

Religious Studies

Advanced GCE **A2 7877**

Advanced Subsidiary GCE **AS 3877**

Mark Schemes for the Units

January 2007

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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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Any enquiries about publications should be addressed to:

OCR Publications
PO Box 5050
Annersley
NOTTINGHAM
NG15 0DL

Telephone: 0870 870 6622
Facsimile: 0870 870 6621
E-mail: publications@ocr.org.uk

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**Mark Scheme 2760
January 2007**

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	has a little knowledge of the topic <ul style="list-style-type: none"> a little relevant material some accuracy <p>Communication: often unclear or disorganised</p>	1-2	states a point of view <ul style="list-style-type: none"> shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	7-12	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	a little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not always 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 or justify a viewpoint <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	a satisfactory attempt to address the question itself <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	an 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>

1 (a) Explain what the writers of the Bible meant when they described God as 'good'. [33]

The example text given is the Ten Commandments.

Candidates might use this text as an example of God's love being demonstrated by providing rules so that people can live in accordance with divine will.

In the context of the Jewish scriptures candidates might also look at e.g. creation, as a loving act of God.

If candidates' study has been wider they might also consider the concepts of the incarnation and the crucifixion/resurrection as examples of God's goodness.

(b) 'A good God would not punish people.' Discuss. [17]

Continuing from (a), candidates should be able to consider whether God could be thought of as either good or kind if there were no 'god-given' rules to guide people in the way they should live.

Candidates might also consider that having 'so many rules' ultimately interferes with free will.

Answers may consider what is meant by 'punishment' in this context, how it is done and what purpose it serves.

2 (a) Describe and explain some events in the Bible which are regarded as miracles. [33]

Candidates should be familiar with the concept of miracle in the Bible and should be able to give examples of these and the way in which they are used by the writers.

They may also comment on the way in which miracles were viewed by the writers, and presumably the readers, i.e. as direct instances of God's intervention in history and the world.

Apart from the incident from Joshua noted in the specification, there is a wide range of miracles in the texts of both Old and New Testaments which candidates might use.

(b) 'It is difficult to accept that miracles can happen.' Discuss. [17]

Building on the answer to (a) this evaluation invites candidates to consider the nature of God in the Bible and the possible contrast or conflict between an omnipotent God and a God of love.

This may lead some towards a consideration of the Problem of Evil in that a good God who is omnipotent and can perform miracles which overturn the rules of the universe of which God is the creator, can also allow people to suffer.

3 (a) Explain what is meant by emotivism and intuitionism. [33]

Candidates need to consider both of these terms in their answers but are not required to weight them equally.

In relation to Emotivism candidates may explain that Ayer believed that moral value judgements had only emotive meaning. They express approval or disapproval. Adding 'is good' or 'is ugly' to a statement adds nothing to it. Moral expressions are simply expressions of attitude and cannot be described as true or false.

In relation to Intuitionism they may explain that the basis of Intuitionism is that we already know what is morally right. Examples of Intuitionism can be found in the Bible (e.g. Romans 2:15). The modern proponent of Intuitionism was GE Moore. In *Principia Ethica* he argued against Naturalism using the Naturalistic Fallacy: he believed the idea of 'good' was a simple one that could not be based on anything else. A thing is good or bad in itself rather than because of any effects it produces.

Some candidates may also comment on Moore's argument that there can be no 'ought' from 'is'.

(b) 'Ethical language has no purpose as it does not provide any answers.' Discuss. [17]

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

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

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

4 (a) Explain, with examples, what is meant by moral relativism. [33]

Answers need to define moral relativism.

Candidates may choose to do this through the example of Situation Ethics but they might choose a different system entirely, such as social contract theory or utilitarianism. What is right or wrong and good or bad is not absolute but variable and relative, depending on the person, circumstances, or social situation.

Candidates may consider that the supremacy of love and charity within, for example, Christian ethics means that more traditional ethical systems, perhaps dominated by rules and laws, are inappropriate.

Some candidates in relation to 'with examples' may use examples of different relativist theories. This is an appropriate response and should be credited accordingly.

(b) 'Relativist theories are the only fair way of making moral decisions.' Discuss. [17]

Building on their response to (a) candidates may argue in either way.

Answers will probably compare Situation Ethics with Natural Law and should then look at their strengths and weaknesses in decision-making.

They may also refer to Virtue Ethics as a sort of hybrid between these positions. It is the quality of the argument which is important here, not the conclusion.

5 (a) Explain what evidence can be used in the dating of the Exodus from Egypt. [33]

Candidates may offer many different approaches with relevant evidence and explanation.

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

Some answers will take a non-scholarly approach whilst others may focus on rabbinical scholars and the ways in which they have interpreted the texts, though this is not required. Such responses may lead to considerations that the dates of the events are exactly as specified in the scriptures, placing creation in year 1.

(b) 'The importance of the Exodus from Egypt lies in its theological meaning and not in a discussion of whether it actually happened.' Discuss. [17]

Candidates might wish to focus on either end of the argument, but both need to be considered.

Some answers might consider that the theology is the most important part of the discussion and that the events themselves are either non-historical or simply irrelevant.

In fact there is little or no non-biblical evidence for the Exodus and therefore it is reasonable for candidates to argue that its importance has to lie in its theology as a saving act of G-d and in the obedience of the Israelites regardless of whether it is historical or not.

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

Candidates will need to consider something of Form Criticism and therefore what constitutes 'history'.

Some may refer to the work of Gunkel (or others) who promoted the study on literary-historical lines of the religious history of Israel.

Answers may consider particular 'historical' works such as the books of Kings and Chronicles, they may also question the historicity of other books in the Jewish Scriptures and the extent to which they should be regarded as history.

(b) 'History should be regarded as the most important type of literature in the Jewish Scriptures.' Discuss. [17]

Candidates are likely to include the idea that the Law is the most important type of literature as it contains the essential teachings of Judaism.

It is unlikely that there will be much agreement with the statement other than in the context of learning about the past and tradition.

7 (a) Explain what was distinctive about the Zealots. [33]

Candidates are likely to cover some of the following in their answers:

The Zealots were a revolutionary, religio-political movement in Palestine who first came to prominence in 6CE.

They probably came from within the ranks of the Pharisees but replaced their policy of passive resistance to the authorities with insurrection and revolt, instigating the first Jewish revolt of 66-70CE.

They carried out raids on the Roman forces and conducted what was largely a guerrilla war from their camps in the wilderness.

The goals of the Zealots were political and religious: a Jewish theocracy and the rule of the promised Messiah.

(b) 'The Zealots were of little importance to Jews in the first century CE'. Discuss. [17]

Candidates need to consider their influence on everyday life.

They can, of course, argue either way, but it seems almost certain that the Pharisees, with their high profile in the country towns and villages away from Jerusalem, and their clear, possibly ostentatious, adherence to the Law, combined with their passive resistance and general 'acceptance' of Roman rule would have more impact on the consciousness of an ordinary Jew.

As candidates have probably already indicated in (a), the Zealots were a far more radical movement who would have had little in common with most of the Jewish population of the time.

8 (a) What was distinctive about the religious practices of the Pharisees? [33]

Candidates are likely to cover some of the following in their answers:

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

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

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

(b) 'The Pharisees had a significant effect on the lives of Jews in the first century CE'. Discuss. [17]

Candidates need to consider their influence on everyday life.

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

9 (a) Explain the political and religious beliefs of the Zealots. [33]

Candidates are likely to cover some of the following in their answers:

The Zealots were a revolutionary, religio-political movement in Palestine who first came to prominence in 6CE.

They probably came from within the ranks of the Pharisees but replaced their policy of passive resistance to the authorities with insurrection and revolt, instigating the first Jewish revolt of 66-70CE.

They carried out raids on the Roman forces and conducted what was largely a guerrilla war from their camps in the wilderness. The goals of the Zealots were political and religious: a Jewish theocracy and the rule of the promised Messiah.

(b) 'The Zealots were a major influence on the lives of Jews in the first century CE'. Discuss. [17]

Candidates need to consider their influence on everyday life.

They can, of course, argue either way, but it seems almost certain that the Pharisees, with their high profile in the country towns and villages away from Jerusalem, and their clear, possibly ostentatious, adherence to the Law, combined with their passive resistance and general 'acceptance' of Roman rule would have more impact on the consciousness of an ordinary Jew.

As candidates have probably already indicated in (a), the Zealots were a far more radical movement who would have had little in common with most of the Jewish population of the time.

10(a) What was distinctive about the religious practices of the Pharisees? [33]

Candidates are likely to cover some of the following in their answers:

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

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

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

(b) 'The Pharisees had a significant effect on the lives of Jews in the first century CE'. Discuss. [17]

Candidates need to consider their influence on everyday life.

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

11 (a) Explain different biblical teachings about the use of violence. [33]

Candidates may consider a variety of Biblical teachings e.g.

The Jewish Scriptures / Old Testament appear to see violence as an appropriate response to certain issues: the need for protection and to (re)conquer land; as a means of punishment, the man gathering sticks on the Sabbath. Beware of the 6th commandment being interpreted as 'Do not kill' and of mistaken interpretations of *Lex Talionis*.

In the New Testament many answers might focus on the idea that Jesus preached pacifism but this needs careful consideration and debate.

(b) 'Biblical texts can never be used to justify violence.' Discuss. [17]

Some candidates are likely to agree with the text wholeheartedly but they need to prove the point with adequate referencing.

A more balanced response may conclude that this is simply not true.

Some may focus on the idea that because in the New Testament God seems less inclined to violent solutions than in the Old Testament therefore there is no 'one' position within the text and it is therefore not useful in making a decision in relation to the use of violence.

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

Candidates need to consider the texts in the specification in relation to women.

They may be able to consider the differences between the two Creation accounts and possibly understand that the second account, Eve from the side of Adam, is often misinterpreted because of the use of a Hebrew word for a neuter being.

Some candidates may write specifically on the Fall in the Garden of Eden and its consequences.

(b) 'Eve was responsible for bringing evil into the world.' Discuss. [17]

Answers need to consider the texts used in (a). They need to consider the nature of the Fall and the particular role of Eve in this.

Some may write about the appearance of Original Sin and the expulsion, loss of immortality etc.

Others may take a more modern perspective on the text.

13 (a) Explain how the Noble Eightfold Path can eliminate dukkha. [33]

Candidates should explain that the Noble Eightfold Path is the fourth of the Four Noble Truths of Buddhism, the way to extinguish the dukkha (suffering) which underpins all existence and achieve nirvana.

As preached by the Buddha in his first sermon in the deer park at Benares, the Noble Eightfold Path is presented as a Middle Way (its other name) between the extremes of self-indulgence and self-mortification.

Better answers may explain that is the proper consequence of the Buddhist's inner realisation that all existence is suffering; a mode of life designed to purge one's life of the burden of karma and secure liberation from the endless cycle of rebirths.

(b) 'Right Mindfulness is the most important part of the Noble Eightfold Path.' Discuss. [17]

This question requires candidates to show some understanding of all parts of the Path however there is no need merely to duplicate the information which has been presented in (a).

The conclusion to the statement is not important. What is required is a balanced assessment of individual parts.

It is likely that answers will suggest that all parts are equally important.

14 (a) Explain the nature of the Hindu religion at the time of Gautama the Buddha. [33]

Answers here are likely to be quite straightforward and not in great depth.

Candidates should be able to make some basic comments about the nature of Hinduism: pantheon of gods, worship, varna etc., but only as sufficient to explain the circumstances into which Gautama was born.

Some may consider that the Hinduism of the time was rather different from the Hinduism practised today.

(b) How far is it necessary to know the religious background in order to understand the early life of the Buddha? [17]

Candidates may argue either way in relation to this question though a balanced approach would be helpful. It could be argued that the whole of the Buddha's early life is a reflection on the background against which he was born but answers could also deal with the prophecies which caused him to be brought up in seclusion.

15 (a) What are the main teachings of the Purusha Sukta? [33]

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

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

(b) How important is the Purusha Sukta as a piece of Hindu literature? [17]

Candidates should use their evaluative skills to assess the influence the Purusha Sukta has had on Hindu understandings of the varna system, and on the nature and importance of sacrifice and ritual in order to maintain order.

Answers may explain that it is important as a piece of mythology, explaining in a naïve and pictorial way the origins of the world, expressing the close relationship between humanity and the eternal Purusha.

16 (a) Explain the main characteristics of the Vedic god Soma. [33]

Candidates may explain that Vedism involved the worship of many male gods connected with the sky and nature.

They may explain that the ceremonies associated with Soma centered on the ritual sacrifice of animals and with the making and drinking of a sacred intoxicating liquor called soma. An entire book of the Rig-Veda is devoted to soma. The juice produced ecstatic or hallucinogenic experiences.

(b) 'The religion of the Vedas is monotheistic'. Discuss. [17]

Candidates will need to consider the way in which deity is expressed in the Vedas. The statement could be viewed as true or false or perhaps insufficient.

They may explain that the Vedas, by their very nature present ideas of monotheism, pantheism and polytheism. The exact definition of these is not an important issue in relation to the texts and, again, owes itself to a European attempt at understanding Vedic religion.

17 (a) Describe the religious background of pre-Islamic Arabia. [33]

Candidates are likely to write generally about this. However, they should be aware of the main three religious influences at the time, Judaism, Christianity and Paganism and be able to write about the reasons for their being in Arabia and the effect which they probably had on the life and environment of the country.

They may also write specifically about the religious groups to which those such as Muhammad ﷺ originally belonged.

Some are likely to comment, as an example, on the Qur'anic accounts of the origins of the Ka'bah as being built by Abraham and the way in which, at the time of Muhammad ﷺ it was filled with pagan idols.

(b) 'The growth of Islam cannot be explained without a consideration of the area in which it originated.' Discuss. [17]

The material from (a) can be deployed here together with a probable consideration of the political and other aspects of the background which they will have studied.

Candidates may consider that pre-Islamic Arabia, and Makkah in particular, represented a melting pot of peoples, cultures and religions at this time which made it fertile ground for the spread of this 'new' faith

18 (a) Explain Muhammad's ﷺ role as a prophet. [33]

Candidates may consider that some of the following:

Islam teaches that Allah has always communicated with his creatures in order to give them guidance. His communications were made directly through spoken utterances delivered to chosen human messengers. These messengers were sent to particular communities.

There have been as many as 124,000 of these (according to a Hadith), though the best known include Adam, Ibrahim, Musa, Dawud and 'Isa.

The communities to which they were sent repeatedly ignored them, forgot their teachings or corrupted their messages. Hence the books they brought were either lost or survived in corrupt form. Muhammad ﷺ, lived in western Arabia at the beginning of the seventh century CE. Muhammad ﷺ came as the last of these messengers with the most complete revelation meant for the whole of humanity. His message, the Qur'an, has been preserved from loss or corruption by Allah himself, and is intact to this day.

(b) 'The Qur'an is more important than Muhammad ﷺ in the early growth of Islam.' Discuss. [17]

Candidates may see that the statement could be controversial but it is perfectly possible to argue that the Qur'an is Islam and that it would have been revealed to the people with or without Muhammad ﷺ.

However, the point is that Allah decided to reveal it at this time and to Muhammad ﷺ therefore the growth of Islam is dependent in part at least on the life of the Prophet, the manner in which he lived and preached and the teachings of the Sunnah which survived him.

19 (a) Explain the role of the Jews as a 'chosen people'. [33]

Answers need to look carefully at the phrase cited.

Candidates may consider that It is often generally misinterpreted as meaning 'special' or 'different' in a value-laden sense and as such has often been used for effectively anti-semitic arguments.

They may continue to say that the key point to be considered is that the phrase was a title given by G-d to the Jews and is associated with a 'royal priesthood'. The argument is that the Jews, in having been given this particular status, accepted the laws of G-d and were required to live according to these laws and, most importantly, as an example to non-Jews of the relationship necessary with G-d and of the way in which a G-dly life should be led.

(b) 'The Jews could never have survived without the special love of G-d.' Discuss. [17]

This question builds on the idea of a 'chosen people' in (a).

Candidates may argue that the Torah indicates the saving grace of a forgiving G-d who looks after his people and, largely, forgives them when they broke the Law. The stimulus is inviting comment as to assess the importance, in biblical terms or in later periods, of this care.

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

Candidates need to consider the traditional theory of the origins of the Torah and Talmud as being the Written Torah and Oral Torah given to Moses by G-d and therefore being G-d's word. Talmud means 'teachings', and it is the second most important religious book of the Jews.

They may explain that the Talmud is a collection of traditions to explain the Torah together with the Oral Law which was given to Moses and passed down from one generation to another. These traditions and commentaries were written down after the destruction of the Temple and the basic text was completed by the fifth century CE. It contains the religious laws and is a compilation of the work of over a thousand writers. There are sixty-three sections of laws, stories, discussions, parables and history. The non-legal sections are the Hagaddah (stories); the laws and rulings are the Mishnah (to repeat) and the Gemara are the Rabbis' explanations of the law. Maimonides (1135-1204) wrote the Mishneh Torah, a fourteen-part classification of Talmudic teachings.

(b) 'The Torah and Talmud are essential for Jewish life today.' Discuss. [17]

Many answers may argue that although both are essential and one is insufficient without the other, nevertheless, they may decide that probably the Torah is the more important of the two.

Some may argue that as both came from G-d then it is not possible to distinguish between their importance.

Some may further argue that tradition has, to some extent and for some Jews, replaced some of the reliance on the scriptures.

**Mark Scheme 2761
January 2007**

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	has a little knowledge of the topic <ul style="list-style-type: none"> a little relevant material some accuracy <p>Communication: often unclear or disorganised</p>	1-2	states a point of view <ul style="list-style-type: none"> shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	7-12	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	a little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not always 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 or justify a viewpoint <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	a satisfactory attempt to address the question itself <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	an 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>

1 (a) Explain the challenges of Gaunilo and Kant to the ontological argument. [33]

Candidates are likely to explain Gaunilo's example of a perfect island and how Kant suggested that existence is not a predicate. Others may go on to say that the ontological argument only provides a definition of God and not proof for God's existence.

Candidates may achieve level 3, general topic, by simply explaining the ontological argument without reference to Gaunilo and Kant. However, candidates are likely to demonstrate some understanding of the ontological argument as well as both Gaunilo and Kant's criticisms of it in order to achieve a level 4 and above.

(b) 'The Ontological argument is a convincing argument.' Discuss. [17]

Some candidates may agree with this view and explain why, by definition, God must exist or that even an atheist can not deny the subject-predicate relationship.

Others may try to disprove this statement saying that not believing in God denies the basic premises of the ontological argument.

Candidates who evaluate the Ontological argument using Gaunilo and Kant should also be credited, as this will demonstrate an understanding of their reasons for rejecting the argument.

2 (a) Explain Durkheim's and Weber's understanding of the nature and role of religion in society. [33]

Some candidates may use Durkheim's argument that religion has a role to play in upholding the moral welfare of society.

Some might also use Weber's view that religion is concerned with the smooth running of society by providing concepts of justice, morality and purpose.

Good candidates will give a detailed explanation of both.

