for the benefit of humans.

They may write about ideas of stewardship v domination, creation and posterity.

They may explore the idea that a religious believer might, in fact, feel protective of what is believed to be a divinely created world.

5(a) Explain Virtue Ethics.

Candidates will probably write about the Virtue Ethics of Aristotle and consider modern scholars such as MacIntyre and Foot.

They may discuss the Golden Mean and how we become virtuous by practising the virtues.

Better candidates may discuss whether virtues are culturally defined or absolute.

(b) 'Virtue Ethics is of no use in considering sex and relationships.' Discuss.

Candidates may decide they need moral rules or guidelines in sexual ethics or they may consider how a virtuous person would behave.

6(a) Explain Utilitarian approaches to issues of war.

Candidates should describe the different forms of Utilitarianism, including act, rule and preference and how they might apply to war.

Better candidates might explain how 'well-being' is the goal of some Utilitarians.

(b) 'Pacifism is immoral.' Discuss.

Candidates should consider whether more harm than good might result from a pacifist position.

They may contrast pacifism with just war theory and may ask whether pacifism is legitimate for individuals but different for societies.

**Mark Scheme 2771
June 2006**

A2 Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

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

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

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

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

*

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

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

Levels of Response descriptors for A2 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis <p>Communication: often unclear or disorganised</p>
2	7-11	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> includes some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	4-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful <p>Communication: often unclear or disorganised</p>
3	12-15	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <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"> some analysis, but not successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	16-19	focuses on the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-10	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit <p>Communication: some clarity and organisation</p>
5	20-23	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <p>Communication: generally clear and organised</p>	11-12	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	24-26	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	13-14	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view <p>Communication: answer is well constructed and organised</p>
7	27-29	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	15-16	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

1 'The concept of disembodied existence is coherent.' Discuss.

AO1 Candidates are likely to ground their answer in the dualist philosophy of Plato and Descartes.

Most are likely to develop the contrast between the alleged immortality of the soul and the mortality of the body, perhaps pointing to the conceptual difficulties involved in bodily continuity.

Some might use the logic that since the universe contains qualities which are antitheses, then the antithesis of the body is the soul, which, if it is not subject to physical processes, can presumably continue in disembodied form *post mortem*.

Additional evidence might be cited from near-death experiences and parapsychology, and from claims to reincarnational experience for example.

Candidates should focus on the question of coherence, not whether disembodied existence occurs, to achieve higher level responses.

AO2 The coherence of such views can be defended in many ways – for example by an appeal to the apparently non-physical nature of mental events, to introspection, and so on.

Others might defend the coherence of the notion of disembodied existence by referring to the claims of different strains of belief within the world religions.

Against the notion of coherence most will cite the view of biological materialism, such as that of Dawkins, in one or more forms, or will point to the inconsistencies in the dualist account.

Appeal might also be made to the philosophical behaviourism of Ryle.

2 Assess the view that the different forms of religious experience are nothing more than fantasy.

AO1 Candidates will probably refer to the writings of scholars such as Swinburne and James, detailing their classification of religious experiences into public and private experiences, experiences which are noetic, transitory, passive and ineffable, and so on.

Classification may also be in the form of the different types of individual and corporate experiences.

Some may choose to develop epistemological questions about proof and belief.

AO2 The claim that such experiences are different varieties of fantasy may be based, for example, on the assertion that all attempts at classification are simply subjective viewpoints.

Where scholars have attempted to define an irreducible core to religious experiences, others have found that all such claims are simply interpretations of those experiences. Given the fact that some of these experiences can be duplicated in a laboratory or through drugs, the claim that they are based in nothing more than

fantasy may have some substance. Some might reject this, claiming that genuine religious experiences can only be mediated through human physiology, so the possibility of duplication of their effects cannot be avoided.

Most candidates are likely to develop questions about the problem of other minds, arguing that the privacy of consciousness means that we cannot share the experience of another.

Some may choose to develop questions of language or suggest anti-real interpretations. There is, of course, no obligation to follow this route.

3 'The falsification principle offers no real challenge to religious belief.' Discuss.

AO1 Candidates should be able to distinguish the distinction between verification and falsification to achieve the higher levels.

In practice, candidates are likely to use Flew's version of the falsification principle as opposed to that of Popper, although of course use of the latter is valid. Popper's appeal to falsification relates to the scientific status of theories: a theory is scientific if one can have an idea of what kind of evidence might falsify it. Under such criteria, Popper held that the writings of Plato and Marx, for example, were unscientific.

Flew extended this to apply a falsification principle to religious statements, using the Parable of the Gardener to suggest that since religious believers will allow nothing to count against their beliefs, then religious statements are not genuine assertions.

AO2 Most candidates will refer to the famous Flew-Hare- Mitchell debate in which Flew asserts that all claims about God's omnipotence and omnibenevolence die the death of a thousand qualifications.

Many will make use of Mitchell's arguments that religious believers do not deny contrary evidence.

Some may attempt to use Hick's theory of Eschatological Verification, but candidates will need to do so with caution, given the asymmetry which Hick notes: the theory is valid only against weak forms of verification.

Candidates are likely to use Swinburne's analogy of the toys in the toy-cupboard to suggest that some claims are meaningful but non-falsifiable; or else Hare's theory of *bliks* (in turn rejected by Flew and Hick).

4 'Scripture is the word of God.' Discuss.

AO1 The basis for such a view can be placed in both propositional and non propositional views of revelation.

Candidates are also likely to discuss the nature of inspiration, since the word of God is regarded as being mediated through inspired authors propositionally, for example.

Some might argue that Scripture as the word of God gains support from the teaching of the world religions, since the authority of the latter is rooted in their view that the authority of the word of God validates what the religions say about it.

AO2 The problems with such a view are clear: particularly in that all such claims to authority and status are circular. The basic appeal to authority is usually scriptural, but the claim is self-contained, so cannot be validated externally other than by claims to authority by religious teachers and institutions or by claims to authoritative religious experience. Both concepts have problems of their own.

Some may point to the difficulties of interpreting claims about God which are expressed in language which is inadequate to its task. Some may point out that understanding of God is limited by the culture and scientific awareness of the authors of scripture.

Candidates might defend the view of Scripture as the word of God in a number of ways: e.g. by appeal to historical authority and tradition, or to the power of religious morality.

Mark Scheme 2772
June 2006

A2 Preamble and Instructions to Examiners

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

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

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

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

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Practical application of the Marking Scheme

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

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Levels of Response descriptors for A2 Units 2771 – 2780

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2	7-11	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> includes some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	4-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful <p>Communication: often unclear or disorganised</p>
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4	16-19	focuses on the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-10	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit <p>Communication: some clarity and organisation</p>
5	20-23	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <p>Communication: generally clear and organised</p>	11-12	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	24-26	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	13-14	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view <p>Communication: answer is well constructed and organised</p>
7	27-29	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	15-16	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

1. 'Natural Law is the most reliable approach when making judgements about sex and relationships.' Discuss.

AO1

Candidates could explain the main teachings of Natural Law e.g. purpose, potentiality and actuality, primary and secondary precepts, the deontological and absolute nature of Natural Law and its origins in Aristotle.

They may consider Natural Law as a basis for Roman Catholic teaching.

They could discuss the nature of sexual morality e.g. sex as procreative, sex within marriage, homosexuality, 'abuses' of sex etc

Alternative ethical theories, e.g. relativist theories such as Utilitarianism, Situation Ethics, Proportionalism could also be discussed.

AO2

Candidates should apply Natural Law to sexual ethics and could use examples to show how some may see Natural Law as the best approach because e.g. it is universal and God given, but for others Natural Law may appear out of date and inflexible.

Some might consider the purpose of reproductive organs and hence a refusal by Natural Law to accept other sexual practices that do not result in procreation.

They might ask what is meant by 'reliable' and from whose perspective this theory may seem reliable. They may discuss whether there can be any absolutes in terms of personal relationships.

They might introduce and support the view that there are more 'reliable' relativist ethical theories e.g. Utilitarianism or Situation Ethics.

They might question whether anyone has the right to make judgements about sexual morality.

2. 'People are not free to make moral decisions.' Discuss.

AO1

Candidates could discuss what is meant by hard determinism, moral freedom and libertarianism and whether humans are ever free to make moral decisions.

They could compare these with compatibilism (soft determinism).

Some candidates might consider theological determinism, Calvin and predestination and religious teachings on free will.

Better candidates may discuss the role of conscience in ethical decision making

AO2

Candidates should consider the implications for ethics if we are not free. They should consider the implications of the above statement in terms of human accountability and responsibility. If we are not free then how does this impact on our system of reward and punishment.

They might consider whether we are free or just feel free and the idea that freedom is just apparent - we may feel free but we are not (Locke)

They may introduce the teaching of Kant when he said that to be moral we must be free.

3. 'Utilitarianism is the best approach to environmental issues.' Discuss.

AO1 Candidates should explain Utilitarianism and may do so in terms of Bentham, Mill, Singer and the main types of Utilitarianism e.g. Act, Rule, Preference. They could explain the nature of Utilitarianism as consequentialist and relativist.

This should be applied to environmental issues e.g. pollution, deforestation, ozone, global warming etc.

They may contrast this to other approaches to the environment e.g. religious ethics

AO2 Candidates should consider whether Utilitarian principles are the best way of dealing with the environment or not.

They might wish to look at whether Utilitarianism is useful because it can predict the long-term consequences of environmental policies.

They might discuss how the majority may benefit, who the minority are here and how they might suffer. They may introduce Singer's ideas that animals also need to be considered and not just humans.

They may wish to look at some other approaches especially a religious ethic e.g. stewardship, and some may suggest that a rule based ethic is preferable.

4. 'Only religious ethics can provide answers to the problems raised by euthanasia'. Discuss.

AO1 Candidates would probably consider relevant religious teachings e.g. biblical teachings, Natural Law, Situation Ethics and apply these to euthanasia.

Good candidates could consider the differences between involuntary, non-voluntary, voluntary, active and passive.

Candidates could discuss the nature of the different problems e.g. those faced by carers and patients e.g. watching a loved one suffer, loss of dignity, affect on the family, conflict between the law and what conscience says is the compassionate approach

Some candidates may explain the approach of a different ethical theory such as Utilitarianism.

AO2 Candidates could consider how religious teachings might provide solutions to the problems raised by euthanasia. Natural Law and biblical teachings might suggest an absolute, deontological response, with definite rules and principles, so everyone knows what is right.

Candidates may contrast this with Situation Ethics which could encourage a more compassionate loving response.

They might consider whether a religious ethic might cause more problems than they solve and consider other ethical theories, perhaps those that are relative or look at consequences.

They might consider alternative answers e.g. the Hospice Movement.

**Mark Scheme 2773
June 2006**

A2 Preamble and Instructions to Examiners

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

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

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

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Practical application of the Marking Scheme

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

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

Levels of Response descriptors for A2 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis <p>Communication: often unclear or disorganised</p>
2	7-11	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> includes some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	4-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful <p>Communication: often unclear or disorganised</p>
3	12-15	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <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"> some analysis, but not successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	16-19	focuses on the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-10	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit <p>Communication: some clarity and organisation</p>
5	20-23	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <p>Communication: generally clear and organised</p>	11-12	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	24-26	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	13-14	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view <p>Communication: answer is well constructed and organised</p>
7	27-29	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	15-16	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

1 Either

(a) 'The Servant is not a messianic figure.' Discuss with reference to the texts you have studied in Isaiah.

AO1:

Isaiah 40-43 and 53 are the texts from the Servant songs in the specification.

Candidates may make reference to any teaching about messianic figures from their studies but the specification includes Micah with reference to the messianic hope.

Micah includes prophecies about the messianic kingdom so this topic is relevant though not essential for good marks.

Good responses are likely to show familiarity with the set texts and might show knowledge and understanding of the views of commentaries and scholars about the identity and role of the Servant in the specification selection from the Servant songs as well as explaining concepts associated with messianic figures.

AO2:

Candidates might cite similarities and/or differences between the Servant in either or both specified texts and a messianic figure.

Candidates are free to support or reject the given statement but good candidates are likely to be able to place the figure(s) in the context of the writer(s) and of the possible contemporary hopes and fears.

Good candidates might also evaluate the views of scholars and investigate debates of any relevant matters such as date, authorship, purpose and historicity.

Responses may reflect any religious persuasion or none.

Or

(b) Critically examine the view of messiahship in the book of Micah.

AO1:

Candidates might begin with a brief explanation of the historical context and the content of the book of Micah and the better responses are likely to use this background material to address the question.

Micah features in most commentaries as an eighth century prophet, a younger contemporary of Isaiah of Jerusalem, (during the reigns of the three Judaeen kings, Jotham, Ahaz and Hezekiah according to the editorial superscription).

Often portrayed (possibly erroneously) as a peasant his message (like that of Amos in Israel) condemned the corruption of city life, in Israel and in Judah, even prophesying the destruction of the Jerusalem Temple.

Good candidates are likely to home in on the main messianic material which is 5:1-5 and 7:1-10. They might comment that 4:1-5 is repeated in Isaiah 2:2-4.

Micah is probably best known for his summary of the eighth century ethical prophetic stance in 6: 6-8. The best candidates might explain the relevance of ethical monotheism in the context of the messianic kingdom.

AO2:

Candidates might try to present a coherent messianic portrayal from the book of Micah and good candidates are likely to support their observations with appropriate textual material.

Critical examination of the text is likely to include discussion of the prophecies about 'that day'. Candidates might make reference not only to commentaries but also to sectarian views about the battles at the end of time.

The best candidates are likely to try to present a balanced scholarly debate and the exegesis might consider the nature of the literary material. Candidates might comment that the original writer and the later editors perceive that messiahship is not modelled on David as King of Jerusalem but follows the Bethlehem shepherd king tradition.

Good candidates might argue that the hope for the future according to the book of Micah is not based on nationalistic fervour but rooted in the theology of covenantal ethical monotheism.

