GCE

Mark Schemes for the Units

June 2007

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Advanced GCE Religious Studies (7877)

Advanced Subsidiary GCE Religious Studies (3877)

MARK SCHEMES FOR THE UNITS

Mark Scheme 2760
June 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 • a little relevant material • some accuracy Communication: often unclear or disorganised	1-2	states a point of view • 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 • 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 • 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 • 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 • 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 • 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 • some successful analysis which may be implicit Communication: some clarity and organisation
5	22-25	a good attempt to address the question • 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 • 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 • 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 • 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 • 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 • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

Part 1 – Philosophy of Religion

1   **(a)**   **Explain the importance of the shadows in Plato's analogy of the cave.**   **[33]**

Candidates should be able to explain some of the following:
The metaphor of the shadows is part of the cave allegory in which the world of appearances is compared to an underground cave.
The individual needs to become enlightened in order to be made free from darkness and ignorance, but this cannot be forced too quickly.
The shadows appear to be reality to the prisoners in the cave, who do not realise that there are corresponding objects in reality which have far more colour, shape and substance; the lowest form of understanding takes the world at face value (eikasia) and is at the beginning of the ladder which eventually leads to a comprehension of the Form of the Good.

      (b)   **On what grounds might Plato's understanding of human reason be criticised?**
                                                                      [17]

Candidates may argue that Plato's thinking was centred around his concept of the Form of the Good, and the need for recognition of it, which he believed would make everyone want to behave morally.

They may criticise his understanding including MacIntyre's point that goodness and morality, in Plato's thinking, are only available to the educated, and morality does not seem to bear any direct correlation to intelligence. The whole idea that forms actually have an existence in a different plane could be criticised by empiricists as being unfalsifiable.

Some may suggest that Plato's faith in the powers of human reason and his belief in the human desire to comprehend goodness might be seen by some to be overly optimistic.

2   **(a)**   **Explain Aristotle's understanding of the soul.**   **[33]**

Candidates may suggest that Aristotle's ideas are not always clear in relation to this concept, as with all his thinking there is a sort of inspired common sense which leads him to avoid extremes.

Candidates are likely to explain that for Aristotle the soul was largely inseparable from the body. He largely rejected Plato's distinction and admits the claims of both body and soul, regarding the two as inseparable elements in humanity.

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

Candidates need to explain that for Plato, the soul was an immaterial and incorporeal substance which perceives the concept of forms, separate from the body, similar to the gods, eternal and pre-existent but still part of the world of change and becoming.

Candidates may write in some detail about Plato's idea of the soul: that there are three parts within the human soul, natural appetites, the spirit to resist these appetites and the reason to determine when we should resist.

Part 2 – Religious Ethics

3   **(a)**   **Explain Aquinas' teaching about Natural Law.**   **[33]**

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

Answers will probably consider the idea that Natural Law is a set of principles, based on what are assumed to be the permanent characteristics of human nature. Natural law is considered to be unchanging and universally applicable. However, because of the ambiguity of the word 'nature', the meaning of 'natural' can vary.

Some may suggest that, therefore, natural law may be considered an ideal to which humanity aspires or a general fact, the way human beings usually act. Aquinas argued that Natural Law is the participation by humans in the Eternal Law of God and therefore corresponds to the basic inclinations of human nature.

   (b)   **'Natural Law leads to cruel decisions.' Discuss.**   **[17]**

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

4   **(a)**   **Explain Virtue Ethics from the teachings of Aristotle.**   **[33]**

Candidates should be able to explain the basis of Virtue Ethics in Aristotle with the concepts of eudaimonia and the Golden Mean.
Emphasis should be on character development, on 'being' not 'doing'.
Examples of virtues and virtuous people might be included e.g. courage, compassion etc.
A description of motives, dispositions, feelings etc. can be given, set against a community (social) political background.

   (b)   **'Virtue Ethics is too vague to be useful.' Discuss.**   **[17]**

Candidates may suggest that Virtue ethics emphasises being and often points to 'good people' as examples – Socrates, Jesus, Martin Luther King Jr., Blessed Mother Teresa, Nelson Mandela etc. Although it emphasises the personal side of ethics, its 'spiritual' nature – motives, dispositions, feelings etc. it is difficult to define virtues.

Some may consider that virtues clash in a situation. It sometimes ignores actions and consequences, and relegates the use of casuistic reason.

Therefore it can be argued that the difficulty of deciding what is 'virtuous' in any given situation may contradict the argument given.

Part 3 – Jewish Scriptures

5 (a) **Explain what is meant by Form Criticism.** [33]

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

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

Candidates need to consider to what extent knowing the type of literature being read can help to come to a better understanding of what is being said.

Some may refer to Gunkel and other related scholars.

(b) **'Form Criticism is not helpful in understanding the Jewish Scriptures'. Discuss.**
[17]

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

From a very traditionalist viewpoint, material which is otherwise categorised as myth may be viewed as history. However, most views would agree that the types of literature found in the Jewish Scriptures are important for their understanding.

Some may consider that texts appear to have different connotations if, for example, they are viewed as liturgical or as Hohma (Wisdom) literature.

6 (a) **Explain what is meant by 'myth' when describing some of the writings**
contained in the Jewish Scriptures. [33]

Candidates should consider some of the following:
Myth can be defined as a traditional story of ostensibly historical events that serves to unfold part of the world view of a people or explain a practice, belief, or natural phenomenon.
Material which is sometimes regarded as myth can be found mainly in the first 11 chapters of Genesis.
These accounts are concerned with the creation of the world and of man (Creation), the origin of the continuing human condition (Garden of Eden), the flood (Noah), the distribution of peoples (the period immediately after the flood), and the variety of languages (Tower of Babel). There are also examples of myths to be found in later writings such as the Leviathan.

Candidates might draw on some of these examples. They may also note that within Orthodox approaches to the text these stories are taken as historical fact.

(b) **'If writings are myth then they must be untrue.' Discuss.** [17]

This answer can be built directly on (a).
If candidates have shown a clear understanding of the theological concept of 'myth' then they should be able to explain that myths are not of necessity untrue.
Some may also consider whether this matters.

Part 4A – New Testament – Early Church

7 (a) Compare the religious practices of the Pharisees and the Sadducees. [33]

Candidates should consider some of the following points 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. This enabled the religion to survive the destruction (70 CE) of the Temple of Jerusalem, and it later became the dominant form of Judaism.
The Sadducees, or Zadokites, differed from the Pharisees in political and to some extent religious matters. Their doctrine was of an ethical, spiritual, and sometimes mystical Judaism.

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

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

8 (a) Discuss the probable authorship of the Acts of the Apostles. [33]

Candidates will almost certainly attribute authorship to the author of Luke.
It is possible that their might be some overlap with (b) here in the question of authorship and, therefore, dating and this should be cross-credited as necessary.

(b) 'Acts was not written before the destruction of the Temple in 70 CE'. Discuss. [17]

Answers are likely to concentrate on traditional scholarly views that Acts was written by the author of Luke and place its dating somewhere after 70CE, that is, after the destruction of the Temple. Candidates might look at the theories of earlier datings (JAT Robinson).
Some may comment on the very late (2nd century) datings proposed by Knox and O'Neill, Knox arguing that Luke-Acts was a catholic Gospel-and-Apostle corpus to meet the challenge of Marcion, O'Neill that it should be placed alongside Justin Martyr.

Part 4B – New Testament – Gospels

9   **(a)**   **Compare the religious practices of the Pharisees and the Sadducees.**   **[33]**

Candidates should consider some of the following points 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. This enabled the religion to survive the destruction (70 CE) of the Temple of Jerusalem, and it later became the dominant form of Judaism. The Sadducees, or Zadokites, differed from the Pharisees in political and to some extent religious matters. Their doctrine was of an ethical, spiritual, and sometimes mystical Judaism.

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

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

10   **(a)**   **Explain, with examples, what is meant by Source Criticism.**   **[33]**

Candidates are likely to offer a basic definition of Source Criticism e.g. a concern with discovering the sources which an author has used in producing a work, at times, one author may take over a previous source and incorporate it into a new work; with possible examples from Pauline or Gospel texts.

Answers are likely to focus on the Synoptic Problem as the most obvious example of its use. The Synoptic problem involves literary or source criticism to explain the differences and similarities and deals with the written sources after compilation and redaction.

   (b)   **How useful is Source Criticism for finding out about the authorship of the gospels?**   **[17]**

Candidates are likely to focus on the Synoptic Problem as an example of form criticism although detailed knowledge of the various hypotheses is not required. The Synoptic problem involves literary or source criticism to explain the differences and similarities and deals with the written sources after compilation and redaction.

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

Part 5 – Developments in Christian Thought

11 (a) Explain what is meant by a fundamentalist approach to the interpretation of the Bible. [33]

Some candidates should be able to give a broader and more specific approach to fundamentalism other than 'believing everything that is there as God's word'.

Candidates are likely to consider examples of a fundamentalist approach and possibly some of the implications.

They may refer to examples of such an approach such as Morris's commentary on Genesis which offers a clearly Creationist approach to the text.

(b) 'A fundamentalist interpretation of the Bible has too many problems.' Discuss. [17]

Candidates may argue that there are fairly clear disadvantages to a fundamentalist approach: the use of a translation places readers at a further stage removed from the original text; the difficulty of translation and of knowing which original sources should be used as a basis for this; the many difficulties and inconsistencies which can appear when attempting to treat the Bible as single work without taking into account the various writers and the dates, situations, and purpose of their writing.

There may also suggest that the problems which arise when a literal interpretation of the Bible cannot be reconciled with the modern scientific understanding of the world.

The principle advantages of a fundamentalist approach to scripture is that the text, probably in translation, is taken as the absolute Word of God and therefore there is no real need for commentary; the text is taken to mean what it appears to say.

12 (a) Explain Biblical teaching about the role of women in religious life in the first century CE. [33]

Candidates should be able to demonstrate knowledge and understanding by describing some of the different ways in which the role of women is portrayed in the texts they have studied.

Some may include some of the diverse examples for the Old Testament as well as those found in the gospels, the epistles and Acts.

(b) 'The Bible teaches that men and women are equal.' Discuss. [17]

Candidates will probably look at the information in the texts they have studied but may also use any other suitable texts to illustrate their answer.

Many are likely to argue that the statement is untrue though it is relatively difficult to support this view. Reference could be made to all the strong women, prophets, judges etc. in the Old Testament and to the pivotal role of the Mary's in the New Testament.

Some may suggest that whereas this is a view which is generally exemplified by Paul's teachings, nevertheless there is relatively little justification for such an approach from the gospels.

Candidates may refer to women deacons and priests in Acts.

On the other hand the supporting evidence for the importance of men is likely to be seen by many as overwhelming.

Part 6A – Eastern Religions – Buddhism

13 (a) **Explain the nature of the Middle Way.** [33]

Candidates are likely to give a fairly detailed response on the 'Middle Way' Majjhima-Patipada as with the Eightfold Path and Noble Truths being the optimum course to follow between the extremes of self-denial and self-indulgence.

Some are likely to also consider how the Buddha developed and came to the idea of the Middle Way.

(b) **'The Middle Way is an essential guide in helping Buddhists know how to behave.' Discuss.** [17]

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

14 (a) **Describe and explain what Buddhists mean by Right Action.** [33]

Candidates should be aware of the context of teaching about Right Action, as part of the Middle Way, the Noble Eightfold Path. Right Action involves abstention from some activities, such as killing and sexual misconduct, but is not just a series of prohibitions.

Better answers are likely to demonstrate an awareness of the positive action involved in ahimsa, for example, promoting peace and adopting loving-kindness as well as just abstaining from doing harm.

(b) **'The Noble Eightfold Path is no more than a Buddhist code of ethics.' Discuss.**
[17]

Evaluative skill should be demonstrated by candidates in showing that there is a lot more to the Noble Eightfold Path than ethical instruction, although that plays an important part.

The development of a contemplative mind is also important, with the correct understandings of the nature of reality and illusion.

The Noble Eightfold Path not only gives instructions on how to live but has the goal of attainment of nibbana, so that the ethics as well as the other aspects of the Path are given a purpose.

Part 6B – Eastern Religions – Hinduism

15 **(a)** **Explain what archaeologists have suggested about the religious beliefs of the people who lived in the Indus Valley.** **[33]**

Candidates should show some understanding of the difficulties of interpreting belief from the discoveries of artefacts; they should be able to describe some of the significant discoveries, such as the possibly ceremonial bath, the terracotta figurines of female figures, and so on.

Better answers may explain the limitations of working from these to an assessment of belief, especially in the absence of a decipherable script.

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

(b) **'The seals are the most important discoveries for learning about religion in the Indus valley civilisation.' Discuss.** **[17]**

Assuming that candidates are clear about the nature of the seals and, in particular, of the one bearing the figure called 'Proto-Shiva' they should be able to argue that perhaps this, in itself, makes for their importance.

On the other hand some may argue that the buildings found such as the ceremonial baths indicate more about the civilisation.

16 **(a)** **Explain the nature of rta in the Vedas.** **[33]**

Candidates should be able to explain that morality is important in the myths in most of the principal Vedic deities.

The concept of rta is the truthfulness with which the alliance between humans and between humans and gods was observed. This was necessary to maintain the physical and moral order of the universe. Rta is often seen as a precursor to the concept of dharma.

Be aware of possible overlap between (a) and (b) and the need to cross-credit.

(b) **'Rta is dependent on the will of the gods.' Discuss.** **[17]**

The concept of Rta is of eternal order, which is not dependent on the will of the gods and to which they, along with everything else are subject.

Expect the discussion to focus on the nature of Rta and, possibly, its probable development in to dharma.

The discussion may also be taken to consider what is meant by 'universal' in this context.

Part 7 – Islam

17 (a) Explain what is special for Islam about the revelation of the Qur'an to Muhammad ∆. **[33]**

Candidates are likely to deal with some of the following in their answers:
The revelation of the Qur'an was certainly different from the revelation of e.g. the Torah. Answers need to consider the person of Muhammad ∆ , the uniqueness of the repetition and recitation of the text and, possibly, the way in which it was then transmitted and preserved. 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 ∆, lived in western Arabia at the beginning of the seventh century CE.

Muhammad ∆ 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 way in which the Qur'an was revealed to Muhammad ∆ clearly shows its importance.' Discuss. **[17]**

Drawing on part of their answer to (b) candidates should be able to consider the distinct and unique way in which the Qur'an was revealed and the importance attributed to it by Muhammad ∆ and, of course, Allah.
Some may wish to compare this revelation with others such as that to Moses at Sinai.

18 (a) Explain the social reforms which Muhammad ∆ introduced at al- Madinah. **[33]**

Candidates should be explain to explain the sort of cultural and religious milieu in which Muhammad ∆ found himself in al-Madinah and how far-reaching his reforms were.
There needs to be a consideration of the background of Yathrib before the Prophet arrived there and how significant were the changes he wrought.

Look for a balanced approach rather than simple hagiography.

(b) 'Muhammad ∆ was not a statesman but a prophet.' Discuss. **[17]**

Answers may come down on either side of this statement.

It might easily be argued that the whole importance of the life of Muhammad ∆ is as the Prophet of Islam, that it was he alone to whom the Qur'an was revealed by Allah, and that therefore, for the whole future of Islam it is his role of prophet which was the most important.

However, the question asks 'during his lifetime' and therefore there is the possibility to argue that his work in uniting the many tribes of Arabia under and the way in which he permitted Jews and Christians to continue to practice their faith, to a large extent, and in relative safety now was vital to the period.

Part 8 – Judaism

19 **(a)** **Explain what is meant by the term 'a monotheistic G-d'.** **[33]**

Candidates may deal with the concept of a 'monotheistic G-d' as a straight explanation in relation to Jewish belief but better answers are likely to place the genesis of the idea in context of e.g. ANE.

Answers may contrast monotheism with the beliefs of the surrounding areas such as Baals of the Canaanites and draw information directly from the text e.g. there appears to be a suggestion in Genesis that G-d was the greatest of the gods, there is the call of Abraham and the implications of accepting G-d and the first statement of the Ten Commandments.

Any of this material could be relevant to the discussion of the way in which the concept of a monotheistic G-d is fundamental to Judaism.

(b) **'Belief in a monotheistic G-d is the most important aspect of Judaism.' Discuss.** **[17]**

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

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

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

20 **(a)** **Explain what is meant by describing the Torah as revealed scripture.** **[33]**

Candidates should be able to explain some of the following:
The Tenakh became Holy Scripture in three stages. The sequence corresponds to the three parts of the Hebrew canon: the Torah (the Law), the Nevi'im (Prophets), and the Ketuvim (Writings).
The Torah was recognised as Scripture between the end of the Babylonian exile (538 BCE) and the separation of the Samaritans from Judaism, probably by 300 BCE.
The Nevi'im was finalised by the end of the 3rd century BCE. The Ketuvim (Writings) were not a formal canon until after the fall of Jerusalem in CE 70.
The Torah is revealed because it was given directly to Moses by G-d on Mount Sinai as such it is the immutable and unchangeable word of G-d.
Some may write about different denominational interpretations of this idea.

(b) **'Although the Torah was revealed to Moses, G-d is the god of all people, not just the Jews.' Discuss.** **[17]**

Candidates may argue that the statement is clearly in line with Jewish belief and the idea that if non-Jews observe the Noachide Code then they are living according to G-d's will.

Some may argue that G-d is exclusively the G-d of the Jews but the position would be difficult to defend.

The essential point is, perhaps, that although the Torah was revealed to Moses and so to the Jews, the Noachide Code had already provided for non-Jews who therefore did not need this revelation.

Mark Scheme 2761
June 2007

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AO2: Sustain a critical line of argument and justify a point of view. Weighting: 34% [AS] The requirement to assess candidates' quality of written communication will be met through both assessment objectives.

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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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Practical application of the Marking Scheme

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Key Skill of Communication: this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:
*   Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
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Levels of Response descriptors for AS Units 2760 – 2770

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0	0	absent / no relevant material	0	absent / no argument
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3	13-17	focuses on the general topic rather than directly on the question • 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 • 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 • 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 • some successful analysis which may be implicit Communication: some clarity and organisation
5	22-25	a good attempt to address the question • 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 • 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 • 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 • 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 • 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 • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

1   **(a)**   **Explain Copleston's version of the cosmological argument.**

Candidates are likely to explain Copleston's principle of sufficient reason, that unlike contingent beings God is his own sufficient reason and not the cause of himself.

Candidates may also state that for something to exist there has to be a reason for it to exist.

To achieve higher marks candidates show to show this view supports the cosmological argument for example, how Copleston's views can be seen to support Aquinas' ideas of causality and necessary existence.

       (b)   **'Copleston's argument does not prove that God exists.' Discuss**

Candidates are likely to outline the views expressed in Copleston's radio argument, which demonstrate how the existence of the universe provides proof for Gods existence and counter this with Russell's views that one can not jump from the existence of the universe to the existence of God.

Such a discussion will achieve a better mark than candidates who just explain Russell's objections.

2   **(a)**   **Explain how Paley uses observations of a purposeful and ordered universe to prove the existence of God.**

Candidates are likely to re-iterate Paley's argument from design and a full and detailed description must be given credit.

However, better answers may to include how Paley uses the analogy of the watch to show how there must be a designer.

Candidates may also to explain how Paley moves from this analogy to observing nature and seeing the same apparent design and from here to demonstrating that God exists.

Some may even continue the argument to suggest *design qua purpose* and *design qua regularity*.

       (b)   **'Paley's arguments are weaker than the criticisms of them.' Discuss.**

Candidates may take the view that Paley's arguments are stronger than the criticisms of them.

Others may take the view that the criticisms of Paley's design argument outweigh its strengths.

However, to get the higher marks candidates need to evaluate the arguments both for and against Paley and draw some conclusions to show which are weaker.

3 (a) Explain how Augustine understands the role of human free will.

Candidates are likely to explain that according to Augustine human free will is responsible for natural and moral evil.

Candidates may use Augustine's argument that in the garden of Eden humanity lived in harmony with nature and with God and it was the wilful act of disobedience which created evil.

Candidates may also state that Augustine believed that God foresaw this but in order for creation to be truly good some creatures had to have free will in order to love and worship God.

Better candidates will give a full and accurate account of either or both of these arguments.

(b) 'The world was made perfect so God cannot be responsible for the existence of evil.' Discuss.

Candidates may use Augustine's views to show who is responsible for the existence of evil i.e. Humanity.

However, they may explain that God did not make the world perfect and perfection only comes through freely choosing to be good i.e. the argument from Irenaeus and Hick.

Better candidates may compare these two views and draw some conclusions.

4 (a) Explain Freud's conclusions about the nature of religious belief.

Candidates will probably include Freud's two main approaches those of: Sexual neurosis, the development of the libido which leads to the Oedipus stage and repression of sexual desire and the development of guilt which religious rituals can exorcise; and God as an illusion created in the distant past to appease the guilt of killing a tribal chief and the wish fulfilment to gain forgiveness for this.

Candidates who give a full and accurate account of Freud's conclusions are more likely to achieve higher marks.

(b) 'Psychological explanations present no real threat to belief in God.' Discuss.

Some candidates may use the ideas of Freud (and Jung) to dismiss belief in God. However, candidates who evaluate whether Freud (and Jung's) views do challenge belief in God or whether they just explain it in terms of human psychological needs are likely to gain better marks.

The specification mentions both Freud and Jung but it is more likely that students will just discuss Freud and they should be credited for this. The highest marks should be given to those who present an excellent discussion and not just for those who mention both Freud and Jung.

5 **(a)** **Explain how Descartes' ontological argument claims that if you understand what God is then you must accept that God exists.**

Candidates who just describe Descartes' ontological argument are unlikely to score above a level 4.
Better candidates are likely to demonstrate an understanding of Descartes' arguments and show how the concept or definition of God necessitates being/ existence.
An explanation of the structure of Descartes' logical arguments is also likely to attract better marks.

(b) **To what extent is Kant's view that 'existence is not a perfection', a valid criticism of the Ontological argument?**

Candidates are likely to show understanding of how Kant criticised the Ontological argument as it demonstrates a weakness in the arguments logic.

Others may suggest that Kant's view is not accurate as having £100 is better than the possibility of having £100.

Better candidates will evaluate Kant's view and some might conclude by stating whether or not his view is valid.

6 **(a)** **Explain psychological understanding of religion.**

Candidates may use Freud, Jung or any other psychological view to answer this question any relevant answer needs to be given credit.

Some candidates may use Freud's arguments that religion is a result of sexual neurosis. Candidates might suggest that the development of the libido the repression of sexual desire which accounts for the feelings of guilt. Freud suggested that religious rituals can exorcise these feelings.