(b) 'Religion is only relevant if it has a role in society.' Discuss. [17]

Some candidates might only focus on Marx's view. Better answers may contrast the views of Marx that religion appeases people with the idea of justice after death (which is just an illusion) with the view that religion is helpful for the economic success of society. Others may comment on the role religion has in the development of a society's moral rules.

3(a) Explain Hume's challenge to Aquinas' cosmological argument. [33]

Candidates who simply describe the cosmological argument and criticisms of it are unlikely to achieve beyond level 3, general topic. However, candidates who explain that Hume criticised Aquinas' cosmological argument in a number of ways will achieve better.

Some may express the view that Hume stated that the cosmological argument is based on how we have explained the world in terms of cause and effect but this might not be the case.

Others may use Hume's view that there are no reasons why there has to be just one necessary being and that there is no real justification for saying that physical causes come about from a non-physical origin.

Some candidates may use Hume's criticisms of the teleological argument also found in *Dialogues*. Whereas the question does not ask for this, any **relevant** objections from Hume should be credited.

(b) 'The cosmological argument cannot prove God exists.' Discuss. [17]

Students can use any valid arguments for and against the cosmological argument.

However, the specification only expects candidates to present views from Aquinas and Copleston and contrast them with Hume and Russell. Arguments may also follow the lines of the Copleston and Russell radio debate. Other valid objections will be credited.

4(a) Explain Paley's version of the teleological argument and Mill's objections to it. [33]

Candidates may explain that Paley's argument draws a comparison between man made objects with an obvious design with natural objects which are too complicated to have happened by chance. Therefore, indicating a designer.

In order to achieve well candidates will also need to show Mill's criticism of this view, which suggests that observation of nature gives an impression of a cruel and evil designer rather than a benevolent God.

(b) 'Evolution leaves no room for a designer of the universe.' Discuss. [17]

Candidates are likely to suggest that Darwin's ideas present a real challenge to the teleological argument.

Better answers may counter this with the view that natural selection does not explain how complex life started on earth or they may show that conditions on earth are just too precise for life to have started by chance.

5 (a) Explain Freud's challenge to Kant's moral argument for the existence of God. [33]

Candidates who do not address both parts of the question are unlikely to achieve beyond level 4, a general response.

They are likely to explain how Kant argued that we have a sense of moral duty based on laws which are rationally discoverable (categorical imperatives). We follow these in order to attain a higher or greater good (*summum bonum*). From this, Kant argued that God must exist so that we can achieve what we are duty bound to do.

Candidates are also likely to explain Freud's view that our moral sense is no more than conditioning we receive from childhood and the functioning of the super-ego.

(b) 'Our sense of moral duty is learnt from our parents, and not from God.' Discuss. [17]

Answers which just outline Freud's argument are unlikely to score as highly as candidates who show Kant's view of the origin of moral duty (i.e. God) and contrast this with the view that moral duty is learnt from the rules imposed by parents/ society whilst growing up.

Other candidates may use a cultural relativist view to counter Kant's argument.

6 (a) Explain Augustine's response to the existence of natural evil. [33]

Candidates who simply describe Augustine's theodicy are unlikely to achieve beyond a level 3, general response. However, candidates who demonstrate an understanding of Augustine's response to natural evil are likely to achieve better marks.

Better answers are likely to explain how Augustine accounted for the existence of natural evil. Answers may include the view that the world was created perfect and humanity lived in harmony with it and God until the fall which led to the existence of natural evil.

(b) 'There is no problem of evil because God does not exist.' Discuss. [17]

Candidates may argue that God does not exist because of the problem of evil; therefore there is no real problem. Others may suggest that evil is there for a reason and it does nothing to substantiate the doubt that God exists.

Candidates may attract higher marks if they make reference to more than one point of view, for example they may state Mill's views or those of Epicurus and contrast these with the theodicies of Irenaeus and Augustine.

**Mark Scheme 2762
January 2007**

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	has a little knowledge of the topic <ul style="list-style-type: none"> a little relevant material some accuracy <p>Communication: often unclear or disorganised</p>	1-2	states a point of view <ul style="list-style-type: none"> shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	7-12	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	a little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not always 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 or justify a viewpoint <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	a satisfactory attempt to address the question itself <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	an 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>

1 (a) Explain how moral relativism might be applied to voluntary euthanasia. [33]

Candidates will probably explain that moral relativism holds that moral truth varies depending on place, culture, time and religion and opposes absolutism which holds that moral truth is universal. Moral relativism sees the morality of actions as subjective and relative to the situation.

Good candidates may also refer to normative relativism such as Situation Ethics or Utilitarianism. They should then apply this to voluntary euthanasia.

They could consider arguments about the quality of life arguments, the question of personal autonomy, dignity and the effect of voluntary euthanasia on others.

(b) 'Moral relativism is not the best approach to voluntary euthanasia.' Discuss. [17]

Candidates may argue for this, looking at 'slippery slope' arguments, the sanctity of life, mistaken intentions and the need for absolute laws in this area, and the place of suffering in religious belief. They may also argue that it is impossible to foretell all the consequences of an action.

On the other hand they may consider that moral relativism allows different personal and cultural situations to be considered.

The advantages of death over life may be considered for the patient and their family and friends.

The virtue of compassion may be considered as well as the loving attitudes of Situation Ethics.

2 (a) Explain the main differences between Act and Rule Utilitarianism. [33]

Candidates might explain that Act Utilitarianism applies the principle of utility directly to each situation – the rightness or wrongness of an action is determined by the pleasure or happiness caused by the action. It looks at the consequences of an action and is very flexible as it takes account of individual situations.

They could contrast this with Rule Utilitarianism which sees a good act as one which, when followed by the whole community, leads to the greatest result. This means there would be some moral rules, formulated according to utilitarian principles and followed universally.

Good candidates will probably explain the difference between strong and weak Rule Utilitarianism.

(b) 'Rule Utilitarianism ignores consequences.' Discuss. [17]

Candidates might consider that all Utilitarianism relies on knowledge of consequences, but predictions may be mistaken or unclear.

They may discuss the fact that obeying a rule may not lead to the greatest good or the best consequences as in Hare's objection (lying is wrong even to protect a person hiding from a maniac) - Rule Utilitarianism could still allow morally unacceptable practices.

However, they might also consider that weak Rule Utilitarianism might take more account of consequences and break the rule accordingly.

3 (a) Explain objections to abortion in the religious ethics you have studied. [33]

Candidates might explain that religious objections might contain the argument that all life is created by God and so is sacred.

They might consider the question of when a foetus receives a soul.

Some candidates might back up their arguments with Biblical teaching or invoke Natural Law in support of the Catholic position, using the ideas of the primary precepts to protect innocent life and to reproduce.

They could consider the question of when an individual life can be said to begin.

(b) 'A foetus is a person and should be protected at all costs.' Discuss. [17]

Candidates might support this statement by saying that a foetus is a human person from the time of conception. They may back this up with religious teaching or by saying that all genetic material is in place from conception.

Others may argue that a foetus is not a person and may use the arguments of philosophers such as Mary Ann Warren or Jonathan Glover to back this up. Others may say that the definition of personhood is on-going and that there is disagreement over when a potential human being becomes a person.

4 (a) Explain the Hypothetical and Categorical Imperatives. [33]

Candidates should explain Kant's Hypothetical Imperative which does not prescribe any action, but is conditional e.g. If I want to get fit, I should exercise. Hypothetical Imperatives are not moral like Categorical Imperatives.

Candidates could explain that Kant's Categorical Imperative is deontological and focused on the idea of a moral law. They might explore Kant's understanding of goodwill and duty and the link between the two.

They could explain that Kant saw moral statements as categorical and explain the three forms of the Categorical Imperative: its universality; that people are to be considered ends in themselves and that people work towards a kingdom of ends.

They might contrast the Hypothetical and the Categorical Imperatives.

Better candidates might refer to Kant's four examples and might explore the idea that moral statements are a priori synthetic.

(b) 'It is always right to do one's duty.' Discuss. [17]

Candidates might contrast the advantages and intrinsic fairness of doing one's duty as opposed to following one's inclinations or considering the results of one's actions.

However, others may argue that motives are seldom pure and they might consider the question of conflicting maxims. Credit will be given for the use of examples.

5(a) Explain the main features of one absolutist theory of ethics. [33]

Candidates should explain that for moral absolutism certain actions are intrinsically right or wrong and that absolutist theories are deontological, objective and considered to be universally true.

Candidates may explain any absolutist theory including the following: *Divine Command Theory* in which God commands and humans follow the moral rules because they are true in themselves; *Natural Law* which lays down primary precepts which are to be followed if we are to achieve our purpose and *Kant's Categorical Imperative* with its three formulations and stress on duty and universalisability.

(b) 'Moral absolutism is too rigid.' Discuss. [17]

Candidates may agree with the statement, arguing that we need to consider situations and the consequences of actions.

They may argue that moral absolutism is too rigid and fails to take account of cultural diversity and the modern world.

Others may argue for the necessity of having a fixed moral code and that all cultures seem to have some moral absolutes in common.

6(a) Explain how a follower of Natural Law might respond to issues raised by genetic engineering. [33]

Candidates might consider that Aquinas developed an absolute and deontological theory, Natural Law, from the ideas of Aristotle and that it states that certain acts are intrinsically right or wrong.

They may explain that Natural Law directs people to their divine purpose and can be deduced through reason. Good acts are those which enable humans to fulfil their purpose and are in accordance with the primary precepts.

They might consider that Natural Law suggests that humans have an essential nature and manipulating it, e.g. through genetic engineering, is contrary to the natural order of things and so is wrong. The protection of the innocent and the sanctity of unborn life would preclude embryo experimentation.

Better candidates may consider the idea that humans can be led by 'apparent goods' which lead them away from Natural Law. They may also mention that both the intention and the act are important.

Candidates might also include the question of genetically modified crops and their impact on the environment and some may also include human/animal cloning

(b) 'Genetic engineering is "playing God".' Discuss. [17]

Candidates may support this statement using Sanctity of Life arguments etc, saying that the embryo should not have its nucleus removed as it is destroying a unique being.

They might question who decides what is a good gene and what is not and should we be making humans into 'ideal people'.

Others may consider that the benefits for humans in term of health (curing inherited diseases) or food (solving recurring famine) out-weigh any disadvantages – using Utilitarianism as a support.

**Mark Scheme 2763
January 2007**

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.

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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 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	has a little knowledge of the topic <ul style="list-style-type: none"> • a little relevant material • some accuracy <p>Communication: often unclear or disorganised</p>	1-2	states a point of view <ul style="list-style-type: none"> • shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	7-12	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> • some relevant material • some concepts accurate • shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	a little argument or justification of viewpoint <ul style="list-style-type: none"> • some analysis, but not always 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 or justify a viewpoint <ul style="list-style-type: none"> • some analysis, but not always successful • views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	a satisfactory attempt to address the question itself <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	an 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>

1 (a) Explain what G-d required of Adam according to Genesis 1:26-30.
[33]

AO1 Some general story telling about the Garden of Eden and Adam and Eve might be included and gain some credit.

Better candidates are likely to focus on the question and to demonstrate familiarity with the relevant parts of the set text: Genesis 1:26-30 from where G-d says 'Let us make Man in Our image, after Our likeness' on through the details of the blessings and commands.

Good responses are likely to be those which attempt some exegesis and explain the meaning or implication of significant words and phrases. They might, for example, highlight the verbs in the blessing in 1:28 and reflect on the role of humankind in fulfilling the will of G-d for Creation.

Candidates might refer to interpretations by commentaries such as the Targum Yonasan paraphrase 'And G-d said to the ministering angels...'

Candidates might identify the hierarchical view of creation as typical of the Priestly Pentateuchal source and expressing the faith in G-d of the priests despite the Exile but this is not essential for good marks.

(b) 'The agreement between G-d and Adam cannot really be described as a covenant.' Discuss. **[17]**

AO2 Candidates are likely to develop arguments from points made in part (a).

Good discussions might suggest evidence from the set text as to the features that might or might not justify describing the passage as a covenant.

Some candidates might suggest a particular context for describing the agreement. For example, they may wish to make reference to types of covenant in ANE but this is not essential for full marks.

Candidates might support arguments by making comments about the purpose and process of the literary compilation of the Jewish scriptures and this is acceptable.

The best discussions might make reference to theological covenantal concepts, such as: blessings, G-d taking the initiative, promises, grace, faith, obedience and conditions or stipulations (implicit or explicit).

2 (a) Explain the main features of the covenants G-d made with Abraham. **33]**

AO1 There will inevitably be some story telling from candidates as they identify Abraham and this is worth some credit.

Better responses are likely to focus on explaining significant points from the set texts in the specification (Genesis 12 & 17).

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

Explanations may look at the background in ANE in connection with explaining types of covenant but this is not essential.

Explanations may cover - G-d taking the initiative, the role of faith, the promises of land and people and the covenant of circumcision are likely to predominate in good responses.

(b) 'The covenants with Abraham had more significance for Abraham than for the Jewish people.' Discuss.

[17]

AO2 The best discussions are likely to stem from points made about the set texts in the first part of the question.

The covenants were with an individual but good responses are likely also to consider the significance of Abraham as the founding patriarch of the Jews.

Candidates might consider the importance given to these covenants by the literary sources and the Deuteronomic editors.

Some candidates might wish to identify the Abrahamic cycle as part of Salvation history. Other candidates may wish, acceptably, to bring the debate into issues for Jewish people today and include promise of land as well as nation.

3 (a) Explain the differences between the covenants G-d made with Moses and with David.

[33]

AO1 Candidates are likely to begin by trying to identify Moses and David in some meaningful way.

Better candidates might be those who focus on Exodus 19-24 and 2 Samuel 7 which are the most relevant texts in the specification.

There is likely to be some story telling in most scripts because explanation of the text of the set chapters is necessary in order to address the question of the potential differences between the covenants.

Good candidates might explain the covenants and then make a comparison or might select and compare throughout the response. Either method could be effective but the best candidates are likely to demonstrate understanding of significant features of the two covenants:

(Exodus 19-24) The Mosaic covenant is specific to the Jewish people; it is with the whole nation through Moses, the mediator, and was delivered in a spectacular fashion. Though G-d takes the initiative in freeing the nation from Egypt, this might be described as a conditional covenant in that the people are expected to keep the apodictic Ten Commandments and the other rules and to be a people set apart. Good candidates are likely to comment that Moses started the political history of the nation and then led the way to the promised land.

(2 Samuel 7) The context of the Davidic covenant is essential to the plot e.g. Nathan, the promise to build a Temple and the play on the word 'house' are important parts of the story as these elements lead to the crucial promise of a Davidic dynasty.

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

AO2 There are a number of possible directions in which this debate might go depending on the differences which the candidates decided to emphasize in part (a).

Candidates might legitimately in their discussions refer to either covenant as conditional or non-conditional depending on the context.

Messianic hopes are acceptable but not required at this level and in this specification for good marks.

Good candidates might discuss the fact that, though the land quotation is only a small part of the words of the covenant promise to David, it was integral to the future hopes of any supporters of the Davidic dynasty and to the hopes of the writers and Deuteronomic editors.

Candidates might suggest that one common feature is that the over-arching theological concepts expressed in the Jewish Scriptures give on-going significance to all the covenants.

4(a) Explain what might be described as miraculous in the story of Jonah.
[33]

AO1 Some story telling is necessary but good responses are likely to be those which use the material to address the question.

Storms, cessation of storms, the fish and the kikayon plant are likely to feature alongside other traditional details such as repentant animals in sackcloth and ashes.

Good candidates are likely to give a fairly comprehensive selection of examples and might attempt some definition of the word 'miraculous'. Any feature from the story of Jonah is acceptable if the candidate has justified its inclusion as 'miraculous'.

Some might suggest possible explanations for incidents 'described as miraculous' whilst others might explain the use of miraculous elements in the light of what they studied in the foundation course about types of literature.

The best explanations might be those which attempt to explore the nature of the book of Jonah and the writer's purpose. Some candidates might consider that the writer has portrayed all the book with the assumption that the whole cosmos is full of divine intervention.

(b) 'The writer of the book of Jonah did not intend the story to be taken literally.' Discuss. **[17]**

AO2 Candidates might build on the extraordinary aspects in the story of Jonah which they identified in part (a).

Discussions might begin with big fish scenarios and the extent to which the book might or might not contain literal fact.

Good discussions are likely to consider the intentions of the writer and, possibly, the literary genre.

Good candidates are likely to recognise that the writer seems to be giving messages about the results of disobedience and the inability to hide from G-d or to resist G-d's wishes etc.

Good responses might give examples of the bigger themes the writer contemplates: Suffering, G-d, Fate, Freewill, Justice and Mercy as well as the role of the Jews in relation to the Gentile world. The extent to which historicity was an important element to the writer is for the candidates to decide.

5 (a) Explain the main religious questions raised in Job 1-14 and 42. [33]

AO1 Job 1-14 and 42 cover the Prologue, the first round of the debate between Job and his friends and the Epilogue. Any religious questions or issues that may be substantiated with reference to the set passages may gain some credit.

Candidates are likely to focus on suffering as the main religious question. Rather than presenting a theodicy justifying G-d's ways, the writer of Job is exploring the problem of pain.

Some candidates might explain that though set in an earlier nomadic period and possibly based on the framework of an old traditional tale, this poetic book was probably written soon after the Exile to reflect on the sufferings of that time but the theme is universal.

Candidates might explain that suffering presents a challenge to believers. It calls into question the character of G-d and the omnipotence of G-d. Doesn't he care? Can't he do anything to stop suffering?

Good candidates are likely to concentrate on the ultimate dilemma – the suffering of the innocent. Job's suffering calls into question the whole system of traditional beliefs about rewards and punishments in life. Good responses will reflect the text of the set chapters including the arguments given by Job's friends, Eliphaz, Bildad and Zophar.

The traditional setting of the court where Satan is allowed to test Job with the subsequent afflictions raises other religious ideas though there is no doubt that the poet does not accept a dualism of good battling against evil; there is only one G-d.

(b) To what extent do the arguments of the 'comforters' make sense? [17]

AO2 Good responses are likely to demonstrate familiarity with and understanding of the first round of arguments offered by Eliphaz, Bildad and Zophar.

Eliphaz in chapter 4-5 advises Job not to despise the chastening of the Almighty and Bildad in chapter 8 suggests that the children of Job might have sinned and brought their fate on themselves.

Bildad goes on to question the purity of Job and Zophar in chapter 11, urges Job to set his heart aright and not be so arrogantly self righteous, for he might even have sinned unwittingly.

Candidates are free to decide how far they think the arguments make sense. Job must have thought the arguments made sense to some extent because he repented but ultimately the 'comforters' were condemned.

6 (a) Describe what happens to Job in the Prologue (chapter 1) and how the situation is resolved in the last chapter. [33]

AO1 Candidates are being given the opportunity to show that they have studied the set text in detail.

They might begin with an account from the Prologue listing Job's family and assets. Then Job's catalogue of sufferings begins after the scene in the court in heaven.

Candidates might explain the story or structure of the middle part of the book when Job's friends come to mourn with him and Job bewails his plight and protests his innocence but this is not essential to gain good marks.