2 Either

(a) 'Amos was a prophet of doom.' To what extent does the book of Amos deserve this comment?

AO1:

Candidates might begin with the contemporary situation of Amos in eighth century Samaria during the reign of Jeroboam II over Israel.

Candidates might give an account of the sins of the people and might include accounts of the visions which are predictions of inevitable punishment.

Good candidates might use analysis of the book and some exposition of the text to illustrate the condemnation of the people for false religion and social injustice which Amos feels called to make.

The best candidates are likely to explain that Amos sees the election of Israel as a responsibility not a privilege. Amos portrays G-d as just and preaches that therefore G-d requires justice from all people and particularly from the covenant people.

AO2: Candidates may select their texts to address the question from the very beginning or they may draw the points together in a conclusion as to the extent Amos deserves the doleful title.

To support the statement, candidates might argue that the concluding passages which lighten the book of Amos may be subject to literary uncertainty about their origin and purpose.

Another approach to the discussion might be to use other material in Amos such as the lofty concept of G-d as Creator to contradict the stimulus quotation.

The best responses are likely to come from candidates who have demonstrated accurate knowledge and some depth of understanding of the text in their exegesis.

Or

(b) Discuss the importance of Daniel 12 and 2 Maccabees 7 in relation to beliefs about life after death.

AO1:

Candidates may assume the traditional authorship by Daniel of the book that bears his name but discussions may approach this question from any angle of study. Stories about the life of Daniel may gain some credit if they are made relevant to the question.

Candidates might put chapter 12 in the context of a summary of the contents of the whole book but better candidates are likely to use the opportunity to show knowledge of the actual text of Daniel 12.

Good candidates might demonstrate understanding of the beliefs expressed in chapter 12 e.g. about the end of the tribulation, the resurrection of the dead and the sealing of the prophecy to the time of the End.

Accounts from 2 Maccabees 7 of the mother and her seven sons are of some relevance but good candidates are likely to explain the significant features with reference to beliefs about life after death.

Good discussions are likely to be those which deal with both chapters, though not necessarily in equal proportions. There are issues about the date, authorship, purpose and historicity which might lead good candidates to suggest that both chapters were particularly of value during the Maccabean struggle for independence in 165 BCE.

AO2

Candidates might identify and explain the importance of textual material relevant to beliefs about life after death at intervals throughout the essay or they might, equally successfully, address the issues in a concluding section.

In the discussions candidates might try to make comparisons and/or contrasts whilst identifying significant themes and justifying their importance.

Good discussions are likely to be those which consider the chronology of the events and of the writing of the texts.

Good candidates might discuss whether or not there was a development in beliefs about life after death by the time these chapters were written or edited and the extent to which it was a gradual change or was linked to certain catalytic events.

**Mark Scheme 2774
June 2006**

A2 Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

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

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

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

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

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

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

Levels of Response descriptors for A2 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms Communication: often unclear or disorganised	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> includes some relevant material some concepts accurate shows very little knowledge of technical terms Communication: often unclear or disorganised	4-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms Communication: some clarity and organisation	7-8	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but not successfully justified Communication: some clarity and organisation
4	16-19	focuses on the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms Communication: some clarity and organisation	9-10	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit Communication: some clarity and organisation
5	20-23	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view Communication: generally clear and organised
6	24-26	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms Communication: answer is well constructed and organised	13-14	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view Communication: answer is well constructed and organised
7	27-29	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms Communication: answer is well constructed and organised	15-16	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

Alternative A The Early Church

1 'Paul's theology in Galatians was a successful response to all challenges to his teachings.' Discuss

AO1. Answers will probably concentrate on the set texts from Galatians 3-5 where Paul puts forward arguments from Scripture to answer his critics and the Judaizers.

Good candidates will probably explain how Paul's argument develops, references are made to Abraham as a gentile and ancestor of many desert peoples, who became the ancestor of the Jews. There was an absence of Law, Temple, and circumcision in early days but Abraham accepted God etc.

Paul establishes a connection between the circumstances of the Galatians and Abraham followed by an exegesis of Abraham's faith. The Judaizers retaliation is anticipated in the passage on Abraham v Moses and the Law.

The best responses might further explain the progress of Paul's theology from 'the curse' of the Law to the purpose of the Law and justification by grace through faith.

AO2. Candidates might assess the success of Paul's arguments and his constant emphasis on those of the Judaizers.

The Judaizers quote Moses and the Law, Paul quotes Abraham and God's promise with special mention of gentiles etc. the Judaizers might quote the covenant of Moses to prove their point, Paul quotes the greater covenant of Abraham, older by many centuries.

Some balanced responses might comment that to quote Abraham to the Galatians would have little effect without establishing common ground, which he goes to great length to do.

The best answers might draw a conclusion as to what extent all Paul's lengthy arguments in this epistle are proving a point more for his own satisfaction (i.e. answering his own critics) and not solely to reassure the Galatians.

2 'Teachings about the Spirit are the key to the theology of Romans.' Discuss.

AO1 Candidates should give an explanation of the theology of Romans from the set text Romans 2:12-8:39.

Good answers might explain the centrality of the theology of 'gifts of the Spirit' as expressed particularly in Romans 6 in baptism and Romans 7 and 8, 'Life in the Spirit'. The Spirit unifies the believer, communion with God, others, the universe.

Romans 4 & 5 show that the gift of the Spirit results in a new relationship with God and freedom; from the wrath of God, from slavery to sin, from the Law, from death. By 'the work of the Holy Spirit within them they might be conformed to the image of his Son' (8:29).

AO2. Candidates should give an evaluation of the centrality of the teachings to the theology in Romans.

Good candidates might come to the conclusion that Paul's' premise was that Christian faith demanded submission to Christ and awareness of the power of the Spirit working in a believer's life.

However, in the best answers, a further evaluation might be that that Romans could be studied as a template for all the themes in Paul's theology e.g. the Spirit, baptism but also faith, justification, Law, second Adam, redemption. The themes in Romans were written in a reflective, organised way and probably influenced some of the other epistles.

Comparison might be made with Galatians etc. Candidates might offer evidence of the importance of these other themes.

3 'Now I would remind you brothers and sisters of the good news.'

(1Corinthians 15: 1)

To what extent was the resurrection the main feature of the 'good news' preached by Paul?

AO1. Answers should be mainly based on the set texts and predominantly 1 Corinthians 15.

Good answers might explain that throughout his teaching Paul emphasised the death and resurrection of Christ. He provided clear images of the body terrestrial and the body celestial. He based his 'death to the Law and in Christ all men live' theology on belief in the Resurrection.

The best responses might provide evidence from the set texts to affirm the resurrection and show how it is presented as a cornerstone for Paul's main theological theme of justification by grace through Christ.

AO2. Candidates might assess the importance of the resurrection in terms of Paul's own teaching that if there is no resurrection then Christianity is a lie and there is no salvation or future life.

Paul maintained that the resurrection had happened and was to happen in the future etc.

Good answers might point to Paul's own arguments and evidence that in Adam all men die: In Christ all men live etc. Also in support of resurrection an argument is made for an altered state of flesh.

However, resurrection does not stand alone without the supporting theological themes of faith, justification, redemption and salvation. The best candidates might offer a balanced view with supporting evidence.

4 Examine whether Ephesians should be seen as distinct from the other epistles that you have studied.

AO1. Good candidates will probably demonstrate knowledge and understanding of the distinctive issues in the set text Ephesians 1-4.

This might include a detailed analysis of the style and theological content of the epistle and the debate surrounding authorship. The exhortations on behaviour in the text might be in favour of it being a circular letter to many churches rather than to just one.

The debate over destination and audience will probably be explored.

AO2. In good responses, the evaluation might be that Ephesians is a logical development of issues expanded upon elsewhere in the letters and examples given.

However, the best answers might offer a balanced view. There are differences as well as similarities with the other letters. Some candidates might be aware of the connection with Colossians and scholars' views on this.

Some theological themes are missing which might mean non-Pauline authorship i.e. there is no Parousia in Ephesians - but nor is there in Romans.

However, one of the major themes is the work of the Holy Spirit in the lives of Christians and this is a central tenet of Pauline theology and seen by some as the most important.

Alternative B Gospels.

5 To what extent did the parables of the Lost (in Luke 15) challenge Jewish ideas of sin and redemption?

AO1. Candidates should discuss the parables of the Lost Sheep, Lost Coin and Prodigal in Luke 15.

Interpretations of the text of the parables in Luke and the possible meanings might be explained.

Good candidates will probably explain Jewish ideas of sin and redemption in terms of Old Testament teaching and First Century Judaism and explain the ways in which, against this background, the Christian interpretations of the three parables in Luke 15 were a challenge to the Jews.

The best candidates might critically comment on the imagery and analogy used in the parables and the particular insight into the gospel writer's special interest and purpose which can be gained from a study of these parables.

Some candidates may comment on the views about early Church redaction in the ending of the Lost Son etc.

AO2. Candidates might assess the challenge inherent in these parables to received Jewish ideas.

Editorial purpose and early Church redaction might also be analysed. For example, the anti-Pharisaic (elder son) addition to the meaning of the Prodigal Son etc.

Some answers might conclude that Jesus had faith in the ability of the contemporary Jewish audience to understand and accept the parables and the challenge they

presented. Whilst later audiences, with or without Jewish background had/have their own agendas.

In the best answers, selection of evidence to support evaluation will be important and a balanced view.

6 Examine Mark's purpose in presenting the healing miracles as a conflict with evil.

AO1. The set text relevant here might be The Man with an Unclean Spirit. Jesus heals the Gerasene Demoniac, as obvious examples of conflict with demons/evil illustrated by exorcism and healing.

However, explanations of First Century Jewish attitudes to sin and sickness might include Jesus cleanses a leper and Jesus heals a paralytic as examples of forgiveness of sins and redemption. In Jewish terms, the Woman healed might be an exemplification of faith leading to forgiveness of sins.

The answer might include some explanation of the theology behind the miracle story tradition in the First Century and earlier, as a conflict with evil.

The best answers will probably be those that focus on the set texts to explain the theological significance of the miracles in Mark for contemporary audiences and/or the early Church/ today.

AO2. In good answers, an analysis of the miracles might be that in Mark, the conquering of evil was proof of messiahship and the authority and status of Jesus. Also that redemption was available for all, even those who were judged and punished for sinning.

Some critical understanding of the messianic secret might be used to examine Mark's purpose and express opinions/conclusions.

Some of the best candidates might note that Mark's is a traditional and contemporary presentation of miracles, which had resonance then and still, has now.

7 'The Sermon on the Mount was not a challenge to the Law.' Discuss.

AO1. Candidates should refer to The Sermon on the Mount from Matthew 5-7.

Candidates might identify the key texts from the Sermon, which uphold the abiding value of the Law and also comment on the role of the antithesis.

Good candidates might explain Matthew's stylised presentation of Jesus' use of a moral injunction to supersede a more narrow law. Key phrases such as 'I come to uphold the Law', might be interpreted and commented upon, noting the distinctive features of Jesus' ethical teachings in chapters 5-7.

The best answers will probably show awareness of the diverse views and debate on the significance of Matthew's stylised presentation of the Sermon and its relevance to both Jewish and early Church audiences.

AO2. The evaluation might assess the extent to which the Sermon on the Mount presented a real challenge to the Law of Moses.

Good candidates might debate whether Jesus was following a rabbinic tradition (or Pharisaic practice) in expanding and interpreting the Law to regulate moral as well as legal conduct, or, whether the strenuous demands of the teachings constituted new rules for Christians to set them apart from the Jews.

The best answers will probably arrive at a balance of views that show evidence of Jesus both upholding the Law and challenging it.

8 ‘The parables in Matthew 13 and 25 offered people an opportunity to understand fully the nature of the Kingdom of God.’ Discuss.

AO1 Candidates should refer to the parables in Matthew 13 and 25 ie The Sower, parables of the Kingdom of God, The Ten Bridesmaids, The Talents, Judgement of Nations.

Good candidates might offer explanations/interpretations of the nature of the Kingdom as set out in some or all of the parables in the set text.

An explanation of the origins of the scholarly debate about realized and future eschatology might be offered but should not be the whole focus of the essay.

In the best answers Interpretations might be the candidate’s own and/or an explanation of those offered by critical commentators.

There is a wide variety of material and the skill of coherent selection and deployment of information to show understanding may well discriminate between candidates

AO2. Analysis of the extent to which the parables might have been understood by Jesus’ contemporaries and the early church.

Good candidates might evaluate the different strands of understanding needed for entry into the Kingdom such as preparedness as in the Ten Bridesmaids, awareness, growth and religious understanding as in the Sower and Parables of the Kingdom and personal conduct as in the Talents etc. and the difficulties these might have caused for Matthew’s community and later readers.

The best answers might also assess the complexity of separating the original teachings from later redaction and the contradictory or complementary views of scholarship on realized and future eschatology.

**Mark Scheme 2775
June 2006**

A2 Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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each answer must be assessed on its own merits according to the Levels of Response.

Practical application of the Marking Scheme

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To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

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

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

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

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

Levels of Response descriptors for A2 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis <p>Communication: often unclear or disorganised</p>
2	7-11	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> includes some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	4-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful <p>Communication: often unclear or disorganised</p>
3	12-15	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <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"> some analysis, but not successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	16-19	focuses on the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-10	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit <p>Communication: some clarity and organisation</p>
5	20-23	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <p>Communication: generally clear and organised</p>	11-12	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	24-26	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	13-14	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view <p>Communication: answer is well constructed and organised</p>
7	27-29	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	15-16	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

1

Either (a) Discuss the view that Barth's theology is inclusivist and not exclusivist.

AO1 Candidates may wish to begin with Barth's rejection of liberal protestant emphasis on human experience as the source of knowledge about God and his fundamental teaching that God is unknowable except for what he reveals of himself.