Candidates might also comment on Freud's idea that God as an illusion created in the distant past to appease the guilt of killing a tribal chief and the wish fulfilment to gain forgiveness for this.

Other candidates may compare Freud to Jung. Some may show how Jung suggested that humans are driven the individual unconscious and the collective unconscious which manifest themselves in many ways such as dreams or symbols or as Jung described them as archetypes. Candidates may also show how this relates to religion and how religion can be seen as satisfying a basic human need.

(b) **'Psychology does not present a challenge to religion.' Discuss.**

Candidates may show how different psychological views have presented a challenge to religion. Better answers may include views from specific psychologists such as Freud and Jung.

Candidates might suggest that Freud challenges religious belief by suggesting that it is based around repressed sexual desire and guilt. Whereas Jung's views are more ambiguous as they suggest that religion satisfies a basic human however, he does not seem to involve God which may present a challenge to a theist.

Mark Scheme 2762
June 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.

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Practical application of the Marking Scheme

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

Levels of Response descriptors for AS Units 2760 – 2770

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4	18-21	a satisfactory attempt to address the question itself • 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 • some successful analysis which may be implicit Communication: some clarity and organisation
5	22-25	a good attempt to address the question • mostly accurate knowledge • good understanding • good selection of relevant material • mostly accurate use of technical terms	12-13	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one point of view Communication: generally clear and organised

		Communication: generally clear and organised		
6	**26-29**	a very good attempt to address the question • 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 • successful and clear analysis • considers more than one point of view Communication: answer is well constructed and organised
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Part One

1   **(a)**   **'People should always do their duty.' Explain how Kant understood this.**   **[33]**

Candidates could explain that Kant understood duty as deontological and focussed on the idea of a moral law. They may explain that duty over-rides inclinations or motives.

They might explore Kant's understanding of good will and duty and the link between the two.

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

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

  (b)   **How useful is Kant's theory of duty as a basis for morality?**   **[17]**

Candidates might consider it to be not very useful, referring to inflexibility and the conflict of duties.

They may use examples and real issues to illustrate this.
On the other hand they might point to Kant's underlying logic and the need for universal moral principles.

They might point out the objectivity of Kant's theory and how the emphasis on treating people as ends in themselves underpins human rights.

2   **(a)**   **Explain how Virtue Ethics could be applied to embryo research.**   **[33]**

Candidates may refer to Aristotle's system or the more contemporary approaches since the 1960s.

Good candidates would explain that Virtue Ethics is person-centred, rather than act- or end-centred and that it depends on the practising of the virtues. They should then apply this to embryo research and ask how the fundamental qualities of a good person would lead them to make a judgement on embryo research.

They may also consider the value of relationships and the fact that a person who acts virtuously will always do what is right for the individual within the needs of society – this all needs to be considered when discussing embryo research and its potential to find cures for serious illnesses.

  (b)   **'The problem with Virtue Ethics is that it gives no definite answers to moral problems.' Discuss.**   **[17]**

Candidates may agree with this statement, but argue that if you act virtuously you will do what is right, taking into account your own needs and desires as well as those of society.

Most candidates will consider that Virtue Ethics does not provide answers to specific problems such as euthanasia, nor does it give a list of good or bad actions or consider situations and outcomes.

Some may discuss that it is difficult to distinguish between good, virtuous exterior acts which come from doubtful motives.

Better candidates might consider that Virtue Ethics can also seem to depend on moral absolutes – a virtuous person has a responsibility or duty to act in a certain way.

3   **(a)**   **Explain, with examples, the main differences between absolute and relative morality.**   **[33]**

Candidates may write about absolute morality being moral commands which are objective and universally true, whereas relative morality allows different moral codes for different cultures.

They may contrast absolutist theories such as Natural Law or Kantian ethics with relative theories such as Situation Ethics or Utilitarianism.

They may compare the rigidity of absolute ethical theories with the flexibility of relative morality which considers individual situations and beliefs.

They should give examples to illustrate their answer; these could be either theories or ethical issues.

     (b)   **'Absolute morality is the best approach to medical ethics.' Discuss.**   **[17]**

Candidates may agree with the statement looking at any issue in medical ethics; abortion, euthanasia, foetal research etc.

They may discuss issues of the sanctity of life, the need for absolute laws and protection of the innocent etc.

Others may argue for a more relative approach, considering the outcomes of actions, the situation, the need for compassion etc.

Part Two

4   **(a)**   **Explain the main strengths of Mill's Utilitarianism.**   **[33]**

Candidates may consider that Utilitarianism promotes general happiness and does not take the side of the individual as against the majority. It is a practical theory which fits real life situations. Utilitarianism can be seen as fair and does not need prior beliefs about the nature of the world or about God, so it can be accepted in different religions and cultures.

Candidates would probably consider how Mill built on and improved Bentham's theory of Utilitarianism by stressing quality rather than quantity, thus avoiding the problem of minorities being treated badly. Mill saw that happiness was the fulfilment of higher ideals and that pleasure should be universalisable.

Another strength that might be mentioned is the need for some universal rules that would promote the principle of Utility.

   (b)   **'Mill's Utilitarianism has no serious weaknesses.' Discuss.**   **[17]**

Some candidates will agree with the statement and point to the advantages discussed in part a).

Others may disagree, arguing that it is not possible to predict consequences, that motives may be questionable, and that it is not always possible to distinguish between the quality of pleasure/happiness.

They may discuss that Mill's Utilitarianism can be seen as elitist and still offering no protection for minorities.

5   **(a)**   **Explain how Utilitarianism might be applied to the right to a child.**   **[33]**

Candidates would need to explain the principle of utility and then apply it to the question of a right to a child.

They might consider the happiness of the different people involved: the parents, the unborn child and society as a whole.

Good candidates would also consider the consideration of possible consequences and whether the happiness of those involved outweighs the loss of embryos involved in the IVF process.

Better candidates might extend their answers to consider the right to choose the right 'sort' of child.

   (b)   **'Utilitarianism can lead to wrong moral decisions.' Discuss.**   **[17]**

Candidates could consider the fact that we cannot accurately predict the future and can therefore make mistakes, there is potential to justify any act and so there is no defence for the minorities.

Better candidates may consider that it is impractical to say that we should calculate the morality of each choice and so people simply won't bother.

On the other hand candidates might consider that Utilitarianism is democratic and practical and so can deal with most moral situations.

6 **(a)** **Explain the main strengths of Natural Law theory.** **[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 destiny and that this is God's law which can be seen in scripture but also deduced through reason. Good acts are those which enable humans to fulfil their purpose and are in accordance with the primary precepts.

Better candidates may explore the idea that Natural Law enables people to have common rules beyond any one culture and can judge certain actions as always right or wrong.

They may also discuss the idea that there is a certain flexibility allowed by the secondary precepts.

(b) **'Natural Law theory is the best approach to moral decision making.' Discuss.**
[17]

Candidates may consider that the absolute nature of Natural Law means that there is a clear answer in different situations and the need for absolute laws.

They may consider its basis in the fundamental principles of life and its importance in the preserving of life.

However, candidates may also argue that Aquinas might be wrong about his definition of human purpose and there may not be a single human nature. Candidates may consider Natural Law to be too rigid and unable to take different situations into account.

Mark Scheme 2763
June 2007

AS Preamble and Instructions to Examiners

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Levels of Response descriptors for AS Units 2760 – 2770

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2	7-12	has some knowledge of the topic and a little understanding of the question • 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 • some analysis, but not always successful Communication: often unclear or disorganised
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5	22-25	a good attempt to address the question • 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 • 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 - 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 - successful and clear analysis - considers more than one point of view Communication: answer is well constructed and organised
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Part 1

1   (a)   Describe the differences between the covenants G-d made with Adam and with Noah.   [33]

AO1 Some story telling about Adam and about Noah might be included and gain credit but better responses are likely to focus on suggesting potential differences.

Responses might legitimately include similarities, such as the fact that both covenants are for all humankind, before highlighting the differences.

The set texts for the covenants are Genesis 1:26-30 and Genesis 8:20-9:29 and good responses are likely to demonstrate knowledge and understanding of the set texts.

Candidates may wish to make reference to types of covenant in ANE or to place the covenants in the context of the purpose and process of the literary compilation of the Jewish scriptures but this is not essential for good marks.

**   (b)   'The stories of the covenants with Adam and with Noah lose all significance unless they are accepted as historically true.' Discuss.   [17]**

AO2 The discussion is likely to develop from the material used in the first part of the question.

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

Discussions might include consideration of the nature and purpose of the stories of the covenants as types of literature.

Candidates might home in on the phrase 'lose all significance' and this might lead to a variety of equally acceptable discussions including the idea that the long history of Judaism provides enough validation for the faith without consideration of the historicity of the origins.

2   (a)   Explain the main features of the Covenant with Moses in Exodus 20 –24.   [33]

AO1 Candidates might begin by identifying Moses. The first commandment refers to the Exodus so candidates might make reference to that incident.

Good candidates are likely to include the context of the theophany and the role of Moses as the mediator between G-d and the newly formed nation.

Candidates have been asked to explain the main features so good responses are likely to include an account of the ten commandments with some attempt at interpretation of significant points.

The best candidates are likely to make reference to the additional laws which follow in 'the book of the covenant '(Exodus 20-24) even if the intent is to explain that they are not as significant as the Decalogue.

Comparisons with earlier set covenants and other ancient codes may be made to highlight significant features of the Sinai Covenant but they are in no way essential for an excellent response.

(b) **'The Covenant with Moses is the most important of the covenants in the Jewish Scriptures.' Discuss.** **[17]**

AO2 Discussions are likely to be based on the significant features of the covenant with Moses which the candidates covered in answer to the previous part of the question.

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

The fact that some of the laws seem to reflect a settled rather than a nomadic community can be used to argue in a number of different ways. Whether other covenants might be more important is up to the candidate to decide.

Good discussions are likely to consider the way in which this covenant builds on and develops from previous covenants - and remains a pivotal point of reference for future covenants - whilst a crucial factor might be the distinction between casuistic laws and apodictic laws, both of which can be found in Exodus 20-24.

3 **(a)** **Explain the main ideas in Jeremiah chapter 31.** **[33]**

AO1 Candidates might explain who Jeremiah was and the context in which he was writing in the 7th century BCE. The Jews needed encouragement in their faith because the Exile in Babylon had brought loss of king, city and land. The covenant needed to be reappraised in this desperate situation. Jeremiah's prophecy calls it a new covenant.

Good responses will reflect the contents of the chapter and be aware that the text itself encourages contrasts and parallels with the Sinai covenant in verses 31-34.

Good candidates might explain that Jeremiah's emphasis on the internalisation of religion helped the survival of hope and laid the path for a deeper spiritual dimension in human religious experience.

Usually the new covenant is said to concentrate on personal as opposed to corporate religion but the context foresees a restoration of land and, with the ingathering of the exiles, a reunited Israel and Judah and this may lead candidates to explain that this 'new' covenant presupposes the continuation of previous covenants rather than intending to supersede them.

The reference to the nation as Ephraim the firstborn is because ten of the twelve tribes had lived in the northern kingdom and originally were ruled by Ephraimite kings. The entire nation is called G-d's firstborn and Ephraim had the status of Joseph's firstborn.

(b) **To what extent might the covenant in Jeremiah 31 be described as a universal covenant between G-d and humanity?** **[17]**

AO2 Good responses might draw a distinction between the idea of personal responsibility for sins and the more positive corollary: the relationship of the individual with G-d.

Potentially, therefore, it might be argued that writing the covenant on the hearts of individuals might not only make the Sinai covenant more effective in the lives of Jews but might have some role in fulfilling the original Adamic covenant of G-d with humanity.

Responses may take a variety of approaches as this course is open to candidates of any religious persuasion or none but good candidates are likely to remember to explain the original Jewish context of Jeremiah's fresh prophetic insights and familiarity with the actual textual material is likely to indicate the best discussions.

Part 2

4 **(a)** **Compare the teachings about suffering in the books of Jonah and Job.** **[33]**

AO1 Inevitably there will be some story telling about how Jonah and Job suffered.

Candidates are likely to explain that Jonah brought about his own suffering whilst Job was an innocent victim.

Good responses are likely to include some explanation of the role of G-d in relation to suffering and to attempt some comparison of the way the books try to deal with the theological questions that suffering raises.

The book of Job rejects the traditional views of suffering put forward by Job's friends and the book of Jonah, when it gets past advice against disobedience and trying to run away, presents concepts of mercy and universalism but both books still to some extent portray G-d, almost anthropomorphically, as the just but almost capricious ruler of the universe, rewarding and punishing with the help of angelic beings and miraculous events.

Candidates might conclude that ultimately, however, the strength of both books is the advice given to believers to have a positive attitude in the face of suffering and to trust in G-d.

(b) **Discuss what types of literature might best describe the books of Jonah and Job.** **[17]**

AO2 The best responses are likely to base their discussion on ideas about the teachings and purposes of the writers as indicated in the first part of the question.

The foundation specification includes the types of literature found in Jewish scriptures: myth, history, prophecy, poetry, law, wisdom (hohma), liturgy; their origins and purpose and good responses are likely to begin with a summary of the types of literature found in the Jewish Scriptures.

Though Jonah is among the prophetical books and Job in the Ketuvim (Writings) in the Jewish Scriptures, there are elements of other types of literature present in the texts. Candidates might refer to Wisdom literature which explores universal questions about spirituality and the human dilemma but good responses are likely to be careful to point out that the Jewish Scriptures tend to have a theological dimension in that the existence of G-d is taken for granted.

Job is classed as Wisdom in the Roman Catholic Canon and as Poetry in Protestant Bibles. Candidates are not expected to have studied the text in more than one version.

5 (a) **Explain what the book of Jonah teaches about the justice and mercy of G-d.** **[33]**

AO1 Most candidates are likely to include accounts of the story of Jonah, pointing out examples of G-d's justice or mercy.

Good accounts are likely to be those which attempt to explain the teaching and persevere beyond the fish and the sailors to include the teaching from the kikayon episode.

Good responses might examine the tension between the concepts of justice and mercy and to include other related attributes of G-d: compassion, omnipotence, omnipresence, universalism etc.

For example, good candidates might select examples from the story which show, on the one hand, the contrast between the human and the Divine nature and the inability to hide from G-d the Judge or to resist G-d's wishes, whilst, on the other hand, there is the enormous compassion of G-d even for Gentiles.

Good responses might explain that as universalism is a main theme, the book of Jonah may have been written at a time when Jews were needing to revise their prejudiced opinions about Gentiles and about their own role in a Gentile world.

(b) **'In the book of Jonah, G-d treats the Jews worse than the Gentiles.' Discuss.** **[17]**

AO2 Candidates might develop points made in the first part of the question. To be valid, arguments need to be based on sound knowledge and understanding of the text of the book of Jonah.

Good discussions are likely to use fairly comprehensive examples from the text of the treatment by G-d of Jews, particularly Jonah, and of Gentiles, i.e. the sailors and the Ninevites.

Good candidates might discuss whether or not the book seems to imply that G-d judges and forgives both groups but expects more virtue from the Jews.

6 **(a)** **Explain the points of view of Job and his 'comforters' in the first series of arguments.** **[33]**

AO1 Candidates may wish to set the scene in the context of the traditional tale by describing how Satan was permitted to test the innocent Job and what Job suffered and therefore why he responded in the way he did.

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

Candidates might explain for example that 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 whilst 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.

The best candidates are likely to include Job's point of view as well as the arguments of his 'comforters', though not necessarily in equal proportions. Good responses are likely to be those which show familiarity with the text of the relevant chapters. In chapter 6 and 7 Job tells Eliphaz that only the sufferer has any idea of the torment he is in. Chapter 9 is his answer to Bildad and chapters 12-14 his response to Zophar.

(b) **'The 'comforters' did not deserve to be condemned.' Discuss.** **[17]**

AO2 The 'comforters' are condemned in the Epilogue (chapter 42). Reference to this chapter might be made but it is not essential for good discussions. Some candidates might concentrate in their arguments on the material dealt with in Part (a).

Candidates are free to decide how far they think the traditional points of view make sense or to argue that the motives of the 'comforters' were genuine and that Job must have listened to his friends to some extent because he repented.

Some discussions might try to explore exactly why the friends were condemned by G-d. Those using 42:8 might consider what is meant by, "for you did not speak properly about Me as My servant Job did".

Some candidates might conclude that possibly the 'comforters' had tried to apply logic whereas Job had learnt to make a faith response.

Mark Scheme 2764
June 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 • a little relevant material • some accuracy Communication: often unclear or disorganised	1-2	states a point of view • 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 • 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 • 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 • 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 • 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 • 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 • some successful analysis which may be implicit Communication: some clarity and organisation
5	22-25	a good attempt to address the question • mostly accurate knowledge • good understanding • good selection of relevant material • mostly accurate use of technical terms Communication: generally clear and	12-13	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one point of view Communication: generally clear and organised

		organised		
6	26-29	a very good attempt to address the question • 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 • 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 • 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 • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

Alternative A – The Early Church

Part 1

1 (a) Explain how the events in Acts 13-19 show the author's purpose.   **[33]**

The best explanations might show how the events in 13-19 record Paul's journeys in a way that shows bias against the Jews in their attempts to obstruct and persecute Paul and exonerates Paul in his mission to the gentiles.

The author's purpose being to promote the universalism of the message of the gospel eg in the portrayal of sympathetic pagan and Roman encounters and conversions etc.

Some candidates might include references to the Holy Spirit and the Resurrection as of special interest.

Answers might include some of the debate about the author of Acts, widely accepted as Luke; ie the 'we' passages in the set text etc.

(b) How successful was the author of Acts in showing that salvation is universal? [17]

Evaluation of the effectiveness of the author's main purpose.

Selection from the wealth of evidence available will be important in the best answers.

Analysis might be made of the success or failure of Paul's encounters. The many conversions; the Apostolic Letter, Paul's speeches etc.

A balanced view might assess the evidence of varying degrees of success from the many fully committed conversions and baptisms to partial failure at Athens, the limited success of the Jerusalem Council and the complete failure to convince the Jews.

2 (a) Describe and explain the significant features of the encounter between Paul and the Jews in Thessalonica.`   **[33]**

Explanation of the events in Acts 17:1-8.

Paul and Silas' visit to Thessalonica. Paul's arguments from the Scriptures convinced devout Greeks but uproar in the city was caused by jealous Jews inciting ruffians in the marketplace who searched for Paul and Silas and attacked Jason's house.

The best answers might contain some explanation of verse 6 'These people who have been turning the world upside down…'etc. and the reason for the anxiety of the mob on hearing of Jesus proclaimed King, contrary to the decrees of the Emperor etc.

(b) **To what extent was Paul responsible for Jewish hostility towards himself?** **[17]**

This evaluation can be made solely on the events in (a) or on other prescribed texts.

Good answers might be an evaluation of how Paul appears to incite Jewish hostility by preaching in the synagogue(s) and poaching Jewish converts such as the leading ladies in Thessalonica (or e.g. from other incidents).

Other evidence might be the upsetting and revolutionary nature of the gospel 'turning the world upside down' etc. - for which Paul was not solely or personally responsible.

An opposing view might argue the stubborn rejection of the gospel by the Jews and their relentless persecution of Paul (a converted Jew).

Some arguments might explore authorial purpose in the depiction of the hostility of the Jews.

The best answers might offer a balanced view from these and other arguments.

3 **(a)** **Explain the issues raised by the different accounts of Paul's visit to Jerusalem in Acts 15 and in Galatians 2.** **[33]**

This is a well-rehearsed and debated argument, which raises issues about whether the events in Acts 15 actually happened. Good responses might contain some of the following: -

Answers will probably contain some explanation of the reasons for the meeting of the Jerusalem Council in Acts 15 to solve the problems of gentiles and the Law and the public issuing of the decree (Apostolic Letter).

In comparison, Paul's own account of his visit to the church leaders in Galatians 2 was a private meeting to confirm his apostleship and mission to the gentiles with the matter of gentiles and the Law apparently resolved etc.

Some candidates might attempt to explain views about the sequence of the Jerusalem visits.

The best answers might explain the issues by a comparison of the nature and tone of the two accounts without necessarily recounting every detail.

(b) **'The Jerusalem Council solved the problem of gentiles and the Law.' Discuss.** **[17]**

In some good answers, evaluation might be that the Council and the decree appeared to solve some of the problems.

Table fellowship should have been resolved by the prohibition on 'strangled' and 'blood' and sacrificial meat. The moral code adhered to by the prohibition on fornication etc.

Also, in the best answers, arguments about the ambiguity of the decisions might point out that circumcision was never mentioned. There is the apparent contradiction in Paul's actions in regard to Timothy and Titus.

Further problems are raised in Galatians 2 Paul rebukes Peter for refusing to eat with gentiles. The Judaizers continue to undermine Paul.

Part 2

4 (a) Describe and explain Paul's encounter with Bar Jesus (Elymas) the magician.

[33]

Answers should contain the main details of this event in Acts 13 when Paul and Barnabas, with John, in Cyprus, arrived at Paphos.

The attempts by Bar Jesus (Elymas) to prejudice the proconsul Sergius Paulus against the gospel.

The best answers might emphasise that Paul was filled with the Holy Spirit when he addressed Elymas and made him blind and there are echoes in verses 9-11 to Paul's own conversion.

Some candidates might note the implication in the Saul/Paul references. The Proconsul is impressed but conversion is not mentioned.

(b) 'The Holy Spirit, not Paul, converted people.' Discuss. [17]

Answers might be specific to the text in (a) or of a wider nature.

Saul/Paul was filled with the Holy Spirit when Elymas was blinded, so the Holy Spirit punished/enlightened Elymas, not Paul. What happens to Elymas is a mirror of Saul's own conversion when after temporary blindness his mind was 'restored to light' etc.

Some, more general answers might argue from other evidence in the set texts e.g. baptism at Ephesus etc.

A balanced view might argue that, the Holy Spirit works through Paul and he is essential as an agent of the Holy Spirit. In Acts 13:2 the Holy Spirit selects Paul (and Barnabas) 'for the work to which I have called them etc.'

5 (a) Describe and explain the significant features of the riot of the Silversmiths at Ephesus. [33]

Description and explanation of the riot of the Silversmiths at Ephesus in Acts 19:21-41.

The best answers might offer explanations of the reasons for the riot and the popularity of the god Artemis and the dependence of Demetrius and the other silversmiths on making statues of the god, giving them a motive to incite a religious riot in the name of Artemis.

The violence of the riot prevented Paul from addressing the crowd and v 27 shows that many were participating without knowing why.