In chapter 42, having glimpsed the majesty of G-d, Job relents. Eliphaz, Bildad and Zophar are chastised by G-d and told to offer sacrifices and Job intercedes for them. Job's fortunes are restored. His brothers and sisters and former acquaintances feast with him and each gives him a sheep and a gold ring. The happy ever after ending finds Job with more than he had at the beginning. Again he has seven sons and three daughters and no women in all the world were as beautiful as Job's daughters etc.

Incidental information: Scholars have many different opinions about when and where Job lived. The Talmud has eight opinions about when Job lived besides the possibility that the story is a myth. The land of Uz is unknown though some scholars maintain that Job was an Edomite (descendants of Esau).

(b) 'The last chapter of Job makes nonsense of the rest of the book.' Discuss. [17]

AO2 Candidates are likely to agree that the return of equivalent goods and family members makes nonsense of the acceptance of his fate that Job seems to have reached.

Good responses might reflect on the type of literary material found in the book and how it might have been delivered.

Some candidates might class the book of Job as wisdom literature (hohma) which explores universal themes and human dilemmas.

Though Job is not exactly portrayed as Jewish, he is definitely a righteous man and though he complains about his fate he never stops believing in G-d. Possibly the eloquent poetic debate which makes up the main part of the book has been introduced into a well known proverbial traditional story or play. The ending might then be a wry recitation of the original ending.

**Mark Scheme 2764
January 2007**

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	has a little knowledge of the topic <ul style="list-style-type: none"> a little relevant material some accuracy <p>Communication: often unclear or disorganised</p>	1-2	states a point of view <ul style="list-style-type: none"> shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	7-12	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	a little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not always 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 or justify a viewpoint <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	a satisfactory attempt to address the question itself <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	an 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

1 (a) Describe and explain what happened when Paul and Barnabas visited Iconium. [33]

Candidates are likely to cover - description and explanation of the significant features of Acts 14:1-7.

Candidates are also likely to consider - Paul's convincing preaching in the synagogue. Jewish obstinacy in refusing to believe. However there was also Jewish hostility and stirring up of gentiles. Miracles, signs and wonders. The city divided. Finally, the plot to stone Paul and Barnabas. Their flight to Lystra and Derbe, where they continued to preach the Good News.

The best answers might, in their explanation, emphasise the breadth of content in this short passage.

(b) 'The Jews were right to be angry with Paul.' Discuss. [17]

An evaluation of Paul's effect upon the Jews.

Offering evidence from texts studied, answers might assess whether Paul's strategies in the places he visited deliberately caused offence to some Jews and aroused hostility.

The controversial nature of his preaching and Paul's declaration to turn to the gentiles might have done this.

The best answers might offer a balanced view that even if Jewish anger had just cause, Paul was pursued and persecuted by Jews (and gentiles) who wished to kill him.

2 (a) 'I have set you to be a light for the Gentiles.' Acts 13: 47 Explain why Paul described himself as an apostle to the gentiles. [33]

Answers might describe Paul's announcement at Antioch and explain the reasons behind his rejection of the Jews because of the way they acted.

They were filled with 'jealousy and blaspheming' and contradicted Paul and stirred up persecution against him. However the writer of Acts makes it clear that the word of God was spoken first to the Jews and, on rejection, Paul turned his mission towards the gentiles. Also he insisted that this was what 'the Lord has commanded'.

Some candidates might draw on information from other prescribed chapters in Acts e.g. Acts 15 the Jerusalem Council: Acts 18 Corinth: Paul's letter to the Galatians where in chapter 2 he retells what happened during his visit to Jerusalem when, according to Paul, James and Peter recognised 'that I had been entrusted with the gospel for the uncircumcised'.

There is a lot of material to draw upon from the prescribed texts and the skill of selection and explanation will probably differentiate between weak, competent and very good candidates.

(b) The purpose of Acts was to show Christianity as a religion for gentiles only. Discuss. [17]

An assessment of the relative importance of the passages showing the conversion of gentiles to the texts studied as a whole.

Paul's mission to the gentiles is largely the subject of Acts 13-19 and the encounters with Romans and pagans etc. are positive in contrast with the mostly hostile and negative encounters with the Jews.

However, the best answers might offer a balanced view, which includes author's purpose and/or Paul and the other apostles' background as religious Jews.

3 (a) Describe and explain the events which led to the Jews attacking Paul in front of Gallio. [33]

Acts 18: 1-17. Good answers will probably contain details of the main events in Corinth, as set out in chapter 18.

Candidates are likely to focus on:

- Paul's encounter with Aquila and Priscilla, tentmakers and Jewish refugees from Rome.
- Paul's preaching in the synagogue on the Sabbath.
- Jewish opposition.
- Paul's rejection of the Jews.
- His long stay, preaching from the house next to the synagogue. Conversion of Crispus and a large number of Corinthians.
- The Lord appears to Paul in a vision... "Do not be afraid... I am with you... many in this city who are my people".
- The attack on Paul in front of Gallio the proconsul of Achaia.

The best answers might explain the significance of Gallio's dismissal of the Jews' complaint and his instruction to 'settle the matter yourselves' etc.

(b) 'The author of Acts made Christianity respectable by criticising the Jews.' Discuss. [17]

This evaluation might be developed from a variety of angles, all equally valid.

Answers might assess how successful Luke was in convincing readers that Christianity was not the lawless religion that many believed it to be.

It might be argued that the author exonerated Christianity only by discrediting the Jews. The Jews refused to accept the gospel and persecuted and obstructed any advancement of Christianity etc.

However, the best answers might offer a balanced view that Acts is much more than just a polemic against the Jews.

4 (a) Describe and explain Paul's meeting with the twelve disciples at Ephesus. [33]

Description of Acts 19: 1-7. Paul's meeting with the disciples who had been baptised by John. Paul's question and the disciples' denial of knowledge of the Holy Spirit. Paul's explanation of John's baptism as one of repentance.

Explanation of Paul's teaching of 'baptism in the Spirit' and the manifestation of the Holy Spirit in 'speaking in tongues' and 'prophecy' after baptism in the name of Jesus.

This is a short passage and the best answers might show understanding of the significance of Paul's emphasis on baptism into the Spirit.

(b) 'Paul's teaching showed a new understanding of baptism.' Discuss. [17]

An evaluation of the extent of the link between John & the O.T. concept of a baptism of repentance and Paul's theology of redemption through Christ.

The best answers might conclude that Paul's baptism into the Spirit and the importance of 'justification by grace through faith in Christ' developed the older theology rather than replaced it with a new one.

5 (a) Describe and explain how Paul changed his speeches to suit his audience in Antioch and Athens [33]

Antioch and Athens are the two most popular examples of how the style and content of Paul's speeches were varied to meet the needs of his audience. Antioch for the Jews and Athens for the pagans.

Candidates might explain what is different about the main content of the two speeches and perhaps (although not necessarily) what is the same.

The best answers might offer an explanation of audience.

Information might be selected from the following: -

Antioch – addressed to the Jews and gentile converts: a speech made in the synagogue: grounded in Old Testament allusions and motifs preparing the way for Christ. Jesus as the fulfilment of God's promise to Israel. The fulfilment of prophecy in Jesus: his death and resurrection: the call to faith in Christ: repentance and forgiveness of sins.

Athens – the speech before the Aeropagus. The comments on the religious nature of the Athenians: the reference to the unknown God: the quotations from Greek poets and reference to philosophers. The transference to telling them of the true God of the Bible, the Creator: the condemnation of images; references to judgement and finally the resurrection.

(b) To what extent are the speeches in Acts historically accurate? [17]

Candidates might relate this answer directly to the material in (a) and/or other material from the prescribed texts.

Evidence might be offered from Paul's speeches quoted in (a) or speeches made by other apostles such as James in the Jerusalem Council.

Some may know of views about whether the speeches were authentic or not.

The best answers might evaluate the extent to which editorial purpose appears to have influenced Luke's account of the style and content of the main speeches in the set text.

Issues of historicity might, on balance, be weighed against the intention of the writer of Acts to provide theological evidence for a doctrine of universalism.

6 (a) Explain how, in Galatians 2, Paul dealt with challenges to his mission.
[33]

Answers are likely to include description and explanation of Paul's address to the Galatians in which he outlined his visit to Jerusalem and the private nature of the encounter with James and Peter, his defence of his mission to the gentiles and the evidence of his own conversion.

The best answers might offer explanations as to why Paul felt the need to defend his apostleship, the threat of the Judaizers and/or Peter's hypocrisy over table fellowship etc.

(b) 'Paul's attitude to the Law in Galatians 2 was an important development in his theology.' Discuss.
[17]

Answers might use the evidence that Titus, who was not circumcised, was taken to Jerusalem as proof of Paul's disregard for the Law (in Galatians). In Acts, Timothy had been circumcised.

Other evidence from the chapter, especially verses 15 to 21, might be analysed to show how Paul's thinking developed from his Jewish root '... we who are Jewish by birth'... ended in rejection of Law.' if righteousness could be gained by the Law, Christ died for nothing'.

A balanced view might be that it was not his attitude to the Law or rejection of the Law but 'justification by grace through faith (in Christ)' which was an important development and became the central concept of his theology.

Alternative B: The Gospels

7 (a) From John's gospel, explain the main features of Peter's denial of Jesus.
[33]

Answers might include the main features of John's account, which begins at 18:15. (The prediction of the denial might be included but is outside the specification).

The best answers might explain the effect of the dramatic style of the account with the denial sandwiched between excerpts from the trial before the High Priest and the trial before Pilate.

(b) 'In John's gospel, Peter is a weak disciple.' Discuss. [17]

The best answers should attempt to offer a balance of different views. A number of different approaches to the answer might be valid.

The evaluation might be based solely on views about the human reasons for the denial and the character of Peter balanced by views of divine purpose or the literary/editorial style of the evangelist.

Other answers might offer a balanced view drawn from other evidence from the set texts i.e. Peter's actions at the arrest; the empty tomb and resurrection stories, where, in John's gospel, Peter suffers from comparison to the Beloved Disciple: but there is also emphasis (by the evangelist?) on his restoration in the resurrection story in Ch 21.

8 (a) Explain the significance of the anointing at Bethany and the betrayal of Jesus by Judas. (Mark 14:1-10.) [33]

Ch14 v1-10. These passages cover the plot to kill Jesus, the anointing and Judas agreeing to betray Jesus.

They are often linked by commentators as means/cause/end for the betrayal of Jesus.

However answers might reach the highest levels without acknowledging this interpretation.

The best answers might explain the symbolism of the anointing and the prediction of death in v 8 that is moved to fulfilment by Judas' betrayal in the passage that immediately follows it.

Some answers might also use information about the betrayal and Judas' actions at the arrest from elsewhere in the set texts.

(b) 'Jesus' disciples did not understand his purpose.' Discuss. [17]

This evaluation might be based on the passages in (a) i.e. the disciples anger at waste; failure to understand the symbolism of the anointing; Judas' human failings etc. Or draw on wider evidence.

The best answers might offer a balanced opinion that includes the view that the disciples and Judas were fulfilling a prescribed role in a drama of divine destiny etc.

9 (a) Compare the accounts of the crucifixion in Mark and John. [33]

Comparison of the two gospel accounts and their markedly different features in the portrayal of Jesus on the cross.

Most candidates will probably begin with carrying the cross – Simon of Cyrene in Mark – Jesus himself in John.

Other features of comparison might be the inscription; the two robbers, casting lots, the mockery and agony in Mark, Jesus addressing mother and disciple in John, the threefold timescale in Mark, the words from the cross, the different manner of death and the symbolism e.g. tearing of the veil and piercing of Jesus' side etc.

The best answers might make a successful comparison of how the descriptions contribute to the nature and tone of the two accounts without necessarily including every detail

(b) 'Mark's account of the crucifixion is more historically accurate than John's.'
Discuss. [17]

Evaluations might concentrate on Mark's account being the more realistic depiction of agony and death with accurate historical references i.e. Golgotha, thieves, Roman soldiers, the veil in the Temple etc.

However, John's account does have similar elements.

Balanced views might question the concept of historical accuracy in the context of the crucifixion and the purposes of the evangelist.

10 (a) Describe the Roman trial in John's gospel and explain its significance.
[33]

Answers will probably describe what happened when Jesus was handed over to Pilate and explain the reasons for a Roman trial.

Good answers might describe most of what happened from the long passage 18:28-40 and 19:1-13 and explain the significance of the events as being particular to John and full of religious and political meaning, showing the relationship between Pilate and the Jews. The scourging and Pilate's attempts to free Jesus. The threat to Pilate from the Jews

The best answers might explain that Pilate acts out his role according to the main themes of John's passion narrative. For example, 18:28 at the beginning of the passage mentions ritual defilement, reinforcing John's premise about the timing of the crucifixion...to the end where Pilate asks 'Shall I crucify your King?' and the chief priests' reply.

(b) 'In John's gospel, the Jews are responsible for the death of Jesus.'
Discuss. [17]

Answers might evaluate how John uses his narrative to blame the Jews for the death of Jesus.

The weight of opinion is in favour of John exonerating Pilate and the Romans, for his own purposes. Evidence from the text shows the Jews as politically manipulative and aware of Pilate's weakness. Pilate is seen to try to give Jesus a fair trial and offers his release.

The best answers might offer a more balanced view of Pilate as a man and as a ruler and analyse the sincerity of his actions, based on the text, and/or historical evidence and the opinion of scholars.

11 (a) Describe the Jewish trial in Mark's gospel and explain its significance.
[33]

Answers should contain description of the events of the Jewish trial as well as explanations which might include the role of the chief priests and High Priest; the evidence of false witnesses etc., the High Priest's question and Jesus' answer, the 'tearing of clothes', the charge of blasphemy and the reasons for the condemnation to death.

In the best answers there might be an explanation of the importance of the High Priest's question and Jesus answer 'I am' followed by the symbolism of the 'Son of Man' passage.

(n.b. 'Messianic Secret' is a term some candidates might know in relation to Mark but candidates might refer to the concept without necessarily knowing the term.)

(b) 'Mark's account of the Jewish trial is not historically accurate.' Discuss
[17]

Answers might assess the reliability of the account in terms of the legality of such a religious court being set up at the time and in the way Mark describes i.e. at night, at Passover with no evidence etc.

However, counter-arguments might be that members of the Sanhedrin were usually of high moral character. The trial might not have been fair because they had already made up their minds about Jesus but Christians never accused them of breaking the Law to try Jesus. Ordinary people and the Romans would have been influenced against Jesus by a death sentence passed by the religious court, as described in v 65.

12 (a) Explain the significant features of the resurrection narrative in Mark 16:1-13.
[33]

Answers should attempt to cover all the material in 16:1-8. The shorter ending and the longer ending in verses 9-13.

The best answers might also contain some explanation of the significance of three endings to the gospel.

Answers are likely to consider:

- Mark 16:1-8. The women, the discovery of the tomb, the angel, instructions to the women to tell the disciples, the ambiguity of verse 8 'they told no-one'.
- The shorter ending corrects this lapse and the women are described as doing as they were instructed.
- The proclamation of salvation.
- The longer ending.
- The appearance to Mary Magdalene (similarities with John) who then tells the disciples.

The best answers might explain the significance of the three endings in terms of views about the identity of the author and the reason for additions.

(b) 'Mark's account of the empty tomb is too brief to be important (Mark 16:1-8).' Discuss. [17]

Evidence might be given that it is brief but theologically important.

The women, who come to seal up Jesus in death, have to announce that he is alive. The young man is seated on the right side etc. The message for Peter and the disciples gives hope for the future. The account ends on a note of awe.

The author of the original ending may have considered it sufficient; other endings are not as convincing and not in the style of the gospel etc.

The best answers might analyse the plausibility of the generally accepted reasons for the sudden ending at verse 8 i.e. the gospel was unfinished, Mark was a fugitive/captured in Rome etc.

**Mark Scheme 2765
January 2007**

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

Part 1

Answer **one** question from this part.

1 (a) Explain the message of liberal Feminist Theology.

[33]

Good candidates may wish to look at the underlying philosophical influences and assumptions of liberalism notably the equality of opportunity given to men and women as rational beings.

Very good candidates might mention philosophers might include Mill and Kant. Some may wish to refer to the impact of early pioneers such as Mary Wollstonecraft and Elizabeth Cady Stanton and their view that the Bible should be interpreted in its patriarchal context and that passages which limited women's rights were a distortion of the underlying message.

Good candidates are likely to give biblical examples. Better answers may explain these carefully, such as Jesus' own attack on irrational taboos against women and especially many of the body/cleanliness laws of the Old Testament.

Most will probably may wish to discuss the passages stressing equality, notably Genesis 1:27 and Galatians 3:28.

Very good candidates might explain the views of Ruether and Letty Russell and their views that Christian theology extends to all oppressed groups not just women.

(b) 'Liberal Feminist Theology tackles the problem of sexism well.' Discuss.

[17]

Some may argue that it does succeed because it acknowledges spiritual and rational equality between men and women. They may feel that it gives a coherent interpretation and revision of biblical texts and Christian tradition.

On the other hand they may feel that liberal feminist theology has failed to tackle the problem of consciousness sufficiently, that rationality/spirituality has been defined in male terms.

Very good candidates might make reference to reconstruction and radical feminist theologies.

2 (a) Explain Aquinas' view of the function of marriage.

[33]

Candidates are likely to outline Aquinas' teaching on the relationship between men and women that women are the passive partners to men.

Good candidates will probably explain that this is due to the Fall and that biologically the male is the first and final principle of the female. Woman is the helpmate of man.

Very good answers will probably explain that whatever reason woman might have is swallowed up by man as the dominant principle. Therefore because of her 'natural weakness' the purpose of woman is to be protected by a man and to fulfil her primary

end in the generation of children. Marriage also enables a woman to have access to the intellect of her husband which she lost in the Fall.

(b) 'Marriage makes the woman the possession of her husband.'

Discuss.

[17]

Candidates may wish to reflect on the patriarchal notion of marriage which Aquinas presents or take the more radical line of Marxist thinkers that marriage as an institution exploits women to become no more than homemakers and child rearers.

On the other hand some may argue that modern marriage is about mutual love and companionship which liberates both men and women to live and share what they have together.

Very good candidates may refer to the promises made at the marriage service.

3 (a) Explain the arguments for and against women becoming ministers/priests in the Church.

[33]

Good arguments for women ministers may cover: role of women in the early Church notably Phoebe, Lydia and Martha.

Very good candidates may refer to the Gnostic traditions and the role of Mary Magdalene as the first apostle or stories of Thecla.

Good arguments against may state one or more of the following: Jesus chose male disciples, the Eucharist can only be celebrated by a man who represents Christ, the headship argument in Colossians and Ephesians indicates women could only have domestic and private role and Paul forbade a women to teach/preach in church.

Very good candidates will likely explain many of these view points with a high degree of accuracy.

(b) Assess the view that women should become ministers but not Church leaders.

[17]

Some may wish to argue that logically if women can become ministers to teach and guide others then they should have access to higher positions of responsibility within the Church.

Others may feel that even though the mainstream early Church may have had women ministers the model of authority was through the Apostles.

Very good answers may refer to the Gnostic tradition and its alterative organisation to Catholic Christianity.

Others may argue that there should be no bishops/Church leaders and that women should not support a patriarchal system.

Part 2

Answer **one** question from this part.