Good candidates might explain that God is properly the subject of theology not the object.

Very good answers might suggest that the exclusive elements of Barth's theology is his teaching on the Trinity and the uniqueness of the incarnation.

However, some have argued that Barth's view of religion as human institutions applies equally to Christianity as it does to other religions that they are not in themselves the source of revelation sufficient for salvation. Revelation, as God's grace, must be greater than any single religion.

An inclusivist reading of Barth, therefore, is that any religion (including Christianity) is true only insofar as it embodies revelation.

AO2 Evaluation will have to consider whether Barth's theology can be interpreted inclusively by modern commentators or whether his comments about religion merely assess the phenomenological weakness of the Christian Church as a human institution.

Very good answers might make some assessment of Barth's argument (in his *Epistle to the Romans*) that although natural revelation might be a necessary element of Grace, it is insufficient for salvation.

Or (b) 'Hick's pluralist theology succeeds because it has a sound philosophical basis.' Discuss.

AO1 The proposition of the essay question is that Hick's theology is formulated first on his use of Kant's view of God as a postulate of moral reasoning.

Good answers might develop Hick's view that all religions which have a general sense that humans should lead an egoless life for the greater good are affirming the ultimate Reality of the *an sich*.

Very good candidates might therefore explain that all legitimate religions provide phenomenological expression and religious experience of the Real. Candidates should refer in detail to his major works (*The Rainbow of Faiths*, *God and the Universe of Faiths* etc.) and provide examples to illustrate Hick's arguments.

AO2 Evaluation might be done by comparing other Hick's theology with that of Rahner, Barth, D'Costa, Ward etc. Good answers might question at what cost Hick's philosophical *a priori* come.

Very good answers might question to what extent religions have to be demythologised so that their distinctive doctrines become merely symbols of Reality empty of specific truth claims?

Very good answers might wish to argue that Kant is hardly the appropriate basis on which to found theology because it is essentially humanist and utterly lacks any sense of the noumenal, let alone revelation.

2

Either (a) 'Black theology and feminist theology share the same aims.' Discuss.

AO1 Black theology and feminist theology are both contextual theologies and share a similar aim that the oppressed – black or women – seek liberation through a reformed view of Christianity.

Both point out the prejudices of main stream/traditional teaching of the past. White churches have promoted racism based on an erroneous understanding of certain Biblical texts, whilst feminist theologians have reconstructed the Biblical and Church tradition to illustrate the sexist way in which men have interpreted the place of women.

Good answers might argue that more radical black theologians and feminists have gone further and looked at what might be considered a distinctive black consciousness or female consciousness which goes beyond mere liberation to a distinctively new theology. Very good answers might conclude that both, therefore, put experience before revelation.

AO2 Some might argue that although black theology and feminist theology share some similar liberative aims the context and historical background to each of them is so different that the end results are quite different.

Good answers might argue that black feminist theologians are critical both of black theology (for its patriarchy) and European feminism (for its lack of spirituality and middle class intellectualising).

Very good answers will refer to the Womanist aims (as articulated by Jacquelyn Grant for example) which are more inclusive, monistic perhaps even pantheistic than either black theology or feminist theology.

Or (b) 'Black theology's teaching on Jesus is more to do with politics than theology.' Discuss.

AO1 Candidates may wish to survey what various black theologians have said about the person of Jesus. Good answers may wish to refer to James Cone and his claim that the notion of a black Jesus is simply another Christological title of many (i.e. Good Shepherd, the Rock, Son of God etc).

Very good answers may consider the uneasy relationship between the ontology of blackness – God's involvement with the suffering of black people as slaves, his immanence as Servant (Philippians 2:5ff), and his actual blackness.

Very good answers might refer to Albert Cleage's *The Black Messiah* (1968) (for example) which depicted Jesus as the black revolutionary leader.

Some reference should be made to the New Testament and to Jesus' political role as messiah and his possible relationships with the Zealots. Very good answers may involve more general discussion of Jesus in the development of black theology in the civil rights movement and recent developments of Womanism and perhaps gay black theology.

AO2 The question suggests that the title Black Messiah is not theologically justifiable either from the point of view of the New Testament or for what it is conveying about the person of Jesus in Christianity.

There is the opportunity here to explore general criticisms about the aims of black theology as a whole: does it have anything distinctive to say which can be justified?

On the other hand good candidates will want to consider the contextual nature of all theology and argue that Jesus as the Black Messiah legitimately arises from the political experience of an oppressed people.

Mark Scheme 2776
June 2006

A2 Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

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

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

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

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

*

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

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

Levels of Response descriptors for A2 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis <p>Communication: often unclear or disorganised</p>
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5	20-23	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <p>Communication: generally clear and organised</p>	11-12	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	24-26	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	13-14	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view <p>Communication: answer is well constructed and organised</p>
7	27-29	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	15-16	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

Alternative A – Buddhism**1. Assess the importance of the Lotus Sutra.****AO1**

Candidates could show awareness of the origins of the Lotus Sutra, and its main themes.

Though not expected to cite particular sections of the text candidates are likely to refer to the concept of upaya as presented in the parable of the burning house, the concept of ekayana (one single vehicle) and the status of Buddhas and Bodhisattvas.

Candidates may discuss how the scriptures are used in different Mahayana traditions.

AO2

Candidates could offer analysis of the importance of the Lotus Sutra in establishing the validity, and even superiority of Mahayana Buddhism at an early stage of its development.

Candidates may argue that the importance of the Lotus Sutra is in the new teachings contained within it, such as upaya, ekayana and the views on Buddhas and Bodhisattvas.

Candidates could profitably present analysis of the differing importance of the Lotus Sutra for different Buddhist traditions, such as Zen which values personal experience more highly than scripture.

Candidates may also offer contrast with other scriptures such as the Heart Sutra which contains the Mahayana teaching of sunyata (emptiness), or the Pali Canon of the Theravada tradition.

2. Assess the importance of the Buddha for Mahayana Buddhism.**AO1**

A brief biography of the Buddha would be appropriate.

Candidates will probably focus on the prevalent view in the Mahayana school that the Buddha did not die, as it appeared, but withdrew himself from view as a teaching tool.

Candidates may outline the trikaya (three bodies) doctrine, as the Buddha continues to exist in three dimensions.

Candidates might also outline the move away from the understanding that only one Buddha at a time could exist found in the Theravada school, towards the idea that there are many Buddhas present.

Candidates may link this to the concepts of the bodhisattva, or tathagatagarbha.

AO2

Candidates could argue that, in particular the historical Buddha, becomes increasingly unimportant – perhaps replaced by the emphasis on bodhisattvas as examples and guides.

This could be supported with evidence from the Zen tradition in particular with its emphasis on self-reliance.

Alternatively candidates could argue that the role of the Buddha becomes more mystical and acquires new importance particularly in the Pure Land traditions.

Most candidates will probably be aware that the importance of the Buddha varies for different Mahayana schools, and may argue that the question is phrased in too simplistic a way.

3. Compare and contrast the differing practices found in Zen Buddhism.

AO1

An examination of the historical background of the Soto and Rinzai schools would be appropriate to set the practices in context.

Candidates will probably focus on the meditation practices found within Zen, and would need to show clear understanding of both the practices and their purpose.

Candidates might discuss zazen, koans and mondos as well as other Zen practices such as the tea ceremony or archery.

Some candidates may explore the practices of certain famous practitioners of Zen, though this should not be at the expense of addressing the question.

AO2

Candidates could discuss the different emphasis placed on these methodologies, and how these relate to the differing doctrines within the two Zen schools.

A discussion of the schools different approaches to satori could be particularly beneficial.

Candidates may discuss whether the different practices suit different people, and therefore whether this is an example of upaya.

Candidates might also discuss the common perception that Rinzai is more violent than Soto, and offer analysis of the validity of this view.

4. 'Actions are neither good nor bad in Buddhism – it is intention which counts.' Discuss.

AO1

Candidates could explain the concept of kamma/karma.

Candidates might discuss Buddhist ethical teachings, such as the eightfold path and the five precepts and explore what these teach Buddhists about their actions.

A discussion of the right action section of the eightfold path could be particularly beneficial.

Candidates may discuss the idea that action and intention seen as integral to each other.

Candidates may also explore the concepts of 'good' and 'bad', and discuss what constitutes skilful or unskilful behaviour, and whether this varies depending upon what is aimed for.

AO2

Candidates could argue that the actions themselves are not what matters, but the intentions behind them.

Some candidates may argue that intention counts as much as action as you can receive karmic results for thoughts as well as actions.

Candidates may however argue that this is a misunderstanding of Buddhist teaching, and what is really meant is that only intended actions have karmic results.

Some candidates may argue that both intention and action count, and that a bad action as a result of good intentions will receive both positive and negative karma, not just positive karma.

Some candidates may question whether the terms good or bad are appropriate in this context.

Alternative B – Hinduism

5. 'It is impossible to seek liberation while practising the life of a householder.' Discuss [45]

AO1

Candidates should be aware of the system of varnashramadharma, and the demands of the life of a householder.

Candidates could discuss the expectation that once the duties of a householder are met then the life of a renunciate is followed, and this is where the search for liberation begins.

Candidates might question how far this was ever followed and point out that some never begin the householder phase of life.

Candidates could also discuss different paths to liberation – especially karma, jnana and bhakti yoga.

AO2

Candidates could argue that the two are compatible, perhaps illustrating this using the example given in the Bhagavad Gita where detached action is promoted as a way to achieve liberation.

Alternatively they could agree that the two are incompatible, pointing to the stages of the varnashramadharma (and indeed that missing of the householder stage entirely).

Good analysis might argue that the answer to the question will vary, according to the path followed, and the nature of the individual themselves.

6. To what extent does renunciation make jnana more important than karma?

AO1

Candidates could outline what the terms jnana and karma mean.

Candidates should also be aware of the demands of a renunciate lifestyle, which they may illustrate using any of the traditions they have studied.

Candidates may draw out the lack of emphasis on ritual action and societal obligations, and emphasis on learning about Brahman.

Candidates might be aware of different renunciate traditions and outline some of their practices.

AO2

Candidates may argue that to some extent jnana is more important than karma for renunciates, particularly if related to the system of varnashramadharma.

Candidates may however argue that the two are not incompatible with each other, and the renunciate lifestyle involves action as much as any other, thus both may be considered equally important.

7. 'In the Samkhya system liberation is the understanding that the Self is identical with Brahman.' Discuss.

AO1

Candidates may outline the basic features and practices of the Samkhya system, especially the concept of liberation (moksha/kaivalya).

Candidates could show awareness of the concepts of purusa and prakriti, and the relationship between them.

Candidates could be aware of the practices carried out within Samkhya, and the reasons for them.

AO2

In the Samkhya system the aim is to liberate purusa from prakriti, and candidates could argue that this statement is the wholly true and beyond any dispute.

Candidates might be aware that purusa and prakriti are however regarded as ontologically distinct, and in fact liberation is more a matter of recognising this difference, and freeing purusa from prakriti.

8. Assess the importance of the Ramakrishna Mission for Hinduism.

AO1

Candidates could describe the origins of the Ramakrishna Mission.

Candidates could outline the Mission's main reforms, both religious and social.

Candidates may place the movement in its historical context, exploring the power and influence of the British Empire in India, and the Christian missionaries.

Candidates may well refer to other reform movements such as the Brahmo Samaj and Arya Samaj.

Candidates could also explore Vivekananda's promotion of Hinduism on the world stage.

AO2

Candidates could argue that The Ramakrishna Missions high profile on the world stage was important in revitalising Hinduism at a weak point in its history, and ensuring its continued success.

Candidates may however point out that many of the reforms suggested by the Mission were also pursued by other groups, perhaps with more success, and therefore they were of little long-term importance.

Mark Scheme 2777
June 2006

A2 Preamble and Instructions to Examiners

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

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

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

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

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Practical application of the Marking Scheme

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Levels of Response descriptors for A2 Units 2771 – 2780

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5	20-23	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <p>Communication: generally clear and organised</p>	11-12	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	24-26	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	13-14	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view <p>Communication: answer is well constructed and organised</p>
7	27-29	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	15-16	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

1 'It is not possible that both Sunni and Shi'a can be true Muslims.'
Discuss.

AO1

Candidates might begin with an introduction containing some information about Sunni and Shi'a Islam, possibly with reference to some of the differences between the two groups.

Candidates are likely to include some account of the original split between the Sunni and the Shi'a.

Good responses might explain the loyalty of Shi'a Islam to the ahl al bayt as the key not only to the split but to subsequent developments and significant features of Shi'a Islam.

Good candidates are likely to focus on the question when selecting material about the Sunni and the Shi'a and might consider what constitutes a true Muslim.

AO2

Any feasible interpretation of the stimulus statement is acceptable.

Candidates might consider that it is not possible theologically or religiously for both stances to be true.

Candidates might attempt to define what makes a true Muslim or to suggest various meanings of 'true'.

Good discussions are likely to hinge around the viability of the possibility that the differences in attitude to authority, law, politics and variant religious practices can be swept aside in the face of the overarching common faith and the worldwide Ummah.

2 'Strict keeping of Shari'ah law is impossible in a non-Muslim country.'
Discuss.

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.

Most candidates are likely to identify the Qur'an and the Sunnah as the two main sources for Shari'ah law.

Good candidates might 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).

Candidates may refer to Ijma' and Qiyas with the five categories for classifying behaviour or to four of the law schools which came into being during the rule of the Abbasids and have survived to the present day: the Hanifite, Malikite, Shafi'ite and Hanbalite.

Good candidates are likely to focus on explaining the relevance of this information to the question and might explain that the Shari'ah extends beyond ritual duties and

embodies a whole range of provisions covering every area of life: social and economic, civil and criminal, communal and personal.

AO2

Candidates are free to come to any conclusion but good responses are likely to be those which engage in reasoned arguments and attempt a balanced discussion.