The town Clerk's speech of reason and his shrewd observations about the motives of the artisans acquit Paul and his companions of blasphemy etc.

(b) **'The worship of Pagan gods presented Paul with his greatest challenge.' Discuss.**

                                                 [17]

Evaluations from the silversmiths' riot, or, reference to other set text are equally valid.

Analysis of the strength of emotion incited in crowds by charges of blasphemy against pagan gods, in Ephesus and/or elsewhere might lead to the conclusion that dangerous, death-threatening riots against Paul and his companions could be incited for both religious and political motives.

However, balanced answers might refer to other challenges to Paul's mission. References to the riots in Lystra, if made, could make an argument for a challenge of a different kind.

6   **(a)**   **Describe and explain the events which resulted in the conversion of the jailer at Philippi.**   **[33]**

Description and explanation of the significance of the events that caused and followed the imprisonment of Paul and Silas in Philippi.

The best answers are likely to include a detailed account and explanation of events.

The curing of the slave girl: the whipping and the arrest: the earthquake: the alarm of the jailer: the meaning of Paul's reassurance and the jailer's wish to be saved: the conversion and the baptism of the Jailer and his household.

Some candidates may give competent answers, which summarise some of the events and do not necessarily quote the text.

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

This can be answered without any wider reference to the events in Philippi than in part (a).

An evaluation of Paul's success might be based upon the success of the exorcism of the slave girl but the unfortunate turn of events when Paul and Silas were arrested, made enemies of the girl's owners: the wrath of the crowd: the humiliation and beating –as common criminals-followed by imprisonment could have had a fatal result except for the timely intervention of the earthquake (the Holy Spirit?).

The exemplary behaviour/ strategy of the apostles in not escaping resulted in acceptance of the Gospel and conversion of the jailer and his family.

A balanced account of the events from success to abject misery to success (with supernatural help) will probably be evident in the best answers, which reach the highest level.

Some answers may include other events in Philippi from the prescribed texts.

Alternative B – The Gospels

Part 1

7 (a) From Mark's Gospel describe and explain the events in the Garden of Gethsemane. [33]

The best answers might be a detailed explanation of the events in the Garden of Gethsemane from Mark 14:32-51.

Candidates might include some detail before this passage, i.e. the arrangements with Judas but this is not required. The events in Gethsemane 14: 32 begin with Jesus praying. The significance of the verses showing Jesus as prayer and the form of words used in verse 36 might be explained.

The conversations between Jesus and his disciples when they were sleeping and the prediction in verse 42 have implications for the future for both Jesus and the disciples.

The betrayal by Judas and the arrest are full of symbolism culminating in the significance of Jesus words 'let the scriptures be fulfilled.' In verse 50 the disciples flee and abandon Jesus. The young man ((Mark?) in verse 51 has been the source of much speculation by scholars.

Competent answers will have fair knowledge of this long passage without the detail and depth necessary for answers, which reach the highest levels.

(b) 'In Mark's Gospel all of Jesus' disciples failed him.' Discuss. [17]

Assessment of the apparent failure of the disciples to stand by Jesus.

Evidence might be as in (a) the failure to keep watch, the betrayal by Judas and the abandonment at the arrest also Mark, himself might have been the young man who flees from Gethsemane.

Some candidates may refer to other incidents such as Peter's denial: only women in the distance at the crucifixion.

However, the arguments might be balanced by views on divine destiny, fulfilment of Scripture/God's plan: Jesus prediction and expectation of betrayal, especially in the case of Judas (and Peter), understandable human frailty/fear in the Garden and at the arrest.

8 **(a)** **Describe and explain how Mark shows Jesus to be alone and abandoned at his crucifixion.** **[33]**

Description and explanation of Mark's composition of the crucifixion scene.

In describing and explaining what happens at the crucifixion, the best answers might also explain some of the following; -

The suffering and humiliation had been foreseen and accepted by Jesus, he had predicted the betrayal and denial that happened, dramatically, at the arrest. Jesus did not expect recognition or fidelity. There is torture and mockery. Mark emphasises the darkness and despair of the crucifixion as Jesus takes upon himself all human suffering as suffering servant – allusions to O.T.-the final cry, abandoned by the Father- a cry of despair? The crucial final recognition of Jesus as Son of God, by a gentile etc.

(b) **'Mark's account of the crucifixion places too much emphasis on Jesus' physical suffering.' Discuss.** **[17]**

An assessment of whether Mark's account places too much emphasis on Jesus' physical suffering (with the Messianic secret only revealed at his death?).

Evidence might be that the despair of the crucifixion and especially the final cry detracts from the image concept of Christ/King/Saviour.

However, a balanced view from the best answers might also argue O.T. motif, the darkness, the veil in the Temple and the unequivocal words of the centurion are signs of divinity and fulfilment of Scripture.

Answers based solely on Mark's account are to be expected, however, some candidates might make comparison with the triumphant Christ in John and gain credit.

9 **(a)** **Explain why the Sabbath was an important issue in the Gospel accounts of the crucifixion and burial of Jesus.** **[33]**

Answers may be from one or both Gospels.

The best answers will show good selection and organisation of material.

The timing of the crucifixion on the day before the Sabbath was important in the Gospel stories and for the purposes of the evangelists, in their presentation of the crucifixion and resurrection.

The best answers will explain the significant implications. Jesus' sudden death; the bodies taken down, against custom, out of respect for the Sabbath, the significance of the piercing of the side, scriptural fulfilment in John. The way the forthcoming Sabbath affected the burial arrangements, and the return to anoint the body the following day had implications for the resurrection.

Some candidates might refer to speculation about what happened in the time lapse.

(b) **'The accounts of the burial of Jesus are probably fiction.' Discuss.** **[17]**

Answers might evaluate the evidence, answering in general terms or specifically from one or both Gospels.

Good answers might consider the sudden death of Jesus, Pilate's uncharacteristic release of the body, the Sabbath, the role of Joseph of Arimathea, empty tomb, witness statements, possible contrivance of text to answer Docetist and other theories.

The best answers might offer a balanced view that includes the purposes of the evangelist(s) and the credibility of the evidence within the context of 'preaching the good news' rather than providing a historical account of the death and resurrection.

Part 2

10 **(a)** **Describe and explain the significant features of the Jewish trial of Jesus in John's Gospel.** **[33]**

Description of the Jewish trial and explanation of its particular Johannine features.

Good answers and those that reach the highest levels will show accurate understanding of the events as recounted in John's Gospel.

Annas and Caiphas involved but not the council. The evidence of bias against Jesus in 18:14. The theme of abandonment as Peter's denial begins at the same time. The question of the High Priest and the answer; the abuse of Jesus. Jesus' protestation of innocence. The transfer to Caiphas and then to Pilate, no mention of a charge, other than 'criminal'.

(b) **'John's account of the trial shows that the Jews were too weak to be a threat to Jesus'. Discuss.** **[17]**

Assessment might be that the account of the trial shows political uncertainty. Both Annas and Caiphas are involved. The questioning leads nowhere, there is no charge immediately but Jesus is described as a 'criminal'.

In support of the statement, responses might show that questioning and sentence is left to Pilate.

However, the best answers might balance the argument with reference to the Jews prior planning 'better too have one person die' etc. Their manipulation of Pilate and the eventual revelation of the seriousness of the charges. The possible threat of treason etc.

11 (a) From John's Gospel describe and explain the significant features of one resurrection appearance to the disciples. [33]

Description and explanation of the significant features of one resurrection account from John 20 or 21.

Ch 20: The empty tomb; Jesus appears to Mary Magdalene; Jesus appears to the Disciples. Jesus and Thomas.

Ch 21: Jesus appears to Seven Disciples. Jesus and Peter and the Beloved Disciple. This is sometimes seen as one complete event but any of the two aspects of it could gain full credit.

The best answers might explain the main features of the event in terms of its significance in providing evidence of the physical, bodily resurrection of Jesus.

(b) How effective are the resurrection stories as teachings about eternal life? [17]

The best answers might offer a balanced assessment.

The strong emphasis on physical resurrection and Jesus altered bodily state, has implications for Christians of a bodily resurrection.

Some candidates might focus on whether the stories are believable or whether they contain any evidence at all of a resurrection promise or eternal life for Christians.

Another view is that some of the resurrection stories are about faith i.e. believing without seeing etc. The story of the Beloved disciple in chapter 21 has explicit reference to eternal life.

Candidates might base their answer on (a) or several of the accounts.

12 (a) Describe and explain the resurrection appearances to women in the Gospels of Mark and John. [33]

The best answers might be a synopsis of the appearances to women in the two Gospels.

Selection and organisation of material will probably discriminate between competent and good answers.

An over view of the role of women in the resurrection stories might be more important than accurate re-telling of different events. Knowledge of any of the following will probably shape answers: -

Mark.
Ch16: the visit to the tomb of Mary Magdalene, Mary the mother of James and Salome.
In describing the events in verses 1 –8 candidates might explain that the women set out to anoint the body and carry out traditional tasks but they were in fact the first witnesses of the empty tomb and the resurrection. As in John's account they are also given the task of conveying the news to the disciples with Jesus instructions about Galilee.

Mark: longer ending.
Jesus appears to Mary Magdalene, from whom he had cast out seven demons. She relays the news to the disciples but is not believed.

John.
Ch 20: The empty tomb: Jesus appears to Mary Magdalene: as well as a description of the events in verses 1-2 and verses 11-18 candidates might explain the significance in the Gospel of Mary Magdalene being the first witness and the importance for Christian perception of resurrection in an 'altered state' when she mistakes Jesus for the gardener. Reference might be made to the greetings in verse 16. In spite of Peter and the beloved disciples having visited the tomb it is Mary who is the first witness.

In general, candidates might offer some explanation of the role of women in the gospels and in first century Jewish tradition in Palestine.

(b) **'The women were the most reliable witnesses of the resurrection.' Discuss.** **[17]**

Answers might analyse the evidence of the reactions of the women and/or compare the actions of the women (in the gospel accounts) with those of the men (the disciples).

In Mark the women fled from the tomb in 'terror and amazement' and said nothing to anyone. This might imply that they were too afraid to be reliable witnesses.

However, both the shorter and the longer ending (involving Mary Magdalene) show the women doing as they had been instructed, bearing witness to the disciples.

In John, Mary's exchange with Jesus emphasises her credibility and she announces the resurrection to the disciples before Jesus himself proves it by appearing to them.

Some comment might be made about the character of the women adding to the credibility of the accounts i.e. Mary the mother of James and Mary Magdalene who had been 'saved'. Also the appearance to Mary Magdalene is in both Gospels.

AS Preamble and Instructions to Examiners

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

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

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 66% [AS]*
AO2: Sustain a critical line of argument and justify a point of view. *Weighting: 34% [AS]*
The requirement to assess candidates' quality of written communication will be met through both assessment objectives.

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

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

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

Practical application of the Marking Scheme

General administrative information and instructions are issued separately by OCR.
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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 - a little relevant material - some accuracy Communication: often unclear or disorganised	1-2	states a point of view 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 - 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 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 - 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 - 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 - 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 some successful analysis which may be implicit Communication: some clarity and organisation
5	22-25	a good attempt to address the question - 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 - 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 • 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 • 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 • 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 • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

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

Part 1

Answer **one** question from this part.

1   **(a)**   **Explain the aims of Feminist Theology.**   **[33]**

Candidates will probably wish to begin by clarifying that all forms of Feminist Theology aim to liberate women from patriarchy and sexism. Most will then wish to outline the different kinds of Feminist Theologies and to explain that liberation can be understood in different ways. Liberal forms look for political and spiritual equality of the kind which Jesus appears to have advocated in his treatment of women. Reconstruction forms go further and consider the nature of patriarchal consciousness and its effect on tradition and reading of texts which need to be reversed and 'unveiled'. Radicals consider what it means to be a woman in essence. Some therefore feel that Christianity is unable to offer a sufficient challenge to patriarchy and indeed maintains it.

       (b)   **'Feminist Theology has nothing new to say.' Discuss.**   **[17]**

Some may feel that Feminist Theology has run its course and indeed is in crisis. What needs to be said has been said and thinkers such as Fiorenza and Ruether have made their contributions. Some may argue that feminism as a whole no longer has a sense of purpose. On the other hand candidates may feel that we still live in a deeply patriarchal society where feminism has yet to really change consciousness. This may be particularly so in the Church and so new readings of texts, new analysis of doctrine are still necessary.

2   **(a)**   **Explain how women are presented in the New Testament.**   **[33]**

Candidates may wish to look at the positive views first. These might include the Gospels' presentation of women such as the women at the tomb, the Samaritan woman at the well, the woman with bleeding, the Syro-Phoenician woman, Mary and Martha etc. In all these cases some form of comment should be made to explain in what ways their position in religion and society was challenging the male hegemony. Some reference might be made to the roles played by women in the early Church as reported in Acts (Lydia, Priscilla, Sapphira). Some discussion should then be made to the more restrictive comments in Pauline literature especially in the domestic lists and the role of man as head of the woman etc.

       (b)   **'The writers of the New Testament did not continue Jesus' radical view of women.' Discuss.**   **[17]**

Some might agree that compared to the Gospels Pauline writings do not appear to offer such a liberated view of women. They might wish to argue that this is because it was expedient to tone down the potentially subversive elements of Jesus' teaching so that Christianity was not considered a threat. Others might feel that Paul's misogynist views derived from his Jewish background. On the other hand candidates may consider that in Galatians 3:28 and Acts 10:34-35 the vision of 'impartiality' typical of Jesus' life is clearly understood to be part of eschatological hope.

3   **(a)**   **Explain Augustine's teaching on the deliberative and obedient soul.**   **[33]**

Candidates should discuss Augustine's analysis of the Fall and its effects on the body/soul of men and women. Both men and women share the same image of God in terms of their spiritual/rational affinity to God. But the effects of the Fall on their bodies are different. As child-bearer a woman's symbolic role is to be a 'help-mate' to man and to depend on his higher practical wisdom. The influence of neo-Platonism suggested to Augustine that the soul has two functions in this respect. One is 'deliberative', the other 'obedient'. For men the deliberative role is spelt out in Genesis where he is given the task of ruling over irrational animals, the obedient self to the worship of God. This is symbolised by the woman having to wear a veil in the presence of her husband as an indication of her obedience.

     (b)   **'Augustine was right to argue that men and women are different.' Discuss.**   **[17]**

Candidates will wish to discuss exactly what is meant by 'different'. This is an area of considerable controversy. Some will wish to agree that clearly men and women have different physical attributes but disagree exactly what these indicate in mental and spiritual terms. Some might argue that they mean very little and adopt an androgynous view; others might consider Augustine was right to consider that men and women have subtly different mental attitudes but wrong in his analysis that this means women are subservient to men – it could be the other way round. Answers should, therefore, refer to contemporary feminist theory.

Part 2

Answer **one** question from this part.

4 (a) Explain how Liberation Theologians use the Bible. [33]

Some may wish to begin by placing the significance of the Bible within the second of the mediations i.e. the hermeneutical mediation of judging. The Bible is to be used to discern the word of God as a source of revelation necessary in the process of conscientization. Some may wish to explain what is meant by the hermeneutical circle in academic and practical terms. The role of the theologian should be outlined as the one who provides the tools to set the texts in their historical setting and also to apply a hermeneutic of suspicion so that traditional views (i.e. the source of power and authority) of the text do not obscure its radical message. Some reference should be made to key texts and their content eg. Exodus, Prophets, Luke 4, Matthew 25 etc.

(b) 'The Bible is more revolutionary than Marx.' Discuss. [17]

The question invites an analysis of Marxism and Christianity. Some may wish to agree with this statement because the Bible reflects a much more historical situation than Marxism and its radical idea of a covenant people entitled to land, justice and material/spiritual goods is more subtle and extensive than Marxism. Some may feel it deals with human nature in a more subtle way than Marx. On the other hand some may feel that Marxism rids itself of the false consciousness of God, the Kingdom of God, Church etc to deal with the real processes of liberation and the Bible therefore lacks concrete location in reality.

5 (a) Explain Liberation Theology's teaching on justice. [33]

The primary notion is that of the preferential option for the poor. This should be explained in terms of solidarity, reversal, owning the means of production and making the poor their own subjects – not objects of exploitation. Reference should be made to Biblical texts, notably to Amos, Micah and Isaiah and Matthew 25 – with brief descriptions of the treatment of the poor, criticism of religion, treatment of the marginalised and oppressed and justice as the most basic human response to the hungry, thirsty and politically marginalised. Some explanation should be made that justice also entails God's judgement.

(b) 'The Liberation Theologians' view of justice does not work.' Discuss. [17]

Some may argue that life in Latin America has not been improved through Liberation Theology and that poverty and injustice are just as bad as they always have been. Very good answers might refer to better models of justice (eg Rawls or Mill). Others might feel that justice cannot be measured and liberative justice is just as much to do with shifting consciousness as it is to do with distribution of wealth or additional freedoms.

6 (a) **Explain the criticisms of Liberation Theology contained in the Vatican's Instruction.** [33]

Some of the points made in the Instruction are that liberation is a liberation from sin and freedom must therefore be of many kinds. There is too much emphasis on temporal liberation –this fails to look at sin enough. Only God can bring salvation. It is too reductionist and makes sin the result of social structures and is therefore too Marxist. The Kingdom of God is mistakenly taken to mean human struggle, not God's grace

(b) **Assess the view that the criticisms of the Instruction were right.** [17]

Some might agree with the general view of the Instruction that Liberation Theology is too political when religion should by and large not be involved in economic analysis of society. Furthermore they may agree that too much was made, implicitly and explicitly of Marxism and that Marxism does reduce Christianity to a materialistic level. On the other hand others might consider that the Instruction's critique was too hasty and failed to see the emphasis on material and spiritual liberation which the theologians presented. Furthermore they might feel that Christian praxis implies a political involvement.

Mark Scheme 2766
June 2007

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AO2:   Sustain a critical line of argument and justify a point of view. *Weighting: 34% [AS]*
        The requirement to assess candidates' quality of written communication will be met through both assessment objectives.

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Levels of Response descriptors for AS Units 2760 – 2770

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0	0	absent / no relevant material	0	absent / no argument
1	1-6	has a little knowledge of the topic • a little relevant material • some accuracy Communication: often unclear or disorganised	1-2	states a point of view • shows minimal or no analysis/justification Communication: often unclear or disorganised
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Alternative A – Buddhism

Part 1

1   (a)   Explain how Buddhists might show they have turned to the Dhamma for refuge in their daily lives.   [33]

Candidates could give a general explanation showing that Buddhists may learn parts of the Dhamma by heart, or study the texts.

Candidates may take a particular part of the Dhamma, such as the eightfold path, and show how this could be followed with specific examples.

An awareness of the Dhamma as eternal truth, and thus the seeking of the middle way by Buddhists could be explored.

(b)   'There is no point taking refuge in the Dhamma as you must seek the path for yourself.' Discuss.   [17]

Candidates might agree with the statement, as the Buddha claimed that people should test the teachings for themselves.

A good response might argue that there must be some sense of refuge in the Dhamma or else Buddhists would not begin to follow the teachings at all.

Reference to the raft analogy used within Buddhism would be appropriate, drawing out that the teachings should be used when they are helpful, and left behind when they are not.

2   (a)   Explain the relationship between the Buddha and the Dhamma.   [33]

Candidates will probably explore the idea that the Dhamma is the teachings of the Buddha, and may outline some of the key teachings such as the four noble truths.

Good responses may also be aware of the eternal nature of the Dhamma, and explore whether the Buddha was merely revealing the truths or whether he was responsible for creating the Dhamma.

(b)   'The only reason the Buddha is important is because he shows us that nibbana can be achieved.' Discuss.   [17]

Candidates may well agree that this statement has some truth, as the Buddha can be an inspiration for others.

Candidates are likely to argue that this is not the only reason the Buddha is important.

The revelation of the Dhamma and the use of the Buddha's life as a role model or teaching tool could be given as other reasons for his importance.

3   **(a)**   **Explain the relationships between the members of the Fourfold Sangha.**   **[33]**

Candidates need to explore the symbiotic relationship between the monastic Sangha and the laity.

Candidates may outline that practical support offered to the monks, such as food, clothing, buildings etc.

This could be balanced by explaining the support of the monastic community as teachers, role models and the provision of opportunities for merit-making.

   (b)   **'Monks should practise Right Concentration while lay people practise Right Action.' Discuss.**   **[17]**

Candidates may argue that the monastic community are more able to practise right concentration as the surroundings are more conducive than lay life, and the laity should focus on that aspect of the path they are most able to achieve.

Candidates could argue that the path is designed to work as a whole however it can operate at different levels.

Candidates may explore whether this could mean that both lay and monastic Buddhists should follow all the aspects of the path, though the monastic community may follow them at a higher level.

Part 2

4   **(a)**   **Explain the Buddhist concept of anatta.**   **[33]**

Candidates should outline the lack of an eternal Self such as that proposed by Hinduism.

Candidates may explore the five khandas, and use of the chariot analogy or the school-boy from *The Questions of King Milinda* would be appropriate.

Candidates may explore the links to dukkha and anicca, but a good response should show a clear understanding of the difference between anatta and anicca.

   (b)   **'The teaching of anatta means that belief in rebirth does not make sense.' Discuss.**   **[17]**

Candidates may argue that this is true, as without a Self there is little connection between one life and the next.

Good responses may use Buddhist arguments to show that the change at rebirth is little different to the momentary changes experienced within a lifetime, and therefore rebirth is logical.

Candidates could profitably explore whether rebirth with an unchanging Self is in fact less logical.

5 **(a)** **Explain how nibbana can be achieved.** **[33]**

Candidates may explore how the teachings of the Four Noble Truths could be followed, and when followed lead to nibbana.

Alternatively they could explore the cycle of dependent origination, and explore how it can be broken and turned to a virtuous circle leading to nibbana.

Either approach would be valid.

Some candidates may provide specific examples demonstrating how Buddhist teachings could be put into practice.

A few candidates may explore how joining the monastic sangha may lead to nibbana.

(b) **'Nibbana can never be achieved because greed cannot be stopped.' Discuss.** **[17]**

Candidates could argue that a subtle form of craving always exists, for example the craving for nibbana, and that this makes nibbana impossible.

Some may explore whether 'skilful' craving is less damaging than 'unskilful' craving, and it is greed rather than craving which needs to be stopped.

6 **(a)** **Explain how the wheel of samsara is kept in motion.** **[33]**

Candidates may be aware that the three poisons form the hub in diagrams of the wheel of samsara, as they are the forces which keep the cycle in motion.