4 (a) Explain the practical and theological purposes of base communities.

[33]

Some may wish to begin by sketching out the history of base communities (CEBs). Many grew out of a situation in the 1950s where there was no local priest to mobilise the community or to take mass so the people gathered themselves as Christian cooperatives.

Very good answers might explain how other base communities developed from the influence of Marxism/communism. By the 1960s the Church encouraged base communities, for example the encyclical *Lumen Gentium* spoke of the 'pilgrim church' promoting equality and co-responsibility of people within the church community. The theology of base communities is complex.

Good answers might show that their simplest CEBs reflect the situation of the early Christians (Acts 4:32ff) and the corporate solidarity of communities with each other (eg in the poor tax).

Very good answers may discuss the significance of the challenge to the body/mind dualism typical of the established church which CEBs challenge.

Some good responses may discuss the process of decision making in the CEBs with reference to the mediations.

(b) 'Base communities give too much power to the people.' Discuss.

[17]

Very good candidates might comment that the quotation reflects the worry of the Church that the 'Iglesia Popular' appears to subvert the authority of the Vatican and a theology which is given from the top down.

Good answers may agree that too much power given to the people may reduce the revelatory aspect of Christianity to become a popular humanist movement. On the other hand others may argue that the mass and place of the Bible ensures that the CEBs work within an ideological framework which ensures equality but not power.

5 (a) Explain the use of Marxism by Liberation Theologians as a tool for social analysis.

[33]

Many will wish to attribute this notion to Boff.

Good answers will probably show how some have used Marxism in the first 'socio-analytical' mediation as a means of 'judging' the state of power, exploitation, alienation of the people. Marxism can therefore be used to determine how production in material terms can be wrested from the rich and help uncover states of consciousness.

Very good answers might show how Boff argues that Marx offers a dialectical analysis of poverty which in theological terms can be understood as sin i.e. those who are oppressed infra-structurally. Marxism helps to make the poor their own subjects.

(b) 'Without Marxism, Liberation Theologians would have nothing to say.' Discuss.

[17]

Some may wish to argue that as many liberation theologians themselves deny the direct use or influence of Marx then the statement is clearly false.

Very good answers might discuss how the Christian message of reversal and challenge to temporal exploitation is in fact ancient and forms the core of the Biblical message.

On the other hand some may feel that Marxist praxis deals with the concrete world of economic exploitation and that Christian theology has always needed another thought system through which to operate. In this case Marxism is essential in the Latin American situation.

6 (a) Explain the purpose of Liberation Theology.

[33]

There are many approaches to this question and good candidates will have to show that they understand the key issues.

The most important point is that Liberation Theology begins and ends with the poor i.e. 'the preferential option for the poor'. Very good candidates might wish to explain how it seeks to make the poor their own subjects spiritually and materially. It does this through the process of conscientization, and practical empowerment.

Some explanation might be made of the three mediations and the role of the base community as the means of making the people truly the Church of Christ.

Very good answers might explain the role of the theologian might be described especially in the process of biblical hermeneutics and interpretation of doctrine with their central focus on justice and redemption.

(b) 'Liberation Theology is the most important development in theology of the 20th Century.' Discuss.

[17]

Some may wish to support this view by arguing that Liberation Theology has spawned a whole number of related liberative theologies, each designed to cope with the context of oppression and exploitation. They may feel that this has renewed the roots from which Christianity originally sprung. It challenges many of the assumption of Western thought.

On the other hand very good candidates may feel that there are other more important issues such as the science-religion debate, the problem of materialism and secularisation and the continuing debates about biblical exegesis in academic theology.

**Mark Scheme 2766
January 2007**

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	has a little knowledge of the topic <ul style="list-style-type: none"> a little relevant material some accuracy <p>Communication: often unclear or disorganised</p>	1-2	states a point of view <ul style="list-style-type: none"> shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	7-12	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	a little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not always 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 or justify a viewpoint <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	a satisfactory attempt to address the question itself <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	an 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**1(a) Explain how the story of the Buddha might support Buddhists in their lives. [33]**

Candidates may provide a brief outline of the life of the Buddha, though a purely descriptive recounting would not answer the question.

Candidates might point to the persistence of the Buddha in seeking the middle path as an inspiration, or the fact that he was a human who achieved enlightenment as providing hope.

Candidates may refer to the nature of the Buddha as one of the three refuges. They could explore how his life and teachings provide an example to Buddhists.

Candidates might refer to specific incidents in his life as the Buddha, or in the Jataka Tales of his previous incarnations, to elucidate particular teachings or models of behaviour.

(b) 'A Buddhist must have faith in the Buddha.' Discuss. [17]

Candidates could argue that faith in the Buddha provides a good starting point for the Buddhist path.

Some candidates may argue that some degree of faith is necessary for someone to want to follow the same path as the Buddha.

Candidates could also say that in Buddhist teaching it is necessary to follow the path and discover the truth for yourself, thus faith could become a hindrance at higher levels, as a subtle form of craving.

Some candidates may explore the concept of faith in this context, though this is not expected.

2 (a) Explain how a Buddhist might follow the Triple Refuge in their daily lives. [33]

Candidates might offer a brief outline of the three refuges, but need to show how they could be seen in daily life in order to achieve higher levels.

Candidates may offer examples such as meditative practices which focus on the Buddha, learning the dhamma and/or putting it into practice, or joining or supporting the sangha, to show how Buddhists might follow the triple refuge.

Candidates may focus on one of the refuges more than the others in their examples, but should show some awareness of the other two.

(b) 'There is no point taking refuge in the Buddha unless you take refuge in the Dhamma.' Discuss.

[17]

Candidates could argue that at the early stages of the path refuge in the Buddha could be taken alone, using the Buddha as a role-model.

Candidates could argue that since the dhamma is the teachings of the Buddha there is no point taking refuge in the Buddha unless you also try to follow the teachings too.

Alternatively they could argue that, using the Buddha as a pattern, they must seek their own way to the middle path, and therefore seeking refuge in the dhamma as the Buddha's teachings is not strictly necessary.

Some candidates may be aware of the use of the term dhamma as eternal truth, and this could cause them to argue that you must take refuge in the truth.

3 (a) Explain the importance of the monastic sangha.

[33]

Candidates could outline the basic practices of the sangha, but should use this to explore the importance of the monastic sangha.

Candidates could refer to the importance of the monastic sangha for those within it, referring to the time which can be devoted to meditation or the support of fellow bikkhu's or bikkhuni's in following the eightfold path.

Equally they may refer to the importance for the laity, referring to the role of the monastic sangha as teachers and role models.

(b) 'The strict rules of the monastic sangha ensure that monks will always achieve nibbana.' Discuss.

[17]

Candidates could argue that the vinaya rules automatically ensure correct behaviour and allow time for meditation, and therefore could be said to lead to nibbana.

They could however argue that, in the Theravada tradition, nibbana is thought to be rarely achieved, and though those in the monastic community may be closer they will not achieve it automatically.

Candidates may point out that the belief in rebirth gives long time-scales for goals to be achieved, and therefore one lifetime will probably not be sufficient, even within the sangha.

4 (a) Explain the relationship between greed and nibbana.

[33]

Most candidates will probably be able to explain that greed must be extinguished for nibbana to be attained.

Candidates could usefully make links to dependent origination in their responses.

Candidates may be aware that tanha is often seen as the driving force in the wheel of samsara.

They will probably explain that tanha is seen as the link most likely to be broken in the cycle of dependent origination, allowing it to become a virtuous circle leading to nibbana.

Some candidates may explore the concepts mentioned through their place in the Four Noble Truths.

(b) 'Nibbana is the same as life after death.' Discuss.

[17]

Candidates may be able to argue that, since nibbana can be attained while alive, the statement is not entirely appropriate.

They may argue that parinibbana has some similarities with other concepts of life after death, especially in terms of an end goal with the absence of suffering, and may offer comparisons with the concept of heaven – though this is not expected.

The absence of God and the concept of anatta will probably be offered as compelling reasons for denying the assertion.

Candidates may explore the difference between rebirth, which is commonly seen as life after death in Buddhist cultures, and nibbana where you are not subject to rebirth.

A few candidates may question whether nibbana still constitutes some form of life or not.

5 (a) Explain the importance of dependent origination for Buddhists.

[33]

Weaker candidates may simply outline the links of dependent origination, but this is not required by the question.

Candidates may be able to elucidate some key links to show the operation of dependent origination, and its role in the continuing cycle of rebirth.

They may explain that breaking the cycle at the tanha link causes a virtuous circle leading to nibbana.

Some candidates will be able to explain how the cycle operates on a momentary basis, as well as over several lifetimes.

Candidates should use this understanding to demonstrate an understanding that dependent origination is the key to breaking the cycle of samsara and achieving nibbana.

(b) 'The teaching of dependent origination means that you have no free will.' Discuss.

[17]

Some candidates might argue that the nature of the cycle does mean that what happens to you now is predetermined by your previous actions.

Most candidates will probably argue that as the cycle can be broken at key points there must be some room for free-will, and indeed choosing skilful actions now is encouraged within the Buddhist tradition, to lead to more positive effects in the future.

A discussion of the nature of free-will may be appropriate, though it is not expected. Some candidates may argue that people never truly have free-will as their actions are determined by habits formed as a result of their experiences over many years.

6 (a) Explain the importance of anicca for Buddhists.

[33]

Candidates should outline the concept that everything is changing.

Candidates may offer examples to demonstrate the operation on anicca.

Some candidates may make links to anatta, but they should be able to distinguish between the two.

Candidates might explain how understanding anicca is important in order to see the world as it really is, and avoid attachment, therefore helping Buddhists achieve nibbana.

Candidates may also consider the position of anicca in the three marks of existence as an example of its importance, though they should remain focused on the question.

(b) 'Anicca and anatta are really the same thing.' Discuss.

[17]

Candidates will probably argue that anatta is anicca applied to the person, so they are identical.

They may be aware of issues regarding eternalism and nihilism, and appropriate discussions of these should be credited.

Some candidates may explore the differences between the two in order to facilitate their answer.

Alternative B: Hinduism

7 (a) Explain the relationship between the One and the Many in the teachings of Sankara.

[33]

Candidates could explore the idea that Brahman and Atman are inseparable, and that appearances otherwise are illusion (maya).

Candidates may explain how the path of jnana is ultimately about realising that Brahman and Atman are one.

Some candidates may be aware that Sankara allowed for worship at the start of the path, but as one becomes aware that Brahman and atman are identical they will realise that worship is pointless, as you are worshipping yourself.

(b) 'Sankara was a monotheist not a monist.' Discuss.

[17]

Candidates may be aware that worship is allowed at an early stage of the path, so may claim that in some ways he could be seen as a monotheist.

However they could argue that in seeing Brahman and Atman as one Sankara is a monist, only allowing monotheism as a temporary stage, before the reality is perceived.

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

[33]

Candidates could outline Kali's main characteristics, and some of the stories associated with her, however a purely descriptive account would not be a good response.

Candidates may explain Kali's connection with Siva, and the relationship between male and female deities.

Some candidates may be aware of the violence associated with some forms of Kali worship in the past, but should also be aware of the protection offered by Kali to her worshippers.

A good response may relate Kali to the power of Shakti.

(b) 'Kali is a destructive deity.' Discuss.

[17]

Candidates may be aware of the violence associated with Kali, and may discuss some of the more destructive symbols or stories connected to Kali.

A good response may discuss the positive aspects of destruction, clearing the way for creation.

Candidates may also consider whether 'protective' would be a more apt description than 'destructive'.

9 (a) Explain the importance of female deities in Hinduism.

[33]

Candidates could respond generally, or focus on the importance of the particular deities they have studied.

The role of females as role-models for women, or fertility goddesses might be explored.

Candidates may explain the complementary nature of the male and female power within Hinduism.

Candidates could explain whether the females are deities within their own rights, or merely sidekicks to the male deities.

A discussion of the continuing importance of goddess worship throughout Hinduism could be appropriate.

(b) 'In Hinduism female deities are more important than male deities.'
Discuss. [17]

Candidates could point to the importance of goddess worship across the Indian subcontinent as supporting evidence for the statement.

An exploration of the nature of Shakti, and its importance as a balance to the power of male deities could be included.

Candidates could argue that the answer will vary according to many factors, and that such a global statement is not appropriate given the great variety in the Hindu tradition.

10 (a) Explain the similarities between the concepts of rta and dharma. [33]

Candidates should be able to explore the concept of rta, as the order of the universe, eternal and unchanging.

The role of humans in carrying out sacrifices which uphold the cosmological and sociological structures could be mentioned.

The Bhagavad Gita's idea that dharma should be carried out without thought of reward could also be explored.

Candidates could explain that both could be seen as of more importance than other concepts, and are given priority when deciding how to behave.

Candidates may also draw out the perceived eternal, perhaps God-given, nature of both concepts.

(b) 'The teachings of the Vedas are of no importance to Hindus today.'
Discuss.

Candidates could argue that the Vedas as sruti literature will always be important, and cite the reference to the Vedas often made by Hindus of many traditions.

Candidates could also explore the learning of sections of the Vedas by heart as further evidence against the statement.

Equally candidates could cite the inaccessibility of the Vedas to all but a learned few, and the widespread popularity of other forms of sacred text.

The fact that many Hindus will have limited knowledge of the teachings of the Vedas could also be cited as evidence in support of the statement.

Candidates may refer to particular teachings that they are aware of to support their answer.

11 (a) Explain the relationship between Atman and Brahman. [33]

A clear explanation of both Atman and Brahman would be necessary in a good response.

Candidates could consider the relationship from any of the traditions they have studied.

Candidates will probably cite Sankara's claim that the two are identical, or Ramanuja's that Atman is part of Brahman though the jiva maintains its individuality.

(b) 'An Atman has no connection with the body that houses it.' Discuss. [17]

Candidates might argue that if the Atman is unchanging and eternal, then anything that happens to the body which contains it is in fact irrelevant to the Atman – which could then be housed in any container.

Good responses may consider whether a changing soul/self is more or less logical than the Atman posited in Hinduism.

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

Candidates could explain the system of birth, death and rebirth from any of the traditions they have studied.

Candidates may explain that karma determines the next rebirth, and that dharma is determined by one's place in the caste system.

Candidates might consider moksha as the ending of the cycle, and might make links to jnana and bhakti as ways to escape the cycle.

A good response might show awareness that different traditions see samsara differently.

(b) 'The Hindu belief in samsara means that everyone is born into the life they deserve.' Discuss. [17]

Candidates could point out that the system of rebirth, combined with karma, means that every person is reborn according to their previous actions, thus offering support for the statement.

Candidates may well argue that the rigidity of the caste system doesn't allow for people to change within a lifetime, and this leads to claims that it is unfair to 'punish' a person their whole life for previous actions.

**Mark Scheme 2767
January 2007**

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	has a little knowledge of the topic <ul style="list-style-type: none"> a little relevant material some accuracy <p>Communication: often unclear or disorganised</p>	1-2	states a point of view <ul style="list-style-type: none"> shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	7-12	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	a little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not always 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 or justify a viewpoint <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	a satisfactory attempt to address the question itself <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	an 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>

1 (a) Explain the role and importance of the Qur'an in the lives of Muslims. [33]

AO1 Role and importance might be handled separately or together.

Candidates may give a variety of acceptable, general, practical instances which illustrate the use and significance of the Qur'an in the lives of Muslims.

Some candidates might give details of how Muhammad ﷺ received the revelations from 610 CE till 632 CE and about the subsequent collection and compilation.

In good responses, the explanation of the role of the Qur'an and its importance in all facets of individual and community life and worship might be linked with the message it contains about Allah, the last judgement and the straight path to paradise.

Good candidates might explain that the authority is not just of Muhammad ﷺ the last prophet but of the very words of Allah and the inimitability of the Arabic text is considered to be proof of its divine authorship.

The best responses are likely to demonstrate understanding that the importance of the Qur'an is not simply in terms of a revealed book but as the eternal revelation which previously was corrupted but is now in its final form. The Qur'an is for Muslims the miracle which confirms the role of Muhammad ﷺ and the veracity of Islam.

(b) 'It is possible to pay too much attention to a holy book.' Discuss with reference to Islam. [17]

AO2 Some candidates might start by giving reasons why one should pay attention to a holy book and then might go on to argue that it is impossible to pay too much attention to a revealed text.

Candidates might refer to attitudes to holy books and sacred literature across faiths and this is acceptable but good discussions are likely to centre on Islam.

The Qur'an has a status of absolute authority in matters of law and theology for Muslims of all persuasions, as candidates might have stated in part (a). Good candidates are likely to continue to show awareness in their discussions of Muslim respect for the Qur'an.

It is likely that the best responses will be those which consider what might constitute 'too much attention' in the context of Islam. They might suggest situations where the resulting behaviour contradicts the essence of Islam and the attitude verges on *shirk* or idolatry.

2 (a) Explain the difference between Greater and Lesser Jihad. [33]

AO1 Candidates might begin by defining the terms or they might address the difference from the beginning and elucidate the terms during the response.

Candidates might define Jihad as 'striving' or 'trying one's utmost' to defend the faith against enemies of Islam and to gain Allah's favour.

Candidates might explain that Jihad may involve physical battles. This is 'Lesser Jihad' and it must meet certain criteria, which good candidates are likely to itemise.

'Greater Jihad' covers more spiritual endeavours such as struggling against evil in oneself. Some candidates might use further subdivisions and this is acceptable. Candidates might make reference to Jihad at the time of Muhammad Δ and to events in later Islamic history which led to the distinction being made but this is not essential for good marks.

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

(b) 'Islam would be better off without Jihad.' Discuss. [17]

AO2 There are many considerations which could be brought into the discussion of the stimulus including some tentative definitions of 'better off'.

Candidates are free to identify any arena in which Islam might be 'better off' e.g. in the perception of non-Muslims etc.

Some candidates might build on the distinction between different kinds of Jihad to further the discussion.

Good arguments are likely to reflect the understanding that Jihad is the end result of the Five Pillars and is part of the ethics of a lifestyle following Muhammad Δ in good conduct and the struggle against evil and that for some Muslims this entails fighting and martyrdom to defend the faith.

3 (a) Explain how the architecture and design of a mosque show Muslim beliefs about Allah and worship. [33]

AO1 Architecture and design might be treated as one entity or handled separately.

Candidates might make reference to purpose built mosques with domes and minarets or to converted houses in non-Muslim countries or to both.

Good responses are likely to give comprehensive descriptions whilst addressing the question by placing the emphasis on explaining the features which reflect beliefs about Allah and worship.

Good responses are likely to include and explain the features which are essential for prayer e.g. purification and a clean place and why the mihrab indicates the qiblah.

Good candidates are likely to take the opportunity to explain calligraphy, lack of images etc. in relationship to monotheistic worship.

(b) 'The mosque is central to all aspects of Muslim life.' Discuss. [17]

AO2 Candidates might begin by providing evidence to demonstrate the importance of the mosque in community worship and activities.

Candidates may concentrate on one case study or compare several mosques or respond in general terms. Examples of mosques from any country may be used in discussions.

The best responses are likely to try to draw conclusions about the centrality of the mosque to all aspects of Muslim life using arguments that reflect an accurate and balanced picture of Muslim beliefs and practice.