Candidates might point out in their arguments that there is no doubt Muhammad Δ intended to form a community – Ummah – with no division between civil and religious law.

One issue to be explored might be the fact that some deeds which according to the five categories –fard, mandub, mubah, makruh and haram- are punishable are actually crimes not just sins in some Muslim countries.

Discussions are likely to home in on defining ‘strict’ to further their arguments or might qualify the word, impossible’.

The Sunni and Shi’ah differences concerning the interpretation of Shari’ah law and the authority of the Imamate may be seen as relevant but are not essential for good responses.

3 To what extent might Sufism distort true Islamic teachings?

AO1

Candidates might begin with a paragraph of information introducing or defining Sufism. They might explain that Sufis follow the Shari’ah, the external legal and moral code of Islam, but they also follow the path of spiritual development known as tariqah, in which they are trained by Shaykhs or Pirs to seek purity of heart.

Responses might include a brief historical perspective of the start of, and/or significant moments in, Sufism or refer to specific individuals such as Rumi, Rabi’a, Al-Ghazzali etc.

Good candidates are likely to focus on describing the aspects of Sufism which are relevant for addressing the question such as the tendency in Sufism to internalise and allegorise Islamic teachings or the use of dhikr recitations, poetry, music and dancing to achieve the mystical state.

Good responses might attempt to explain issues concerning key concepts such as faith, knowledge and fana that might cause tension between interpretations of beliefs given by Sufi Shaykhs and those espoused by traditional forms of belief.

Candidates might attempt to define the phrase ‘true Islamic teachings’.

AO2

Candidates might discuss how far the Sufi interpretations are an inevitable part of the mystical tradition existing since the time of Muhammad Δ .

Candidates might argue that the witness of Sufism counters materialism and the emphasis on spirituality not only tempers the legalism of Muslims but also preserves Islamic faith (as in e.g. Turkey and Russia) and spreads Islam to non-Muslims.

Good responses might identify in their discussions the reservations which some Muslims have about asceticism and the pursuit of ecstatic states not only for theological reasons but because of occasional alleged malpractice by individual Shaykhs.

Good candidates are likely to discuss in a balanced manner whether or not distortion is an apt and fair description of Sufi teachings.

4 'Muslim teachings about family life are both the strength and the weakness of Islam.' Discuss.

AO1

There are many equally valid directions in which the essay might go. Candidates have studied 'Family life and the roles of men and women' and Surah 4.

'Muslim teachings' might be general observations about the importance for Muslims of family life or about traditional roles and extended families rather than specific Qur'anic verses.

Good candidates might quote from the Qur'an, for example from Surah 4 e.g. 4:34 'Men are the protectors and maintainers of women because Allah has given the one more(strength) than the other, and because they support them from their means.' etc.

Good responses might cite specific ahadith as an authoritative basis for Muslim life and they might make reference to the Sunnah of the Prophet from their foundation studies of the life of Muhammadﷺ in contrast to conditions in pre-Islamic Arabia.

The best candidates might explain that Islam like other faiths faces the dilemma of looking back but also looking forward whilst trying to disentangle the essential truths of Islam from traditional family life, culture and customs.

AO2

Candidates might suggest Muslim teachings that could help family life in a positive way especially when dealing with new problems and issues which arise for Islam in a rapidly changing global world.

Candidates might argue that Muslim teachings about family life are a weakness in that they might be, for example, a cause of dissension within families and a hindrance to adaptation to the modern world etc.

Good discussions are likely to attempt to weigh the positive strengths of continuity of tradition against the negative aspects. The extent to which a balance might be perceived depends on the validity of the evidence utilised by the candidates in the discussion.

Candidates are free, also, of course, to disagree totally with the stimulus quotation and provide arguments to suggest that the strengths and weaknesses of Islam are nothing to do with Muslim teachings about family life.

Mark Scheme 2778
June 2006

A2 Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

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

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

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

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

*

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

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

Levels of Response descriptors for A2 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms <p>Communication: often unclear or disorganised</p>	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis <p>Communication: often unclear or disorganised</p>
2	7-11	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> includes some relevant material some concepts accurate shows very little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	4-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful <p>Communication: often unclear or disorganised</p>
3	12-15	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <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"> some analysis, but not successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	16-19	focuses on the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms <p>Communication: some clarity and organisation</p>	9-10	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit <p>Communication: some clarity and organisation</p>
5	20-23	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms <p>Communication: generally clear and organised</p>	11-12	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view <p>Communication: generally clear and organised</p>
6	24-26	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	13-14	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view <p>Communication: answer is well constructed and organised</p>
7	27-29	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	15-16	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

1 'If one of the divisions of Judaism is right then the others must be wrong.' Discuss.

AO1 Candidates should focus on divisions within Judaism.

They are likely to comment on two distinct areas.

The perennial question 'Who is a Jew?' needs to be addressed in some form. This will probably cover the basic idea that anyone born of a Jewish mother is ipso facto Jewish.

Other areas which may be discussed might be the significance of the Law of Return which is not as stringent in its requirements e.g. in relation to non-Orthodox converts, also the Falashas.

Some candidates might also deal with such relevant contemporary issues as the refusal of the Chief Rabbi of the Hebrew Congregations of the United Kingdom to attend the funeral and memorial services for Rabbi Hugo Gryn.

The other area which may be dealt with is that of the divisions within Judaism e.g. Orthodox, neo-Orthodox, Progressive etc.

AO2 In evaluation candidates need to consider whether Judaism, of itself, is one faith which cannot permit variations of belief and practice.

They may discuss whether the presence of divisions within the faith is inevitable and, perhaps, desirable.

2 'Judaism cannot really exist without the Land of Israel.' Discuss.

AO1 Candidates may explain that whilst it is true that Judaism existed for almost a thousand years in the diaspora, the hope for a return to the Promised Land of the Patriarchs has never diminished.

Therefore they may argue that the idea of the Land and the hope for it has been essential for the continuance of the faith.

AO2 Some may see this as a very simplistic question as the long duration of the diaspora could indicate that Judaism can exist without the Land of Israel.

Many may argue that the consideration here needs to be with the Land rather than the State.

3 'Messianic hope is only of importance to Orthodox Jews.' Discuss.

AO1 Candidates need to consider the Biblical teaching e.g. Isaiah, Malachi in relation to the coming of the Messiah.

They should be able to explain these in some detail.

May answers will probably then consider some of the differing understandings of this coming: the very literal idea of the Orthodox that the Messiah,

preceded by the return of Isaiah, will come to rule the world as prophesied in Micah, and the Progressive view that it is a 'Messianic Age' that is awaited or, indeed, in which they may already be living.

AO2 Evaluation should weigh these differing views and understandings of the Messiah.

They may then consider whether these differing ideas are both important and perhaps compatible.

4 'We cannot sustain the old belief in man, nor the old belief in G-d... but we can search for new beliefs.' (Albert Friedlander)

To what extent does post-Holocaust theology mean that all Jews must change their beliefs?

AO1 Candidates may begin with a consideration of post-Holocaust theology.

They may offer a presentation and explanation of the different views of such as Fackenheim, Wiesel, Rubinstein, and Berkowitz.

Others may look at such responses to the Holocaust as those of Finkelstein.

AO2 In evaluation candidates need to consider the role and influence of post-Holocaust theology and consider the truth of the statement.

They may argue that Jews need to reconsider their beliefs as a consequence of the Holocaust and of these theological writings.

**Mark Scheme 2779
June 2006**

A2 Preamble and Instructions to Examiners

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

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

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

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

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1 Evaluate the claim of the ontological argument that it is necessary for God to exist.

AO1

Candidates are likely to approach this question primarily through a review of the ontological argument from Anselm or Descartes, perhaps also with reference to modern versions of the argument from the likes of Norman Malcolm and Alvin Plantinga.

They may argue that this argument rests on the view that 'God exists' is analytic, and all analytic propositions are logically necessary, so the existence of God is logically necessary.

They may point out that Anselm famously argued this on the basis of his definition of God as that than which nothing greater (more perfect) can be conceived, followed by Descartes clarification that God's perfections must include necessary existence.

AO2

Candidates could defend the claim through appeal to an anti-realist version of the argument, which is for example Norman Malcolm's final resting place, having admitted that the argument cannot really be analytic, since it fails to convince believers.

Some appeal might be made to Anselm's statement that his argument was in the form of a prayer.

Others might agree with Kant that no form of existence is analytic, since all existential statements are synthetic.

Ultimately they may point to the fact that the argument refuses to lie down and die, which for some is an indication that there is, nevertheless, something to it (somewhere).

2 'Challenges from Darwinism disprove teleological arguments for the existence of God.' Discuss.

AO1

Candidates are likely to illustrate some of the forms of the teleological/design argument, probably based on Paley's analogical form.

They are also likely to refer to the Anthropic Principle, which is often used to illustrate the inevitability that the universe was designed by fine-tuning the conditions of the Big Bang so that eventually they would bring about the emergence of intelligent observers.

Darwinist and Neo-Darwinist arguments may be used to illustrate that design as it applies to the organic world is the product of non-intelligent forces, which might obviate the need for a designer.

Some may refer to the rise of the 'intelligent design' theories and explore their contributions to this debate. They may for example discuss whether or not there is such a thing as 'irreducible complexity'.

AO2

Some may discuss modern forms of the teleological argument, for example, those which appeal to some version of the Anthropic Principle. They may point out that these incorporate evolution as part of the fine-tuning process by which intelligent observers emerged, so in these forms of the argument, Darwinist arguments do not disprove teleological arguments at all.

They may also explore the issue that Darwinist arguments have little to say about the inorganic universe.

On the other hand, appeals to the Anthropic Principle are a two-edged sword, since we have no way of telling whether or not there are multiple universes existing chaotically or else with the appearance of design, entirely through chance.

3. **'Marx's understanding of religion was right.' Discuss.**

AO1

Candidates may begin by describing the Marxist critique of religion as being based on dialectical materialism.

They may then explore the extent to which he was successful in arguing that history goes in cycles and that a capitalist cycle involves the bourgeoisie exploiting the proletariat.

Candidates may specifically show how Marx used Protestant Christianity as a model of the way in which religion has been used to oppress the workers.

They may then argue that religion is seen as being full of false promises for the future which helps people to cope with their present suffering.

Hence the famous dictum: 'Religion is the opium of the masses'. Marx believed that religion would fade as communism took over the next cycle of history.

AO2

Some candidates may challenge the view espoused in the statement and argue that while communism has not taken hold in a post-modern world, religion is indeed fading away.

They may attempt some analysis as to the extent to which Marx did or did not contribute to this situation.

Candidates may use their knowledge of Weber or Durkheim to give an alternative analysis.

Others may attack the question by arguing that Liberation Theology owes much to a Marxist critique and demonstrates a way forward for religion for a significant number of the world's population.

4 'The best response to the problem of evil is to deny that God exists.'
Discuss.

AO1

Candidates will recognise that this is a common allegation with a simple point: that one way of solving the inconsistency between propositions about God's omnipotence and benevolence and the existence of evil is to suggest that God does not exist. If that is the case, then there is no theological problem as such to solve.

Others may want to suggest the converse of this: that the fact of evil necessarily entails God's non-existence.

Candidates might suggest that evil is not a problem in the same way that it is if there is no divine purpose behind the universe, and then might point out that the problem is perhaps existential – evil is very real to those who experience it.

Candidates may explore alternative responses which might be considered to be the 'best', for example the Augustinian or Irenaean theodicy's.

AO2

Some will quote Dostoyevsky's comment through Ivan Karamazov, that evil is not worth the price, although even here, such an admission does not entail a rejection of God's existence.

Some may explore Mill's conclusion that it is better to sacrifice God's omnipotence and to retain benevolence for God, although for many, a God who is not omnipotent is not worthy of worship.

Others might argue that evil is always a problem, whether or not God exists, because its effects are real. Any reasoned approaches which focus on the question are acceptable.

Mark Scheme 2780
June 2006

A2 Preamble and Instructions to Examiners

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

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

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

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

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

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

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

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.

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

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

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

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

*

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

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

Levels of Response descriptors for A2 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate shows no knowledge of technical terms Communication: often unclear or disorganised	1-3	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> includes some relevant material some concepts accurate shows very little knowledge of technical terms Communication: often unclear or disorganised	4-6	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms Communication: some clarity and organisation	7-8	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but not successfully justified Communication: some clarity and organisation
4	16-19	focuses on the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms Communication: some clarity and organisation	9-10	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit Communication: some clarity and organisation
5	20-23	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good selection of relevant material mostly accurate use of technical terms Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view Communication: generally clear and organised
6	24-26	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding substantial selection of relevant material accurate use of technical terms Communication: answer is well constructed and organised	13-14	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view Communication: answer is well constructed and organised
7	27-29	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms Communication: answer is well constructed and organised	15-16	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

1. 'A natural law approach to abortion is cruel.' Discuss

AO1

Candidates will probably explain the main teachings on Natural Law e.g. purpose, potentiality and actuality, primary and secondary precepts, and the deontological and absolute nature of Natural Law.

They should apply this to the issues surrounding abortion such as key questions of personhood, viability of the foetus etc.

Candidates might also refer to biblical teaching, the Sanctity of Life doctrine and the doctrine of Double Effect.

They might contrast Natural Law with other ethical theories e.g. Utilitarianism.

AO2

Candidates could look at the arguments for and against the statement. They could evaluate the approach of Natural Law. They might discuss whether a Natural Law approach can be described as cruel and what is meant here by the word cruel.

They might ask whether an absolute approach can be used in regard to abortion, where all situations are very different.

On the other hand they might wish to consider the rigid and inflexible line taken by Natural Law: that Natural Law takes no account of the possible suffering caused to foetus or the family.

They might suggest more appropriate relative ethical theories here

2. 'Only Kantian ethics can provide the correct solution to euthanasia.' Discuss

AO1

Candidates would probably outline the key tenets of Kant's ethical teachings e.g. absolute, based on reason, duty, universalisability, treating others as ends etc.