They could show how delusion, for example of anatta, means we crave, and thus causes us to act unskilfully, and thus build up karmic formations, which then lead to rebirth.

A good response will probably make specific reference to the links of dependent origination, and show how the cycle operates.

(b) **'Buddhists do not believe in rebirth.' Discuss.** **[17]**

Candidates could argue that the realms of rebirth are psychological states, and the images are ways to help us understand the effects our action have on us, rather than actual realms of existence.

Candidates may question whether this psychological understanding is a modern western approach to Buddhism, while traditional Buddhists do see the realms as real.

Candidates could explore whether it matters how we view the realms as long as they help us understand the teachings.

Alternative B – Hinduism

Part 1

7   **(a)**   **Explain the Vishishtadvaita system of Ramanuja.**   **[33]**

Candidates should be able to explore the main teachings of the qualified non-dualism.

They could discuss the introduction of bhakti, the relationship between the one and the many in Ramanuja's thought, the world as the body of God, the need for the grace of God in attaining Moksha etc.

     (b)   **'Ramanuja was not a monist.' Discuss.**   **[17]**

Candidates may argue that by placing a distinction between the one and the many then Ramanuja has become a dualist.

This could be supported by pointing to the introduction of bhakti – if all is one what is the purpose of worship.

Equally candidates could argue that a qualification is not a complete separation, so the statement is a step too far.

8   **(a)**   **Explain how moksha can be achieved.**   **[33]**

Candidates could answer from the perspective of any part of the tradition so answers may be very different.

Many are likely to refer to the path of jnana proposed by Sankara, or bhakti using Ramanuja or The Bhagavad Gita.

Some may refer to the path of karma, or answer more generally in terms of the moving up the caste system in progressive rebirths.

     (b)   **'Moksha can only be achieved with God's help.' Discuss.**   **[17]**

Much will depend on which approach they have adopted in part (a).

Candidates could explore differences in the views of different traditions.

Sankara could be used to argue against the statement, whereas some of the bhakti traditions could be used to support the statement.

9   **(a)**   **Explain how jnana can lead to moksha.**   **[33]**

Candidates could profitably use the teachings of Sankara to explore this question, though this is not necessary.

Candidates need to explore how jnana could lead to better understanding of Brahman, and thus to moksha.

The understanding of the relationship between the one and the many is key in some traditions.

    (b) **'Moksha is an undesirable goal.' Discuss.** **[17]**

Candidates answers will vary according to the traditions they use for evidence.

Candidates could argue that the loss of self implied in some traditions is undesirable for those with a strong sense of self.

However bhakti traditions may see union with God as a very attractive goal.

Part 2

10 **(a)** **Explain the concept of bhakti as shown in the Bhagavad Gita.** **[33]**

Candidates could outline the teachings in the Bhagavad Gita, though a purely descriptive account would not be a good response.

An explanation of the relationship between Krishna and Arjuna, and the possibility that this could be used as a model for the relationship between the worshipper and God could be given.

The concept of a personal God might be usefully raised. Reference to the transfiguration of Krishna could be profitable.

Some candidates might relate the teachings to other concepts such as karma and dharma, but this should not be at the expensive of addressing the questions.

    (b) **'The Bhagavad Gita is more important than the Vedas to Hindus today.' Discuss.** **[17]**

Candidates could argue that the Vedas as sruti literature have a higher status than the Bhagavad Gita.

Some may be aware of the discussion about whether the Bhagavad Gita should be regarded as sruti or smriti literature.

Candidates may be aware that most Hindus will cite the Vedas as the basis for their faith, and will often learn parts of them, but may also be aware that few will study or understand them, and in fact traditionally they are only available to the 'twice-born'.

They may feel that as the Bhagavad Gita is more accessible, even being shown on TV, that it is more important.

11 **(a)** **Explain how and why a Hindu might show devotion to a murti.** **[33]**

Obviously some description of the practices of puja will be necessary, though a purely descriptive account would not be a good response.

Candidates may offer general descriptions, or focus on the worship of a particular deity.

A good response will also explore the status of the murti, and the reasons for worship.

Candidates may consider the difficulties of communicating with the absolute, and the role of the murti in making the absolute accessible.

(b) **'Hindus worship idols.' Discuss.** **[17]**

Candidates need to explore the concept of the murti to discuss whether it is an idol.

Candidates may refer to the connection to the absolute drawing out that the murti is not simply a statue or representation for Hindus.

Candidates may also refer to other traditions within Hinduism which do not practice bhakti.

Some candidates could discuss whether making judgements from outside of the tradition is appropriate, and whether this quote shows a lack of understanding.

12 **(a)** **Explain the importance of male deities in Hinduism.** **[33]**

Candidates could point to the male figures in the trimurti to show the high status of male figures within the Hindu tradition.

Candidates may answer on the importance of male deities generally, or refer to the particular deities they have studied.

An exploration of the balance between male and female deities may be appropriate, and the power accorded to males within the Hindu tradition.

Candidates could argue that the importance of male deities will vary according to the individual circumstances of the worshipper, and any global claim is inappropriate.

(b) **'Siva is a frightening deity.' Discuss.** **[17]**

Candidates could refer to Siva's role in the Trimurti as a destroyer, and point out that this, along with some of the symbols associated with him may seem frightening.

Candidates could however refer to the positive aspects of destruction and discuss whether destruction must be seen as negative or frightening.

Candidates could also discuss more positive aspects of Siva, such as fertility and sexuality, as a contrast.

Mark Scheme 2767
June 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 • a little relevant material • some accuracy Communication: often unclear or disorganised	1-2	states a point of view • 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 • 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 • 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 • 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 • 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 • 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 • some successful analysis which may be implicit Communication: some clarity and organisation
5	22-25	a good attempt to address the question • 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 • 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 • 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 • 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 • 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 • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

Part 1

1   (a)   Explain how and why sawm is observed by Muslims.   [33]

AO1 How and why might overlap and both should be addressed for good marks though not necessarily in equal proportions.

Explanations are likely to include factual information about fasting in the lunar month of Ramadan but the best responses might be those which select and use the information to address the reasons why Muslims observe not only the Five Pillars in general but this pillar in particular.

Candidates might explain that e.g. observing this pillar of Islam is a daunting effort not only involving physical abstinence from food, drink, smoking and sexual activity but also it involves refraining from bad thoughts, speech and actions.

Good responses might explain that, for Muslims, the intention of fasting must be totally sincere if the fast is to be valid. The discipline is not simply about self control (though that is one reason given in the Qur'an); nor is it simply about learning to appreciate Allah's gifts and showing compassion towards the needy. Observing sawm is an exercise in ibadah, obedience, as part of worship, commitment, submission and devotion to Allah.

Good candidates might add that sawm also is intended to and does strengthen the worldwide Ummah not merely in shared experience and practical provision but in contributing to the concept of spiritual unity and cohesive communal solidarity which is the hallmark of Islam.

(b)   To what extent are religious beliefs more important than religious practices in Islam?   [17]

AO2 Discussions are likely to follow on from the purposes of observing the pillars and the effects on the individual and community explained in the first part of the question to argue for the pre-eminence of either beliefs or practices.

To address the extent or the issue of importance candidates might attempt to differentiate between or prioritise various beliefs and practices.

Candidates might develop the discussion to consider the interrelation of faith and works particularly in Islam.

This might lead to a consideration by some good candidates of niyyah and the extent to which religious practices might or might not be impaired, practically, spiritually or theologically, by motivation which is somewhat suspect, selfish, hypocritical or merely a matter of habit.

2 **(a)** **Compare the beliefs about Allah expressed in Surah 1 and in the shahadah.**

[33]

AO1 Candidates might begin by giving some information about Surah 1 as the opening chapter, al-Fatihah, of the Qur'an and might identify the shahadah as one of the Five Pillars.

Candidates are likely to quote the shahadah and to use the opportunity to show knowledge of the wording of Surah 1, which is a set text in the specification, (any version or paraphrase of the seven ayat).

Candidates might comment on the importance of the shahadah and explain that Surah 1 is regarded as the perfect prayer and is said to contain the essence of the Qur'an's religious ideas such as: one God, Creator and Sustainer; Master of the Day of Judgement, grace and mercy.

Good responses are likely to use the key words and themes to address the comparison of beliefs. They might explain how Surah 1 complements and develops the concept of one God; what Allah is like and what Allah can do.

Good responses might explain that 'Thee do we worship' is emphatic and echoes the statement that 'there is no god but Allah.' Candidates might compare the declaration of faith and the purpose of the prayer in Surah 1. The prayer echoes the obligation to monotheism and obedient moral behaviour which is the straight way of Islam, achievable under God's guidance. This is the same message as in the rest of the Qur'an, of which Muhammad∆ was the messenger.

Note: The words relating to grace in Surah 1 are connected with Allah but wrath is impersonal- i.e. those who go astray bring the wrath on themselves. Such knowledge and understanding is not essential for full marks. Candidates are not expected at A/S level to have mastered the breadth and depth of the A2 specification about the articles of belief.

(b) **'The shahadah contains all that a Muslim needs to know.' Discuss.** **[17]**

AO2 Candidates are likely to point out that confessing to acceptance of the shahadah is the basic commitment to Islam.

Candidates do not have to refer to Surah 1 but discussions are likely to use ideas explained in part (a) in deciding the extent to which commitment might and should involve more than knowledge of and belief in a credal statement.

The extent to which Muslim practices, such as the other four Pillars, are 'necessary' might be another area for discussion.

Candidates might distinguish between what a person 'needs to know' when initially reverting to Islam and at other stages of Muslim religious experience. Candidates are free to qualify particular words e.g. they might wish to define 'know' as more than cerebral knowledge.

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

AO1 Candidates might give an introductory definition of the hajj in the context of the Five Pillars. Description of what the pilgrimage entails is worth some credit but full accounts are not essential.

Better candidates might explain that the Qur'an calls Muslims to 'complete the Hajj or 'Umrah in the service of Allah'. Candidates are likely to know from their foundation studies that Muhammad△ performed the lesser pilgrimage several times but went on the hajj and gave his final sermon from Arafat 632 CE.

Candidates might show awareness of the fact that the essential parts of the hajj are the four rites which are obligatory in the Qur'an: putting on Ihram, circling the Ka'bah, going to Arafat and making the last tawaf on the return.

Good candidates are likely to trace the origins back to times before Muhammad△. They might explain that Muslims believe that the Ka'bah, the Baitullah, lies directly below the throne of Allah and is the place where Allah began creating the world and Muhammad△ was restoring traditions which go back to Ibrahim, Ishmael and to Adam.

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

AO2 Candidates might use the compulsory nature of hajj in their discussion. This pillar is an act of 'ibadah and is made during the month of Dhul Hijjah and must be observed once in a lifetime by all individual Muslims who are physically and mentally able to do so as long as their dependants do not suffer hardship.

There are many factors which might be used to argue for the effectiveness of the solidarity of hajj, including the fact that the commitment and achievement of individuals also strengthens the whole community. Visually, the hajj is one of the greatest symbols of the unity of Ummah.

Candidates are free to come to any conclusion but discussions should be based on accurate information. The best scripts are likely to show understanding that the journey from the first declaration of niyyah through the countless proclamations of the Talbiyah is for the glory of Allah, not for the glory of the pilgrim.

Part 2

4   **(a)**   **Explain the process by which the Surahs were received and collected.**   **[33]**

        AO1 The specification for the foundation course includes a consideration of the particular manner in which the Qur'an was revealed so most candidates might begin with Muhammadᐃ on Laylat-ul-Qadr, the Night of Power.

        Good responses are likely to be those which address both the receiving of the Surahs and their collection but not necessarily in equal proportions.

        Good candidates are likely to demonstrate understanding by selecting significant parts of the process e.g. the original revelation on Mount Nur etc., the later revelations, the learning by rote by followers, the writing on scraps of paper, leather, bone and pottery, overseen by Muhammadᐃ and kept in Hafsa's chest.

        The best responses might explain that in 631 CE Muhammadᐃ sorted the revelations into Surahs (some by date and some by theme) but died before the 114 were sorted into chronological order. Zayd ibn Thabit, compiled the official version of the Qur'an by order of Abu Bakr, two years later.

        Candidates might go on to mention, though it is not essential for good marks, that in 652 CE Uthman ordered another because of variants in circulation from professional reciters. They had learnt the whole Qur'an from Muhammadᐃ but without chronology and Uthman organised the Qur'an in order of length except Surah 1.

    (b)   **'It does not matter whether a Surah was revealed in Makkah or in al-Madinah.'** **Discuss.**   **[17]**

        AO2 Good responses might point out that the belief that a sacred text is a revelation remains the most important factor but discussions might consider the extent to which knowledge of the background or context might be helpful for the interpretation of any sacred text.

        The best responses are likely to be those where candidates in their studies have been mindful of the advice in the second edition of the examination syllabus about considering the potential differences in the Surahs revealed at Makkah and those at al-Madinah.

        Candidates might, for example, show awareness that some Muslim scholars try to solve apparent contradictions by comparing the Surahs with events in the life of Muhammadᐃ to see which command might chronologically supersede another.

        There is no certainty about which surahs were revealed at Makkah or al-Madinah but candidates might make reference to Surah 4 which is a set text and which is usually interpreted as being about the social problems after Uhud and dealing with recalcitrants and hypocrites in the community of al-Madinah.

5   **(a)**   **Explain the role of the Imam at Salat-ul-Jumu'ah.**   **[33]**

               AO1 Explanations about salah are creditable but good candidates are likely to begin by setting the scene more specifically in the mosque on Friday when Muslims gather in obedience to the Qur'an for Zuhr prayers.

               'Imam' means 'in the front' and candidates might describe the prayers and how the Imam, facing the qiblah, leads the congregation in the first two rakahs.

               Good explanations are likely to describe and explain the importance of giving the khutbah.

               Candidates might include details of other responsibilities of the Imam on Salat-ul-Jumu'ah in particular Muslim communities, especially where the situation necessitates adaptations such as those in the larger Muslim communities in the United Kingdom.

               The best responses are likely to make it clear that the role of the Imam is not that of a priest nor of any hierarchical structure. Candidates may refer to the Shi'ah Muslim use of the word 'Imam' and this is acceptable but not essential.

          (b)   **'A mosque cannot function properly without an Imam.' Discuss.**   **[17]**

               AO2 Candidates are free to argue either way but they need to be sensitive to the attitudes and beliefs of Muslims in their discussion and should try to present a balanced response.

               Candidates may wish to qualify the stimulus statement by querying the significance of particular words such as 'properly' and this may constitute other points of view.

               Some candidates might discuss the function of a mosque as part of the discussion.

               Good candidates might take the opportunity to make reference to other responsibilities of an Imam, besides his role on Salat-ul-Jumu'ah, such as teaching Arabic and presiding over festivals.

6   **(a)**   **Explain how Surah 4 reflects the social reforms by which MuhammadΔ changed the lives of women.**   **[33]**

AO1 Candidates might draw on material from the foundation course in order to explain the role of women in tribal society in pre-Islamic Arabia and the changes which Muhammad Δ introduced to create a more just community.

Surah 4 is a set text in the specification for 2767 and good responses are likely to show familiarity with the contents.

Candidates might refer to:
- the rules for marriage - up to four wives but must treat them equitably, the wife to keep the mahr;
- prohibitions concerning marriage partners – to protect against incest;
- fairer treatment concerning inheritance - though females only get half what males inherit because their responsibilities are not as great;
- treatment of adulteresses require four witnesses before punishment;
- forgiveness and reconciliation - and light chastisement- are suggested as the first resort when marriages are in difficulty; etc.

Good responses are likely to use the material to address the changes. Good candidates might explain that some incidental advice is even more useful in a Muslim community today than it was in the past e.g. women may keep what they earn.

'Men are the protectors and maintainers of women' was a necessary injunction rather than restrictive as it might be seen today. In fact the advice given in 4:127ff 'They ask thy instruction concerning the Women. Say:…' is full of humane suggestions to resolve marital problems.

   (b)   **Assess how well the title 'The Women' describes the contents of Surah 4.   [17]**

AO2 The extent to which the title is appropriate is up to the candidate to decide and prove.

Some candidates might base their view on the information they have given about the change in status of women in Islam to support the title as extremely appropriate.

Good candidates might explain that the titles were given because of significant or memorable features and that there are other important themes in Surah 4.

Good discussions might analyse or select appropriate teachings from Surah 4 to illustrate the other features in the chapter including, perhaps, the statement of faith in Surah 4:136 which refers to the basic beliefs of Islam,'O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah. his angels, His books, His messengers, and the Day of Judgment, hath gone far, far astray'.

Mark Scheme 2768
June 2007

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Levels of Response descriptors for AS Units 2760 – 2770

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2	7-12	has some knowledge of the topic and a little understanding of the question • 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 • 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 • 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 • 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 • 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 • some successful analysis which may be implicit Communication: some clarity and organisation
5	22-25	a good attempt to address the question • 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 • 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 • 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 • 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 • 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 • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

1 **(a)** **Explain the significance of living according to halakhah.** **[33]**

Answers will probably include reference to the definition of halakhah' going with or travelling with G-d. This emphasises the practical aspect of halakhah and the influence that it has over the lives of Orthodox Jews.

Some may refer to the aspect of discipline that halakhah brings to the lives of those who adhere to it is worthy of mention.

The restrictions that halakhah imposes on Jews may be viewed from two different perspectives – some candidates might see the mitzvoth as a hindrance, whilst others might offer the opinion that keeping the mitzvoth promotes spiritual growth and a greater sense of being at one with G-d.

(b) **'Halakhah is the most important aspect of Judaism.' Discuss.** **[17]**

This question provides candidates with the opportunity to evaluate the strengths and weaknesses of living a Jewish life with Halakhah at its centre.

Some candidates may argue that Judaism is a multi-faceted faith, and that the social and cultural aspects of the faith are of equal importance to the legal perspective.

Others may say that the Law is at the heart of Judaism and that it creates a unique identity that cannot be ignored.

2 **(a)** **Explain the importance of the role of women in Jewish life and practice.** **[33]**

Answers may consider the traditional role of women within Judaism as home makers. They may stress the importance of this and consider the argument that women do not need to follow all the mitzvot and they are innately more spiritual than men.

Others may also consider how this traditional role has changed over time and question its assumptions.

(b) **'Men and women are equal in Judaism.' Discuss.** **[17]**

Some candidates may look at the argument emphasising the importance of the role of women as the lynchpin of every Jewish home.

Others may cite the Mishnaic prohibition of accepting evidence in a court of law from a woman and consider whether this is discrimination.

3 **(a)** **Explain the laws of purity (niddah).** **[33]**

Some answers may include a reference to the biblical origins of this mitzvah.

Some candidates may explain the opportunity to regenerate spiritually one's sexual identity after a period of menstrual impurity and to be able to resume participation in the first law of the Torah – that of reproduction.

Answers may give details of mikveh use as well as more theoretical responses.

   (b) **'The mikveh is more important than the synagogue.' Discuss.** **[17]**

Some responses may defend the mikveh as being of great importance to married life and spirituality within a Jewish home.

Some may consider the halakhic injunction regarding the priority of building mikveh.

Some may give examples of the great lengths Jewish women often go to use a mikveh, travelling for miles etc.

Some may consider that the mikveh is an outmoded idea.

The argument that the synagogue is of use to the whole Jewish community and not just the female section might be offered.

4 **(a)** **Explain the importance for Jews of the Law in Exodus 20.** **[33]**

Some candidates will refer to the Revelation at Mt. Sinai as described in Exodus 20 as being the culmination of the exodus from Egypt, and that the Laws listed therein are by association, important.

Other responses will also refer to the difference between the laws between man and G-d as opposed to the laws between man and man.

The fact that a second set of tablets of the commandments was given may be cited as proof of importance. The positioning of the tablets of the Law within every synagogue is a significant factor.

   (b) **'The commandments about G-d are more important than the commandments about people.' Discuss.** **[17]**

Responses may reflect a variety of theological perspectives regarding authorship of the scriptures and thus the difference between Orthodox and Progressive Jews.

Some candidates might argue that by ascribing importance to the commandments about people, people are elevating and sanctifying the name of G-d who laid down the commandments in the beginning.

5 **(a)** **Explain the origins and practice of Sukkot.** **[33]**

There will probably be reference to the biblical origin and customs of Sukkot and its prominence as a Pilgrim festival.

Practice may include the taking of the four species, the building of a Sukkah and the celebrations that take place within it.

Some may refer to synagogue services and customs as well as giving specific mention of the prayer for rain and the prelude to Simchat Torah.

(b) **'Celebrating Sukkot is pointless in the 21st century.' Discuss.** **[17]**

Some responses may include the argument regarding the inherent problems of observing what was originally a desert based festival in climates which are often hostile to the notion of building flimsy shelters etc.

Others may argue that Sukkot is a test of faith and is important from that aspect.-It is also likely to be cited as a return to the more humble roots of Judaism.

6 **(a)** **Explain the role of prayer in Judaism.** **[33]**

Some may be able to distinguish between congregational prayer that requires a minyan (quorum of 10 men or boys above Bar Mitzvah) and private domestic prayer.

Other responses may consider the division of prayer into thanksgiving, supplication and praise etc.

(b) **'G-d will listen to any form of prayer.' Discuss.** **[17]**

This question will be an opportunity for candidates to express their views on the question of whether prayer needs to be a reflection of congregational formality or whether sincere private prayer is more acceptable.

Better answers may be able to offer textual evidence from passages studied as to the variety of prayers as set within the various situations and circumstances.

Mark Scheme 2769
June 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 • a little relevant material • some accuracy Communication: often unclear or disorganised	1-2	states a point of view • 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 • 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 • 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 • 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 • 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 • 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 • some successful analysis which may be implicit Communication: some clarity and organisation
5	22-25	a good attempt to address the question • 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 • 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 - 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 - 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 - 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 - comprehends the demands of the question - shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

1 **(a)** **Explain how Hick approaches the issue of whether humans have souls.**

Hick's views are complex and candidates may draw on a number of aspects of his thought. Hick argues that the self is clearly linked to our biological genes. To view the soul as completely separate is a misinterpretation of religious faith.

Candidates may be aware that he also argues that there is an aspect of us that is non-physical. He supports this by reference to the 'strangeness' of phenomena such as telepathy.

Candidates may focus on how Hick's views relate to the topic of life after death. Hick has 3 thought experiments that suggest that the resurrection of the psycho-physical person is a logical possibility

(b) **'Hick's views on the soul are convincing.' Discuss.**

Some candidates may argue that Hick's view is scientific because of his close correspondence with genetics and neuroscience.