Some discussions might include comments on the unity in Islam of all aspects of religious worship and everyday living; all being equally part of submission to Allah. It might be argued by other candidates that Allah is central - not the mosque.

4 (a) Explain the religious ideas in Surah 1. [33]

AO1 Candidates might begin by giving some information about Surah 1 as the opening chapter, al- Fatihah, of the Qur'an. Reference to the revelation to Muhammad ﷺ might be made relevant to the question.

Surah 1 is a set text in the specification. Good candidates are likely to use the opportunity to show knowledge of the wording (any version or paraphrase of the seven ayat).

Candidates might explain that Surah 1 is regarded as the perfect prayer and is said to contain the essence of the Qur'an's religious ideas.

Good responses are likely to include explanations of the basic Qur'anic Islamic religious ideas from Surah 1 such as: one God, Creator and Sustainer; the final Judgement, Hell, Paradise, grace and mercy.

Good candidates will put these religious beliefs in the context of the theme of Surah 1, the obligation to monotheism and moral behaviour which is the straight way of Islam, achievable under God's guidance.

(b) 'Surah 1 is more concerned with religious beliefs than with religious practices.' Discuss. [17]

AO2 The focus of Islam and the Qur'an is Allah and the religious ideas of Surah 1 include beliefs about Allah but the whole plea of the Opening is that the believers will be shown the straight way.

Some candidates might point out that Surah 1 does not contain the Five Pillars which are key religious practices in Islam.

Good discussions are likely to be those which consider the topics in Surah 1 and try to decide where they think the balance of the concern lies in this set text.

The best candidates might try to set the discussion within the larger context of the relationship of faith and works in Islam.

5 (a) Explain how zakah strengthens Ummah.

[33]

AO1 Candidates might define or explain both zakah and Ummah but implicit understanding of the terms is equally acceptable.

Like all of the Five Pillars, zakah is an act of ibadah, worship and obedience. At 2½ %, zakah is neither charity nor tax but one of the basic economic principles in a Muslim state for social welfare and fair distribution of wealth whilst economy based on interest is forbidden.

Good responses are likely to direct information about the pillar towards explaining its value in strengthening Ummah.

For example, the collection and distribution of zakah might strengthen both the giver and the recipient, paying zakah encourages honesty and keeps wealth from association with greed and selfishness and Muslims as individuals and as a worldwide community are regarded as trustees because all wealth belongs to Allah.

The best candidates are likely to point out that Ummah is strengthened not merely in practical provision but also zakah contributes to the concept of spiritual unity and cohesive communal solidarity.

(b) 'Helping others is the most important part of living as a Muslim.' Discuss.

[17]

AO2 Candidates are likely to accept that helping others is a good idea and to argue that it is important in Islam for a variety of reasons, both practical and spiritual.

Some candidates might develop the discussion directly from the explanation of zakah in the context of Ummah but this is not essential.

When considering 'the most important part', candidates are free to prioritise the relative virtues of any aspect of Muslim belief or practice in their arguments.

Good discussions might include some appreciation of Muslim attitudes to the inter-relationship of all aspects of Islam.

6 (a) Explain how Salat-ul-Jumu'ah might strengthen Ummah.

[33]

AO1 Candidates might begin by defining the terms used in the question or might launch straight into the response, equally effectively, by describing Friday prayers.

Good explanations are likely to include competent descriptions of worship in the mosque on Friday when Muslims gather in obedience to the Qur'an for Zuhr prayers and the Imam leads the congregation in the first two rakahs and preaches the khutbah.

Candidates might address the question by exploring the value of the preparations for salah and of the prayer movements in strengthening Ummah. The importance,

meaning or symbolism of significant features of prayer are relevant but the best scripts are likely to be those which concentrate on the distinctive features of Salat-ul-Jumu'ah.

The more general points about salah might be used more effectively to address the (b) part of the question.

(b) 'Salah is more about an individual's relationship with Allah than about being part of Ummah.' Discuss. [17]

AO2 Discussions are likely to develop from points made in the first part of the question.

Some candidates might include private worship in the home as well as public worship in the mosque.

Candidates are free to champion either stance or to come to some compromise position.

The better responses are likely to try to reach a balance of religious views and the arguments will reflect accurate knowledge and sensitive understanding of the relationship of the individual and the community in Islam.

**Mark Scheme 2768
January 2007**

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	has a little knowledge of the topic <ul style="list-style-type: none"> a little relevant material some accuracy Communication: often unclear or disorganised	1-2	states a point of view <ul style="list-style-type: none"> shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-12	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms Communication: often unclear or disorganised	3-6	a little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not always successful Communication: often unclear or disorganised
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 Communication: some clarity and organisation	7-8	an attempt to sustain an argument or justify a viewpoint <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified Communication: some clarity and organisation
4	18-21	a satisfactory attempt to address the question itself <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	9-11	an argument is sustained and justified <ul style="list-style-type: none"> some successful analysis which may be implicit Communication: some clarity and organisation
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 Communication: generally clear and organised	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 Communication: generally clear and organised
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 Communication: answer is well constructed and organised	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 Communication: answer is well constructed and organised
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 Communication: answer is well constructed and organised	16-17	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> comprehends the demands of the question shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

1 (a) Explain what is meant by Law in Judaism. [33]

Candidates will probably be able to recognize the importance of the Law as being G-d's revelation at Sinai.

Some may limit interpretation to the Law as in Exodus 20 and Deuteronomy 4-7.

They may consider the central role of the Law (Torah) in setting down the rules and regulations for Judaism and the authority of the Law and the different interpretations.

They may consider the Law in context as part of the Tenakh.

Some may consider the authority of Rabbinic Law and the influence it has within Judaism.

(b) 'Observance of the Law is an important aspect of Jewish identity.' Discuss. [17]

Some may consider that Judaism may be kept as a purely cultural commitment with little or no observance of the Law.

Conversely, they may deal with the idea that Orthodox Jews will maintain that only by strict adherence to Law, (mitzvot etc), can a genuine identity be maintained.

2 (a) Explain the origins and practice of the Sabbath (Shabbat). [33]

Candidates will be probably explain that the Sabbath was instituted as part of the act of Creation.

The Jewish week is arranged in anticipation of the onset of the Sabbath.

Many candidates will probably offer detail regarding the domestic preparations for the Sabbath, and the special foods and cooking arrangements.

Details of synagogue services and rituals are to be credited as well as emphasis on the family and congregational perspective.

(b) 'Without the Sabbath (Shabbat) there would be no Judaism.' Discuss. [17]

This is an opportunity for candidates to evaluate the importance attached to Shabbat as a complete day of rest.

Some opinions may be very much in favour of the statement, suggesting that Judaism in the 21st century needs a distinct identity, and some will prefer to follow a more secular argument.

3 (a) Explain the origins and purpose of kashrut. [33]

Answers will probably indicate the biblical origins of the Kashrut laws.

The response in relation to purpose will probably range from the need to offer provision for members of the community, through to the maintenance of a distinct Jewish identity etc. Some candidates might offer a health based rationale.

Some may explain the laws of kashrut as related to clothing, including modesty and shaatnez as well as kashrut regarding money – lending for interest and keeping money owed to workers etc.

(b) 'The observance of kashrut separates Jews from the rest of society.' Discuss. [17]

Some candidates may argue that the efforts needed to observe Kashrut are expensive, divisive and not conducive to an integrated racially equal society.

Others may consider that the observance of Kashrut has helped to keep a strong Jewish identity throughout the trials and tribulations of history etc.

4 (a) Explain the origins and importance for Jews of the Pilgrim Festivals. [33]

This is a straightforward question giving candidates the opportunity to demonstrate their knowledge of the background to the festivals of Pesach, Shavuot and Succot.

The title does not require a display of knowledge of the minute details of the customs of each festival. More able candidates are likely to provide examples of custom and practice as evidence of the importance for the Jewish community.

(b) 'All the Pilgrim Festivals are equally important.' Discuss. [17]

The question invites a balanced range of opinions.

Some candidates will argue that, as the festivals are referred to in the Torah, then they all enjoy equal status.

Others may say that Passover is regarded as a more important festival because of the practical implications regarding changing dishes and the provision of special food etc.

Another argument might be that Succot is important because of its juxtaposition with Rosh Hashanah and Yom Kippur.

5 (a) Explain the observance of Yom Kippur. [33]

Most responses will probably include a reference to the name of the festival and the concentration on the need for acts of repentance.

Some may refer to the Days of Awe (Yamim Noraim), which is not only a collective name for the festival together with Rosh Hashanah, but also indicative of the serious nature of the festival.

There may be reference to the popularity of the festival amongst Jews, large synagogue attendance etc.

Description of home based family customs may include Kapparot, and the pre-fasting rituals – meal, mikveh visitation for men etc.

Synagogue services may include Kol Nidrei and reference to the public reading of the book of Jonah.

(b) 'Fasting is the least important aspect of Yom Kippur.' Discuss. [17]

Some candidates may emphasise the seriousness of the day of Yom Kippur as presenting an opportunity for repentance and introspection, citing the increased synagogue attendance as proof of the importance that Jews attach to it.

Others may argue that every day of the year is important for a truly observant Jew, and that genuinely sincere repentance can and does take place throughout the year.

Some answers may offer evidence from the regular weekday liturgy that shows the opportunities that exist on a daily basis for confession and repentance.

6 (a) Explain the importance for Jews of synagogue worship. [33]

Some may refer to the historical origins of the synagogue, which developed in Babylon – itself a clue to the importance that Jews attach to the institution of the synagogue. The opportunity for protection – once important, especially during the Middle Ages in times of persecution, combined with the sense of fellowship that communal worship offers.

Some may refer to the fact that some services can only be conducted with a minyan (quorum of 10 males) emphasises the importance.

Reference to the temple service which the synagogue mirrors in design and order of ceremony is also possible.

(b) 'Every Jew should attend weekday worship.' Discuss. [17]

Arguments may include the lack of transport restrictions on weekdays making it quicker and easier to travel to synagogue.

Some may refer to the speed of the services and the structure that daily prayer brings to a working day and the spiritual contrast between the mundane routine of a working week, and the spiritual aspect of prayer.

Reference to the halachic invocation that prayer with a minyan (quorum) is preferable to solo prayer is also a worthy answer.

Arguments against the idea of weekday attendance at synagogue may suggest that the hurried nature of the services is not conducive to spirituality, the timings of weekday services might be inconvenient, the need to get to jobs, school etc does not allow access to synagogue.

**Mark Scheme 2769
January 2007**

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	has a little knowledge of the topic <ul style="list-style-type: none"> a little relevant material some accuracy <p>Communication: often unclear or disorganised</p>	1-2	states a point of view <ul style="list-style-type: none"> shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	7-12	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	3-6	a little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not always 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 or justify a viewpoint <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	18-21	a satisfactory attempt to address the question itself <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	an 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>

1 (a) Explain Dawkins' criticisms of the view that human beings have a soul. [33]

Candidates are likely to outline Dawkins' view of the soul. Dawkins argues that the soul is a mythological concept believed by the ancients in order to explain certain phenomena. Hence the concept is an evasion rather than an explanation.

Candidates may cite the advance in neuroscience which Dawkins thinks will eventually render the notion of the soul redundant.

Some candidates may be aware that Dawkins allows the idea of 'soul' as intellectual or spiritual power or as a development of our mental faculties but there is no mysterious substance. We are physical beings, the sum total of our DNA.

(b) 'Belief in a soul is unscientific and therefore false.' Discuss. [17]

Candidates are free to pursue a number of lines of argument. Arguments against the soul may refer to the simplicity of materialism (Ockham's Razor), the advance in brain science, the problem of interaction or other relevant material.

Arguments for the soul may feature the phenomena of consciousness and suggest that that this is not reducible to a physical substance. Candidates may use some of Plato's arguments (eg) the cycle of opposites.

Alternatively some candidates may consider whether the unscientific nature of something would necessarily make it false.

2 (a) Explain the arguments for and against life after death. [33]

A wide range of material is possible here. Plato argues that the soul is indestructible. Kant's summum bonum may also be invoked.

A posteriori arguments based on Near Death Experiences or mediums/psychics could be used to support life after death. Some candidates may cite the widespread belief in an afterlife as evidence for the idea.

Candidates may draw on a number of arguments against life after death. These include:

- the inability to prove life after death or the existence of souls;
- Hume's analogies;
- the linguistic difficulties of the phrase 'I will survive my own death';
- wishful thinking/psychological explanations;
- differences between various faiths over what happens after death.

(b) 'Life after death requires the existence of God.' Discuss. [17]

Candidates may argue that this is not a logical necessity especially as many Hindus and Buddhists believe in reincarnation or rebirth and may not be theistic.

Alternatively, life after death and God can be seen as connected. Kant's moral argument and various scriptural texts may be cited as evidence.

Some candidates may argue that both concepts are equally absurd although there is a danger that such answers may miss the point of the question.

3 (a) Explain different views on how to define 'miracle.' [33]

Candidates should explain some definitions proposed for the term 'miracle.' The most common Philosophical definition of miracle sees miracles as being violations of the laws of nature due to the action of a supernatural being.

More recently Holland and others have argued that a miracle can be any event to which the believer attaches a religious significance (eg) the example of the child on the train track.

Some candidates may mention Gareth Moore; a miracle is an event which no-one (God) did. Other definitions may be included and candidates are likely to use examples to illustrate their points.

(b) 'Miracles encourage belief in an unjust God.' Discuss. [17]

Candidates are likely to discuss Maurice Wiles although some may pursue a general argument regarding fairness. Examples from the Bible or other sources might be used as illustrations.

Candidates may examine reasons why God is selective: possibly it is a response to faith, or part of an overall plan. Some may conclude that neither miracles nor God exist. There are good reasons to doubt miracles and some alleged miracles render the idea of God absurd.

4 (a) Explain different ways in which God might be said to be revealed. [33]

There are a number of valid approaches to this question. Candidates may answer this by looking at the medium of revelation. The revelation of God through holy scripture, religious experience, miracles, reason or tradition.

Alternatively candidates may interpret 'ways' as referring to two different understandings of revelation. Hence propositional and non-propositional revelation may be described.

Candidates may illustrate their material via the use of examples regardless of the approach taken to the question.

(b) 'Revelation is the ultimate guide to truth about God.' Discuss. [17]

Answers could be general or may focus specifically on some of the areas outlined in part (a).

Whether revelation is the ultimate guide to truth may depend on what form the revelation takes. The advantages and disadvantages of believing in scripture, experience or any other means of revelation may be discussed.

Candidates may focus on whether revelation is the ultimate guide. Are science and reason, for example, greater guides to truth? Some candidates may realise that revelation can only be a guide to truth if God exists and wills to reveal himself.

5 (a) Explain how the falsification principle may challenge religious belief.
[33]

Candidates are likely to explain the nature of the falsification principle. The principle formulated by Antony Flew suggests that religious beliefs are unable to be discussed as they can never be disproved. John Wisdom's example of the garden may be mentioned

To achieve higher levels, candidates need to address clearly the issue of how the falsification principle challenges religious belief. If the principle is applied, it would seem to suggest that religious belief is meaningless and cannot be sensibly discussed.

(b) 'The verification principle is meaningful, the falsification principle is not.'
Discuss. [17]

Candidates could pursue a range of valid arguments. Some candidates may be aware that the principles of verification and falsification can both be criticised as themselves being 'meaningless.'

Some candidates may employ Hick's response to the verification principle, religious belief is meaningful and can be verified but not falsified.

Candidates may consider approaches such as analogy and symbol and examine whether these make meaningful statements about God. General answers to the question that look at philosophical issues regarding language are acceptable, although there is a danger that these could fail to attain the higher levels.

6 (a) Explain what is meant by a numinous experience. [33]

Candidates are likely to refer to Rudolf Otto's 'Idea of the Holy.' The term 'numinous' was coined by Otto to describe religious experiences.

The experience is one of 'creatureliness' in the face of a 'Wholly Other'. It is an experience which is 'mysterium tremendum et fascinans.' It inspires awe, is in a sense frightening, yet is also compelling and fascinating. The experience has a positive impact on the life of the individual.

Candidates may give examples of such experiences, possibly from scriptural texts, although this is not a requirement.

(b) Assess the view that religious experiences are purely psychological events.
[17]

Candidates may mention Freud's explanation of religious experience or generally refer to wishful thinking. The evidence of neurophysiology may provide interesting material which could be interpreted theistically or atheistically.

Alternatively the positive effects of experience, the similar descriptions and widespread nature are evidence against the statement. Pragmatists such as William James have also rejected this statement.

Candidates may argue that religious experiences are psychological but it doesn't matter as it helps the people who have them.

**Mark Scheme 2770
January 2007**

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	has a little knowledge of the topic <ul style="list-style-type: none"> • a little relevant material • some accuracy Communication: often unclear or disorganised	1-2	states a point of view <ul style="list-style-type: none"> • shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-12	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> • some relevant material • some concepts accurate • shows a little knowledge of technical terms Communication: often unclear or disorganised	3-6	a little argument or justification of viewpoint <ul style="list-style-type: none"> • some analysis, but not always successful Communication: often unclear or disorganised
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 Communication: some clarity and organisation	7-8	an attempt to sustain an argument or justify a viewpoint <ul style="list-style-type: none"> • some analysis, but not always successful • views asserted but not successfully justified Communication: some clarity and organisation
4	18-21	a satisfactory attempt to address the question itself <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	9-11	an argument is sustained and justified <ul style="list-style-type: none"> • some successful analysis which may be implicit Communication: some clarity and organisation
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 Communication: generally clear and organised	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 Communication: generally clear and organised
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 Communication: answer is well constructed and organised	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 Communication: answer is well constructed and organised
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 Communication: answer is well constructed and organised	16-17	an excellent response which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

1 (a) Explain a 'soft' determinist view of human responsibility. [33]

Candidates could explain that 'soft' determinism is the view that you can be both free and determined – some actions are determined but we have some moral responsibility for our actions.

Candidates may contrast 'soft' determinism (compatibilism) with libertarianism and hard determinism.

They may consider that there are prior causes to some of our actions and some may be conditioned; we can be influenced by genetics, upbringing, previous experiences etc.

Better candidates will probably point out that there is no agreement among 'soft' determinists about what exactly is a determining factor in human action.

(b) 'Soft determinism is no challenge to free will.' Discuss. [17]

Candidates may agree with this statement and take a libertarian stance that we have total freedom to make decisions with no prior causes or a determinist view that every action has a prior cause.

Other candidates may take the opposite view, arguing that we can choose how to act in spite of any prior influences, be they genetical, environmental or social. They may say that we can choose to act freely when we are not forced.

Some may criticise the hard determinist view as being overly predictable, the libertarian view as ignoring any prior causes and may agree with the compatibilist viewpoint.

2 (a) Explain how Kant's theory of ethics might be applied to sex and relationships. [33]

Candidates will probably explain Kant's theory of ethics, looking at the three formulations.

They could explain how the maxim of universality should mean that any action should be right for everyone – this could then be applied to sex and relationships.

The second form is perhaps more easily applicable as others should not be used as a means to satisfy one's own sexual appetites.

It will be helpful to give examples from sex and relationships to illustrate this.