They should apply this to the different forms of euthanasia: involuntary, non-voluntary, voluntary, active and passive.

They might wish to consider quality and quantity of life or alternatives such as the hospice movement as providing solutions to suffering.

AO2

Candidates would probably look at arguments for and against relying on Kant's ethics.

They might consider his stress on treating others as ends, not as a means to an end which means not to allow patients to be killed. They might consider his teaching on autonomy and freedom and that this suggests that the patient has the right to make his own decisions here.

They might evaluate the deontological nature of Kant's teaching and its absolute, universal approach.

On the other hand they might see Kant's teachings as inflexible and lacking in compassion.

They might wish to suggest better ethical theories such as Virtue Ethics or the relativism of Utilitarianism. They might point out that Situation Ethics, looking at each situation individually and based on agape (love), is a more compassionate approach.

Some might query whether there can ever be a 'correct solution' here, and for whom are we searching for the correct solution – relatives, patients or the medical staff?

3. Examine critically the view that Utilitarianism has serious weaknesses as an ethical theory.

AO1

Candidates will probably outline Utilitarianism and key Utilitarians such as Bentham, Mill and Singer.

They might consider different types of Utilitarianism such as Act, Rule, Preference, and different aspects of Utilitarianism e.g. greatest happiness principle, justice, quality and quantity and the consequentialist nature of Utilitarianism.

They may contrast Utilitarianism with deontological theories.

AO2

Candidates should use what they know about Utilitarianism to evaluate whether it really has serious weaknesses. They should consider what is meant by 'serious weaknesses.' They may outline problems with a relativist and consequentialist theory like Utilitarianism.

They may point out that Mill saw weaknesses in the work of Bentham and tried to improve on these.

They may consider that all ethical theories have weaknesses and Utilitarianism is no worse than any others.

They may raise some of the advantages of searching for the greatest happiness.

They may discuss whether Utilitarianism is better as a tool of political reform and not so useful when dealing with personal ethical dilemmas.

4. 'Virtue Ethics is of little use when dealing with practical ethics.' Discuss

AO1

Candidates will probably include the main tenets of Virtue Ethics e.g. being not doing, golden mean, what virtues are (i.e. types), following the examples of virtuous people etc. and its roots in Aristotle.

They may also include modern forms of Virtue Ethics such as Anscombe and MacIntyre etc.

They could explain what is meant by practical ethics.

AO2

Candidates should consider how easy it is to apply Virtue Ethics to practical ethics.

They could discuss what makes Virtue Ethics so different from other theories e.g. the fact that it is not rule based. They may suggest that being virtuous is better than looking at rules or consequences, so may argue that Virtue Ethics does provide a better way of dealing with practical issues.

They may take the same view as Loudon that Virtue Ethics does not provide answers to ethical dilemmas.

They may wish to cite theories which are more useful.

**Mark Scheme 2791
June 2006**

A2 Synoptic Units Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

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

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

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

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

*

Synoptic Assessment

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

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

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

Levels of Response descriptors for Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-8	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate no understanding of connections shows no knowledge of technical terms Communication: often unclear or disorganised	1-4	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis does not address broader context Communication: often unclear or disorganised
2	9-15	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> some relevant material some concepts accurate little understanding of connections shown shows very little knowledge of technical terms Communication: often unclear or disorganised	5-8	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful very weak attempt to address broader context Communication: often unclear or disorganised
3	16-20	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding limited understanding of connections selection of material sometimes inappropriate limited use of technical terms Communication: some clarity and organisation	9-11	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but not successfully justified limited understanding of broader context Communication: some clarity and organisation
4	21-25	focuses on the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding appropriate understanding of connections some successful selection of relevant material some accurate use of technical terms Communication: some clarity and organisation	12-14	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit appropriate understanding of broader context Communication: some clarity and organisation
5	26-30	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good understanding the connections good selection of relevant material mostly accurate use of technical terms Communication: generally clear and organised	15-16	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view good understanding of the broader context Communication: generally clear and organised
6	31-34	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding very good understanding of the connections substantial selection of relevant material accurate use of technical terms Communication: answer is well constructed and organised	17-18	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view very good understanding of the broader context Communication: answer is well constructed and organised
7	35-39	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms excellent understanding of the connections Communication: answer is well constructed and organised	19-21	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints excellent understanding of the broader context Communication: answer is well constructed and organised

Route A/AX/AY Philosophy of Religion with Religious Ethics**1 'Ethics are the product of society, not of religion.' Discuss.**

AO1 Candidates should be able to demonstrate knowledge of different sociological perspectives on religion in general, and morality in particular.

Some might use the views of Marx, Weber, or Durkheim, in a discussion of the ways in which morality enables a society to cohere, or is used as a means of oppression, and so on; differences and similarities in moral codes between societies might be considered.

Some candidates may also address non-cognitive theories in their response.

AO2 Candidates should concentrate on whether these views demonstrate that God has nothing to do with morality.

They might argue that, even if moral codes are formed by societies for different purposes, this does not rule out the possibility of God as an absolute standard, judge etc.

Some candidates might point out that for the most part sociologists are concerned with the function of religion and morality for a society, rather than with the existence or otherwise of God.

2 'Evil exists because humans have free will.' Discuss.

AO1 Candidates should explain different approaches to the problem of evil, e.g. Irenaeus and Augustine, Hick, Swinburne; their dependence on the concept of human freedom to make choices; different approaches to whether or not this freedom is real or apparent, looking at determinist and libertarian views.

Some may make reference to, for example, the book of Job, where Job's fate is determined but his responses seem to be freely made.

AO2 In Evaluation candidates need to consider whether, if determinist views are correct, there can be any satisfactory theodicy.

Some candidates will probably conclude that there can be no explanation without the concept of free will, although they might still want to argue that an explanation is not necessary.

3 'The fact that we have a conscience proves that God exists.' Discuss.

AO1 Candidates may offer explanation of different understandings of the nature of the conscience possibly viewed alongside the traditional moral arguments.

Some may include Kant's moral argument, views of the conscience from, for example, Paul, Aquinas, Newman or Freud as suggested in the specification.

Candidates might display knowledge of criticisms of the view expressed in the statement.

AO2 Candidates might discuss whether it is true that we all share a sense of a conscience.

They may argue that everyone shares the same rules which are applied in different ways, or that different cultures have different concepts of right and wrong, or that some people care more than others about morality.

Some candidates may consider whether the conscience points to a divine law-giver, involves an assessment of the nature of the conscience, and of the effectiveness of moral arguments in general

Mark Scheme 2792
June 2006

A2 Synoptic Units Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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- Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
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*

Synoptic Assessment

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

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

Levels of Response descriptors for Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
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2	9-15	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> some relevant material some concepts accurate little understanding of connections shown shows very little knowledge of technical terms Communication: often unclear or disorganised	5-8	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful very weak attempt to address broader context Communication: often unclear or disorganised
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4	21-25	focuses on the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding appropriate understanding of connections some successful selection of relevant material some accurate use of technical terms Communication: some clarity and organisation	12-14	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit appropriate understanding of broader context Communication: some clarity and organisation
5	26-30	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good understanding the connections good selection of relevant material mostly accurate use of technical terms Communication: generally clear and organised	15-16	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view good understanding of the broader context Communication: generally clear and organised
6	31-34	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding very good understanding of the connections substantial selection of relevant material accurate use of technical terms Communication: answer is well constructed and organised	17-18	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view very good understanding of the broader context Communication: answer is well constructed and organised
7	35-39	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms excellent understanding of the connections Communication: answer is well constructed and organised	19-21	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints excellent understanding of the broader context Communication: answer is well constructed and organised

Route C Philosophy of Religion with New Testament

1 'Theories of rebirth are convincing; New Testament ideas about life after death are not.' Discuss.

AO1 Candidates should be able to show an understanding of concepts of rebirth, and of New Testament teaching about life after death.

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

AO2 Candidates should evaluate the extent to which each idea holds up to philosophical scrutiny:

doctrines of rebirth have to contend with problems of how the second life identifies with the first

the New Testament ideas raise issues of the nature of disembodied existence

the possibilities and problems connected with theories of the resurrection of the body and so on.

Candidates may wish to conclude that neither idea is coherent, and could make alternative suggestions, or they might find validity in either or both of the theories.

2 'The New Testament texts which you have studied do not present a consistent picture of the nature of religious experience.' Discuss.

AO1 Candidates should explain the concept of religious experience and the ways in which it is distinguished from other kinds of experience.

Candidates might usefully apply some of the characteristics ascribed to religious experience by writers such as William James or Rudolf Otto to the set texts.

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

AO2 Candidates should use examples from whichever texts they have studied, and compare them for differences and similarities.

They may consider whether they are consistent in terms of the type of experience, the ways in which revelation was given, the reaction of the person having the experience, the effect on future behaviour, and so on.

Some candidates might consider the extent to which 'public' religious experiences, such as miracles which were observed by a crowd, or Pentecost, are in some way more persuasive, or whether private experiences which cannot be attributed to a shared tide of emotion are more valuable.

Candidates should consider whether these different experiences are of a consistent nature, and the extent to which any differences are significant.

3 'The New Testament texts are inconsistent, so they cannot be the revealed word of God.' Discuss.

AO1 Candidates need to consider the nature of the texts they have studied and the way in which they may be regarded as being the revealed word of God.

Some candidates are likely to discuss how the phrase 'revealed word of God' should or may be understood. This is likely to produce a variety of different views.

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

AO2 Candidates can argue the question either way as to whether they are the revealed word of God and, if so, whether that means they would by definition be consistent.

Candidates may wish to argue either or both of these but there is a considerable amount which could be tabled in response.

Route D Philosophy of Religion with Developments in Christian Thought**4 'An inclusivist understanding of salvation is not compatible with a belief in salvation only through Christ.' Discuss.**

AO1 Candidates will need to show knowledge and understanding of inclusivist interpretations of religious belief, and be able to contrast it with other views such as pluralist and exclusivist positions.

Some candidates may refer to the thinking of well-known scholars such as Karl Rahner. They should also show knowledge and understanding of the concept of 'salvation... through Christ'.

AO2 In evaluation, candidates need to assess the extent to which inclusivism can be regarded as fair or unfair.

Some may argue that heaven is not a 'place' for which a person might or might not have an entrance ticket, but is a relationship with God and therefore it would be simply contradictory for someone to reach heaven without such a relationship.

Some may consider that the belief in an all-loving, all-merciful God makes inevitable the conclusion that heaven is for all. However, 'salvation ... through Christ' makes this less than an obvious position.

5 'A pluralist view of religion means that scripture cannot have authority.' Discuss.

AO1 Candidates may explain the inclusivist, pluralist and exclusivist positions on Christianity's relation to other world religions, as well as different understandings of the authority of the Bible in terms of whether it is directly inspired as literal truth, or culturally dependent.

Candidates may refer to Hick's theories specifically.

AO2 In evaluation, candidates should consider the how far the validity of other world religions apart from Christianity is dependent on views of the inspiration and authority of the Bible.

Some may argue that inclusivist positions have to reject the idea of direct inspiration of scripture, but it could be argued that the Bible itself allows the possibility of salvation outside the Christian faith.

6 'Liberation Theology is concerned with life, not death.' Discuss.

AO1 Candidates should display understanding of the nature of Liberation Theology, alongside the views of people who believe that the after-life is a time for redressing life's apparent unfairness.

AO2 Candidates might explore the extent to which religious believers should be involved with worldly politics, and arguments both for and against Liberation Theology could also be considered.

Some may consider the importance of social concern in the Bible.

Candidates might wish to focus their discussion on a consideration of the nature of the after-life, possibly looking at beliefs which suggest that a person's experiences after death will depend on the extent to which care was shown for other people.

Route J Religious Ethics with New Testament

7 According to the New Testament texts which you have studied, to what extent are people compelled to behave morally?

AO1 Candidates' responses will vary according to the texts studied.

Candidates may consider a number of different reasons for moral behaviour.

The possibility of judgement after death could be considered a reason, or the imminence of the Parousia; moral behaviour could be considered to be the natural response to 'life in the Spirit'.

The example of Jesus as a pattern might be another area of discussion, or continued adherence to the Law with an extra emphasis on motivation.

The theme of the Kingdom of God might be included, where entry depends on following Christ including his ethical teaching.

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

AO2 Candidates will be able to display their knowledge and understanding of the texts they have studied, and evaluative skill will be demonstrated as they draw inferences from these in application to ethical motivation.

8 'Natural Law is consistent with the New Testament concept of agape.' Discuss.

AO1 Candidates should show a good understanding of Natural Law and its teachings as well as being able to give a clear account of the New Testament teaching on agape as being Christian love and at the centre of Jesus' teaching.

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

AO2 In evaluation candidates need to compare and contrast these two concepts.

Some will show awareness that, for example, the Roman Catholic Church accepts teachings based on Natural Law but will not accept Situation Ethics as a Christian ethical theory despite its being based on agape.

It is the quality of argument which is important here rather than any definitive response to the statement.

9 'New Testament teaching is of no use when considering ethical issues raised by sex and relationships.' Discuss.

AO1 Candidates should demonstrate knowledge and understanding of the ethical issues surrounding sex and relationships, but the essay should not be just a tour of different ethical responses to sex and relationships without much reference to the New Testament.

Candidates might want to display knowledge of teaching about love and the purpose of marriage from the texts or other relevant concepts and passages.

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

AO2 In evaluation, candidates need to discuss whether the New Testament teaching they have studied can be of practical use in the 21st century.

They might consider that the application of general principles is too difficult in individual circumstances, especially where different principles conflict.

They could argue that New Testament teaching needs to be supplemented by teaching from the churches to show how it should be applied in modern life.

Conversely they could argue that New Testament teaching is timeless and that, for Christians, the guidance of the Holy Spirit is of practical use in making decisions.