Candidates may argue that the soul needs to be a separate substance from the body if there is to be life after death.

Candidates may choose to compare Hick to the dualism of Plato or the materialism of Dawkins. This is a valid approach but is not a necessary requirement.

2 **(a)** **Explain what is meant by the idea of rebirth.**

There is a wide variation in how the concept is understood.

Candidates may answer in general terms or by specific reference to how the concept is used in Hinduism or Buddhism.

Most will probably outline the traditional idea of successive rebirth, the idea of carrying Karma to the next life and the hope of liberation (Moksha) from the cycle. Some may use the analogy provided by the Bhagavad Gita of the changing of garments.

A few candidates may mention personal identity and how individual consciousnesses are connected in Brahman

(b) **Assess the view that rebirth is the best theory of life after death.**

Candidates may argue that rebirth may seem a better solution to evil as karma is carried forward, but this can be seen as a postponement of the problem.

Candidates may raise the difficulties with personal identity. Some may object to rebirth as presented in Hinduism as it is sometimes seen as reinforcing the caste system. Personal Identity may be discussed. What is the 'I' that is reborn? How would I know that I am the 'same' person?

Comparison and contrasts with resurrection may also be employed.

3 **(a)** **Explain why some religious believers consider miracles to be significant.**

Candidates may interpret the question as referring to miracles in sacred texts such as the Bible or as focusing on modern day miracles. Either approach is valid.

Candidates taking the former approach may explain that a rejection of miracles might be seen as a rejection of the authority of the text. Alternatively, the miracle stories may be significant for theological reasons, the meaning may be more significant than the literal truth

Candidates taking the latter approach might explain that if God is omnipotent, then he would have the ability to do miracles. Candidates who focus on the modern day might also explain why miracles are not significant to some believers.

(b) **'Hume has shown that a belief in miracles is absurd.' Discuss.**

Candidates may assess individual points e.g. is it just in 'ignorant and barbarous nations' that miracles are believed?

Alternatively they might take an overview of his argument. Does Hume's view on causality contradict his idea of miracle?

If miracles are absurd by definition either Hume is correct or it becomes a matter of faith. Here it may be acceptable to believe something that is absurd.

Some candidates might argue that if God exists then it is reasonable to believe that he may suspend the laws of nature. It may depend on how miracles are defined.

Part 2

4 **(a)** **Explain what is meant by non-propositional revelation.**

Candidates should explain what is meant by the term non-propositional revelation. The view states that the process of revelation does not consist of the revealing of facts; rather it is an experience which is later put into words.

Candidates are free to explain the concept in terms of any medium of revelation. Scripture and Experience are likely to be discussed.

Candidates may employ a contrast with propositional revelation

(b) **'All scripture is inspired by God.' Discuss.**

It may depend on what is meant by inspiration. Different views may be discussed.

Candidates may discuss whether all scripture is inspired or are some parts of scripture more inspired than others, how do we decide? Examples of difficult texts may be cited.

General arguments for and against scriptural inspiration are to be expected: contradictions, the results of form/source criticism could be employed as possible arguments against.

Changed Lives, the influence of the text on society/culture, and fulfilled prophecy may be used to argue for the inspiration of scripture.

5   **(a)**   **Explain how Aquinas used analogy to understand God.**

Candidates should refer to the views of Thomas Aquinas. Language about God can be neither univocal or equivocal but is analogical.

Candidates should have an understanding of what is meant by analogy and how this applies when considering religious language. Analogy enables words applied to God to have a similar meaning as they have when applied to human beings or objects.

More able candidates may give a clear exposition of the differences between analogy of proportion and analogy of attribution. Candidates may illustrate their answers with examples.

   (b)   **'Analogy provides the best solution to the problems of religious language.' Discuss**

Candidates may well just focus on the strengths and weaknesses of analogy, e.g. how much is the meaning stretched when words are used of God?

There is also scope to compare to other theories such as symbol and *via negativa*. Candidates could argue that all solutions are defective and inadequate due to the difficulties of religious language.

6   **(a)**   **Explain the advantages of using the *via negativa* to speak of God.**

Candidates may explain the *via negativa* by reference to Pseudo-Dionysius or Maimonides, but there is no requirement to specifically mention either.

Some candidates may use Maimonides' example of the ship and explain the view that a similar process could describe God. Candidates may also be aware that Thomas Aquinas held a version of the *via negativa*.

There are various advantages of the *via negativa*; it recognises that language cannot adequately describe what God is or that it is improper to describe God in language. Some thinkers believe that it is the only way to avoid anthropomorphic descriptions.

Candidates writing a general answer on the *via negativa* and failing to focus on the advantages are unlikely to achieve the highest marks

   (b)   **'The via negativa serves only to show how pointless religious language is.' Discuss.**

Candidates may question whether anything is actually said by focusing on the negative. The via negativa does give a sense of the transcendence of God and enables God to remain mysterious.

Some candidates may focus on the second part of the question and discuss the benefits and difficulties in making religious statements generally.

Mark Scheme 2770
June 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.

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.
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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 • a little relevant material • some accuracy Communication: often unclear or disorganised	1-2	states a point of view • 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 • 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 • 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 • 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 • 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 • 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 • some successful analysis which may be implicit Communication: some clarity and organisation
5	22-25	a good attempt to address the question • 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 • 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 • 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 • 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 • 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 • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

Part 1

1   **(a)**   **Explain a libertarian understanding of human freedom.**   **[33]**

Candidates could explain the relation between freedom and various kinds of determinism.

Credit will be given for accounts of libertarianism ('soft') and 'hard' determinism and how these relate to the idea of free will.

They could also explain that a libertarian considers that we are free and morally responsible for our actions.

Candidates may also refer to scientific, psychological and social influences, and may refer to examples such as the Loeb case.

   (b)   **'People are not free to make moral decisions.' Discuss.**   **[17]**

Locke's example may be used as a starting point to argue that freedom is illusory and that we are not really free.

Some may refer to social conditioning, genes, environment or God to defend the case.

On the other hand some may argue that moral actions result from the values and character of the moral agent who has self-determination or freedom to act.

2   **(a)**   **Explain, with examples, what is meant by hard determinism.**   **[33]**

Candidates may explain that hard determinism sees all our actions as the results of prior events.

They may explain the difference between scientific, sociological and theological determinism.

They should give examples to illustrate their answer, such as the Loeb case.

Examples may include types of hard determinism such as Predestination.

   (b)   **'People are completely free to make moral decisions.' Discuss.**   **[17]**

Candidates may agree with the statement and consider that we are free and morally responsible for our actions, rejecting any idea of cause and effect.

Others may take the opposite view and consider that all actions have a prior cause.

Or they may argue for a soft determinist view with some causation, but also freely chosen actions and moral responsibility.

3   **(a)**   **Explain how the ethics of the religion you have studied might be applied to sex and relationships.**   **[33]**

Candidates might approach this from a Biblical perspective, looking at, for example, teaching on sexual relationships, marriage and homosexuality.

They may consider the teaching of Augustine, Natural Law and Situation Ethics.

Good candidates may discuss the purpose of ethical behaviour according to the religion they have studied and the role of sex and relationships in living a life of love.

(b)   **'Religious ethics are not helpful in matters of sex and relationships.' Discuss.**
                                                                                          [17]

Candidates might consider the limits set by religious ethics to protect against antinomianism.

They may discuss responsible behaviour in sexual matters, while allowing for a flexible and spontaneous approach.

They might consider whether any principles are binding in sex and relationships e.g. adultery is not wrong if nobody is hurt or concerned about it. They might say that personal relationships are so individual that no absolutist, universal or religious principles can be applied.

They may simply write that religious ethics are irrelevant in a secular society and that a non-religious ethic such as Utilitarianism is to be preferred.

Part 2

4   **(a)**   **Explain the ethical principles of the religion you have studied in relation to war.**
                                                                                          [33]

Candidates may discuss four main religious approaches to war: holy war; just war; pacifism and realism.

Most answers will probably concentrate on explaining the Just War Theory and on pacifism.

For Just War candidates should explain the conditions for when it is right to fight and when a war should be fought. Pacifism could include an explanation of why certain religions and Christian denominations hold a pacifist position.

Better candidates could include Christian realism and use the work of Niebuhr.

(b)   **'War should not be allowed, even as a last resort.' Discuss.**   **[17]**

Some candidates could take a pacifist position and reject any form of violence as a means of settling disputes between countries, including self-defence. They may back this up with either religious or philosophical reasons.

Some may consider the loss of life, economic and social damage to be too great.

Others may defend a Just War or realist position, allowing war when all other avenues have failed.

5   **(a)**   **Explain Butler's theory of conscience.**   **[33]**

Candidates could explain that Butler saw conscience as coming from God; as intuitive and as a final decision maker.

They may explain the role of conscience as directing us to consider the happiness of others and harmonising the two forces of self-love and benevolence.

They may discuss that Butler did not see mistakes made by conscience as a serious problem, as he believed that in any moral dilemma most people will see intuitively what is the right thing to do, but that he believed it is wicked to 'blind' your conscience to clear the way for a wrong action.

   (b)   **Assess the strengths and weaknesses of Butler's theory of conscience.**   **[17]**

Candidates may discuss that if conscience comes from God we should all have the same conscience and consider the situations where conscience conflicts or people commit horrific crimes and justify them by their consciences.

Candidates may consider, with reasons, that Butler's theory of conscience being blinded is not convincing.

Others may use the theories of Aquinas or Freud to point out weaknesses in Butler's view.

They may also agree with Butler's position and consider it reasonable to see conscience as a divine faculty which has supreme authority.

Candidates may use examples to illustrate their answer.

6   **(a)**   **Explain Freud's theory of conscience.**   **[33]**

Candidates could explain that Freud saw conscience as guilt. They may explain the roles of the ego and the superego in the internalisation of the mores of society and the resulting 'guilty conscience' when these are transgressed.

They may refer to examples and Freud's emphasis on the effects of sexuality on the psychological development of people.

Good candidates may go on to explain how Freud's ideas have been developed to show how conscience develops through past experience.

They may also contrast the views of Freud with those who see conscience as coming from God.

   (b)   **Assess the strengths and weaknesses of Freud's theory of conscience.**   **[17]**

Some candidates may see the fact that conscience can be developed or left underdeveloped as compatible with Freud's view of conscience.

They may also argue that this accounts for the fact that different people's consciences may conflict.

However, they may also argue that if conscience is just the unconscious application of rules that we have been given as children, it simply reflects our parents, teachers etc and so cannot be taken seriously in ethical decision making and does not leave us free to make any moral choices.

Mark Scheme 2771
June 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 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	has a little knowledge of the topic • a little relevant material • some accuracy Communication: often unclear or disorganised	1-3	states a point of view • shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic and a little understanding of the question • some relevant material • some concepts accurate • shows a little knowledge of technical terms Communication: often unclear or disorganised	4-6	a little argument or justification of viewpoint • some analysis, but not always successful Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question • 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 • some analysis, but not always successful • views asserted but not successfully justified Communication: some clarity and organisation
4	16-19	a satisfactory attempt to address the question itself • some accurate knowledge • appropriate understanding • some successful selection of relevant material • some accurate use of technical terms Communication: some clarity and organisation	9-10	an argument is sustained and justified • some successful analysis which may be implicit Communication: some clarity and organisation
5	20-23	a good attempt to address the question • mostly accurate knowledge • good understanding • good selection of relevant material • mostly accurate use of technical terms Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one point of view Communication: generally clear and organised

6	24-26	a very good attempt to address the question • accurate knowledge • very good understanding • substantial selection of relevant material • accurate use of technical terms Communication: answer is well constructed and organised	13-14	a very good attempt at using different evidence to sustain an argument • successful and clear analysis • considers more than one point of view Communication: answer is well constructed and organised
7	27-29	an excellent response to the question showing understanding and engagement with the material • very high level of ability to select and deploy relevant information • accurate use of technical terms Communication: answer is well constructed and organised	15-16	an excellent response which uses a range of evidence to sustain an argument • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

1   **'The concept of Hell makes no sense.' Discuss.**

AO1.
A variety of acceptable approaches could be made: there is no one 'right' answer.

Candidates might choose to develop the theme through Hick's version of Irenaean theodicy, treating Hell as essentially purgatorial, arguing that purposeless suffering could have no place in God's plan. This could lead to the question of whether universal salvation is compatible with divine justice.

Some might develop the concept that hell is not a place of punishment but an eternal voluntary separation from God, or extinction.

Some might choose to adopt an anti-realist approach, claiming that Hell is not an objective reality but has meaning within the discourse of believers.

Candidates may recognise that this question could be interpreted as being about divine attributes as well as the nature of Hell.

AO2.

Candidates may articulate problems of divine attributes and the Hell concept, though they could with justice concentrate on one rather than the other. If either the concept of Hell or the notion of a loving God were shown to be incoherent, that by itself could be sufficient answer.

Less able candidates might restrict themselves to a more general description of theories, perhaps with an assertion of a point of view.

Better responses are likely to reach a conclusion related to the discussion of these issues, though this conclusion will of necessity be provisional.

2   **'The best way to God is through religious experience.' Discuss.**

AO1. This is a fairly open question, permitting a wide range of possible responses.

Nevertheless, to reach the highest levels, candidates must pay attention to the comparative nature of the question.

Some might choose to make a comparison with scripture, miracles, corporate experience or any other form of revelation. Any approach would be legitimate as long as there is some consideration of the claim that religious experience is 'best'.

'Religious experience' may be interpreted widely – it might be treated as an invitation to consider the numinous, but might equally be interpreted in terms of responses to nature or saints, out-of-body experiences, John Hick's 'experiencing-as' or other ways. Candidates are entitled to any justified interpretation.

AO2. There is no one right response, provided the entire question is considered.

Some candidates might argue that some religious experiences, particularly personal experiences, are unreliable, self-induced, not publicly verifiable or incoherent.

Some might point to the difficulties of the finite trying to encompass the infinite, while others might argue that, to avoid any privileging of some individuals or groups, religious faith must be independent of experience.

3   **Assess the view that miracles are an obstacle to faith.**

AO1. Several responses are possible.

Candidates might choose to treat this as a question about Wiles' view that a benevolent God would not indulge in selective miracles, claiming that miracles are an obstacle in casting doubt on the benevolence of God.

Others might claim that the evidential status of miracles is weak, reducing belief in God to nothing more than superstition.

Some candidates might consider whether miracles are essential to faith, while others might develop concepts of demythologisation, claiming that miracles have no place in a scientific age.

AO2. There is no one 'right' answer, and any legitimate response would be acceptable.

Some might argue that any response to the question will be dependent on the definition of miracles chosen, or on what is understood by 'faith'. Others may argue that some religious beliefs – such as Christianity – require belief in at least some miracles, such as the Resurrection.

Candidates who restricted themselves simply to arguing about whether miracles happen would be unlikely to achieve the higher levels of response.

4 **Consider whether symbol provides any clear understanding of God.**

AO1. Candidates should demonstrate some philosophical understanding of the nature of symbol.

Some may choose to interpret the question wholly in terms of religious language as symbolic, making particular reference to philosophers such as Tillich. Others might choose to interpret symbol more broadly, perhaps considering aspects of ritual, iconography etc. Either approach would be legitimate.

There should be some definition of what the term 'symbol' means as well as an awareness of alleged advantages or disadvantages in use.

Some candidates may choose to make a comparison with other modes of understanding.

AO2. Many legitimate responses are possible. Candidates are at liberty to offer any relevant, reasoned argument.

Some may, for example, argue that we cannot hope for clear understanding of God, perhaps arguing that it is vain to seek it.

A possible response might be to point to the inevitable ambiguity of symbols and the limitations of any models.
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Others may argue that alternative approaches, such as analogy, bring people closer to an understanding of God.

Some may choose to take the view that as there is no God, there is nothing to understand.

Mark Scheme 2772
June 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 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	has a little knowledge of the topic • a little relevant material • some accuracy Communication: often unclear or disorganised	1-3	states a point of view • shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic and a little understanding of the question • some relevant material • some concepts accurate • shows a little knowledge of technical terms Communication: often unclear or disorganised	4-6	a little argument or justification of viewpoint • some analysis, but not always successful Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question • 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 • some analysis, but not always successful • views asserted but not successfully justified Communication: some clarity and organisation
4	16-19	a satisfactory attempt to address the question itself • some accurate knowledge • appropriate understanding • some successful selection of relevant material • some accurate use of technical terms Communication: some clarity and organisation	9-10	an argument is sustained and justified • some successful analysis which may be implicit Communication: some clarity and organisation
5	20-23	a good attempt to address the question • mostly accurate knowledge • good understanding • good selection of relevant material • mostly accurate use of technical terms Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one point of view Communication: generally clear and organised

6	24-26	a very good attempt to address the question • accurate knowledge • very good understanding • substantial selection of relevant material • accurate use of technical terms Communication: answer is well constructed and organised	13-14	a very good attempt at using different evidence to sustain an argument • successful and clear analysis • considers more than one point of view Communication: answer is well constructed and organised
7	27-29	an excellent response to the question showing understanding and engagement with the material • very high level of ability to select and deploy relevant information • accurate use of technical terms Communication: answer is well constructed and organised	15-16	an excellent response which uses a range of evidence to sustain an argument • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

Answer **two** questions.

1   **Assess the view that conscience should always be obeyed.**   **[45]**

    AO1
    Candidates could assess the tensions between individual conscience and moral absolutes, religious teachings or laws, and consider whether conscience alone is a reliable guide.

    Candidates could explain the different approaches to conscience e.g. Aquinas, Butler, Freud and how each argues for the need to obey conscience or the reasons for following it.

    AO2
    Analysis could compare and contrast the different reasons for following conscience.

    Candidates could look at the reliability of conscience and factors that undermine it: a conscience informed by ignorance, erroneous ideas, parents or authority.

    They could also examine the possibility of developing our conscience and the influence of guilt.

    They may also assess the possibility that conscience could be used to justify any actions (Aquinas' idea of apparent goods), or that people when faced with an ethical dilemma will use conscience to justify different courses of action.

2   **'Sex and relationships are matters of personal choice.' Discuss.**   **[45]**

    AO1
    Candidates could explain and contrast different views of sex and relationships: religious e.g. Natural Law, Divine Command Theory; Utilitarian; Libertarian etc.

    They could consider the purpose of sex and relationships.

    They might consider the question of whether there is a single human nature as regards sexuality or whether there are sociological, environmental or genetic influences.

    Candidates may consider whether sex and relationships are determined.

    AO2
    Candidates could defend this claim or not.

    They may choose to discuss whether there are any absolute principles that are binding in every relationship e.g. no harm is done to another person, adultery harms others, there should be equality between the sexes in sex and relationships etc.

    They should use ethical theories to promote a balanced approach and avoid emotive and subjective responses.

    Candidates may discuss the issue of determinism and free will as they relate to sex and relationships.

3 **Examine critically the claim that religious ethics are the best approach to justifying killing in war. Discuss.** **[45]**

AO1
Candidates could explain the Just War theory of Aquinas. They may include its origins in Augustine and modern additions.

They may consider the rules of conduct in Just War.

Some answers may focus on the issue of proportionality.

Other candidates may consider religious teaching on pacifism that prohibits all killing in war.

AO2
Candidates would probably assess whether a religious ethic can apply to war and who is involved in the killing – professional soldiers only or innocent civilians.

They could explore other ethical theories such as Kantian ethics or Utilitarianism and contrast these with a religious ethic in justifying killing in war.

Better candidates may also compare a Christian realist approach, which justifies killing in war in order to maintain a just and ordered society, with a pacifist approach which believes that all killing is fundamentally wrong and the suffering caused by war too great.

4 **'Absolutist ethics prevent progress in genetic engineering.' Discuss.** **[45]**

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 how they do not allow consideration of the benefits for the greater good of genetic engineering.

They could consider whether a blanket prohibition may stop a cure for many diseases and defects such as cystic fibrosis and muscular dystrophy.

Some may refer to relative ethical theories to provide an alternative view.

AO2
Candidates are asked to consider the questions of the dangers of genetic engineering, whether a control might be needed and whether it would be morally right to interfere with genes so as to 'improve' people.

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.

However, all discussion should be linked to the ethical theories so that it does not become emotive and unbalanced.

Mark Scheme 2773
June 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

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

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* 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.

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Levels of Response descriptors for A2 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
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5	20-23	a good attempt to address the question • mostly accurate knowledge • good understanding • good selection of relevant material • mostly accurate use of technical terms • Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one point of view Communication: generally clear and organised

6	24-26	a very good attempt to address the question • accurate knowledge • very good understanding • substantial selection of relevant material • accurate use of technical terms Communication: answer is well constructed and organised	13-14	a very good attempt at using different evidence to sustain an argument • successful and clear analysis • considers more than one point of view Communication: answer is well constructed and organised
7	27-29	an excellent response to the question showing understanding and engagement with the material • very high level of ability to select and deploy relevant information • accurate use of technical terms Communication: answer is well constructed and organised	15-16	an excellent response which uses a range of evidence to sustain an argument • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

Answer **one part** of each question.

1   *Either*

   (a)   **To what extent are the visions in the book of Amos essential to his message?**
[45]
   AO1
   Candidates might attempt to place Amos in his appropriate historical context as an
   eighth century prophet and might include a summary of the message of Amos that G-
   d is just and requires his people to be just.

   Candidates might also make reference to the catalogue of sins which is relevant to
   the theme of the inevitability of judgement if the people do not repent.

   Better responses are likely to keep the focus of the response on the visions and good
   candidates are likely to show familiarity with the text.

   Amos chapters 7 & 8 are the chapters which contain the doom-laden visions of the
   locusts, the fire, the plumbline and the basket of ripe fruits. The vision of G-d standing
   beside the altar is in 9:1-4. These visions are told in the first person.

   Good candidates might include also the call of Amos and some of his oracles of
   destruction as they have a visionary element e.g. predictions about Amaziah's future
   and about 'that day'.

   AO2
   The first person style of the texts might be used, implicitly or explicitly, to argue that
   the visions were very important in the personal experience of Amos and essential to
   his passion for justice.

   Possibly, candidates might define the term 'prophet' and discuss the balance and the
   necessary interrelationship of the role of forthteller and foreteller.

   Good candidates might focus on the message of Amos to explore how far these
   visions of judgement were essential in that they gave impact to the warnings about
   the Last Day. The visions emphasised the need for the chosen people not to be
   complacent but to repent of the sins prevalent in eighth century Israel during the reign
   of Jeroboam II.

   Some might consider how far the fact that a prophet spoke the word(s) of G-d implies
   that true prophets experienced ecstatic trances somewhat similar to the ecstatic
   frenzy of other 'prophets' and how far this phenomenon might be related to the
   essential nature of a prophet's role and message.