(b) 'Kant's theory of duty is weak when applied to human relationships.' Discuss. [17]

Candidates may agree with this statement and argue that relative ethics and the principle of love might be more readily applied.

Alternatively they might consider Virtue Ethics and rather than consider obligations and duty look at the ideals a person lives by and how these would influence moral choice in this area.

Other candidates may consider the strength of not treating others as means to an end and link this with the Golden Rule.

3 (a) Explain the nature and role of the conscience. [33]

Candidates may consider different views of conscience and its role:

- Aquinas - conscience is the power of reason rather than an inner knowledge of right and wrong. People tend towards good and away from evil. 'Conscience is reason making right decisions.' When making moral decisions, synderesis is right reason, an awareness of the moral principle to do good and avoid evil, and conscientia distinguishes between right and wrong and makes moral decisions.
- Butler – conscience is intuitive and God-given. It directs us towards focussing on the happiness of others and is the final decision maker.
- Freud - conscience is guilt caused by the superego internalising the disapproval of others, especially authority figures.

Candidates may consider any other thinkers about the nature of conscience.

They may consider conscience as innate, coming from God, or guilt from authority figures or social conditioning and cultural influences.

The candidates may discuss conscience as a moral source and as a capacity that can be developed through education.

(b) 'Conscience is irrelevant when making moral decisions.' Discuss. [17]

In support of this statement, candidates may argue that it depends on the moral education a person has had and the society in which they live.

They may also consider the fact that conscience may be mistaken or one person's conscience may conflict with that of another.

Some candidates may consider that it is reasonable to consider conscience as part of the decision-making process, but that acting using reason and according to ethical principles is also important.

4(a) Explain how war can be considered 'just'. [33]

Candidates should explain the Just War theory as explained by Thomas Aquinas.

Better candidates will probably explain the origins of this in Augustine and look at modern formulations.

Good candidates will probably explain the conditions for a Just War divided into *Jus ad bellum* and *Jus in bello*.

They may consider examples of Just War, such as World War II.

(b) How useful is the idea of justice when considering issues of war? [17]

Candidates might consider that Just War means that war is the last resort and that there should be comparative justice, considering both sides in the conflict.

They may argue that Just War limits destruction and who may be killed.

On the other hand, they may look at the question of the innocent civilians and who is actually innocent.

They may consider the questions of weapons of mass destruction, of faulty intelligence about the weapons of the opposing side and take a realist position that there may not be a simple 'just' cause.

5 (a) Explain how moral relativism might be applied to ethical issues. [33]

Candidates could explain that moral relativism holds that moral truth varies depending on place, culture, time and religion and opposes absolutism which holds that moral truth is universal.

Candidates could explain that this explains the existence of diverse moral codes and stops one culture dominating in the discussion of ethical issues.

They could explain that moral relativism sees the morality of actions as subjective and relative to the situation and so is flexible and accommodates different life styles, but means that it is difficult to give a firm decision on ethical issues.

They could give examples to illustrate this, perhaps from some of the medical ethics they have studied, such as abortion and euthanasia.

Candidates may use relative ethical theories to explain their answers.

**(b) 'Moral relativism is not the best approach to moral decision making.'
Discuss. [17]**

Candidates may agree with this, considering that absolute ethical theories give better consideration to moral decision-making as it is possible to come to a clear decision.

They may give examples to illustrate this, perhaps from some of the medical ethics they have studied, such as abortion and euthanasia.

They may discuss different relative ethical theories and look at their strengths and weaknesses when making moral decisions and consider issues such as consequences, diversity and the difficulty of condemning any action.

**6 (a) Explain the purpose of ethical behaviour according to the religion
you have studied. [33]**

Candidates may consider that, in many religions, ethical behaviour comes from a sense of obedience to God and a wish to live as he wishes.

In considering Christianity they may also discuss imitation of Christ and helping to bring about the Kingdom of God.

Some candidates may also explain Natural Law and the idea of fulfilling purpose so that they may live life according to God's plan and finally enter heaven.

The purpose of the ethical behaviour of any religion may be explained.

(b) 'A religious approach to ethics is the best approach.' Discuss. [17]

Candidates may agree with the question, considering that a religious approach to ethics gives clear guidance and may argue for a religious approach to ethics using, for example, Biblical ethics, Natural Law, Situation Ethics or Virtue Ethics.

Others may argue for an autonomous approach to ethics such as Utilitarianism or Kant's theory.

**Mark Scheme 2781
January 2007**

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 2781-2790, 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 Extended Essay Units 2781 – 2790

Band	Mark / 58	AO1	Mark / 32	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-13	has a little knowledge of the topic <ul style="list-style-type: none"> • a little relevant material • some accuracy <p>Communication: often unclear or disorganised</p>	1-7	states a point of view <ul style="list-style-type: none"> • shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	14-23	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> • some relevant material • some concepts accurate • shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	8-13	a little argument or justification of viewpoint <ul style="list-style-type: none"> • some analysis, but not always successful <p>Communication: often unclear or disorganised</p>
3	24-31	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> • knowledge limited and partially accurate • limited understanding • selection of material sometimes inappropriate • limited use of technical terms <p>Communication: some clarity and organisation</p>	14-17	an attempt to sustain an argument or justify a viewpoint <ul style="list-style-type: none"> • some analysis, but not always successful • views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	32-39	a satisfactory attempt to address the question itself <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>	18-21	an 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	40-47	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>	22-25	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	48-53	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>	26-29	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	54-58	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>	30-32	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 'Heaven and hell are concepts without philosophical foundations.' Discuss.

AO1 Some candidates may begin by discussing the question itself exploring whether or not the statement is true and thereby debating if they can be expected to write a philosophical response.

Others may begin by explaining the different concepts of heaven and hell in philosophical terms, demonstrating that the terms can be interpreted in various ways.

Some might discuss the view that, without heaven and hell, the injustices of life on earth would be purposeless – others might claim that the existence of heaven and hell would be part of the problem of evil. Candidates might consider claims that heaven and hell should be interpreted in non-temporal terms – perhaps as myths or symbols.

AO2 The arguments candidates use will be affected largely by the material they choose to discuss under AO1.

A variety of legitimate responses is therefore to be expected and would be acceptable.

Candidates are expected to analyse the concepts chosen and – for the higher levels - be able to demonstrate that they have considered the implications of these views.

Less able candidates might do little more than to state particular concepts, perhaps with some personal statement of views largely unconnected to the material they have set out.

2 ‘Corporate religious experiences, such as the Toronto Blessing, tell us nothing about God.’ Discuss.

AO1 Candidates may begin by distinguishing the specific nature of corporate experiences from other types of religious experiences. This understanding could be implicit, through identification of the specific issues such as mass suggestion, self-delusion, behaviour of groups etc.

Alternatively they may talk about corporate religious experiences which have positively changed the lives of the recipients. They may give examples such as Walsingham, Fatima, Medjugorje or Pentecost.

The reference to the Toronto Blessing is an example – there is no requirement that candidates must discuss it, though many may do so.

Some may begin their answers by placing their arguments within the context of the work done by scholars such as William James or Richard Swinburne.

A variety of responses are possible. Candidates could valuably consider the question from the perspective of how God might reveal himself to mankind or the general difficulty of understanding God.

Some candidates may choose to consider material from psychology, especially of group behaviour, or might make use of psychologists such as Freud or Jung.

Less able candidates may restrict themselves just to discussion of the experiences with little specific relationship to God, or might simply consider whether or not they occur.

Whichever route the candidates take, it is important that their views are based on evidence and not just expression of their own personal beliefs.

AO2 Some candidates might, on consideration of the evidence, conclude that these experiences are religiously significant in revealing God’s presence.

Others, with equal coherence, might dismiss the phenomena as simply the consequence of hysteria, self-delusion or misunderstanding. They may for example explore questions of group behaviour.

Some might develop questions of the difficulty of understanding and interpreting any kind of experience or consider the problems of reporting those experiences to those who were not party to them. Some may choose to take a more provisional view.

3 'Analogy provides the best way to understand the nature of God.' Discuss.

AO1 Candidates might begin by giving a clear account of the doctrine of analogy and may at this stage demonstrate a recognition of the comparative nature of the question.

There should be some comparison of analogy with other approaches to understanding the nature of God, though the discussion need not be exhaustive to achieve the highest levels.

Candidates may demonstrate some awareness of the better known limitations of analogy, such as its claim to show how religious language is used without revealing its full meaning.

Many candidates are likely to develop points about the intrinsic problems of the finite human mind encompassing any understanding of the infinite. Some might discuss the positive aspects of analogy compared with the 'via negativa'.

Some may choose to consider whether subsequent views, such as those of Tillich and Ramsey, offer any significant advance on the original doctrine.

There might also be relevant discussion or other modern approaches to religious language.

AO2 Some candidates might choose to agree with the quotation, defending analogy as the best approach we are likely to achieve, compared with the alternatives they have explained.

Others might argue from the nature of God as beyond human understanding, claiming that any talk of the divine nature is inadequate.

Alternatively some candidates may approach the question by arguing that the God-concept is incoherent, meaningless or delusional.

**Mark Scheme 2782
January 2007**

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 2781-2790, 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 Extended Essay Units 2781 – 2790

Band	Mark / 58	AO1	Mark / 32	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-13	<p>has a little knowledge of the topic</p> <ul style="list-style-type: none"> • a little relevant material • some accuracy <p>Communication: often unclear or disorganised</p>	1-7	<p>states a point of view</p> <ul style="list-style-type: none"> • shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	14-23	<p>has some knowledge of the topic and a little understanding of the question</p> <ul style="list-style-type: none"> • some relevant material • some concepts accurate • shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	8-13	<p>a little argument or justification of viewpoint</p> <ul style="list-style-type: none"> • some analysis, but not always successful <p>Communication: often unclear or disorganised</p>
3	24-31	<p>focuses on the general topic rather than directly on the question</p> <ul style="list-style-type: none"> • knowledge limited and partially accurate • limited understanding • selection of material sometimes inappropriate • limited use of technical terms <p>Communication: some clarity and organisation</p>	14-17	<p>an attempt to sustain an argument or justify a viewpoint</p> <ul style="list-style-type: none"> • some analysis, but not always successful • views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	32-39	<p>a satisfactory attempt to address the question itself</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>	18-21	<p>an 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	40-47	<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>	22-25	<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	48-53	<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>	26-29	<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	54-58	<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>	30-32	<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>

1 “Our ethical choices are not free.” Discuss.

AO1 The question invites the candidates to consider the determinist point of view.

There may be explanations of ‘hard’, ‘soft’ determinism and libertarian views.

Examples from science, psychology and sociology may be used to support the explanation.

An explanation of ethical choices and what it means to make these could be given and a discussion of moral responsibility.

AO2 Candidates may assess the idea of the freedom of ethical choices against the idea that such freedom is illusory.

They may consider causes, influences, intentional actions and questions of punishment and justice – examples may be given to back this up.

2 To what extent, if at all, is conscience just a reflection of up-bringing?

AO1 The influence of sociologists and psycho-analysts may be introduced to defend the proposition, e.g. Freud.

They may consider the development of the conscience through up-bringing and link this to the ideas of Piaget and Kohlberg.

Some may question the concept ‘conscience’ and argue that there is no substance to it.

Responses may include the arguments of Aquinas, Butler and Newman and may connect these claims with the concept of innateness and God-giveness.

AO2 This could be argued either way.

Some may prefer a Freudian case or a sociological explanation.

Others may claim that it is God-given but not infallible and requires training. Others may relate it to revelation.

The idea of ‘synderesis’ may be introduced to defend the case that it is the divine voice.

3 In the light of ethical theories, discuss critically the arguments for and against going to war.

AO1 This question requires an explanation of the arguments for and against going to war in relation to ethical theory.

The candidates could explain the application of deontological theories such as Natural Law and Kantian ethics and the teleological theories such as Utilitarianism and Situation Ethics to war.

They could contrast pacifism with the Just War approach and consider the realist approach to war.

AO2 Candidates are asked to weigh up the ethical justifications for going to war or not going to war.

These could be illustrated with reference to conflicts of contested morality such as the Vietnam War, the Falklands War or the two Gulf Wars.

They would probably use the ethical theories to defend their views.

**Mark Scheme 2783
January 2007**

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 Compare and contrast how the book of Micah and the set passages from Isaiah deal with Messianic themes.

AO1 To make the comparison, some candidates might first summarise the background, content and themes of the book of Micah and of Isaiah 40-43. Other candidates might identify similarities and differences from the start. Either approach might elicit the full range of responses.

The specification encourages candidates to focus on the Messianic hope but this is likely to be explained in the context of the rest of the content in both cases.

(eg) Micah lived in the eighth century BCE and the themes of his poetic oracles of the word of the Lord addressed the contemporary situation whilst his message of hope centres on a Messiah who will not be the son of David as King but David as shepherd. The main Messianic material is in Micah 5:1-5 and 7:1-10 and 4:1-5.

The four chapters in Isaiah are widely believed to reflect the Exile in Babylon and they predict the deliverance of the exiles and portray the event as a second exodus with G-d the Lord of Nature and creator of the universe as the deliverer.

The set chapters include one of the servant songs (Isaiah 41:1-3) and good candidates might wish to discuss the identity of the servant but this is not essential for full marks.

AO2 A variety of comparisons and contrasts might be suggested but the best arguments are likely to be those which demonstrate familiarity with the texts in the specification.

The vision of the coming of G-d's kingdom in Micah 4:1-3 is identical to Isaiah 2:2-4 usually ascribed to Isaiah of Jerusalem, another eighth century prophet. Candidates might use this fact in their arguments but it is not essential.

Micah 4:10 prophesies the Babylonian captivity of the sixth century BCE and many scholars suggest that the book originally ended at 7a. Some good candidates may use such facts to raise issues about date, authorship, purpose and historicity if relevant to their arguments.

However, excellent answers also may come from candidates who concentrate on the text to identify common themes and to discuss the extent to which the Messianic ideas are similar or different or show development.

2 Examine the extent to which ideas about life after death develop in the texts you have studied.

AO1 The texts in the specification that are likely to be most useful for the topic of life after death are those specifically itemised in relation to reward and punishment. These are Isaiah 53, Jeremiah 7, Ezekiel 18, Job 19, Daniel 12 and 2 Maccabees 7.

Candidates may approach the topic using other set texts from the course, possibly to show that e.g. in the covenants, with individuals or with the nation, there seems to be no afterlife dimension.

Candidates may work through the texts they have selected explaining points relevant to the question, or they might structure a thematic essay supported by textual examples. Either approach might elicit the full range of responses.

Good responses are likely to be those which address the issue of development, e.g. candidates might suggest that, for a variety of reasons, the experience of the Exile caused many developments in Jewish beliefs.

Good candidates might explain, for example, that Ezekiel refutes a popular proverb about corporate responsibility and then unpacks the implications of his message about individual responsibility, repentance, forgiveness and the justice of a righteous G-d.

Another example might be that, in Job's second reply to Bildad, the beliefs are mostly latent until the end of the chapter where it seems Job expresses his confidence in vindication at a final judgement etc.

AO2 Candidates might be of any religious persuasion or none so there may be a variety of equally acceptable approaches to the question. Good discussions are likely to use the set texts to point out ideas that might suggest some significant development in the understanding of concepts about life after death.

The traditional Jewish attitude might be paralleled with that of Job's friends who thought that G-d rewarded the righteous in this life. Scholars do not have a consensus of opinion about the meaning of Job's hope of vindication in Job 19:25 so it might be used in a variety of ways.

Candidates might discuss how far the sons in 2 Maccabees 7 seem to believe in a more positive afterlife than Sheol.

Good arguments might be those which move beyond simply selecting texts to considering the chronology of the events and/or the writing of the texts. The best candidates might discuss whether or not there was a development and the extent to which it was gradual or was linked to the experience of Exile or to certain catalytic events such as the Maccabean revolt in 165BCE.

Good candidates might argue that there seems to be, particularly in apocalyptic literature and especially after the Maccabean revolt, a development of beliefs about the resurrection of the body (e.g. Daniel 12:2) and about judgement and life after death. Candidates might argue that ultimately such texts extend teachings about reward and punishment beyond this life to include the hereafter.

3 'Corporate identity and personal religion are both equally evident throughout the Jewish scriptures.' Discuss.

AO1 There are likely to be various but equally acceptable approaches in response to this question.

Candidates are being given the opportunity to pull together all they have studied into a coherent whole. The best responses are likely to be those that demonstrate knowledge and understanding of set texts relevant to the question.

Candidates might begin by explaining and distinguishing between corporate identity and personal religion.

The specification includes the covenants with Adam, Noah, Abraham (12 & 17), Moses, David and Jeremiah and suggests that there is a development in the texts from a largely single-sided agreement on the part of G-d to a two-way agreement between G-d and humanity.

Throughout the set texts there is a variety of examples where the religious experience of individuals might be shown to be woven into that of the nation or of humankind. The best responses are likely to address the question by considering the extent to which both the corporate and the personal are equally evident.

Candidates are free to refer to Christian covenantal ideas as long as they realise that, as the specification indicates, the idea of Covenant is a particularly Jewish concept. References to ANE may be used but are not essential for good marks.

AO2 Much will depend in the responses on the definitions the candidates apply to 'corporate identity' and 'personal religion' and how the arguments address, 'both equally evident'.

All of the set covenants are made, in some sense, with individuals and candidates might argue the extent to which in each case that, though G-d takes the initiative, it seems to be an essential factor that the individuals display righteousness and deep personal religious faith.

Some candidates might argue that the extent to which 'corporate identity' features, however, fluctuates in the covenants.

Discussions might try to balance the development suggested in the specification and these two aspects of the covenantal story. The interpretation of Jeremiah 31 might be crucial to many responses.

To other candidates Ezekiel 18 might be a key text if they choose to focus on reward and punishment of nations and individuals as the area of debate. The book of Amos might provide another approach to the theme with his insights into the privileges and responsibilities of the individuals within the chosen people.

**Mark Scheme 2784
January 2007**

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 Extended Essay Units 2781 – 2790

Band	Mark / 58	AO1	Mark / 32	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-13	has a little knowledge of the topic <ul style="list-style-type: none"> • a little relevant material • some accuracy <p>Communication: often unclear or disorganised</p>	1-7	states a point of view <ul style="list-style-type: none"> • shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	14-23	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> • some relevant material • some concepts accurate • shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	8-13	a little argument or justification of viewpoint <ul style="list-style-type: none"> • some analysis, but not always successful <p>Communication: often unclear or disorganised</p>
3	24-31	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> • knowledge limited and partially accurate • limited understanding • selection of material sometimes inappropriate • limited use of technical terms <p>Communication: some clarity and organisation</p>	14-17	an attempt to sustain an argument or justify a viewpoint <ul style="list-style-type: none"> • some analysis, but not always successful • views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	32-39	a satisfactory attempt to address the question itself <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>	18-21	an 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	40-47	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>	22-25	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	48-53	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>	26-29	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	54-58	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>	30-32	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

1 Consider the arguments for and against the Pauline authorship of Ephesians by comparison with 1 Corinthians and Galatians.

A01 There is a formidable body of scholarship on this subject for candidates to research and select from. The set texts are Ephesians 1-4, 1 Corinthians 15, Galatians 2-5.