Route K Religious Ethics with Developments in Christian Thought

10 'Liberation Theology is about justice, not peace.' Discuss.

AO1 Candidates should be able to discuss the principles of Liberation Theology.

They should consider the priority given to the struggle for freedom from oppression and to gain justice, and the ethics of using violence to achieve this should be discussed.

AO2 Candidates may give consideration to how a person might judge when or whether violence is an acceptable means of expressing the love of God for the weak.

Candidates may give contrasting approaches to oppression, perhaps using the example of Martin Luther King, and assess these in terms of their ethics and

effectiveness. Questions of whether the ends justify the means might be included in this evaluation.

11 'A pluralist approach to religion cannot work with an absolutist approach to ethics.' Discuss.

AO1 Candidates should demonstrate knowledge and understanding of 'pluralist' views of the validity of religious truth claims and absolutist approaches to ethics.

AO2 In evaluation, candidates may argue that the belief that all will eventually be saved could be taken to imply that there is no absolute morality and that ethics are, like religions, culture-dependent.

Some may consider that inclusivist views tend to stress the similarities between different religions, and it could be argued that religious ethics too have many similarities. However, if all are to be saved regardless of acceptance of Christ and regardless of moral behaviour, this might be seen to remove any incentive to be good and to suggest that there are no ultimate standards of right and wrong, which contradicts most religious ethics.

12 'Black Theology assumes a relativist view of ethics.' Discuss.

AO1 Candidates should explain different relativist views of ethics and the ways in which it might be applied as an ethical principle.

They should consider the key features of the ethics of Black Theology, and perhaps some of the thinking of its leading proponents.

Candidates may comment that the contextual nature of Black Theology inevitably leads to a relativist position.

AO2 -In evaluation, candidates should consider whether Black theology is relativist or absolutist in its ethics.

Some candidates may then compare it with one or more relativist views and consider whether such an alignment is possible.

Route P Jewish Scriptures with New Testament

13 With reference to the texts you have studied, how far do the ethics of the Jewish Scriptures differ from New Testament ethics?

AO1 Candidates might be able to give a broad outline of the ethics of both the Jewish scriptures and of the New Testament.

Some candidates might answer in terms of the content of the ethical rules given, or they might look at whether the ethics are based on divine command or on principles such as agape.

Some might look at the particular emphases of Biblical ethics, for example the treatment of the weak.

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

The texts from the Jewish Scriptures are:

Genesis 1:26-30; 8:20-9:29, 12, & 17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

AO2 In evaluation, candidates should consider whether the ethics of the New Testament reinforces those of the Jewish scriptures, or whether there are major differences.

Some might look at the greater emphasis on heaven and judgement in the New Testament, for example, or on Jesus' attitude towards the Law, or they might take particular examples such as teaching about behaviour towards enemies.

14 Compare and contrast the ways in which the Jewish scriptures and the New Testament texts you have studied deal with the concept of Law.

AO1 Candidates' answers will vary according to the New Testament texts which have been studied.

Candidates should be able to explain the theology of the concept or the Law, and give specific examples from the text to illustrate their responses. They might be able to refer to the writings of Biblical scholars.

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

The texts from the Jewish Scriptures are:

Genesis 1:26-30; 8:20-9:29, 12, & 17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

AO2 – Candidates needs to include a consideration of the ways in which the concept of the Law develops between the Old and New Testaments, and the ways in which New Testament writers take the concept and apply it to a Christian context.

Good answers are likely to show engagement with the material and an understanding of how the ideas and imagery are reinterpreted by New Testament writers.

15 'The ideas of reward and punishment are presented more logically in the Jewish scriptures than in the New Testament.' Discuss.

AO1 Candidates' answers will vary according to the New Testament texts which have been studied.

Candidates could include a demonstration of knowledge and understanding of the theme of reward and punishment, in the Old Testament texts studied, and in the teaching of Jesus or the epistles.

The New Testament texts studied are:

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

The texts from the Jewish Scriptures are:

Genesis 1:26-30; 8:20-9:29, 12, & 17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

AO2 In evaluation, candidates need to consider whether teaching about reward and punishment is consistent throughout the texts they have studied, or whether there is the difference suggested in the question.

Some candidates might conclude that the development of the ideas of reward and punishment in the Jewish scriptures is a more logical presentation than that in the New Testament or vice versa.

Route S New Testament with Developments in Christian Thought**16 'Black Theology is more concerned with the suffering of Christ than with his resurrection.' Discuss.**

AO1 Candidates should be able to show knowledge and understanding of the main themes of Black Theology, and should be able to refer to the work of various well-known thinkers in order to illustrate their responses.

Good answers will probably explain several of the themes of Black Theology before assessing whether the suffering of Christ is a central one, and will be able to explain how the suffering of Christ is interpreted by different writers.

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

AO2 In discussion, candidates will need to assess which of the themes of Black Theology are given the most prominence.

Some candidates are likely to conclude that different thinkers concentrate on different aspects of theology but that Christ's suffering is used as a central motif for many.

17 'Neither a pluralist position nor an inclusivist one is compatible with New Testament teachings.' Discuss.

AO1 Candidates should demonstrate knowledge and understanding of pluralist and inclusivist views within Christianity.

The New Testament texts commonly used to argue against these positions could be used in illustration.

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

AO2 In evaluation, candidates will consider whether either views are compatible with New Testament (NT) texts, or whether other, more inclusive approaches might be supported by other texts.

Some candidates might consider whether NT texts taken out of context can readily be applied to modern multi-faith issues.

18 'Liberation Theology is the only possible way to interpret the message of the New Testament.' Discuss.

AO1 Candidates should discuss the principles of Liberation Theology in comparison with the teachings of whichever part of the New Testament they have studied, showing knowledge and understanding of both.

Candidates should consider the ways in which the New Testament expresses concern for the oppressed, and the attitudes of Jesus towards people who were suffering, alongside principles of meekness and love for one's enemies.

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

AO2 In evaluation, candidates might argue that it is indifference to human suffering which is inconsistent with the message of the New Testament.

Some candidates might conclude that the New Testament does not present a consistent picture in itself, and that therefore Liberation Theology is consistent with some teachings but not with others.

Mark Scheme 2793
June 2006

A2 Synoptic Units Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

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

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

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

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

*

Synoptic Assessment

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

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

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

Levels of Response descriptors for Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-8	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate no understanding of connections shows no knowledge of technical terms Communication: often unclear or disorganised	1-4	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis does not address broader context Communication: often unclear or disorganised
2	9-15	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> some relevant material some concepts accurate little understanding of connections shown shows very little knowledge of technical terms Communication: often unclear or disorganised	5-8	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful very weak attempt to address broader context Communication: often unclear or disorganised
3	16-20	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding limited understanding of connections selection of material sometimes inappropriate limited use of technical terms Communication: some clarity and organisation	9-11	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but not successfully justified limited understanding of broader context Communication: some clarity and organisation
4	21-25	focuses on the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding appropriate understanding of connections some successful selection of relevant material some accurate use of technical terms Communication: some clarity and organisation	12-14	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit appropriate understanding of broader context Communication: some clarity and organisation
5	26-30	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good understanding the connections good selection of relevant material mostly accurate use of technical terms Communication: generally clear and organised	15-16	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view good understanding of the broader context Communication: generally clear and organised
6	31-34	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding very good understanding of the connections substantial selection of relevant material accurate use of technical terms Communication: answer is well constructed and organised	17-18	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view very good understanding of the broader context Communication: answer is well constructed and organised
7	35-39	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms excellent understanding of the connections Communication: answer is well constructed and organised	19-21	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints excellent understanding of the broader context Communication: answer is well constructed and organised

Route E Philosophy of Religion with Eastern Religions**1 'Existence without a soul makes little sense.' Discuss with reference to either Buddhism or Hinduism.**

AO1 Candidates will probably display knowledge and understanding of the concept of the eternal soul using material from the philosophy of religion - they might make reference to the thinking of Plato for example, or draw a contrast with the views of Dawkins.

Candidates will also need to be able to make accurate reference to the beliefs of the religion they have studied, and be able to explain Hindu beliefs about Atman, or Buddhist beliefs about anatta.

AO2 In evaluation, candidates could draw a comparison between Hindu or Buddhist views and other views that they have studied and will have detailed as in AO1.

Some candidates might use Hindu or Buddhist views to support their response that it makes perfect sense or no sense (dependant upon the faith), also they may, of course disagree with the views expressed by the religion they have studied and offer an alternative based on other theories they have considered in Philosophy of Religion.

2 To what extent can either Buddhist or Hindu texts be considered sacred?

AO1 Candidates might demonstrate knowledge of the different sorts of revelation usually identified, e.g. through scripture, through religious experience, through nature etc.

Candidates may also consider the ways in which Hindus or Buddhists seek knowledge of ultimate truth, through their own efforts (e.g. jnana, Right Mindfulness) as well as or instead of through the grace of God.

AO2 In evaluation, candidates might consider how important revelation is, as a concept, in the religion they have studied.

Those studying Hinduism will probably conclude that it is important, 'that which is heard', the coming of avatars and so on being possible illustrative material.

Those studying Buddhism will probably conclude that divine revelation is not concept compatible with Buddhism, although the teachings of the Buddha himself and the idea of the grace of the Buddha in some schools could be considered revelation.

3 Compare either Buddhist or Hindu understandings of religious experience with other views.

AO1 Candidates might distinguish Religious experience from other kinds of experience, perhaps using definitions from William James, Otto or other sources.

Candidates should be able to use a variety of examples from their chosen religion, such as the religious experiences of Ramakrishna in Hinduism.

AO2 Candidates might consider the variety and extent of these experiences, and whether they have common features.

They may draw contrasts, for example between the experiences described within Pure Land Buddhist with the levels of consciousness reached by the arhat, and the possible means of assessing the validity of these experiences.

Route L Religious Ethics with Eastern Religions

4 To what extent do either Hindu or Buddhist ethics provide a useful approach to euthanasia?

AO1 Candidates should be able to demonstrate knowledge of the main ethical issues surrounding euthanasia.

They should show understanding of either Hindu or Buddhist approaches to sanctity of life issues, and could refer to principles such as ahimsa and karma.

AO2 In evaluation, candidates should be able to make comparisons, and decide whether Eastern approaches do have a useful contribution to make.

Some candidates may also wish to contrast them with other approaches to euthanasia from ethical theories which they have studied. They might want to explain which they think is the better approach.

5 ‘The only purpose of behaving morally is to gain good karma.’ Discuss with reference to either Buddhism or Hinduism.

AO1 From the perspective of whichever religion has been studied, candidates should consider different reasons for moral behaviour.

Monist beliefs may be included, where morality is a way of expressing unity with the rest of the natural order; also the place of morality in the individual spiritual quest, for example as part of the Buddhist Eightfold Path or as part of the Yoga system.

The nature of dharma should be considered, and its claim on individual behaviour, and also the importance of the social structure and the need for orderly living.

AO2 Discussion might include a consideration of the nature of karma and rebirth, where moral behaviour is important for acquiring good karma; whether this is fundamentally self-interested could be explored.

Answers should concentrate heavily on the reasons for morality rather than on the practical details of the application of ethics.

6 Compare and contrast the ethics of either Buddhism or Hinduism with absolute morality.

AO1 Candidates should display knowledge and understanding relevant to the religion being studied.

Candidates should be aware of the nature of moral absolutes and will probably want to make a contrast with moral relativism; they should compare the ethical systems of Hinduism or Buddhism probably with the ethics of Kant.

AO2 - Discussion could include a consideration of particular examples and principles from Hindu or Buddhist ethics.

Candidates will probably argue that there are some moral absolutes, such as following one's dharma in Hinduism, and other ethics that are more flexible.

Candidates might also point out that moral law is not absolute in the sense of being given by a law-giver, but is part of the eternal workings of the universe.

**Mark Scheme 2794
June 2006**

A2 Synoptic Units Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

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

To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should follow the separate instructions about annotation of scripts; remember that the marks awarded make the assigned Levels of Response completely explicit.

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

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

*

Synoptic Assessment

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

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

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

Levels of Response descriptors for Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-8	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate no understanding of connections shows no knowledge of technical terms Communication: often unclear or disorganised	1-4	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis does not address broader context Communication: often unclear or disorganised
2	9-15	has some knowledge of the topic but largely ignores the question <ul style="list-style-type: none"> some relevant material some concepts accurate little understanding of connections shown shows very little knowledge of technical terms Communication: often unclear or disorganised	5-8	very little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not successful very weak attempt to address broader context Communication: often unclear or disorganised
3	16-20	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding limited understanding of connections selection of material sometimes inappropriate limited use of technical terms Communication: some clarity and organisation	9-11	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> some analysis, but not successful views asserted but not successfully justified limited understanding of broader context Communication: some clarity and organisation
4	21-25	focuses on the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding appropriate understanding of connections some successful selection of relevant material some accurate use of technical terms Communication: some clarity and organisation	12-14	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit appropriate understanding of broader context Communication: some clarity and organisation
5	26-30	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good understanding of the connections good selection of relevant material mostly accurate use of technical terms Communication: generally clear and organised	15-16	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view good understanding of the broader context Communication: generally clear and organised
6	31-34	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding very good understanding of the connections substantial selection of relevant material accurate use of technical terms Communication: answer is well constructed and organised	17-18	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view very good understanding of the broader context Communication: answer is well constructed and organised
7	35-39	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms excellent understanding of the connections Communication: answer is well constructed and organised	19-21	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints excellent understanding of the broader context Communication: answer is well constructed and organised

Route F Philosophy of Religion with Islam

1 Compare Muslim understandings of the nature of the revelation of the Qur'an with ways of understanding the revelation of the Bible.

AO1 Candidates should demonstrate Muslim arguments about the nature of revelation of the Qur'an.