Or

(b)   **Discuss the view that the book of Amos throws light on the role and message of true prophets.**   **[45]**

AO1

Some biographical background might be given. The superscription at the beginning of the book identifies Amos as a shepherd of Tekoa near Jerusalem in Judah who saw visions concerning Israel in the reigns of Uzziah of Judah and Jeroboam II of Israel.

Some definition of true prophets and their role needs to be included but good scripts are likely to incorporate possible uncertainties about the definition as part of the issue being discussed. Priests and false prophets etc. might be used as a comparison.

Candidates are likely to use the narrative in 7:10-17 about Amos being expelled from the sanctuary at Bethel because of the reference to the call of Amos.

Some scholars think the visions in 7:1 to 9:8 are part of the call of Amos so accounts of these may be relevant. Good candidates are likely to explain the relevance of the material to the role and message.

Good candidates are likely to explain the message against the eighth century background in Israel where contemporary life in the prosperous reign of Jeroboam II was full of social injustice and corruption as well as hypocritical worship particularly at the royal sanctuary at Bethel. This was one of the two shrines where the first Jeroboam had set up calves (or cherubim) for the then newly divided kingdom to replace the need to journey to Jerusalem.

AO2

There are a number of equally acceptable approaches to this discussion.

It has often been assumed that prophets and priests were antagonistic to each other but study of the Jewish Scriptures suggests that the situation was not so clear cut.

The book's relevance to the role of true prophets hinges on the definition of the contemptuous label of 'seer' given by Amaziah, the priest of the royal sanctuary, to Amos and the interpretation of his reply, 'I am not a prophet nor am I the son of a prophet.'

Some candidates might argue that the description of Amos as a herdsman and sycamore gatherer is misleading and that rather than being a peasant from Judah upset by the opulence of Israel he may have been e.g. a keeper of the Jerusalem Temple herd and therefore a cultic official.

Some candidates might contrast the demeanour of true prophets with the ecstatic frenzy of the 'sons of the prophets' in Canaanite and syncretistic worship, whilst others might argue that this difference is not always supported by the evidence.

Whatever the role, good candidates are likely to argue that the ethical, monotheistic message of the prophets is clearly shown in the book of Amos as the words and oracles of the first canonical prophet are there for all to read. They might try to balance foretelling and forthtelling but might comment that the book confirms one traditional definition of the role of true prophets as spokesmen of the word of the Lord.

2 *Either*

(a) **To what extent was Micah more interested in a messianic kingdom rather than in a messianic figure?** **[45]**

AO1
A brief account of the historical context and the content of the book of Micah might be given as an introduction and good responses are likely to build on this background material to address the question.

Micah features in most commentaries as an eighth century prophet, a younger contemporary of Isaiah of Jerusalem, (during the reigns of the three Judaean kings, Jotham, Ahaz and Hezekiah according to the editorial superscription).

Often portrayed (possibly erroneously) as a peasant his message (like that of Amos in Israel) condemned the corruption of city life, in Israel and in Judah, even prophesying the destruction of the Jerusalem Temple.

Micah is probably best known for his summary of the eighth century monotheistic ethical prophetic stance in chapter 6 verses 6-8. The main messianic material is 5:1-5 and 7:1-10 whilst 4:1-5 is repeated in Isaiah 2:2-4.

Good candidates are likely to support their explanations and arguments with appropriate textual material. The specification recommends that candidates study texts with reference to their date, authorship, purpose and historicity. Candidates might settle for traditional views on these issues but even if some of the hopeful messianic prophecies were post-exilic additions, they are still relevant because the editors' views might be argued to reflect the theology of the original writer and other prophets in the Jewish Scriptures.

AO2
Candidates might draw on other texts they have studied during the course (especially Isaiah 40-43) to argue that a messianic Davidic figure became increasingly important in the Jewish Scriptures.

In Micah, however, the hope for the future is rooted in the theology of covenantal ethical monotheism so candidates might argue that the prophecy of the age of world peace in the book of Micah is more significant than nationalistic hopes for a future messianic leader.

However, it might be argued that the prophecies of the future messianic leader support the idea that the original writer and the later editors perceive that messiahship is not modelled on David as King of Jerusalem but follows the Bethlehem shepherd king tradition.

Taken alongside the condemnations of social injustice and unreal religion which are among the main themes of the book, the messianic themes point to the messianic leader as supremely important as judge and arbiter of universal justice and mercy.

How far these are contradictory or complementary arguments, is for the candidate to decide and good discussions are likely to be those which try to consider 'to what extent' the textual evidence supports the arguments.

Or

(b)   **'The writers of the Jewish Scriptures give no clear teachings about reward and punishment.' Discuss with reference to the texts you have studied.**   **[45]**

AO1

The texts in the specification itemised in relation to this topic are Isaiah 53, Jeremiah 7, Ezekiel 18, Job 19, Daniel 12 and 2 Maccabees 7.

Candidates might work through these set texts explaining teachings relevant to the question in each case or they may prefer to identify and follow themes such as personal and corporate responsibility. Whichever approach, good responses are likely to be those which show familiarity with the content of the set texts and demonstrate understanding in their exegesis.

Better responses might include relevant explanations about the chronology of events and the possible dates of the writing of the texts to attempt to elucidate their exegesis.

Candidates may approach the topic by including other set texts from the course e.g. reward and punishment in relation to the covenant or in connection with the book of Jonah and this is acceptable.

Candidates might include background information from commentaries about Sheol etc. but this is not essential for good marks.

AO2

Some candidates might argue that the teachings about reward and punishment have always been clear in the Jewish Scriptures and might cite examples where G-d rewards the righteous and punishes the disobedient, just like Jeremiah and other prophets predicted.

Justice and mercy might be explored and some candidates might make reference to themes such as forgiveness and freewill.

The innocent suffering of Job and the vicarious suffering of the Servant might be used to counter or develop themes relevant to the stimulus statement. Various equally acceptable interpretations of Job 19:25 might be used in arguments.

Other candidates might argue that the teachings only became clear after the Exile (e.g. Ezekiel 18 about personal rather than corporate responsibility).

Responses might suggest that there seems to be, particularly in apocalyptic literature, especially after the Maccabean revolt, not specifically clear teaching but a development of beliefs. Teachings about the resurrection of the body (e.g. Daniel 12:2) and about judgement and life after death ultimately extend teachings about reward and punishment beyond this life to include the hereafter.

Mark Scheme 2774
June 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 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	has a little knowledge of the topic • a little relevant material • some accuracy Communication: often unclear or disorganised	1-3	states a point of view • shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic and a little understanding of the question • some relevant material • some concepts accurate • shows a little knowledge of technical terms Communication: often unclear or disorganised	4-6	a little argument or justification of viewpoint • some analysis, but not always successful Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question • 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 • some analysis, but not always successful • views asserted but not successfully justified Communication: some clarity and organisation
4	16-19	a satisfactory attempt to address the question itself • some accurate knowledge • appropriate understanding • some successful selection of relevant material • some accurate use of technical terms Communication: some clarity and organisation	9-10	an argument is sustained and justified • some successful analysis which may be implicit Communication: some clarity and organisation
5	20-23	a good attempt to address the question • mostly accurate knowledge • good understanding • good selection of relevant material • mostly accurate use of technical terms Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one point of view Communication: generally clear and organised

6	**24-26**	a very good attempt to address the question - accurate knowledge - very good understanding - substantial selection of relevant material - accurate use of technical terms Communication: answer is well constructed and organised	**13-14**	a very good attempt at using different evidence to sustain an argument - successful and clear analysis - considers more than one point of view Communication: answer is well constructed and organised
7	**27-29**	an excellent response to the question showing understanding and engagement with the material - very high level of ability to select and deploy relevant information - accurate use of technical terms Communication: answer is well constructed and organised	**15-16**	an excellent response which uses a range of evidence to sustain an argument - comprehends the demands of the question - shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

Answer **two** questions from **one** alternative only.

Alternative A - The Early Church

1   **'Paul's teaching on justification completely replaced the Law.' Discuss.**   **[45]**

A01
A starting point might be an explanation of why the charge of anti-nomianism was made against Paul as a result of his teaching justification by grace through faith and 'the end of the Law' Romans 6:1 and 8:2, Gal 2 and 5:16-26.

The images and ideas Paul uses might be explained.

The best answers will probably also discuss the place of' 'works' in Paul's theology as part of their exposition of the meaning of 'justification by faith'.

A02
An analysis of Paul's teaching in favour of the statement might be that for Paul 'justification by works' or observance of the Law was not only retrogressive, it completely undermined the Gospel and placed an unnecessary burden on gentiles.

Several times he refers to his own experiences and the futility of seeking justification through the Law i.e. "I am dead – killed by the Law itself" etc. If a person is put right through the Law it means Christ died for nothing etc.

The best answers might seek to balance the evaluation with evidence from Romans 2:12 and other passages where Paul speaks positively about the Law and claims to uphold it e.g. Romans 3:31.

2   **for as all die in Adam, so all will be made alive in Christ.' (1 Corinthians 15:22) Examine critically Paul's teaching on the resurrection in 1 Corinthians 15.**   **[45]**

A01
Explanation of the contents of 1 Corinthians 15 as Paul's most detailed teaching on the resurrection.

Not all candidates will follow a strictly chronological exegesis but there might be common elements in all answers

For example, the universality of the Gospel is established. The implications (for humanity) of Christ's resurrection are expounded, culminating in the above quotation from verse 22. The Christian Apocalypse is described and explained. Arguments against the resurrection are answered and evidence for it presented. The old humanity and the new is explained – the altered bodily state etc.

The best candidates might have knowledge and understanding of how the teaching in the chapter develops from beginning to end.

A02

Critical examination of the chapter might evaluate the clarity of Paul's argument as he develops his theology of the resurrection step by step for the Corinthians.

Arguments might include why the Gospel should have common appeal. Paul presents witness evidence for the resurrection and his own credentials as a Christian and as an apostle, to dispel all doubt about his fitness to preach the Gospel. The theology of the resurrection is seen in parallel to the transgression of Adam and death as the punishment for sin.

The best answers might show awareness that the apocalyptic descriptions raise critical issues about the Parousia – and have caused endless, crucial debate among scholars. The issue of baptising the dead and reasons for believing in the resurrection are not shied away from.

A conclusion might be that Paul argues that resurrection is a necessary part of Christian faith and it is to be understood in eschatological terms.

3 **Examine what, if anything is distinctive about the letter to the Romans.** **[45]**

A01

Answers should show, by selection and explanation, an understanding of the theological themes in Romans.

Responses might examine the purpose of the letter as a comprehensive summary of the major themes of Paul's theology.

Reference might be made to the time and place of authorship and the intended audience.

The best answers might examine Romans as a reflective summary of Paul's theology. Some candidates might make a comparison with the themes in other letters they have studied.

A02

An assessment of the extent to which the style, format and content of the epistle is distinctive, in its own right, or, in comparison with other letters studied for the specification.

Good answers may have an understanding of and agree with views that Romans is the most mature statement of the Gospel and make comparison with the style and themes in other epistles.

The best, however, might draw distinctions with analysis of the new elements in Romans and the fact that some of the major themes are missing i.e. Parousia, life after death etc. and there is very little comment on the state of the Church.

4   **'The letter to the Ephesians cannot have been written by the same person who wrote Galatians.' Discuss**   **[45]**

A01

Candidates might explain the debate about the authorship of Ephesians.

Answers might provide detailed evidence from the specified texts that much of the subject matter is the same in the two epistles: e.g. Paul's mission to the gentiles; circumcision, justification through faith, unity in Christ, life in the Spirit, the results of which are evident in Galatians. However, there are views that the style and language is quite different.

Candidates might make a good attempt to explain, in general terms, the issues of audience, style and language, which might prove or disprove the authorship of Ephesians.

However, to reach the higher levels of response candidates will probably also select and deploy information from the theological content of the two epistles (as in first paragraph).

A02

Candidates might conclude that the circumstances under which the authors wrote the two letters are obviously different and there is evidence for this in the text.

In Ephesians, the author's thoughts appear calm and well articulated, he is confident in his role as minister to the gentiles, as opposed to the angry rhetoric and self-justification in Galatians etc.

Also, there might be a view that there is nothing new in Ephesians but it lacks the passion of Galatians. Some themes are missing etc. There is uncertainty about authorship/destination of letter etc.

The best answers should show understanding and analysis of different viewpoints.

Alternative B - The Gospels

5   **Explain the theological significance of the healing miracles in Mark's Gospel.**   **[45]**

     A01
     The healing miracles from the specification – selection and organisation from Mark 1-2 and 5. Understanding of views on the meaning/interpretations of the miracle stories should be demonstrated.

     Some are symbolic demonstrations of God's forgiveness in action e.g. The Paralysed Man and illustrate the link between illness/sin and healing/forgiveness.

     The exorcisms; e.g., the demoniac and the man with an evil spirit illustrate the authority of Jesus over evil.

     Others emphasise the importance of faith e.g. Jairus' daughter etc and the Woman Healed: the Cleansing of the Leper.

     The best answers might focus on the specified miracles to illustrate the theological themes evident in Mark's Gospel and assess the miracles as evidential proof of Jesus as the Messiah. Also the various interpretations of the Messianic Secret and possible redaction might be explained.

     A02
     The theological significance might be assessed in terms of forgiveness being unconditional for all.

     The healing miracles were challenges to traditional Jewish ideas about sickness and sin. They were also evidence of the conflict between good and evil and the arrival of the Kingdom.

     The best responses might explore the idea that the miracle stories are integral to the presentation of the Gospel. They illustrate Christian theology and ethics in contrast to the accepted Jewish ideas. The Gospel writers/Early Church might have used them as instructions in Christian faith etc.

6   **'The gospel writers considered Jesus' status to be that of the Messiah.' Discuss.**
                                                                      [45]

     A01
     There is a lot of material on this topic from both well-known sources and in the prescribed texts in Mark, Matthew especially. Candidates will need to construct the essay to focus on the argument. Candidates might use one or more Gospels.

     Answers might show knowledge and understanding of the complexity and ambiguity of Jewish messianic expectation and O.T. fulfilment i.e. warrior, royal and priestly figure etc

     In good attempts, the main focus will probably be on interpretation of Jesus' authority and status and evidence of his fulfilment of the role of Messiah as shown in a selection of the prescribed texts.

     The best answers might also demonstrate understanding and deployment of information to explain some of the different views on how the status of Jesus is portrayed in the Gospels and theories about the purposes of the evangelists.

A02

Answers might draw conclusions as to how effectively the Gospel writers portray Jesus as Messiah in his ministry as a teacher and healer.

Good answers might analyse possible redaction and the purposes of the Gospel writers/early church in a post resurrection era.

Some candidates might assess to what extent the evangelists were bridging the gap between Jewish expectation and their own belief.

The best answers should critically analyse different viewpoints.

7   **'Jesus' parables give a confused description of the Kingdom of God.' Discuss.   [45]**

A01

Knowledge and understanding of a selection of the parables from the set texts Matthew 13 and 25: The Sower, The Wheat and the Weeds, The Mustard Seed, The Leaven, The Hidden Treasure, The Pearl, The Parable of the Net. 10 Virgins, Talents, Sheep & Goats. Luke 15. Parables of the Lost.

Answers might include a brief explanation of background to the genre of teaching in parables as rooted in everyday life and events etc.

The skill is to select and deploy information from the prescribed parables to explain meanings and interpretations about the nature of the Kingdom.

An explanation about the differing views on eschatology, without the relevant use of Parables as evidence, might form part of an answer at any level of achievement but it should not be the sole substance of an answer.

Good answers might explore Jesus' method and purpose in teaching in parables to enable the audience to understand the nature of the Kingdom and the qualities needed for entry with references to O.T. ideas, preparedness, judgement etc. The awareness of audience e.g. Jesus explained the parable of the Sower, either because the disciples did not understand or to reinforce his teaching.

The best answers might explain some of the variety of different strands of understanding or interpretations that have been given to the parables, which might have taken them out of their original context etc.

A02

Evaluation as to whether the description of the Kingdom of God contained in the parables is a confused one. Candidates might base their analysis on a straightforward reading of the parables or on the effect upon a contemporary or later audience.

Some responses might analyse the different strands of understanding needed as a difficulty inherent in the parables - evidenced by the different interpretations by scholars etc. The skill is in the selection of material to illustrate the arguments.

Good answers might assess that rather than being confusing; the parables offer(ed) the opportunity for both success and failure to understand the nature of the Kingdom. Understanding is the responsibility of those who hear etc.

The best answers might analyse the statement as to the extent of confusion/clarity in the parables for both the contemporary audience (e.g. Matthew and Mark offer different interpretations as to the purpose of the explanation of the Sower.) and later audiences in the early church and/or today. Comment might be made on the possible effects of redaction of the original material.

8   **'The Sermon on the Mount commands perfect behaviour.' Discuss.**   **[45]**

A01
Explanation of the meaning of the teachings in the Sermon on the Mount in. Matthew 5-7

Good answers might include detailed explanation and understanding of a selection of the texts from Matthew 5-7 and, an explanation of the importance of the antitheses 'you have heard…but I say' etc Matthew 5:21-48.

The best answers might explain, with reference to the prescribed texts, how the presentation of the Sermon sets rigorous standards – interpreted by the early church as a distinctive ethic of Jesus in comparison with the Mosaic Law. The quintessence of Jesus' teaching.

A02
An analysis as to whether the strenuous nature of the commands imposes strictures of perfect behaviour, impossible to apply.

Good answers might examine whether the Sermon on the Mount should be seen as a benchmark of rigorous standards - adapted by early and later Christian communities, or, an impossible ethic, uncompromising and extreme?

Comment might be made on whether the commands should be taken literally or seen as ideals distinctive to time and place.

The best answers might analyse the different views on the teachings/commands as interim ethics for an audience awaiting the imminent arrival of the Kingdom etc.

Mark Scheme 2775
June 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.

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 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	has a little knowledge of the topic • a little relevant material • some accuracy Communication: often unclear or disorganised	1-3	states a point of view • shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic and a little understanding of the question • some relevant material • some concepts accurate • shows a little knowledge of technical terms Communication: often unclear or disorganised	4-6	a little argument or justification of viewpoint • some analysis, but not always successful Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question • 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 • some analysis, but not always successful • views asserted but not successfully justified Communication: some clarity and organisation
4	16-19	a satisfactory attempt to address the question itself • some accurate knowledge • appropriate understanding • some successful selection of relevant material • some accurate use of technical terms Communication: some clarity and organisation	9-10	an argument is sustained and justified • some successful analysis which may be implicit Communication: some clarity and organisation
5	20-23	a good attempt to address the question • mostly accurate knowledge • good understanding • good selection of relevant material • mostly accurate use of technical terms Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one point of view Communication: generally clear and organised

6	24-26	a very good attempt to address the question • accurate knowledge • very good understanding • substantial selection of relevant material • accurate use of technical terms Communication: answer is well constructed and organised	13-14	a very good attempt at using different evidence to sustain an argument • successful and clear analysis • considers more than one point of view Communication: answer is well constructed and organised
7	27-29	an excellent response to the question showing understanding and engagement with the material • very high level of ability to select and deploy relevant information • accurate use of technical terms Communication: answer is well constructed and organised	15-16	an excellent response which uses a range of evidence to sustain an argument • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

Answer **one part** of each question.

1 *Either*

(a) **'It is a contradiction to say that, in Christ, God takes away the sins of the world and that salvation is also fully possible outside Christianity.' Discuss.**   **[45]**

AO1

The question asks for an assessment of exclusivism. This can be approached in a number of ways, either by sketching out a traditional response (e.g. Augustine, Aquinas, Calvin) or by considering a contemporary viewpoint such as *Dominus Iesus.*

Good answers will choose to look at the ideas of Karl Barth. In the first instance some explanation should be given to what the exclusivist normative position holds true i.e. that Christianity claims to have access to a unique moment of historical revelation where God was in Christ reconciling the world to himself (eg. 2 Corinthians 5:19). The exclusiveness of this claim is supported in various New Testament passages notably in John 14:6 and Acts 4:12.

Very good answers will consider the nature of revelation and discuss its central place in Barth's claim that the Word is the exclusive means by which God may be known and is fully embodied in the person of Christ (eg. Hebrews 1:2).

Candidates who approach this question from the point of view of inclusivism will credited providing they consider some of the points indicated above.

AO2

Evaluation should concentrate on the idea of contradiction.

Very good candidates might point out that this is a key element of *Dominus Iesus* that a truth cannot sustain a contradiction. So although DI accepts that other religions may have a 'ray of truth' which can enlighten, it is not sufficient for redemption. To hold an alternative position must inevitably contradict the significance of the salvific act of Christ's death.

Good candidates will probably consider whether alternatives are contradictory – indeed whether DI or exclusivism isn't itself contradictory.

Some may wish to analyse the coherence of Church responses to the problem of those born prior to Christ or geographically without knowledge of Christianity.

Some may conclude that notions such as 'anonymous Christianity' (inclusivism) and Jesus as a myth (a possible pluralist view point) of truth fudge the essential claims of Christianity and that the statement is therefore true.

Or

(b) **'Christianity is unique and shares nothing in common with other religions.'**
Discuss. **[45]**

AO1
This question invites a discussion of either inclusivism or pluralism or both.
'Differences' will need to be defined.

Good candidates might wish to explain how it could be taken phenomenologically to
refer to organisations, festivals and other external characteristics of religion or more
specifically the differences in theological truth claims.

Very good candidates will make the noumenal/phenomenal distinction and refer to
writers such as Hick. They might explain how Hick develops this idea to look for a
noumenal underlying Reality which all religions express to a lesser or greater extent.

Some consideration might be given to the commonality of religious experience.

Some may wish to look at Rahner's position and to his claim that despite differences
between religions there is a basic existential desire for salvation which characterises
all authentic religions.

A02
Analysis and evaluation should look at the coherency of the claims made by
Hick/Rahner (or other theologians).

Good answers might question whether the phenomenological/noumenal distinction is
right and whether it is right to divorce one from the other. If so, differences indicate
not merely cultural or symbolic expressions of Reality but actual and fundamentally
different sets of truth claims.

Some may feel that despite his inclusiveness, Rahner's position is not tolerant of
differences but considers them a distraction from the truth which Christianity
enshrines.

Others might wish to agree with the question, but they should also consider some of
the contrary views outlined and analyse them.

2   *Either*

(a)   **'It makes no sense to say that God is black.' Discuss.**

AO1
Consideration should be given first as to what it means to call God black. Most candidates will probably refer to James Cone although credit should be given to other black theologians.