Ephesians was originally thought to have been composed by Paul in prison but it is more likely to be the work of one of Paul's disciples, who probably wrote the text sometime before 90CE while consulting Paul's letter to the Colossians.

The words 'in Ephesus' do not appear in the earliest manuscripts and citations.

Examples might be given of the ideas and expressions that seem to be a development of Pauline ideas about the cosmic realm rather than genuine Pauline arguments.

Reference might be made to the important areas of Paul's theology (in the other epistles) that is missing from Galatians.

A02 Analysis might be made of the Pauline teaching shared by Colossians and Ephesians and the theory that a later 'Paulinist' changed details to meet different situations.

By comparison, 1 Corinthians and Galatians have a less 'developed' theology and imply a much livelier connection with real-life people and situations.

Some answers might analyse the style and linguistic differences etc.

2 'The resurrection of Jesus lies at the heart of the gospel preached by Paul.' Discuss.

A01 The answer might be based on an exposition of 1 Corinthians 15 as the primary source on the resurrection in the set texts.

Romans 6 might also be considered for practical implications of new life in baptism.

In 1 Corinthians 15, Paul sets out in the first few verses with evidence of the witness of the apostles and himself of the fact of the resurrection, to refute an accusation that 'there is no resurrection of the dead'.

Critical exposition of the rest of the chapter might embrace the themes of the implication of the resurrection for the gospel and the inference to the Christian apocalypse and the final rhetorical arguments for and against the resurrection.

The content of Romans 6 is explicit in its exhortation to avoid sin and the promise of 'so we too might walk in the newness of life' etc.

A02 The evaluation of the centrality of the resurrection might consider possible alternatives i.e. justification by grace through faith and Paul's developing theology of the Spirit.

A possible conclusion might be that Resurrection is central, as confirming the status of Jesus and giving meaning to his death, (some comment might be made about the way in which Paul plunges straight into the theme at the beginning of Ch 15) holding out hope of new life both in the present and after death with eschatological hope of the Kingdom.

However, this might only be achieved by justifying faith, by the grace of God, working in the believer and by the indwelling Spirit that occurs from being at one with Christ.

3 'I handed on to you as of first importance what I in turn had received.' (1 Corinthians 15:3). Examine critically the ways in which Paul uses his conversion to authenticate his apostleship.

A01 This might involve a selection of a number of the prescribed texts, and candidates might begin with Paul's references to his conversion in 1 Cor.15 and Gal. 2. Paul's Pharisaic background will probably be explained.

In giving authority to his teaching and his own status as an apostle to the gentiles, Paul makes direct and indirect references to his experience of conversion and his own unworthiness 'least of the apostles...because I persecuted the church of God' etc. With other references to divine authority received 'direct from the Lord' etc. In other texts the implication is unmistakable, if unsaid. He often stresses that he is not the originator but a link in the chain etc.

In Galatians 2 he is stridently defensive of the divine appointment to apostleship and the blessings his mission received from James and Peter, declaring himself an equal of the Jerusalem leaders etc.

Organisation and selection of evidence from the set texts will be a discriminating factor here.

A02 An analysis might be that Paul's purpose appears to be, to use his conversion experience to authenticate his gospel and the truth of the resurrection of Christ and the salvation of sins.

Conclusions might evaluate how successful he is in establishing his credentials, and therefore the authenticity of his teaching, in the face of dissension, as in Galatians or as inspiration for his theology of justification in 1 Corinthians and Romans etc.

Alternative B: The Gospels**4 To what extent does an understanding of the Jewish background contribute to an understanding of the person of Jesus as portrayed in the gospels?**

A01 Selection of material from evidence of 1st Century Palestine and Judaism. Scholars such as E.P. Sanders and Geza Vermes and James Dunn are the most obvious sources for views and ideas.

An understanding developed from Foundation and AS study and the A2 texts will probably play a part in demonstrating knowledge and understanding of the significant issues.

Candidates might consider - O.T. Messianic expectations and fulfilment; conflict with the Pharisees, Sabbath Law, teacher and healer in a Jewish background, trials, death on the cross, role of Jewish and Roman authorities etc.

A02 An analysis of the extent to which the authentic Jewish background (of the life and teaching of Jesus) was redacted by the evangelists and the Early Church to establish the Christology of the gospels.

Selection from evidence in set texts and the use of different arguments and views to support evaluation and analysis will probably be evident in good responses.

The best answers might assess the strengths and weaknesses of various arguments to form their own line of argument.

5 'Jesus' parables of the Kingdom of God were about a future hope of salvation.' Discuss.

A01 This involves an examination of a selection of parables from the set text i.e. Matt. 13 and 25, Mark 4, Luke 15, in the light of the wealth of scholarship and views on future eschatology.

Candidates who are the most successful in maintaining the focus of the question will probably concentrate on the parables in the set texts, explaining the ambiguities in different parables and Jesus' own attitude towards the Kingdom. Comment might be made on the emphasis on warnings about preparedness etc.

In the best responses, reference might be made to Jesus' own teachings and sayings on the mysterious nature of the realisation of the Kingdom, which has prompted so much theological speculation.

A02 Evaluation should include an assessment of the strengths and weaknesses of views on futurist eschatology with, possibly, reference to other views on realised and inaugurated eschatology. Evidence for all three strands might be found in the parables.

Candidates might expound their own line of argument by comparative reading of scholars' views and evidence from the text of what might have been Jesus' understanding of the Kingdom.

6 Assess the importance of the healing miracles as gospel teachings.

A01 The healing miracles in the set texts are from Mark 1: 22-2:12 and Mark 5. Candidates should show knowledge and understanding of the miracles in the set text.

Some reference to other miracles might be relevant in making points or as evidence in arguments but the particular focus of the essay should be the set texts.

In particular, the emphasis placed upon healing miracles in Mark as an expression of the central themes in the gospel such as the authority and status of Jesus, the Messianic secret, sickness and sin, the battle between good and evil, Sabbath Law, conflict with the Pharisees etc.

A02 The evaluation might be of the effectiveness of the miracles as an expression of the concerns central to Mark but also as an intrinsic part of the gospel (Good News) and an expression of faith.

Critical assessment might be made as to the extent to which these accounts furthered Mark's purpose in writing his gospel and the effect on his audience.

The multi-layers of the miracle stories might be analysed and conclusions reached as to the number of levels on which they operated for the contemporary audience and for any reader of the gospel.

**Mark Scheme 2785
January 2007**

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1 Assess James Cone's view that 'theology is a rational and passionate study of the revolutionary activity of God in the world in the light of the historical situation of an oppressed community' (*The Risks of Faith*).

AO1 Candidates could tackle each of the key words from this quotation and elaborate Cone's theology.

Cone's theology is 'rational' in so far as he sets out a systematic black theology following the usual categories of God existence and nature to eschatology and the last things.

Good answers will probably explain that it is 'passionate' in the existential sense that it places existence before essence and places action prior to abstract reflection. Blackness/slavery is the starting point of theology.

The 'revolutionary' notion requires careful analysis. Cone argues that early Christianity developed the revolutionary view of God who is radically involved in the world, who is not colour blind, who takes sides and as a God of justice judges between good and evil.

Very good answers might discuss why Cone considers 'white' theology to have institutionalised religion to become other-worldly and safe. It has at the same time endorsed slavery (see Paul, Augustine, Aquinas, Luther etc).

By 'historical' Cone touches on the Marxist view that change has to be seen as the economic and sociological structures which have led to an 'oppressed community'.

By 'community' Cone has in mind is a very distinctive black culture which has developed its own identity through slavery and oppression, just as the Israelites came to form their own identity in Egypt and in the wilderness.

AO2 Evaluation may wish to consider other definitions of what theology is about. Good candidates may compare and contrast with views of Barth, Macquarrie, David Ford, Tillich and so on.

Good candidates may wish to analyse whether a theology can be consistently passionate *and* rational – they might wish to consider to what extent Cone's theology is consistent and/or rational.

Very good answers will probably focus on the key area of discussion which is what are the implications of a 'revolutionary' theology. They may wish to discuss to what extent this permits the use of force as a symbol of 'blackness' in the way that Fanon and Malcolm X argued and whether this is acceptable in Christian thought.

Some may wish to consider the over-historicising of contextual theologies and especially Cone's argument against the eternal truths which have traditionally characterised Western classic Christian thought.

Final analysis might concentrate on whether Cone has narrowed Christian theology too much to be merely a sociological concern for the marginalised.

2 'A pluralist theology of religion undermines the purpose of theology.' Discuss.

AO1 Candidates could begin by outlining the approach of one or more plural theology. Most will probably refer to John Hick.

The main areas of consideration are Hick's noumenal/phenomenal distinction, his use of the Kantian noumenal postulate of ultimate non-personal Reality and appeal to a general religious experience found in all cultures.

Good answers might look at the implications of this for Christian theology, especially the process of demythologising central 'historical' elements such as the divinity of Christ, the Trinity, atonement and so on. Very good answers might wish to consider whether Hick is primarily a theologian or a philosopher and carry on to reflect on the implications of this.

Consideration should also be given as to what Hick means by a global theology and the paradigm shift that he has in mind to make this possible.

AO2 Analysis must ensure that some account is given of what theology is. Brief answers to this will not be sufficient nor will dictionary definitions.

Some might wish to consider Barth's notion that theology is the human attempt to deal with God's revelation of the Word. The proper subject matter of theology is therefore not religion but God which is formally beyond human comprehension.

Very good candidates therefore will wish to consider to what extent Hick has undermined the dynamic of revelation to become either a philosophical proposition or a special kind of experience.

In conclusion, candidates will have to consider whether theology is only applicable to a particular religious tradition with its own particular historical and philosophical truth - claims which pluralism appears to trivialise – or, on the other hand, whether pluralism has enabled theology to deal with universal truth and Reality which exclusivism's introverted nature misses.

3 'Because black slave religion was very different from white Christianity, Black Theology is quite distinct and original.' Discuss.

AO1 Candidates could outline the historical development of slavery in the USA and look at the way in which black slaves embraced Christianity.

Reference should be made to their African background to the belief in the Supreme Being, the pantheistic sacralising of the world, its attitude to sin, and active involvement in worship and preaching. Very good answers might discuss various slave narratives and the insights these give to the official view of religion presented by white slave owners and missionaries contrasted with the slave's understanding of the Bible and the person of Jesus.

Candidates might also look at the role of the preacher/medicine man, especially in the reinterpretation of doctrine and Bible and as a figure of authority in the black community.

Some good answers may look at the impact of the Old Testament prophetic tradition, the role of prophet as protestor and revolutionary and its effect on men such as Turner and Vesey.

Although very good candidates will probably consider the views of two or more contemporary black theologians, most good answers will probably refer to Cone.

Those who look at Cone might argue that black religion has given black theology a distinct experiential basis from which to develop a theology which is closer to the Biblical view of God than the abstract classical tradition of white religion. Good answers will give and develop examples from Cone.

Very good candidates might wish to outline Gayraud Wilmore's analysis and argument, though this is not required.

AO2 Candidates might wish to examine how much the slave's religion in the USA and Protestant Christianity was synthesized compared to Catholic countries (such as Jamaica) where veneration of the saints, Mary and ritual were more natural to the African slaves than in Protestant communities. Reference might be made to the frustrations missionaries felt about the 'superstitions' of the slaves and to what extent these were lost in the development of black religion.

Very good answers might question to what degree 'Africanisms' have filtered into black religion, which is an area of considerable debate; they will have to judge to what degree this makes black religion different or just distinctive.

Reference might be made to Martin Luther King, his use of spirituals and his black Baptist background and whether his theology is indebted to this or from the influence of Tillich and others.

In the same way, good candidates might wish to consider whether Cone's notion of black power and black consciousness is derived from his black religion of protest or from the academic existential standpoint.

**Mark Scheme 2786
January 2007**

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Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR. Apart from preliminary marking for standardisation purposes, which must be carried out in pencil, the first marking of a script should be in red ink. There should be a clear indication on every page that it has been read by the examiner, and the total mark for the question must be ringed and written in the margin at the end of the script; at A2 the two sub-marks for the AOs must be written here as well. Half-marks may not be used. To avoid giving the impression of point-marking, ticks should not be used within an answer. Examiners should 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 Extended Essay Units 2781 – 2790

Band	Mark / 58	AO1	Mark / 32	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-13	has a little knowledge of the topic <ul style="list-style-type: none"> a little relevant material some accuracy <p>Communication: often unclear or disorganised</p>	1-7	states a point of view <ul style="list-style-type: none"> shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	14-23	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> some relevant material some concepts accurate shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	8-13	a little argument or justification of viewpoint <ul style="list-style-type: none"> some analysis, but not always successful <p>Communication: often unclear or disorganised</p>
3	24-31	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms <p>Communication: some clarity and organisation</p>	14-17	an attempt to sustain an argument or justify a viewpoint <ul style="list-style-type: none"> some analysis, but not always successful views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	32-39	a satisfactory attempt to address the question itself <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>	18-21	an 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	40-47	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>	22-25	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	48-53	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>	26-29	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	54-58	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>	30-32	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 'The adaptations made as Buddhism moved into China and Japan are a betrayal of Buddhist origins.' Discuss.**

AO1 Candidates could outline the historical development of Buddhism as it moved into China and Japan.

The early history of Zen and Pure Land could be explained, and the main features of both Zen and Pure Land should be examined.

The use of koans and meditation in Zen, and the nature of the nembutsu and the Pure Lands in Pure Land would be an appropriate area for consideration.

Candidates may also want to consider the concept of upaya.

AO2 Candidates could argue that adaptations are essential for survival and, as a form of upaya, an essential element of Buddhism rather than a betrayal.

Candidates may choose to analyse particular features within Zen or Pure Land, and explain whether they are a betrayal of Buddhism.

Candidates may for example refer to the Zen claim that if you see the Buddha you should kill him, though a good response would refer to the Buddha's claim that you must find the path for yourself, not become reliant on him.

2 'In Zen you must find your own way, while in Pure Land you are saved by another.' Discuss

AO1 An outline of the main practices in both Zen and Pure Land will probably be the most favoured approach.

The focus on meditation in Zen, and the importance of teachers could be explored, as could the status of Amitabha Buddha in Pure Land.

Exploration of the variation in Zen and Pure Land traditions could be appropriate.

Some candidates may show understanding of the terms jiriki and tariki.

AO2 Most candidates will argue that, for Zen, a reliance on finding the path for oneself through the use of meditation is important.

Good responses may consider the role of the teacher in Zen, and whether this may be a subtle form of tariki.

Some candidates may be aware that, in the Chinese Pure Land tradition, liberation is a combination of one's own effort (jiriki), and a reliance on Amitabha (tariki), whereas, in the Japanese tradition, reliance solely on Amitabha means that it is wholly a matter of tariki.

3 'Morality is the most important part of The Eightfold Path.' Discuss.

AO1 Candidates may outline the Eightfold Path, and especially the sila section. They should be able to outline both positive and negative aspects of the spokes, i.e. giving encouragement as well as not lying for Right Speech.

Candidates may place the Eightfold Path in the context of the Four Noble Truths, and the Middle Way.

Candidates may also consider the ultimate aim of nibbana, and how the Eightfold Path helps people achieve this.

Some candidates may consider how the Eightfold Path is followed by the monastic Sangha and the laity.

AO2 Most candidates will probably argue that all aspects of the path are important and, when followed together, provide support for each other.

The way in which morality clears the mind for meditation and meditation allows one to see clearly the right way to behave, could be a profitable focus.

Some candidates may discuss whether different aspects are more relevant for different practitioners, so the monastic sangha may focus more on meditation, while the laity focus on morality.

Alternative B: Hinduism

4 'The Purusha Sukta shows that varna is a god-given structure, and cannot be modernised.' Discuss.

AO1 Candidates should be able to outline the main ideas found in the Purusha Sukta, especially the notion of the creation of the four varnas from the body of Purusha.

Candidates may also explain the nature of the current caste system, and its relationship to the varnas.

The importance of Hindu scriptures, and the division into smriti and sruti literature would also be appropriate.

AO2 Candidates could argue that, since all scriptures are god-given in some sense, then the teachings within them are also god-given.

Candidates could go on to explore whether such teachings should be followed without change.

Candidates may discuss whether the account in the Purusha Sukta was ever intended to indicate that the varna system did or should operate as described, or whether it was metaphorical.

5 The Ramakrishna movement owes less to Ramakrishna than to others.' Discuss.

AO1 Candidates could describe the origins of the Ramakrishna Mission.

They could explain the importance of Ramakrishna's beliefs, and his influence on others, especially Vivekananda.

In the context of others, most candidates will probably explore Vivekananda's promotion of Hinduism on the world stage, although the role of others within the movement would be equally appropriate.

AO2 Candidates could argue that without Ramakrishna's religious visions and charismatic teaching then there would have been no movement for others to promote.

Many students will argue that, without Vivekananda's organisation and promotion of the movement, Ramakrishna's teaching would have faded into obscurity as with so many other Hindu teachers, although other examples could be used where appropriate.

Many candidates will recognise that both Ramakrishna and his followers were important, though the evidence could be used to argue for either of the first two positions.

6 'Belief in a God (Isvara) makes Yoga incompatible with Samkhya.' Discuss.

AO1 Candidates will need to be aware of the main features of both Samkhya and Yoga, and may outline their historical origins.

The relationship between purusa and prakriti, and the division of prakriti into the three gunas could be considered.

The differences between Samkhya and Yoga could be explored including the Isvara and citta.

AO2 Candidates could argue that belief in an Isvara is such a fundamental difference between Yoga and Samkhya that they cannot be seen as compatible.

Alternatively, candidates could argue that while the beliefs may be different, the practices of Yoga adopted by Samkhya are still useful.

Candidates may conclude that while the beliefs may be incompatible, the practices are not.

**Mark Scheme 2787
January 2007**

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 Extended Essay Units 2781 – 2790

Band	Mark / 58	AO1	Mark / 32	AO2
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2	14-23	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> • some relevant material • some concepts accurate • shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	8-13	a little argument or justification of viewpoint <ul style="list-style-type: none"> • some analysis, but not always successful <p>Communication: often unclear or disorganised</p>
3	24-31	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> • knowledge limited and partially accurate • limited understanding • selection of material sometimes inappropriate • limited use of technical terms <p>Communication: some clarity and organisation</p>	14-17	an attempt to sustain an argument or justify a viewpoint <ul style="list-style-type: none"> • some analysis, but not always successful • views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
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5	40-47	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>	22-25	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>
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1 To what extent is it justifiable, from the articles of belief, to describe MuhammadΔ as the founder of a new religion?

AO1 The essay topic gives candidates the opportunity to explore and pull together the different parts of the specification so as to demonstrate their knowledge and understanding of the distinctive features of Islamic beliefs.

Candidates might use information they will have studied in the foundation module about the background of 'Pre-Islamic Arabia: historical, geographical and religious context with a consideration of Jewish, Christian and pagan influences'.

Candidates might make reference to the revelation of the Qur'an to MuhammadΔ.

Good responses are likely to demonstrate knowledge and understanding of the concepts which are listed in the specification as articles of belief: Allah, angels, scriptures, messengers, the last day, the divine decree.