These may include revelation through Jibril to Muhammad Δ and the fact that the Qur'an on earth is seen as absolute, final, unchanging, and unchangeable and, in itself, is a copy of the real Qur'an in Paradise.

Candidates should also show evidence should also be shown for the understanding of the revelation of the Bible and the extent to which this is viewed as absolute.

Texts for Islam are:
Surahs 1 & 4

AO2 In evaluation candidates need to consider the persuasiveness of these arguments, and should compare the different views and understandings.

Answers are also likely to consider what is understand philosophically by revelation and compare this with the two texts in the question.

2 'Beliefs about rebirth are more convincing than Muslim teaching on life after death.' Discuss.

AO1 Candidates should show knowledge and understanding of Muslim beliefs about life after death with the idea of judgement, bodily resurrection, paradise and punishment, and also beliefs about rebirth or rebecoming either in a general manner or related specifically to eastern faiths.

The difficulties raised for theists by the obvious unfairnesses of life should also be clearly understood.

Texts for Islam are:
Surahs 1 & 4

AO2 In evaluation, candidates should consider whether promise of reward after judgement is adequate to compensate for poverty, disability etc.

Some candidates might raise the question of whether anyone ever promised that things would be fair, and they should weigh Muslim ideas against ideas about future lives.

3 To what extent does Islam provide convincing arguments for the existence of God?

AO1 Candidates should explain Muslim arguments for the existence of God should be explained; probably attention will be paid especially to the Kalam argument, perhaps in comparison with other cosmological arguments.

Evidence for the existence of God in the Qur'an and through personal religious experience might also be considered.

Texts for Islam are:

Surahs 1 & 4

AO2 Evaluation should take the form of a consideration of the persuasiveness of these arguments, perhaps on their own merits or perhaps in comparison with other ideas from outside Islam.

Route M Religious Ethics with Islam

4 'The concept of Jihad leaves no room for pacifism.' Discuss.

AO1 Candidates should demonstrate knowledge and understanding of the criteria for the Just War, and of the Islamic concept of lesser jihad, which they should recognise as being far wider-reaching than simply 'Holy War'.

Candidates may also clarify what is meant by 'pacifism' and the possible different forms it can take.

Texts for Islam are:

Surahs 1 & 4

AO2 In evaluation, candidates might look at the conditions for the Just War in comparison with the guidelines for fighting 'in the way of Allah', for example the restraint which is expected in the use of violence, and the imperative to work towards the restoration of peace.

Candidates might wish to consider the extent to which these concepts are applicable to modern warfare. Directly they need to consider whether, if the criteria for lesser jihad have been met, is there any place for pacifism or, perhaps, whether the meeting of these conditions means that the time for pacifism has by definition already been passed.

5 Compare Muslim approaches to issues of sex and relationships with the approach of moral relativism.

AO1 Candidates should demonstrate knowledge and understanding of the ethical issues surrounding sex and relationships, but the essay should not be just a tour of different ethical responses to sex and relationships without much reference to the Qur'an.

Candidates might want to display knowledge of teaching about love and the purpose of marriage or other relevant concepts.

Texts for Islam are:

Surahs 1 & 4

AO2 In evaluation, candidates need to discuss whether the Qur'anic teaching can be of practical use in the 21st century.

They might consider that the application of general principles is too difficult in individual circumstances, especially where different principles conflict.

Conversely they could argue that the teaching of the Qur'an is timeless.

6 'Islam (Submission to the will of Allah) makes moral decision-making unnecessary.' Discuss.

AO1 Candidates should demonstrate knowledge and understanding of the ways in which Muslims interpret the fundamental duty to submit to the will of Allah.

They might consider that there could be difficulties, for example in saving the life of someone who has been condemned to death by Shari'ah, because this moral code is strictly deontological and therefore does not allow for individual circumstances.

Texts for Islam are:
Surahs 1 & 4

AO2 In evaluation, candidates might argue that for Muslims, submission to the will of Allah must of course be adequate, because the will of Allah is perfect.

Some candidates might argue that there could be problems in discerning the will of Allah in personal situations; Shari'ah could be seen to be the way in which submission is put into practice in society.

Route Q Developments in Christian Thought with Islam

7 'Christian and Muslim understandings of revelation through sacred texts have nothing in common.' Discuss.

AO1 Knowledge and understanding should be shown of the nature of sacred texts in the religions studied:

the recitation of the Qur'an, and the ways in which it is believed to reveal the nature of Allah directly, not as interpreted through human authorship;

different understandings of revelation through the Bible, sometimes as directly inspired and sometimes as the expression of a human author's personal experience, or of the collected wisdom of the ages etc.

Texts for Islam are:
Surahs 1 & 4

AO2 In evaluation candidates might make comparisons between these in terms of how far God can be said to be revealed in text at all.

It might be said that revelation is more text-based in Islam than in Christianity, where the person of Christ is often said to be the ultimate revelation; the notion that at least in Christianity texts have to be interpreted and applied might be explored.

8 Examine the differences between the concept of community in Liberation Theology and brotherhood in the Ummah.

AO1 Candidates need to begin by defining the broad aims of Liberation Theology (probably in Latin America).

They also need to look at the concept of Ummah and how this world-wide community of Muslims, the nation of Islam, looks after the weak, the poor and the oppressed within the Muslim community.

Texts for Islam are:
Surahs 1 & 4

AO2 Candidates need to compare the aims and methods of Liberation Theology and Ummah;

consider whether either of these look to help people outside of the faith communities;

look at their effectiveness and whether there is any way in which Ummah is likely to extend further along the lines of Liberation Theology.

9 'Feminism is a Christian concept, not a Muslim one.' Discuss.

AO1 Candidates should demonstrate knowledge and understanding of teaching about women in the Bible and the Qur'an, and of the ways in which women have been treated in these two religions, in the past and in the present day.

Candidates might show some understanding of the cultural contexts, and the ways in which views about the rights of women vary in both traditions, from the fundamentalist to the liberal.

In Christianity they might refer to the teachings of Paul, debates about women's ordination, and feminist theology.

In Islam they could consider issues such as veiling, the man's unilateral right to divorce his wife, and women's inheritance, although they could also consider Christian and Muslim teaching about equality, and the respect shown to Fatima, Khadijah and Mary.

Texts for Islam are:
Surahs 1 & 4

AO2 In evaluation, candidates might discuss what the rights of women are supposed to be.

They could compare Christian and Muslim responses to a variety of issues, such as roles within the family, leadership within the religious community and so on.

Higher level responses will probably show awareness that fundamentalism in any religion tends to lead towards the oppression of women.

Route T New Testament with Islam**10 'There is no similarity between the status of Jesus in the New Testament and the status of Muhammad ﷺ for Muslims.' Discuss.**

AO1 Candidates should demonstrate knowledge and understanding of the status for Muslims of Muhammad ﷺ as prophet, statesman, moral exemplar etc, and the status of Jesus for Christians as God Incarnate, saviour, teacher etc.

Candidates should be able to illustrate this with examples. They might include reference to the ways in which this status is shown in religious practices, for example the insistence of ﷺ after Muhammad's ﷺ name, or the use of pictures and statues of Jesus in worship.

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

Texts for Islam are:

Surahs 1 & 4

AO2 In comparison, candidates should show that they realise that Muhammad ﷺ is not worshipped or considered to be anything other than human, even though there are miracle stories surrounding his birth and childhood, whereas in contrast, Jesus is believed to be fully human but also divine.

Similarities might include the idea of both as mouthpieces of the word of God, founders and moral teachers and so on.

The status of Jesus for Muslims might be considered by some.

11 'Christian and Muslim ethics are both absolutist.' Discuss.

AO1 Candidates will need to be able to show a knowledge and understanding of the basic ethical principles of each religion, looking for example at the concept of submission to Allah in Islam and the principle of agape in Christianity.

They should be able to illustrate their answers with practical examples of the application of these ethics.

The New Testament texts prescribed for study are:

For Early Church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;
John 18-21:

Texts for Islam are:

Surahs 1 & 4

AO2 In evaluation, candidates need to consider the extent to which there is common ground here.

They might argue that the two religions share many principles, such as stewardship of the planet, the sanctity of life, the need for honesty and care for the weak, and so on.

Candidates may conclude that the two ethical systems have very different bases and practical applications.

12 Compare and contrast the nature of revelation in the New Testament with that of the Qur'an.

AO1 Candidates should demonstrate knowledge and understanding of the nature of revelation, perhaps looking at:

revelation in nature, revelation through scripture, revelation in direct experience of God, revelation through the existence of the universe, revelation through prophecy, revelation in Christ and so on.

Candidates might be able to give specific examples to illustrate the points they make.

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Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

Texts for Islam are:

Surahs 1 & 4

AO2 In evaluation, candidates might compare Islam with the New Testament, perhaps asking whether one kind of revelation is more prevalent than another in the traditions they have studied.

Some might argue that revelation through scripture is of primary importance in Islam while revelation through the person of Christ is more important in the New Testament.

Mark Scheme 2795
June 2006

A2 Synoptic Units Preamble and Instructions to Examiners

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

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

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

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

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

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

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

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

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

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

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

Practical application of the Marking Scheme

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

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

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

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Synoptic Assessment

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

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

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

Levels of Response descriptors for Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
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1	1-8	almost completely ignores the question <ul style="list-style-type: none"> little relevant material almost entirely inaccurate no understanding of connections shows no knowledge of technical terms Communication: often unclear or disorganised	1-4	very little argument or justification of viewpoint <ul style="list-style-type: none"> no analysis does not address broader context Communication: often unclear or disorganised
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4	21-25	focuses on the question <ul style="list-style-type: none"> some accurate knowledge appropriate understanding appropriate understanding of connections some successful selection of relevant material some accurate use of technical terms Communication: some clarity and organisation	12-14	the argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit appropriate understanding of broader context Communication: some clarity and organisation
5	26-30	a good attempt to address the question <ul style="list-style-type: none"> mostly accurate knowledge good understanding good understanding the connections good selection of relevant material mostly accurate use of technical terms Communication: generally clear and organised	15-16	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> some successful and clear analysis might put more than one point of view good understanding of the broader context Communication: generally clear and organised
6	31-34	a very good attempt to address the question <ul style="list-style-type: none"> accurate knowledge very good understanding very good understanding of the connections substantial selection of relevant material accurate use of technical terms Communication: answer is well constructed and organised	17-18	a very good attempt at using different evidence to sustain an argument <ul style="list-style-type: none"> successful and clear analysis considers more than one point of view very good understanding of the broader context Communication: answer is well constructed and organised
7	35-39	an excellent response to the question showing understanding and engagement with the material <ul style="list-style-type: none"> very high level of ability to select and deploy relevant information accurate use of technical terms excellent understanding of the connections Communication: answer is well constructed and organised	19-21	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints excellent understanding of the broader context Communication: answer is well constructed and organised

Route B Philosophy of Religion with Jewish Scriptures

1 To what extent should the texts which you have studied from the Jewish Scriptures be regarded as sacred?

AO1 Candidates should demonstrate knowledge and understanding of different forms of revelation:

-propositional and non-propositional, the revelation of G-d through history, the revelation through the prophets, through visions and voices made to individuals, through the natural world, and so on.

The texts from the Jewish Scriptures are:

Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

AO2 In evaluation, candidates could consider how these different ways are used to show different understandings of G-d.

For example, they might consider how the giving of the Law reveals G-d's ethical nature, how the natural world reveals G-d's control and creativity, and so on.

2 'The use of symbol and myth in the Jewish Scriptures does not help people to understand G-d.' Discuss.

AO1 Candidates could show awareness of different ways of using religious language, in particular symbol and myth, and might be able to give examples from the texts to illustrate this.

They might concentrate especially on stories of direct encounters between people and G-d, for example at the end of the book of Job, or the giving of the Torah to Moses.

The texts from the Jewish Scriptures are:

Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

AO2 In evaluation, candidates could discuss whether these kinds of religious language are helpful, or whether understanding them depends on having a sound knowledge of the culture in which they were written.

They might write about the difficulties of knowing whether a piece of text is meant to be myth or literally true, and perhaps the difficulties of finding meaning in something for someone outside that particular 'language game'.

3 To what extent do the Jewish Scriptures show a consistent understanding of religious experience?

AO1 Candidates should consider the concept of religious experience and the ways in which it is distinguished from other kinds of experience.

Some of the characteristics ascribed to religious experience by writers such as William James or Rudolf Otto might usefully be applied to the set texts.

The texts from the Jewish Scriptures are:

Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

AO2 Candidates should use examples from the texts they have studied, and compare them for differences and similarities, considering whether they are consistent in terms of the type of experience, the ways in which revelation was given, the reaction of the person having the experience, the effect on future behaviour, and so on.

They might draw conclusions about the ways in which religious experience in the Jewish scriptures is seen very much as initiated by G-d, rather than as the result of ascetic practice, meditation etc.; responses to religious experience often involve a sense of unworthiness and of 'call'.

Candidates might also wish to include examples of people who seemed to be in daily contact with G-d rather than overwhelmed by occasional dramatic encounters.

Route G Religious Philosophy with Judaism

4 'Post-Holocaust theology has provided its own solution to the problem of evil.' Discuss.

AO1 Candidates need to consider various figures of post-Holocaust theology such as Wasserman, Maza, Rubinstein, Wiesel and Friedlander.

They may suggest that these views do not necessarily answer the problem – supposing that it is answerable.

Texts prescribed for Judaism are:

Exodus 20; Deuteronomy 4-7; Malachi

AO2 Evaluation might consider that the answers vary between 'G-d was in Auschwitz', 'G-d was not in Auschwitz', 'G-d died in Auschwitz'.

Candidates might consider that Orthodox writers have tended to attempt a defence of traditional views of G-d and, therefore, suffering, whilst progressive writers have moved towards a new definition of G-d and the relationship between G-d and the Jews which does not explain the problem of evil and suffering but attempts to make sense of the Holocaust through a reappraisal of the concept of the divine which, in some cases, comes nearer to Process Theology.