Good candidates might explain that blackness for Cone describes the situation by which God sides with the oppressed. The Biblical image is a God who is not neutral but is actively involved in the struggle for freedom and justice with the Israelites a racially exploited and marginalised group.

Very good candidates might explain that God is not colour blind: this is the problem of 'white' or classical theology that it depicts God as an abstraction or a principle which fails to have an active involvement in the world.

Some might argue that blackness challenges King's view of God who reconciles all through love. To call God black is to seek justice and to favour the oppressed over the oppressor.

Very good candidates might go on to discuss what is meant by the Black Messiah, the view that Jesus himself took a political stance against injustice and used the necessary means to subvert the status quo.

AO2
The question can be analysed in a number of ways.

Some may wish to consider it from the point of view of all religious language.

Good candidates might suggest that the via affirmativa allows that religious language expresses something about the ontology of God; other metaphors are used to describe God (e.g. King, Shepherd, Rock, Lord etc), therefore the use of black adds another legitimate dimension.

Some might argue that the problem is one of all contextual theologies which is the over-dependency on human experience. This might be supported by the via negativa view that no language ever expresses something of the nature of God, in which case the special claims of black theologians mean very little.

Discussion might centre on the relationship between revelation and experience.

Or

(b) **'Martin Luther King Jr's theology and James Cone's theology do not share the same aims.' Discuss.** **[45]**

AO1
Candidates might wish to begin by outlining the philosophical and theological basis for Cone and King's thought which have affected each man's aims.

Most good candidates will refer to Cone's use of Marx, Camus and Barth (to some extent) and King's use of personalism and Tillich.

Good and very good candidates will explain some of the main theological themes/aims such as reconciliation, justice, eschatology, Christology, history, human nature/sin. Some may wish to look at each theologian's view of praxis, the problem of ends and means, pacifism/violence, direct action and protest.

AO2
A key area for consideration is to what extent King was influenced by the black power movement and black religious views of protest compared to Cone's more explicit black protest ideology derived from past activists such as Turner and Vesey.

Good candidates will consider whether theologically King's more liberal standpoint appears to favour an inclusive Kingdom based on the American Dream of a land which has reconciled its differences, whereas Cone gives priority to black people as a representation of the biblical elect.

Very good candidates might, on the other hand, argue that King and Cone's differences are marginal: both are Christian writers seeking a solution to the problem of racism and injustice.

Mark Scheme 2776
June 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 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	has a little knowledge of the topic • a little relevant material • some accuracy Communication: often unclear or disorganised	1-3	states a point of view • shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic and a little understanding of the question • some relevant material • some concepts accurate • shows a little knowledge of technical terms Communication: often unclear or disorganised	4-6	a little argument or justification of viewpoint • some analysis, but not always successful Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question • 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 • some analysis, but not always successful • views asserted but not successfully justified Communication: some clarity and organisation
4	16-19	a satisfactory attempt to address the question itself • some accurate knowledge • appropriate understanding • some successful selection of relevant material • some accurate use of technical terms Communication: some clarity and organisation	9-10	an argument is sustained and justified • some successful analysis which may be implicit • Communication: some clarity and organisation
5	20-23	a good attempt to address the question • mostly accurate knowledge • good understanding • good selection of relevant material • mostly accurate use of technical terms Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one point of view Communication: generally clear and organised

| 6 | 24-26 | a very good attempt to address the question
• accurate knowledge
• very good understanding
• substantial selection of relevant material
• accurate use of technical terms

Communication: answer is well constructed and organised | 13-14 | a very good attempt at using different evidence to sustain an argument
• successful and clear analysis
• considers more than one point of view

Communication: answer is well constructed and organised |
| 7 | 27-29 | an excellent response to the question showing understanding and engagement with the material
• very high level of ability to select and deploy relevant information
• accurate use of technical terms

Communication: answer is well constructed and organised | 15-16 | an excellent response which uses a range of evidence to sustain an argument
• comprehends the demands of the question
• shows understanding and critical analysis of different viewpoints

Communication: answer is well constructed and organised |

Answer **two** questions from **one** alternative.

Alternative A - Buddhism

1   **'Pure Land Buddhism is just a way to encourage people to practise Buddhism.' Discuss.**   **[45]**

     AO1
Candidates will need to show awareness of the main features of Pure Land Buddhism, and understanding of the status of the Pure Lands.

Better candidates may show awareness of the concept of upaya.

They may be aware that Mahayana Buddhism relies on upaya to explain how its teachings differ from that of the Buddha.

An awareness of the origins of Pure Land, and differences between Pure Land schools would be relevant.

     AO2
Candidates could argue that Pure Land is taught as a form of upaya to encourage people who may find other forms of Buddhism difficult to practise.

The ease of the Pure Land practices could be cited as appropriate for a particular time and place, or group of people, to encourage them to start the path.

The Pure Lands could be seen as an interim aim, again to encourage people. Candidates could discuss whether this is any different from any Buddhist tradition if the underlying belief is that people must seek their own way.

Candidates could also discuss whether for some Buddhists the Pure Lands are the ultimate aim, and whether this then means that the methods can no longer be seen as upaya.

2   **'Meditation is the feature which unites Buddhism.' Discuss.**   **[45]**

     AO1
Candidates might outline different methods of meditation in different schools of Buddhism, however a good response will focus on the place of meditation within these schools. The value it has as part of the Eightfold Path, the status within Zen Buddhism etc, could be mentioned. An exploration of the nature of the nembutsu in Pure Land Buddhism would be profitable.

     AO2
Candidates might argue that all schools of Buddhism do practise meditation in some form or another, so the statement could be true.

A discussion of the nature of the nembutsu in Pure Land Buddhism could lead to claims that meditation is not a universal Buddhist feature.

Equally candidates could argue that meditation is used by other religions, so could not be a feature to unite Buddhism.

Candidates may argue that the aim of nibbana, the lifestyle of the sangha or the teachings of the Buddha are more apt as features which unite Buddhists.

3 **'In Mahayana Buddhism the bodhisattvas have replaced the gods.' Discuss.** **[45]**

AO1
Candidates should be able to explore the concept of the bodhisattva in some depth.

The nature of bodhisattvas as beings who are present in many realms in order to help the beings there achieve nibbana could be discussed.

Some candidates may be aware of the difference between enlightened and non-enlightened bodhisattvas.

AO2
Candidates may argue that for many Buddhists the way in which they respect and entreat the bodhisattvas does in fact mirror the way in which gods are worshipped in other faiths.

The role of the bodhisattvas in helping others could be cited as evidence for the statement. This could however be a positive thing, as many are not far enough along the path to be completely self-reliant.

Alternatively candidates could argue that bodhisattvas are not gods, because they cannot offer grace and 'save' someone, merely help them along the way. They are not completely separate or different from other beings but simply further along the path.

Candidates could also point out that although the practices may seem to be the same as worshipping gods the psychology behind them could be very different.

4 **'The aim of the arhat in Theravada Buddhism is selfish.' Discuss.** **[45]**

AO1
Candidates should be able to outline the nature of the arhat.

The methods followed to achieve arhatship could be explored, especially the Eightfold Path.

The nature of nibbana may also be relevant.

Candidates may also wish to include Mahayana views on the nature of the arhat and/or the bodhisattva path.

Reference to the Lotus Sutra could be profitable.

AO2
Candidates may offer the usual Mahayana criticisms of arhatship.

Use of the Lotus Sutra to provide support for these views may be made.

The bodhisattva path may be offered as a more compassionate, and therefore less selfish path.

A good response will be aware of the Theravadin counterclaims to the Mahayana position.

The idea that nibbana cannot be achieved while there are any remnants of selfishness could be discussed.

Alternative B – Hinduism

5   **'The Arya Samaj emphasised religious reform while the Bhramo Samaj emphasised social reform.' Discuss.**   **[45]**

AO1
Candidates need to outline the main features of both the Arya Samaj and the Bhramo Samaj.

The concern of the Arya Samaj with the removal of 'later accretions' and refocusing on the Vedas, the belief of Dayananda in an impersonal and omnipotent God, the reinterpretation of the varna system, the disapproval of arranged and child marriages, and the opening of education to both sexes could be covered.

The concern of the Brahmo Samaj with understanding the ineffable God through reason, a return to the teachings of the Upanishads, disapproval of child marriage and sati (suttee) could be covered.

AO2
A good response would show awareness of the religious and social reforms in both traditions before drawing a conclusion.

Candidates could argue that the social reforms were of more importance to the Bhramo Samaj, especially given the split between Sen and Tagore over the caste system. However it was the image worship which was Roy's prime motivator, and this could provide evidence against the statement.

Candidates could claim that the Arya Samaj's social reforms were merely an extension of the religious reforms in returning to the Vedic pattern, or that they were as important, using the reform of the varna system as evidence.

6   **'The system of varnashramadharma is idealistic and of no real value to Hindus today.' Discuss.**   **[45]**

AO1
Candidates should be able to offer a clear outline of the system of varnashramadharma.

They may break it into the constituent parts and show how they affect the lives of Hindus, for example the effect of varna on social situations and marriage arrangements.

Candidates might discuss the nature of modern Hindu life, and how far this ties to the varnashramadharma system.

AO2
Candidates could discuss whether the system ever operated as described or is merely an ideal.

Candidates may cite the failure of many to move onto the fourth ashrama as evidence.

Candidates may also refer to the difficulties within the caste system and the discrepancies with the varna system as further evidence.

Candidates could however argue that despite the idealism of the system, and the problems in some areas that it still has value. They could explore the social cohesion it provides in village settings as particularly valuable.

7 **Assess Gandhi's importance for Hindus today.** **[45]**

AO1
Candidates should be aware of the main features of Gandhi's life and thought.

Gandhi's interpretation of ahimsa and satyagraha could be discussed, as could his learning of and respect for other religious texts.

Gandhi's role in the independence movement, and his struggle to maintain peaceful relationships between Hindus and Muslims could be relevant.

Gandhi's attitude towards suttee and the outcastes could be mentioned.

AO2
Candidates could argue that Gandhi continues to have importance today for a number of reasons.

Gandhi's impact on the social situation of many Hindus through India's independence, and the changes in India's laws to outlaw suttee and protect outcastes could be used as evidence.

The changes bought about by Gandhi's reinterpretation of ahimsa and satyagraha could be said to have far-reaching consequences on modern Hindu thought.

The respect granted to Gandhi by many Hindus could also be used to argue that he continues to be a role-model.

Some candidates may argue that Gandhi's importance is perceived to be greater than it actually was, as he was simply one member of a larger Hindu movement for change.

8 **'Hindu ethics are too complicated to help Hindus when they have to make ethical decisions.' Discuss.** **[45]**

AO1
Candidates could also explain the system of varnashramadharma, and the way in which this guides Hindu behaviour, for example the social expectations and marriage arrangements which may be affected by varna.

The concept of ahimsa could be mentioned.

Most responses will probably refer to karma as well.

Reference to The Bhagavad Gita could be useful.

Some awareness of the range of Hindu ethical codes is necessary.

AO2

Candidates may take one ethical principle and show how it could be applied when making a decision.

Candidates may take the approach that all the ethical principles fit together at the ultimate level, and show similarities between them, or the precedence of one over the other.

Using the example from the Bhagavad Gita of Krishna's placement of dharma over everything could be profitable.

Candidates could then go on to show how this shows that it is relatively easy to apply the ethical codes.

Alternatively candidates could say that the differences, or range of different codes make it difficult to know which code to apply.

Mark Scheme 2777
June 2007

A2 Preamble and Instructions to Examiners

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The **Religious Studies Subject Criteria** [1999] define 'what candidates know, understand and can do' in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:
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Knowledge, understanding and skills are closely linked. Specifications should require that candidates demonstrate the following assessment objectives in the context of the content and skills prescribed.

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

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

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

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

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

Practical application of the Marking Scheme

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- Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
- Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.
*
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 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	has a little knowledge of the topic • a little relevant material • some accuracy Communication: often unclear or disorganised	1-3	states a point of view • shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic and a little understanding of the question • some relevant material • some concepts accurate • shows a little knowledge of technical terms Communication: often unclear or disorganised	4-6	a little argument or justification of viewpoint • some analysis, but not always successful Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question • 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 • some analysis, but not always successful • views asserted but not successfully justified Communication: some clarity and organisation
4	16-19	a satisfactory attempt to address the question itself • some accurate knowledge • appropriate understanding • some successful selection of relevant material • some accurate use of technical terms Communication: some clarity and organisation	9-10	an argument is sustained and justified • some successful analysis which may be implicit Communication: some clarity and organisation
5	20-23	a good attempt to address the question • mostly accurate knowledge • good understanding • good selection of relevant material • mostly accurate use of technical terms Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one point of view Communication: generally clear and organised

6	**24-26**	a very good attempt to address the question - accurate knowledge - very good understanding - substantial selection of relevant material - accurate use of technical terms Communication: answer is well constructed and organised	**13-14**	a very good attempt at using different evidence to sustain an argument - successful and clear analysis - considers more than one point of view Communication: answer is well constructed and organised
7	**27-29**	an excellent response to the question showing understanding and engagement with the material - very high level of ability to select and deploy relevant information - accurate use of technical terms Communication: answer is well constructed and organised	**15-16**	an excellent response which uses a range of evidence to sustain an argument - comprehends the demands of the question - shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

Answer **two** questions.

1 **Discuss the extent to which ijtihad is important in establishing Muslim ethical values.** **[45]**

AO1
Candidates might begin with a definition of ijtihad or might place it within the context of an initial analysis of the primary and secondary sources of authority in Islam as a basis for Muslim life.

Candidates are likely to make a distinction between Shari'ah rules based on revelation (wahy) and those (known as fiqh) which are based on human reason (aql).

To focus on the question, candidates might explain that Shari'ah rules are derived from the Qur'an and Sunnah but ijma', consensus, qiyas, analogy (which is really a form of parallels and precedent) and ijtihad provide rulings on areas of uncertainty.

Good responses are likely to demonstrate understanding that the word ijtihad technically means enterprise or intellectual exertion but it is only a means to consensus not an invitation to free thinking on the basis of conscience. Historically, after the first three centuries, fiqh became set with four main law schools (Hanifite, Malikite, Shafi'ite and Hanbalite) using their accepted precedents.

Good candidates might explain that claims to the right of ijtihad by later theologians were often regarded as bid'a (innovation) and that, though the law schools had come into being because of ijtihad, 'the door was considered closed' for further original thinking until the twentieth century.

Candidates might explain that Shi'ah Muslims have a different attitude to ijtihad because they have always accepted the ongoing authority of the Imamate and the right of the Imam to exercise ijtihad but this is not essential for good marks.

AO2
Candidates might simply justify the importance of ijtihad according to its relative place in the hierarchy of sources of authority.

Some candidates might support the view that the right of individual interpretation was confined to points of doctrine and law on which, in the early history of Islam, consensus had not been reached; so it was more important then than now.

Other candidates might consider that the significance of ijtihad lies in its potential to cope with times of change and how far the Ummah is prepared to use it.

The best discussions about the extent to which ijtihad is important in establishing Muslim ethical values might take into account factors such as: Muslim scholars debate whether the door is closed or open. In modern times all kinds of experts are consulted on matters which affect the Ummah, not merely scholars of the Shari'ah. Since the occultation of the last Imam (according to the majority of Shi'ites} in 874 CE, Shi'ite jurists make decisions on his behalf. Good candidates are likely to try to come to a balanced view as far as it is possible.

2   **'Believing in angels is the least important of the articles of Islamic belief.' Discuss.**
                                                                       [45]

AO1

As an introduction, candidates might demonstrate some knowledge of Muslim beliefs about angels e.g. angels are messengers who have no free will and no physical bodies though they can take on human shape. The belief that angels were created from light is usually accepted in Islam though not mentioned in the Qur'an.

Candidates are likely to describe some key angelic appearances e.g. Jibra'il on Lailat ul Qadr and in the Ibrahim stories. Better responses may include others e.g. Azrai'il who takes souls to Barzakh, Mika'il, Israfil etc. Credit references to Iblis.

Candidates might implicitly or explicitly distinguish between beliefs about angels and believing in angels. They might demonstrate understanding of the importance of angels for Muslims e.g. five times daily at salah Muslims acknowledge their guardian angels.

To address the question, candidates are likely to demonstrate some knowledge and understanding of the other articles of faith. The specification itemises the following articles of belief: Allah, angels, scriptures, messengers, the last day, the divine decree. These articles are also listed in Surah 4:135 which is a set text as is Al-Fatihah, Surah 1.

Good responses might explain that the basic beliefs of Islam can be grouped into three topics: Tawhid, Risalah and Akhirah. Angels Mala'ikah are one of the articles of belief usually included with books and messengers under Risalah – Prophethood.

The best responses might explain that belief in angels implies acceptance of a whole spiritual cosmos, or that the role of Iblis is significant in the explanation for the existence of evil and the need for all Muslims to use freewill to submit to Allah and play their part in the destiny of creation.

AO2

Candidates might argue for the importance of belief in angels from a variety of perspectives e.g. as comforting, helpful and a cautionary reminder of the day of Judgement, as well as being integral to the revelation to Muhammadᐃ.

Candidates might try to balance the importance of each article or insist that the unity of the articles needs to be upheld.

Candidates are free to consider the extent to which angels or some other facet of the articles might be seen as most important for Muslims or for non-Muslims as the key to understanding all the articles of Islamic belief.

The best discussions are likely to be those which address the specific question of the relative importance or lack of importance of the belief in angels and see the need to reflect some understanding that belief in Allah is the central concept in Islamic faith.

3   **'Tawhid is the most important concept in understanding the nature of Allah.'**
     Discuss.   **[45]**

AO1

Candidates might begin by defining Tawhid e.g. as belief in the Oneness of Allah - absolute monotheism as practised in Islam.

Responses might include information about practical examples related to monotheism such as the lack of statues or pictorial representations, the forbidding of idolatry and the avoidance of shirk.

Candidates might explain that Allah is the starting point and central idea of the Muslim faith and they might make reference to the message of Muhammad ∆ from their foundation studies.

The A2 specification in the section on beliefs about God adds tawhid and in the articles of belief refers to Allah which by implication includes his attributes so some candidates might consider the importance of some of the attributes. Good responses in addressing the wording of the question might also use Surah 1 from the A/S specification to support reference to the nature of Allah as Creator and Sustainer, Judge and Guide, full of grace and mercy etc.

Good candidates might explain that Muslims constantly affirm the belief in monotheism in their daily prayers, and that the shahadah and the Adhan make specific reference that there is no god but Allah. They are likely to point out that all a person needs to do to be a Muslim is to repeat the shahadah.

AO2

Discussions might go in a variety of equally valid directions. Candidates might agree totally or disagree with the stimulus.

Candidates might argue that the Shahadah is often said to be the most important belief in Islam in that it sustains the whole structure and, therefore, tawhid is the key concept.

Others might consider it to be the most important concept in understanding the nature of Islam but might explore the wording of the question, which is about understanding the nature of Allah, before deciding the extent to which tawhid is the key to everything.

At some stage better responses might reflect on the fact that, according to Islam, humans cannot understand fully what Allah is like and only through revelation can the nature and will of Allah be known.

4 **How far would you agree that the Sunnah provides the real basis for Muslim life?**

[45]

AO1
Candidates are likely to begin with some definition of the Sunnah - the example of MuhammadΔ including ahadith, sacred (qudsi) and prophetic, and sirah (biography).

Candidates might use material from the foundation course about the life of Muhammad Δ and might comment that MuhammadΔ himself made it clear which of his actions were intended as an example and which were simply his own personal way of doing things.

Good candidates are likely to demonstrate understanding of the Muslim concept of revelation of the Qur'an as the words of Allah.

Good candidates might include reference to the criteria by which the authenticity of each hadith is guaranteed. (Shi'a Muslims tend to accept only Ahadith where the isnad traces back to 'Ali.) Ahadith can be classified as sahih (sound), hasan, (adequate), dai'if and saqim (weak and inferior).

The best responses are likely to be those which include an explanation of the relative importance of the sources of authority for Muslim ethics: e.g. Shari'ah, the sacred Islamic Law, is based on the Qur'an and the Sunnah. Candidates might explain that other ways of making decisions- Ijima' (consensus) and Quiyas (comparisons) are based on the Qur'an and Ahadith.

Good candidates might explain that Muhammad Δ intended to form a community with no division between civil and religious law. The Shari'ah extends beyond ritual duties and embodies a whole range of provisions covering every area of life: social and economic, civil and criminal, communal and personal.

AO2
Good responses are likely to acknowledge the primary authority of the Qur'an whilst discussing why and the extent to which the Sunnah might be perceived as the real basis for Muslim life.

An example that might be used concerns prayer. The Qur'an tells Muslims when to pray, to face Makkah and to wash but for the words and movements Muslims copy what the Prophet used to say and do.

Other sensible examples of application to Muslim life may be given and candidates might refer to the categories of obligation as a helpful concept when discussing actions which are haram and halal.

Good candidates are likely to make it clear that although Muslims believe Muhammad Δ is the role-model for living the perfect human life, he is never worshipped.

Mark Scheme 2778
June 2007

A2 Preamble and Instructions to Examiners

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The **Religious Studies Subject Criteria** [1999] define 'what candidates know, understand and can do' in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:
All candidates must be required to meet the following assessment objectives.
At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 65% [A2]*
AO2: Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*
The requirement to assess candidates' quality of written communication will be met through both assessment objectives.

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

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

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

Practical application of the Marking Scheme

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- 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 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.

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Levels of Response descriptors for A2 Units 2771 – 2780

Band	Mark / 29	AO1	Mark / 16	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-6	has a little knowledge of the topic • a little relevant material • some accuracy Communication: often unclear or disorganised	1-3	states a point of view • shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-11	has some knowledge of the topic and a little understanding of the question • some relevant material • some concepts accurate • shows a little knowledge of technical terms Communication: often unclear or disorganised	4-6	a little argument or justification of viewpoint • some analysis, but not always successful Communication: often unclear or disorganised
3	12-15	focuses on the general topic rather than directly on the question • 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 • some analysis, but not always successful • views asserted but not successfully justified Communication: some clarity and organisation
4	16-19	a satisfactory attempt to address the question itself • some accurate knowledge • appropriate understanding • some successful selection of relevant material • some accurate use of technical terms Communication: some clarity and organisation	9-10	an argument is sustained and justified • some successful analysis which may be implicit Communication: some clarity and organisation
5	20-23	a good attempt to address the question • mostly accurate knowledge • good understanding • good selection of relevant material • mostly accurate use of technical terms Communication: generally clear and organised	11-12	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one point of view Communication: generally clear and organised

6	24-26	a very good attempt to address the question • accurate knowledge • very good understanding • substantial selection of relevant material • accurate use of technical terms Communication: answer is well constructed and organised	13-14	a very good attempt at using different evidence to sustain an argument • successful and clear analysis • considers more than one point of view Communication: answer is well constructed and organised
7	27-29	an excellent response to the question showing understanding and engagement with the material • very high level of ability to select and deploy relevant information • accurate use of technical terms Communication: answer is well constructed and organised	15-16	an excellent response which uses a range of evidence to sustain an argument • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints Communication: answer is well constructed and organised

Answer **two** questions.