These articles are also listed in Surah 4:135 which is a set text, as is Al-Fatihah, Surah 1.

Good candidates are likely to group the articles of belief into three topics: Tawhid, Risalah and Akhirah.

AO2 Some candidates may wish to argue that some elements of particular articles of belief e.g. angelology might echo the language of particular contemporary belief systems.

Though the question makes reference to articles of belief, matters of practice, such as comparison of the original Islamic prayer times with those of Judaism, are acceptable if made relevant to the argument.

Good discussions are likely to centre around the fact that in the context of polytheistic Bedouism, Islam was a new beginning and the distinctive feature of the message of MuhammadΔ was emphasis on monotheism and castigation of idolatry.

Good candidates might try to balance the evidence for a 'new' beginning with the fact that the revelation of the Qur'an was considered by MuhammadΔ to be the uncorrupted message linking back through time to previous revelations which had been distorted e.g. to Ibrahim, Musa, Dawud and Isa.

2 'The differences between Sunni and Shi'a Islam are not significant.' Discuss.

AO1 Some candidates might give introductory definitions on the lines of the terms in the glossary. 'Sunni are Muslims who believe in the successorship of Abu Bakr, Umar, Uthman and Ali (Radhi-Allahu-anhum - may Allah be pleased with them) after MuhammadΔ. Shi'a ('followers') are Muslims who believe in the Imamah successorship of Ali (Radhi-Allahu-anhu - may Allah be pleased with him) and eleven of his most pious, knowledgeable descendants.'

Other candidates might launch immediately into an account of differences of beliefs and practices e.g. about fasting, prayer times, zakah, etc. as well as generalisations and practices which are possibly local rather than usual differences.

Candidates may give a variety of acceptable examples when illustrating or explaining what they see as differences. (eg) Shi'a Muslims are not allowed to eat any food prepared by Jews or Christians; they are also allowed to pretend to be either Sunnis or Christians (taqiyya), if this will prevent them from being persecuted, and the lie will not be a sin; etc.

Good candidates are likely to point out that loyalty to the ahl-al-bayt – the house of the Prophet – is at the heart of Shi'a belief and practice. Good responses are likely to include the leadership dispute that led to the original split. Good candidates might explain the importance of the Imamate for Shi'a Muslims with some reference to ziyara, minor pilgrimages to the tombs of the Imams and extra festivals, especially the commemoration of the martyrdom of Husayn during Muharram.

Good responses might also demonstrate awareness that Sunni Muslims regard themselves as true followers of the Sunnah and strict Sunni Muslims accuse Shi'a Muslims of bid'a (innovation), adding to Islam.

AO2 Some candidates might address the issue of significant and insignificant differences throughout the essay whilst others, equally successfully, might deal with it at the end.

Candidates are likely to identify authority as one of the main issues; whether the leadership of the ummah should be a family line or whether Muhammad ﷺ intended elections to take place as the Sunni believe.

Shi'a devotion to the ahl-al-bayt leads to beliefs and practices which may be argued to be main differences of principle. (eg) some Shi'a Muslims include 'Hazrat Ali is the friend of Allah' in the Shahadah, they reject the authority of the first three khalifahs and some believe there is secret knowledge hidden in the Qur'an passed down from Ali through the Imams who had special divine authority.

Shi'a Muslims are about ten per cent of modern Muslims but rapidly growing in developing countries. Candidates might link this growth not only religiously but also geographically, historically or politically to the discussion of the potential significance of differences and the attempt of either or of both groups to return to fundamental values.

3 Examine the implications for Muslims of their beliefs about the relationship between Allah and the created world.

AO1 Candidates might begin by defining Muslim monotheistic beliefs about Allah as creator and the concept of tawhid, e.g. Muslims believe that Allah is the designer and creator of the universe but the sole creator; Allah has no partner and no son.

Candidates might use the set text, Al- Fatihah, Surah 1, to point out that Allah is not only the creator but the sustainer of the universe who rules and controls everything.

Besides exploring ideas about the power and omnipotence of Allah, candidates might attempt to explain Muslim beliefs about the character or nature of Allah.

Consideration of the relationship between creator and the created world are likely to include the concept of revelation from the words to Muhammad, 'Recite in the name of thy Lord who created...' through other aspects of risalah.

Candidates are also likely to need to explain about the Day of Judgement in that Muslims believe that Allah not only began the universe but Allah will end the universe. The specification refers to the divine decree and good candidates might explain Qadar, Allah's complete and final control over history and destiny.

AO2 Candidates might examine the practical obligations of these beliefs not only in worship but in living in submission to the will of Allah and keeping to the straight path.

The better responses are likely to move beyond negative fears of judgement to more positive aspects of religious belief.

The role of humans as khalifah might lead some candidates to focus on environmental issues.

Good responses also might examine the implications for Muslims of their beliefs by developing some of the religious concepts. Candidates might include Muslim perceptions of the spiritual universe, transcendence and immanence, freewill and predestination, or the Muslim explanation for the existence of evil and suffering in a world created by an all-powerful compassionate God.

**Mark Scheme 2788
January 2007**

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4	32-39	a satisfactory attempt to address the question itself <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>	18-21	an 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	40-47	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>	22-25	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	48-53	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>	26-29	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	54-58	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>	30-32	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>

2788 Judaism January 2007

1 'The conflict between the State and religious Judaism is a major feature of modern Israel.' Discuss.

AO1 Candidates may explain of the role of religion in modern Israeli society and the protection of Judaism enshrined in the Declaration of Independence.

Some may consider the 'Who is a Jew' conversion controversy.

Some may consider the difference in attitude regarding conversion and its application to the Law of Return.

AO2 Some candidates may discuss the tensions between the status quo and the religious bloc within Israel since 1948 until present.

There may be analysis of the factors that have contributed to the conflict and the debate surrounding this.

The conflict might be examined as being detrimental to progress and divisive.

Some may conclude that the division might just be a reflection of the democratic nature of Israeli society.

2 'The only significant difference between Orthodox and Progressive groups within Judaism is the policy regarding conversion.' Discuss.

AO1 Responses are likely to centre around an examination of the ideological features of Orthodox and Progressive Judaism.

Many are likely to consider the importance and practicality of the issue and the differences brought up by it.

AO2 In considering this issue, there may be reference to a future centralised conversion process that will be acceptable to all the different groups.

Some may view this with scepticism but consider that it might provide the solution to an apparently intractable problem.

Others may conclude that there are far more significant differences between groups.

3 'Post-holocaust theology reflects a disastrous division within Judaism.'
Discuss.

AO1 Candidates are likely to display a fairly detailed knowledge of the views of such major post-holocaust theologians such as Rubenstein, Maybaum, Fackenheim, Berkovits and Wiesel as well as the reaction to these by contemporary Jewry.

Some may consider the reaction of different groups within contemporary Judaism to the immediate effects of the holocaust and the position of Israel and her influence.

AO2 Some candidates may offer an evaluation of the relative viewpoints regarding theodicy, while others may offer the belief that the holocaust was such a unique example of persecution and genocide that it stands alone and is not symptomatic of division.

Some may argue that other issues may well be more problematic e.g. conversion etc.

**Mark Scheme 2789
January 2007**

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 Extended Essay Units 2781 – 2790

Band	Mark / 58	AO1	Mark / 32	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-13	has a little knowledge of the topic <ul style="list-style-type: none"> • a little relevant material • some accuracy <p>Communication: often unclear or disorganised</p>	1-7	states a point of view <ul style="list-style-type: none"> • shows minimal or no analysis/justification <p>Communication: often unclear or disorganised</p>
2	14-23	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> • some relevant material • some concepts accurate • shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	8-13	a little argument or justification of viewpoint <ul style="list-style-type: none"> • some analysis, but not always successful <p>Communication: often unclear or disorganised</p>
3	24-31	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> • knowledge limited and partially accurate • limited understanding • selection of material sometimes inappropriate • limited use of technical terms <p>Communication: some clarity and organisation</p>	14-17	an attempt to sustain an argument or justify a viewpoint <ul style="list-style-type: none"> • some analysis, but not always successful • views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
4	32-39	a satisfactory attempt to address the question itself <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>	18-21	an 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	40-47	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>	22-25	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	48-53	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>	26-29	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	54-58	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>	30-32	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 'Challenges from science have dealt a severe blow to the teleological argument's attempt at proving God's existence.' Discuss.

AO1 The question focuses on the rise of modern science and the challenges posed for the existence of God. The debate should be placed within the context of the teleological argument which argues for order, regularity and purpose and is to be compared with the more scientific view of random chance.

Candidates might begin by presenting a version or versions of the teleological argument, for example, Aquinas' fifth Way, Paley's Watch Analogy or Tennant's Anthropic Argument. Brief reference could be made of some of the general criticisms. However, particular attention should be drawn to the challenges from science. This would include the challenge from the biological sciences, with Darwin and Dawkins, as well as a discussion on the more recent developments in science, such as the intricate relationships found in biochemistry and the complex nature of the physical laws of the universe.

Good candidates are likely to identify how theists argue that the original challenge from science has almost turned full circle in that one can argue in favour of evolutionary theory and its support for the existence of God. Candidates may refer to the recent theory of Intelligent Design.

AO2 Candidates may identify the strengths and weaknesses of the teleological arguments as well as those of the challenges from science. Debate should focus on the relationship between science and religion where science deals with the facts of the universe and religion deals with the interpretation of those facts.

Candidates may acknowledge and discuss that, of all the proofs for the existence of God, the teleological arguments are the most reliant on scientific theories. One might expect them therefore to be vulnerable to scientific criticism. However, the opposite is often true since the arguments have adapted to new research and incorporated these recent developments, such as the Big Bang Theory or calculating the probability of carbon atoms forming.

Good candidates might argue that the continual shift in emphasis of the teleological argument renders it meaningless. To simply adapt the argument according to scientific research almost counts it as unfalsifiable.

2 'Descartes offers the strongest version of the ontological argument.' Discuss.

AO1 It would be reasonable for candidates to begin with an explanation of Descartes' version of the argument. The question invites candidates to explore the strengths and weaknesses of the ontological argument by using Descartes' version primarily, and to make a comparison between it and other versions.

Any other versions can be used. However, it is likely that candidates will focus on comparisons with Anselm and the more recent versions proposed by Malcolm and Plantinga. In so doing, candidates could discuss to what extent these other versions constitute a more genuine attempt at philosophical argument.

Candidates should make a comparison between the different versions of the argument and discuss their attempts at defining God into existence.

AO2 The question does not necessarily require candidates to discuss the credibility of the argument in trying to prove God's existence, since all the arguments could fail in that attempt. Attention should focus on which of the versions of the ontological argument is the strongest in providing proof for the existence of God. This will inevitably require candidates to adopt a comparative approach in their answer.

Candidates might refer to the strengths and weaknesses of Descartes' argument and compare these with the criticisms and support given to other versions of the argument. Particular attention might be given to Kant's critique of Descartes and whether or not this deals a severe blow to the credibility of his argument.

Given the similarities between Descartes and Anselm, candidates could identify the contentious link across different versions: is the ontological argument a genuine philosophical argument or simply an attempt at lending support to an already existing belief in God?

Much of the current debate surrounds the distinction between existence and necessity and candidates are likely to focus on this theme when considering the merits and shortcomings of the argument.

3 Evaluate Freud's claim that religion is an illusion based on human wishes.

AO1 Candidates might begin with a definition of religion and acknowledge that Freud's view is one among many, therefore some may devote discussion to the nature of religion itself.

Candidates should demonstrate knowledge and understanding of Freud's main arguments. These include his belief that religion is created by the mind to help us resolve inner psychological conflict, to combat stress generated from living in society and to overcome fear of the dangers of the natural environment.

The Jungian approach to religion might be discussed as an alternative, but equally, so might other views from a psychological or sociological perspective.

AO2 Candidates might discuss the validity of certain aspects of Freud's thinking; even if they sound credible should they be attributed to religion? There may be other alternative psychological explanations, such as Jung's belief that religion is a true reality that emanates from the mind - whether we attribute it to an external God or not is another matter.

Some candidates may consider the views on religion from other psychologists. These views could be used to argue that there are credible alternatives to the Freudian argument and that they not only undermine his views on religion, but also highlight the limited following he has among psychologists today.

Candidates might suggest that Freud's theory on religion only works for some religions whose beliefs may include obsession with guilt and forgiveness, it therefore cannot apply to Buddhism. Equally it could be argued that there is no scientific method by which to verify Freud's claims; ultimately his arguments rely on observation of the actual patterns of religious belief.

**Mark Scheme 2790
January 2007**

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.

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Levels of Response descriptors for A2 Extended Essay Units 2781 – 2790

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2	14-23	has some knowledge of the topic and a little understanding of the question <ul style="list-style-type: none"> • some relevant material • some concepts accurate • shows a little knowledge of technical terms <p>Communication: often unclear or disorganised</p>	8-13	a little argument or justification of viewpoint <ul style="list-style-type: none"> • some analysis, but not always successful <p>Communication: often unclear or disorganised</p>
3	24-31	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> • knowledge limited and partially accurate • limited understanding • selection of material sometimes inappropriate • limited use of technical terms <p>Communication: some clarity and organisation</p>	14-17	an attempt to sustain an argument or justify a viewpoint <ul style="list-style-type: none"> • some analysis, but not always successful • views asserted but not successfully justified <p>Communication: some clarity and organisation</p>
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5	40-47	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>	22-25	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	48-53	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>	26-29	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>
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1 Discuss critically the ethical concerns raised by genetic engineering.

AO1 This question invites candidates to consider a variety of areas from the genetic modification of crops to human cloning.

Candidates may consider Natural Law, Kantian or other authoritarian approaches and contrast these with relative and consequentialist approaches to genetic engineering.

They could consider the benefits for the greater good of genetic engineering and, on the other hand, whether a blanket prohibition may stop a cure for many diseases and defects such as cystic fibrosis and muscular dystrophy.

AO2 Candidates are asked to consider the questions of the dangers of genetic engineering and whether a control might be needed.

They could also argue for or against the morality of the genetic modification of crops with unforeseen consequences, environmental effects and the role of the biotechnology companies.

They would also probably need to discuss the ethical concerns raised by cloning, both therapeutic and reproductive. However, all discussion should be linked to the ethical theories so that it does not become emotive and unbalanced.

2 “Utilitarianism is not a useful method for making decisions about moral issues.” Discuss.

AO1 This question requires an explanation of Utilitarianism and its basic tenet of happiness or pleasure for the majority.

Candidates may explain different forms of Utilitarianism: act; rule and, possibly, preference, looking at the common points and main differences.

They may consider whether one form is better than another for making moral decisions or they may contrast Utilitarianism with another ethical theory such as Kantian Ethics or Natural Law, which give clearer guidelines.

They may use particular moral dilemmas to illustrate their answers.

AO2 Candidates are asked to assess the strengths and weaknesses of Utilitarianism, such as: the care of the majority at the expense of the minority; the need to consider future consequences; the need for some rules and guidelines and the democratic nature of this theory.

Some candidates may consider the question of happiness and whether this is a reliable guide for making moral decisions or whether moral decision making is much more complex.

Better candidates may consider the problems involved in defining happiness for everyone and whether happiness is the result of recognising something as good, rather than something sought for its own sake.

3 “Personhood is the only important question when considering an abortion.” Discuss.

AO1 Candidates could explain the status of human life between conception and birth as essential to the question of abortion.

They will probably present the different arguments concerning personhood, ranging from the foetus being a human being, to viability, potentiality, and Mary Anne Warren’s definitions of personhood.

They could consider the issue of the different times at which the foetus could be considered a person: at conception according to the Catholic view; at some point during pregnancy e.g. when the heart starts beating; when the foetus is viable and can survive birth – earlier than ever because of the improvements in technology or at birth, but considering Glover’s view that there is little difference between later foetus and premature babies.

AO2 Candidates may question whether there is any moment in time when a foetus becomes a person and whether personhood is the most important issue.

They may also consider the question of the Sanctity of Life, the rights of the mother, the issue of self-defence etc.

Advanced Subsidiary GCE Religious Studies 3877
January 2007 Assessment Series

Unit Threshold Marks

Unit		Maximum Mark	a	b	c	d	e	u
2760/11	Raw	100	72	64	56	48	40	0
	UMS	100	80	70	60	50	40	0
2760/12	Raw	100	73	61	50	39	28	0
	UMS	100	80	70	60	50	40	0
2760/13	Raw	100	72	63	54	46	38	0
	UMS	100	80	70	60	50	40	0
2760/14	Raw	100	78	68	58	49	40	0
	UMS	100	80	70	60	50	40	0
2760/15	Raw	100	82	70	58	47	36	0
	UMS	100	80	70	60	50	40	0
2761	Raw	100	80	70	60	50	41	0
	UMS	100	80	70	60	50	40	0
2762	Raw	100	73	64	56	48	40	0
	UMS	100	80	70	60	50	40	0
2763	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2764	Raw	100	80	69	59	49	39	0
	UMS	100	80	70	60	50	40	0
2765	Raw	100	78	68	58	48	38	0
	UMS	100	80	70	60	50	40	0
2766	Raw	100	73	64	55	46	38	0
	UMS	100	80	70	60	50	40	0
2767	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0
2768	Raw	100	89	78	67	56	46	0
	UMS	100	80	70	60	50	40	0
2769	Raw	100	76	67	58	49	40	0
	UMS	100	80	70	60	50	40	0
2770	Raw	100	80	70	60	50	40	0
	UMS	100	80	70	60	50	40	0

Specification Aggregation Results

Overall threshold marks in UMS (i.e. after conversion of raw marks to uniform marks)

	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	14.1	42	67.2	86.2	96.1	100	325

**Advanced Subsidiary GCE Religious Studies 7877
January 2007 Assessment Series**

Unit Threshold Marks

Unit		Maximum Mark	a	b	c	d	e	u
2781	Raw	90	70	61	52	43	35	0
	UMS	90	72	63	54	45	36	0
2782	Raw	90	75	67	59	51	43	0
	UMS	90	72	63	54	45	36	0
2783	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
2784	Raw	90	75	66	57	49	41	0
	UMS	90	72	63	54	45	36	0
2785	Raw	90	70	61	53	45	37	0
	UMS	90	72	63	54	45	36	0
2786	Raw	90	75	65	55	45	36	0
	UMS	90	72	63	54	45	36	0
2787	Raw	90	71	62	53	44	36	0
	UMS	90	72	63	54	45	36	0
2788	Raw	90	73	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
2789	Raw	90	72	63	54	45	36	0
	UMS	90	72	63	54	45	36	0
2790	Raw	90	75	66	57	48	39	0
	UMS	90	72	63	54	45	36	0

Specification Aggregation Results

Overall threshold marks in UMS (i.e. after conversion of raw marks to uniform marks)

	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	13.6	59.1	86.4	95.5	100	100	43

OCR (Oxford Cambridge and RSA Examinations)
1 Hills Road
Cambridge
CB1 2EU

OCR Customer Contact Centre

(General Qualifications)

Telephone: 01223 553998

Facsimile: 01223 552627

Email: helpdesk@ocr.org.uk

www.ocr.org.uk

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Head office
Telephone: 01223 552552
Facsimile: 01223 552553

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