5 'The authority of the Jewish Scriptures is not open to discussion.'
Discuss.

AO1 Candidates need to explore the different understandings of revelation and infallibility, the idea that G-d is revealed in the Torah, perhaps as the literal words of G-d.

Candidates might also describe the concept of infallibility represented.

Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

AO2 In evaluation, candidates might consider this concept can really be discussed within Judaism.

They might look at whether anything can be known of the nature of G-d apart from what he chooses to reveal and must be accepted as absolute.

Some might discuss the extent to which the Torah as the revealed word has to be accepted as infallible in modern society.

6 'In Judaism, religious experience does not match the definitions given by William James.'
Discuss.

AO1 Candidates may demonstrate James' classification of religious experience and how this is generally understood.

They then need to look at religious experience in Judaism and might concentrate especially on stories of direct encounters between people and G-d, for example at the end of the book of Job, or the giving of the Torah to Moses.

Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

AO2 In evaluation, candidates could discuss whether these kinds of religious experience as found in the scriptures are the same, or different, as those described by James and therefore whether the statement is true or true to a degree.

Route H Religious Ethics with Jewish Scriptures

7 How useful are the teachings in the Jewish Scriptures which you have studied for an understanding of the ethical issues surrounding sex and relationships?

AO1 Candidates should demonstrate knowledge and understanding of the ethical issues surrounding sex and relationships, but the essay should not be just a tour of different ethical responses to sex and relationships without much reference to the Torah.

Candidates might want to display knowledge of teaching about love and the purpose of marriage or other relevant concepts.

The texts from the Jewish Scriptures are:

Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

AO2 In evaluation, candidates need to discuss whether the teaching of the Torah can be of practical use in the 21st century.

They might consider that the application of general principles is too difficult in individual circumstances, especially where different principles conflict.

Conversely they could argue that the teaching of the Torah is timeless.

8 'The existence of the Law means that Jews do not have to consider the consequences of their actions.' Discuss.

AO1 Candidates will probably outline the concept of free will could be outlined, in the context of freedom/determinism; also examples from the Jewish scriptures of when G-d appears to be determining what will happen to people without giving them any real choice, e.g. Daniel 12, Job or Jonah.

The texts from the Jewish Scriptures are:

Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

AO2 Any conclusion is acceptable in evaluation.

Candidates may conclude that the circumstances are determined by G-d, up to a point, but that the way people respond to them is left to their own freedom of choice, e.g. the suffering of Job was predetermined but his response was something G-d and Satan had to 'wait and see'.

Likewise with the prophets, giving warnings of what G-d will do if the people continue in their behaviour, but they are free to reform if they want to.

9 'The Jewish scriptures show that human responsibility is a collective duty, not an individual one.' Discuss.

AO1 Candidates need to consider the ideas of human responsibility and of duty.

They are then likely to look at various texts from the Ten Commandments to Ezekiel and beyond and consider what the teachings of the Jewish scriptures are.

The texts from the Jewish Scriptures are:

Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

AO2 In evaluation candidates may consider the scriptural teachings within the understanding of human responsibility and duty and reach some conclusion as to how the teaching in the scriptures could be defined.

Route N Religious Ethics with Judaism

10 Compare and contrast Jewish ethics with those of Utilitarianism.

AO1 Candidates need to be able to show knowledge and understanding of the ethics of Utilitarianism and Judaism.

They might wish to select specific issues and concentrate their arguments on these, rather than attempting to tackle the whole spectrum, or they might prefer to contrast a Jewish approach with a Utilitarian approach to ethics in general.

Good answers might show an awareness of different perspectives within Judaism and different approaches within Utilitarianism.

Texts prescribed for Judaism are:

Exodus 20; Deuteronomy 4-7; Malachi

AO2 In discussion, candidates could consider a variety of aspects.

They might look at the different bases of Judaism and Utilitarianism in relation to ethics, contrasting Jewish teaching with the Utilitarian principle of maximising happiness.

Candidates are likely to show how these different perspectives translate into practical application.

They might consider the extent to which Judaism and Utilitarianism share common ground, and the points at which they differ.

11 'Orthodox Jews follow the Categorical Imperative while Progressive Jews are moral relativists.' Discuss.

AO1 Knowledge and understanding should be shown of what is meant by Categorical Imperatives and moral relativism, as well as a thorough understanding of these different traditions within Judaism.

They might explain that the categorical imperatives of the mitzvot are quite clear, although there are still possible difficulties when duties conflict, where the Talmud is seen as a source of authority. Progressive Jews might be considered moral relativists, although the essential principles of the mitzvot still bind, if what is essential can be distinguished from the rest.

Some may consider that the role of conscience and personal interpretation is stressed much more in Progressive Judaism, but there is still the sense of moral absolutes.

Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

AO2 Evaluative skills will be demonstrated in assessing the nature of the balance within the question and weighing up the information presented above.

12 'Jews do not have free will.' Discuss.

AO1 Candidates should show knowledge and understanding of Jewish teaching about moral responsibility, probably illustrated with Biblical examples such as the giving of the Law, the messages of the prophets, the theme of collective responsibility and so on.

Candidates also need to discuss what is meant by 'free will'.

Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

AO2 Candidates might find plenty of evidence to suggest moral freedom, such as the ways in which the prophets seem to offer the people an ultimatum, where they are free to respond how they wish.

They might argue that the covenant itself implies a certain degree of freedom, because the people can choose between keeping the laws and gaining the rewards or not.

However, some might suggest that choice is more limited, for example some people such as Jonah are commissioned against their will, and some people seem to have their behaviour determined for them by G-d in order to fulfil some purpose, such as Pharaoh's heart being hardened against the Jews or Cyrus being raised up to conquer the Babylonians.

Route R Jewish Scriptures with Judaism**13 Evaluate the importance of scripture in Jewish worship.**

AO1 Candidates should demonstrate knowledge and understanding of the Jewish scriptures and be able to explain their nature.

They may deal, in particular, with the liturgical texts and then continue to show how different texts and types of text are used in Jewish worship.

The texts from the Jewish Scriptures are:

Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

Texts prescribed for Judaism are:

Exodus 20; Deuteronomy 4-7; Malachi

AO2 In evaluation they may consider the relative importance of text and different types of text, whether from the Written or Oral Torah and how these contribute to and also influence Jewish worship.

In doing this they may consider both those texts which are quoted as used in worship as well as the importance of teachings in the scriptures and how they themselves influence worship.

14 Discuss the implications of the biblical idea of covenant for Jewish life.

AO1 Candidates should be able to explain the concept of covenant, and good answers will probably make direct reference to the biblical text.

Candidates might be able to show a progression in the concept of covenant as a relation between G-d and the people.

Candidates also need to be able to display an understanding of Jewish life and the ways in which the biblical concepts are applied today.

The texts from the Jewish Scriptures are:

Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

Texts prescribed for Judaism are:

Exodus 20; Deuteronomy 4-7; Malachi

AO2 Evaluation might include a discussion of different groups within Judaism and a consideration of how concepts such as covenant might therefore affect their lives.

Some might include reference to the twentieth century Holocaust, and might want to argue that the concept of the Jews as a special nation bound by covenant law has had to undergo some serious re-examination.

15 'It is not possible for the Jewish Scriptures to be interpreted in different ways.' Discuss.

AO1 Knowledge and understanding should be displayed of what it means to believe the literal truth of scriptures, and the ways in which different groups within Judaism have different approaches to sacred texts.

They may compare the strictly literal interpretations given by Orthodox Jews to the more critical approaches of Progressive groups.

The texts from the Jewish Scriptures are:

Genesis 1:26-30; 8:20-9:29, 12, & 17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

Texts prescribed for Judaism are:

Exodus 20; Deuteronomy 4-7; Malachi

AO2 Candidates may evaluate the extent to which literal interpretations cause practical problems (such as for an understanding of modern science, or in application to modern ethical problems), and should discuss the implications of this.

They could argue that for Progressive Jews the practical problems can be overcome by re-interpretation of Scripture, whereas for Orthodox Jews adherence to the letter of the Torah comes first and practical problems have to be solved in other ways.

Candidates also need to consider the concept of the infallibility of the texts and how different groups may have understood this.

Route V Islam with Judaism**16 Compare and contrast Muslim understandings of the nature of Allah with Jewish understandings of the nature of G-d.**

AO1 Candidates should show knowledge and understanding of the two different perspectives, for example the names of G-d /Allah could be commented on, ethical monotheism, the prohibition of images, the concept of judgement, attributes such as omnipotence and eternity, and so on.

Candidates might be able to support their points with reference to scripture.

Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

Texts for Islam are:
Surahs 1 & 4

AO2 In comparison, candidates might conclude that there are many similarities.

However, they may suggest that perhaps different aspects of the nature of G-d are emphasised in Judaism compared with the aspects emphasised in Islam.

17 'The status of the Torah for Jews is the same as the status of the Qur'an for Muslims.' Discuss.

AO1 Candidates should explain the authority of the Torah and the Qur'an, with the view that the Torah was received directly from God and the belief that the Qur'an was recited by Muhammad Δ from Allah.

Candidates should be able to show knowledge of different opinions within Judaism, and might explain how these beliefs involve literal interpretation of the text, imply absolute ethics and so on.

Candidates should be aware that some parts of Jewish scripture are more authoritative than others.

Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

Texts for Islam are:
Surahs 1 & 4

AO2 In evaluation candidates will compare the two, probably discussing whether the Torah is open to more liberal interpretation than the Qur'an, and whether liberal interpretation implies less authority.

18 'Methods of worship in a synagogue and in a mosque have more similarities than differences.' Discuss.

AO1 Knowledge and understanding should be displayed in descriptions of the various elements of worship in both religions. These may include, dress, preparation, and the actual specific parts of worship in the two religions.

Texts prescribed for Judaism are:

Exodus 20; Deuteronomy 4-7; Malachi

Texts for Islam are:

Surahs 1 & 4

AO2 Candidates will demonstrate evaluative skills in the ways in which they assess differences and similarities.

Candidates could consider a comparison between the roles of the imam and the rabbi; the nature of regular and formal prayer; ritual preparation for prayer, whether wudu or ritual dress; the separation of men and women in some forms of worship; the design and simplicity of the place of worship; the focal point as the Eastern wall.

**Advanced Subsidiary GCE Religious Studies 3877
June 2006 Assessment Series**

Unit Threshold Marks

Unit		Maximum Mark	a	b	c	d	e	u
2760/11	Raw	100	75	65	55	45	36	0
	UMS	100	80	70	60	50	40	0
2760/12	Raw	100	75	65	55	45	36	0
	UMS	100	80	70	60	50	40	0
2760/13	Raw	100	79	71	63	55	47	0
	UMS	100	80	70	60	50	40	0
2760/14	Raw	100	77	69	61	53	45	0
	UMS	100	80	70	60	50	40	0
2760/15	Raw	100	75	67	58	49	41	0
	UMS	100	80	70	60	50	40	0
2761	Raw	100	85	74	63	52	42	0
	UMS	100	80	70	60	50	40	0
2762	Raw	100	73	64	55	46	38	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	75	65	55	46	37	0
	UMS	100	80	70	60	50	40	0
2765	Raw	100	74	63	53	43	33	0
	UMS	100	80	70	60	50	40	0
2766	Raw	100	77	67	58	49	40	0
	UMS	100	80	70	60	50	40	0
2767	Raw	100	78	68	58	49	40	0
	UMS	100	80	70	60	50	40	0
2768	Raw	100	85	76	67	58	49	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	79	69	59	49	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)

	Maximum Mark	A	B	C	D	E	U
3877	300	240	210	180	150	120	0

The cumulative percentage of candidates awarded each grade was as follows:

	A	B	C	D	E	U	Total Number of Candidates
3877	23.4	50.6	73.3	87.1	94.3	100	10319

**Advanced Subsidiary GCE Religious Studies 7877
June 2006 Assessment Session**

Unit Threshold Marks

Unit		Maximum Mark	a	b	c	d	e	u
2771	Raw	90	69	61	53	45	37	0
	UMS	90	72	63	54	45	36	0
2772	Raw	90	75	66	58	50	42	0
	UMS	90	72	63	54	45	36	0
2773	Raw	90	72	64	56	48	40	0
	UMS	90	72	63	54	45	36	0
2774	Raw	90	74	65	56	48	40	0
	UMS	90	72	63	54	45	36	0
2775	Raw	90	67	57	47	37	27	0
	UMS	90	72	63	54	45	36	0
2776	Raw	90	75	67	59	52	45	0
	UMS	90	72	63	54	45	36	0
2777	Raw	90	73	65	58	51	44	0
	UMS	90	72	63	54	45	36	0
2778	Raw	90	76	68	60	53	46	0
	UMS	90	72	63	54	45	36	0
2779	Raw	90	74	65	56	47	39	0
	UMS	90	72	63	54	45	36	0
2780	Raw	90	72	64	56	49	42	0
	UMS	90	72	63	54	45	36	0
2791	Raw	120	96	85	74	63	53	0
	UMS	120	96	84	72	60	48	0
2792	Raw	120	96	85	74	64	54	0
	UMS	120	96	84	72	60	48	0
2793	Raw	120	92	80	68	56	45	0
	UMS	120	96	84	72	60	48	0
2794	Raw	120	90	78	66	54	43	0
	UMS	120	96	84	72	60	48	0
2795	Raw	120	86	77	68	59	51	0
	UMS	120	96	84	72	60	48	0

Specification Aggregation Results

Overall threshold marks in UMS (i.e. after conversion of raw marks to uniform marks)

	Maximum Mark	A	B	C	D	E	U
7877	600	480	420	360	300	240	0

The cumulative percentage of candidates awarded each grade was as follows:

	A	B	C	D	E	U	Total Number of Candidates
7877	25.6	58.1	83.3	95.3	99.3	100	8272

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