1   **'The State of Israel is not the Promised Land.' Discuss.**   **[45]**

AO1
Candidates may offer definitions of the Land of Israel as found in the Scriptures.

They may include details of the geographical boundaries as well as the various references to the Land as outlined in Halakha.

Some candidates may consider some of the various names given to Israel throughout history as well as during the British Mandate.

Many candidates will probably inevitably refer to the Land of Israel as it figures in Liturgy as well as the obvious aspect of covenantal promise.

AO2
In evaluation candidates may analyse the difference between the ancient historic view of the Promised Land and the reality of the modern day political State of Israel.

Some may produce a variety of responses which may focus on the question of territorial claims and the political schism that is an ever present feature of modern Israeli politics.

2   **'Judaism is being weakened by the different divisions within it.' Discuss.**   **[45]**

AO1
Candidates may base the response on an examination of the historical background surrounding the emergence of different groups within Judaism.

Some candidates might mention the fact that the presence of different groups within Judaism is a fairly recent phenomenon, as the existence of a centralized, temple based worship was a unifying factor.

They may consider that the emergence of a Reform movement tended to galvanise the Orthodox movement.

Some candidates may describe differences in practice as well as fundamental theological differences.

AO2
Candidates are likely to evaluate the effect of the different practical and theological beliefs as held by the various groups. These may be perceived as failing to present a united front to the outside world.

Some may argue that the variety of opinions and belief systems is a strengthening aspect of the faith which reflects the vibrancy and constant debate.

3 **'Post-holocaust theology displays a tendency towards the denial of the existence of G-d.' Discuss.** **[45]**

AO1
Candidates may give an examination of the response of various post holocaust theologians.

They may consider the responses of such as Richard Rubenstein, Ignaz Maybaum, Emile Fackenheim. Eliezer Berkovits and Elie Wiesel. These will provide a broad spectrum of attitudes which range from the Death of G-d theory as espoused by Rubenstein to the more traditional Orthodox response of Berkovits.

AO2
Candidates may, in evaluation, attempt an analysis of some of the views of theologians who may or may not be responsible for ensuing apathy towards religion, and by extension, G-d.

Some candidates might come to the conclusion that the holocaust was merely a reflection of the free choice that we enjoy, and did not reflect on G-d, being the maximization of human evil.

4 **'The concept of waiting for the Messiah is not as powerful as that of the Messianic Age.' Discuss.** **[45]**

AO1
Some candidates may begin with an explanation of the viewpoint of Maimonides.

Some may use textual references from e.g. Isaiah, that illustrate the role of the Messiah.

Some candidates may explain the genealogy of the figure of the Messiah.

Good responses will need to explain the concept of a Messianic age as espoused by Reform and progressive Judaism. They may explain that Orthodox Jews hold that Jews are obligated to accept Maimonides *13 Principles of Faith* including an unwavering belief in the coming of the Messiah, whereas Reform Judaism tends not to accept the belief that there may be a Messiah, preferring the concept of a messianic age with it's qualities of universal peace etc.

AO2
In evaluation candidates may centre their argument around these different views.

They may also give an historical analysis of the faith in the coming of the Messiah as sustaining Jews during periods of intense crisis e.g. the Holocaust.

Mark Scheme 2779
June 2007

A2 Preamble and Instructions to Examiners

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AO2: Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*
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Levels of Response descriptors for A2 Units 2771 – 2780

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6	24-26	a very good attempt to address the question - accurate knowledge - very good understanding - substantial selection of relevant material - accurate use of technical terms Communication: answer is well constructed and organised	13-14	a very good attempt at using different evidence to sustain an argument - successful and clear analysis - considers more than one point of view Communication: answer is well constructed and organised
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Answer **two** questions.

1   **'Irenaeus' theodicy provides a good justification for the existence of moral evil.'**
    Discuss.   **[45]**

    AO1
    Candidates are likely to explain Irenaeus' theodicy in general terms, however, they should
    demonstrate clear and accurate knowledge of the nature of moral evil.

    The focus of the question is on the explanation for moral evil in the world and candidates
    should demonstrate knowledge and understanding of this. For Irenaeus moral evil is a
    necessary accompaniment for free will, since it is clear that imperfect beings must be able
    to make bad choices as the basis for development and spiritual growth.

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

    AO2
    The central part of the debate is whether or not the end justifies the means. It could be
    argued that in some cases the degree of suffering experienced cannot justify the ultimate
    joy of heaven. For many it is difficult to see how an event like the Holocaust can be aligned
    with the Irenaean idea of human progress. Alternatively it could be argued that to develop
    the moral goods it is essential to respond to evil, no matter how great it is. The moral
    goods are those that result from alleviating, resisting and overcoming evil and involve
    intelligent and informed responses to evil.

    Candidates could discuss the degrees of moral evil and how Irenaeus makes no distinction
    between varying degrees, neither does he provide a measure by which to judge the
    extremity of moral evil. This is perfectly understandable since any judgement would be
    purely subjective based on a relative understanding of morality.

    Irenaeus / Hick used the concept of second order goods such as courage, compassion,
    sympathy with suffering, etc., to argue that a universe with such values is preferable to one
    without them, but the gravity of evil experienced in the universe makes this debatable.

2   **'Sociology provides a convincing argument against religious belief.' Discuss.**   **[45]**

    AO1
    The majority of candidates are likely to use the views from a range of sociologists including
    Marx, Durkheim and Weber.

    Candidates might explain Marx's thesis that it is the economic and social structures that
    give rise to and shape religion, others might focus on Durkheim who argues that religion is
    an instrument of society whilst others might use Weber's idea that religion has an active
    part to play in the shaping of society. Some candidates might refer to Freud's sociological
    challenge to belief in God.

    Good candidates may recognise that for each of the sociological views the focus is on the
    role of religion in society rather than its truth.

AO2
Discussion may involve Durkheim's view that religion is an expression and instrument of society and not of a divine being.

Alternatively some may argue that a sense of God can lead people beyond the norms of society to create moral relationships with humans thereby transform society for the better.

Candidates might analyse the primary concern of sociologists, that is, how religion functions in society whilst others may assess the claim that sociological insights tend to generalise the personal dimension of religious belief.

3 **'Religious experience provides no evidence of the existence of God.' Discuss.** [45]

AO1
Candidates are likely to begin with an explanation of the argument from religious experience noting that there are two sorts: either based on one's own experience of the numinous, or on the testimony of others who claim to have had such experiences.

Candidates are at liberty to use one or more of the different forms of religious experience, such as, miracles, conversion, mysticism, answered prayer and the numinous. Reference may be made to William James who classifies and typifies religious experience and Swinburne who uses the principle of credulity to argue for God's existence.

Critics have sought to offer non-supernatural explanations of religious experiences, often drawing attention to the unusual mental state of those who have them.

Candidates may refer to opposing arguments from both Freud who believed that religious experiences are a form of infantile regression or from Marx's view that they are generated by oppressive social conditions.

AO2
In analysing the question candidates might note that even if the religious experience itself is authentic this does not necessarily provide evidence that God exists.

The question: Can God be recognised through religious experience? May be addressed in that it is difficult to see how one can recognise the key attributes of God, such as omnipotence. Equally there are difficulties when interpreting religious experiences, moving from the objective to the subjective.

Attention might be drawn to a natural explanation of such experiences, such as, the experience could be deceptive or there could be a psychological explanation.

For many the claim for God's existence through religious experience is unreasonable. Given the lack of clarity and perceived ambiguity when interpreting experiences there are always those who would simply adopt an approach like Pascal's Wager: it is better to believe in God than not believe.

4 **'Kant's moral argument succeeds in proving the existence of God.' Discuss.** **[45]**

AO1
Candidates should clearly outline and describe Kant's moral argument. It would be reasonable to begin with a brief explanation of the argument either with a list of premises and a conclusion or a more general explanation noting that God is required for morality to achieve its end.

Candidates may note that Kant did not argue that there were no morals without God, rather that God was demanded to guarantee the summum bonum. Reference that is made to Kant's categorical imperative must be made relevant to his philosophical argument for the existence of God, rather than explaining his ideas on moral absolutism.

AO2
Candidates are likely to discuss the strengths and weaknesses of Kant's argument.

His argument is generally rejected in favour of other explanations of human morality, in particular the dilemma as to whether objectively binding morals can exist without a God.

Other possible explanations are psychological factors (Freud), cultural relativism and environmental factors. Candidates could discuss whether the moral argument is perceived to be a genuine proof for the existence of God or merely an aid to the assumption that God exists.

Reference may be made to the inductive nature of the moral argument to highlight the perceived limitations it has, specifically given the range of assumptions contained in the premises from which one can derive a number of conclusions, God's existence being only one of them. Many agree that the moral argument is not a proof, but an account of what makes moral obligations meaningful.

Mark Scheme 2780
June 2007

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Answer **two** questions.

1 **'Utilitarianism is the best approach to genetic engineering.' Discuss.** **[45]**

AO1
The question invites a consideration of Act, Rule or Preference Utilitarianism and then asks candidates to apply this to genetic engineering, which may be applied to a variety of areas from the genetic modification of crops to human cloning.

Candidates may contrast Utilitarianism with more absolutist or religious 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. Here they may consider the application of different forms of Utilitarianism.

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. Or they may argue that genetic engineering may benefit the majority of people and weigh this against the harm to the environment.

They may perhaps discuss the ethical concerns raised by cloning, both therapeutic and reproductive and weigh these up against the advantages for humanity, both as regards feeding the world and curing diseases.

They may also assess the need for a pragmatic approach with certain limitations.

2 **How helpful would Natural Law theory be when faced with the problem of dying without dignity? [45]**

AO1
Candidates should give an explanation of Natural Law theory and possibly explain that good acts are in accordance with the primary precepts and thus a human being's behaviour follows the divine purpose, which is understood through reason.

The primary precept of the preservation of life would forbid euthanasia and the question of the manner of the death could be seen as an 'apparent good', so the situation could not be taken into account.

AO2

Candidates could argue that Natural Law takes no account of the situation or the quality of life preferring to concentrate on the Sanctity of Life.

This may lead them to prefer a more relative ethical theory, which considers the individual, such as Preference Utilitarianism. They may also consider the virtues of compassion and mercy.

Candidates could also assess the question of those for whom the dying process has begun and the advantages of a quick death over a slower death when treatment or nourishment is withdrawn.

Better candidates might question whether a natural death or voluntary or involuntary euthanasia provide any more dignity to the dying person.

3   **Discuss critically the idea that morality is more a question of duty than of happiness.**   **[45]**

AO1

Candidates may refer to deontology v teleology, duty v happiness, obligations v consequences, categorical v hypothetical and absolutism v relativism.

Different versions of Utilitarianism may be described and some may attempt to connect rule-Utilitarianism with Kant's approach, especially when considering rules and universalisability.

The contrast between 'duty' and 'happiness' should be drawn.

AO2

Some may argue that duty, obligations and universal principles are more ethical than consideration of utility; others may take the opposite view.

A distinction may be drawn between pleasure and happiness. The contrast between happiness and duty may be made.

4 **'Every adult has the right to become a parent.' Discuss.** **[45]**

AO1
This requires an explanation of rights v duties, together with the idea of gift. Reference may be made to I.V.F. and surrogacy.

An explanation of 'rights' to other human beings and the question of children as commodities could be discussed.

Candidates could discuss this issue with reference to Natural Law, Kantian ethics or a relative ethical theory such as Utilitarianism or Situation Ethics.

AO2
Some may argue that it should be made a relative right dependent upon cost-benefit analysis, inefficient use of medicine and a failure to justify the use of spare embryos.

Others may reject it as a right at all, as it interferes with nature and the sanctity of life.

On the other hand some may argue that infertility is a condition that can be treated and that couples have the right to have the treatment so that they can have children that belong to them biologically.

Mark Scheme 2791
June 2007

A2 Synoptic Units Preamble and Instructions to Examiners
The purpose of a marking scheme is to '… enable examiners to mark in a standardised manner' [CoP 1999 25.xiv]. It must 'allow credit to be allocated for what candidates know, understand and can do' [xv] and be 'clear and designed to be easily and consistently applied' [x].

The **Religious Studies Subject Criteria** [1999] define 'what candidates know, understand and can do' in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:
All candidates must be required to meet the following assessment objectives.
At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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

AO1:   Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 65% [A2]*
AO2:   Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*
           The requirement to assess candidates' quality of written communication will be met through both assessment objectives.

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

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

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

Practical application of the Marking Scheme

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

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

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

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

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

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

Levels of Response descriptors for Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-8	has a little knowledge of the topic • a little relevant material • some accuracy • no understanding of the connections Communication: often unclear or disorganised	1-4	states a point of view • shows minimal or no analysis/justification • does not address broader context Communication: often unclear or disorganised
2	9-15	has some knowledge of the topic and a little understanding of the question • some relevant material • some concepts accurate • little understanding of the connections • shows a little knowledge of technical terms Communication: often unclear or disorganised	5-8	a little argument or justification of viewpoint • some analysis, but not always successful • very weak attempt to address broader context Communication: often unclear or disorganised
3	16-20	focuses on the general topic rather than directly on the question • knowledge limited and partially accurate • limited understanding • selection of material sometimes inappropriate • limited understanding of the connections • limited use of technical terms Communication: some clarity and organisation	9-11	an attempt to sustain an argument or justify a viewpoint • some analysis, but not always successful • views asserted but not successfully justified • limited understanding of broader context Communication: some clarity and organisation
4	21-25	a satisfactory attempt to address the question itself • some accurate knowledge • appropriate understanding • some successful selection of relevant material • appropriate understanding of the connections • some accurate use of technical terms Communication: some clarity and organisation	12-14	an argument is sustained and justified • some successful analysis which may be implicit • appropriate understanding of broader concept Communication: some clarity and organisation
5	26-30	a good attempt to address the question • mostly accurate knowledge • good understanding • good understanding of the connections • good selection of relevant	15-16	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one point of view • good understanding of the

		material • mostly accurate use of technical terms Communication: generally clear and organised		broader context Communication: generally clear and organised
6	31-34	a very good attempt to address the question • accurate knowledge • very good understanding • very good understanding of the connections • substantial selection of relevant material • accurate use of technical terms Communication: answer is well constructed and organised	17-18	a very good attempt at using different evidence to sustain an argument • successful and clear analysis • considers more than one point of view • very good understanding of the broader context Communication: answer is well constructed and organised
7	35-39	an excellent response to the question showing understanding and engagement with the material • very high level of ability to select and deploy relevant information • accurate use of technical terms • excellent understanding of the connections Communication: answer is well constructed and organised	19-21	an excellent response which uses a range of evidence to sustain an argument • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints • excellent understanding of the broader context Communication: answer is well constructed and organised

Answer **two** questions.

1   **'Ethics come from the human mind; not from God.' Discuss.**   **[60]**

AO1
Candidates should be able to demonstrate a knowledge of different psychological perspectives on religion in general, and morality in particular.
They might use the views of Freud, Jung or others, in a discussion of the ways in which morality might be developed in the mind according to the various theories put forward.
Some candidates may approach this, validly, from the idea of the conscience and this approach should, of course, be credited where it is made clearly relevant to the question.

AO2
Discussion should concentrate on whether these views demonstrate that God has nothing to do with morality; it might be argued that, even if moral codes are formed in the mind of the individual, this does not rule out the possibility of God as an absolute standard, judge etc.
It might be pointed out that for the most part psychologists are concerned with the function of religion and morality for the individual, rather than with the existence or otherwise of God.

2   **'Ethical language is no more meaningful than religious language.' Discuss.**   **[60]**

AO1
Candidates could show knowledge and understanding of religious language and ethical language, drawing on the work they have done about religious language from philosophy, and their knowledge of meta-ethics.
They might be able to refer to the work of relevant scholars of religious language and meta-ethics.
They should be able to demonstrate knowledge of different interpretations of both religious and ethical language, and also should be able to explain the views of those who support the verification and falsification principles.
Good answers will probably make reference to the views of well-known thinkers such as Flew and Ayer, and perhaps those who defend religious language.

AO2
In evaluation candidates could discuss the concept of religious and ethical language and whether this is meaningful.
They could assess the strength of the claim in the question and might conclude, for example, that ethical language has a more factual basis than religious language, or vice versa.

3 **'God is omniscient so therefore we cannot have free will.' Discuss.** **[60]**

AO1
Candidates might show understanding of the concept of an omniscient God, and the debates surrounding whether God knows the future before it happens, whether God is eternal in the sense of being outside time or everlasting in terms of moving along the same time line that we do.
They could demonstrate understanding of whether an eternal God determines human behaviour, demonstrating knowledge of determinism versus libertarian positions. Credit may be given to those who use Boethius in their answer.

AO2
In evaluation, candidates need to assess whether God (if God exists at all) really does know what we will do before we are born, and if so, whether knowing what someone will do is the same as making them do it.
The implications of this for human responsibility should be discussed.

Mark Scheme 2792
June 2007

A2 Synoptic Units Preamble and Instructions to Examiners

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

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

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 65% [A2]*
AO2: Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*
The requirement to assess candidates' quality of written communication will be met through both assessment objectives.

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

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

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*

Synoptic Assessment
Synoptic skills and the ability to make connections: this unit is explicitly focused on the assessment of these skills, but clearly they cannot be exercised without the deployment of comparable knowledge and understanding of the subject matter concerned. The Assessment Objectives still have the same relative weightings, but the assignment of the work to bands should pay particular attention to the skills under consideration. These questions are designed to be open-ended, and credit will be given for any reasonable interpretation of the question which makes connections between the different units studied. The Subject Criteria give the following definition of the synoptic assessment requirements in Religious Studies:
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Levels of Response: the descriptions are cumulative, i.e. a description at one level builds on or improves the descriptions at lower levels. Not all the qualities listed in a level must be demonstrated in an answer for it to fall in that level (some of the qualities are alternatives and therefore mutually exclusive). There is no expectation that an answer will receive marks in the same level for the two AOs.

Levels of Response descriptors for Connections Units 2791 – 2795

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2	9-15	has some knowledge of the topic and a little understanding of the question • some relevant material • some concepts accurate • little understanding of the connections • shows a little knowledge of technical terms Communication: often unclear or disorganised	5-8	a little argument or justification of viewpoint • some analysis, but not always successful • very weak attempt to address broader context Communication: often unclear or disorganised
3	16-20	focuses on the general topic rather than directly on the question • knowledge limited and partially accurate • limited understanding • selection of material sometimes inappropriate • limited understanding of the connections • limited use of technical terms Communication: some clarity and organisation	9-11	an attempt to sustain an argument or justify a viewpoint • some analysis, but not always successful • views asserted but not successfully justified • limited understanding of broader context Communication: some clarity and organisation
4	21-25	a satisfactory attempt to address the question itself • some accurate knowledge • appropriate understanding • some successful selection of relevant material • appropriate understanding of the connections • some accurate use of technical terms Communication: some clarity and organisation	12-14	an argument is sustained and justified • some successful analysis which may be implicit • appropriate understanding of broader concept Communication: some clarity and organisation
5	26-30	a good attempt to address the question • mostly accurate knowledge • good understanding	15-16	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one

		• good understanding of the connections • good selection of relevant material • mostly accurate use of technical terms Communication: generally clear and organised		point of view • good understanding of the broader context Communication: generally clear and organised
6	31-34	a very good attempt to address the question • accurate knowledge • very good understanding • very good understanding of the connections • substantial selection of relevant material • accurate use of technical terms Communication: answer is well constructed and organised	17-18	a very good attempt at using different evidence to sustain an argument • successful and clear analysis • considers more than one point of view • very good understanding of the broader context Communication: answer is well constructed and organised
7	35-39	an excellent response to the question showing understanding and engagement with the material • very high level of ability to select and deploy relevant information • accurate use of technical terms • excellent understanding of the connections Communication: answer is well constructed and organised	19-21	an excellent response which uses a range of evidence to sustain an argument • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints • excellent understanding of the broader context Communication: answer is well constructed and organised

Answer two questions, both chosen from the Route for which you have been prepared.

Route C Philosophy of Religion with New Testament

1   **'The New Testament is the revealed word of God so there can be no inconsistencies in the text.' Discuss.**   **[60]**

     AO1
     Candidates should show knowledge and understanding of what it means to consider a text to be infallible, and they might make reference to ideas about divine inspiration and revelation through Holy Scripture.
     In their arguments, they should demonstrate knowledge of the implications for the authority of Scripture of views that it is fallible or infallible, and could demonstrate knowledge of the texts they have studied by giving examples where appropriate.

     AO2
     In evaluation, candidates should consider whether the authority of the New Testament depends on its being considered infallible.
     They might cite examples of where the text appears to contradict itself or where events described conflict with the views of historians or archaeologists.
     They could discuss the nature of the authority of New Testament texts, and might discuss the extent to which they could be considered authoritative even if they were not believed to be infallible.
     Candidates might of course argue that the texts are infallible and that apparent mistakes or contradictions are because of flawed human understanding.

     The New Testament texts studied are:
     For early church:
     Acts 13-19:
     Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:
     For the Gospels:
     Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;
     John 18-21:

2 **Discuss critically the concept of miracle in relation to the New Testament texts you have studied.** **[60]**

AO1

Candidates should display knowledge and understanding of the concept of miracle, using their knowledge from the philosophy of religion, and should also be able to relate this to the texts they have studied.

They should be able to demonstrate an understanding of the importance of miracle in New Testament theology, giving examples from the text, and might be able to make reference to the thinking of relevant scholars.

AO2

In evaluation, candidates should consider whether miracles are essential, or whether they are perhaps part of a first-century world view that is now out-dated.

They might make reference to the ideas of thinkers such as Bultmann.

Candidates could argue that without the concept of miracle, the whole New Testament story loses its force, or they might argue that it is impossible for people in the modern world to believe these miracle stories and that the New Testament would be better 'demythologised'.

The New Testament texts studied are:

For early church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

3 **'In the New Testament texts you have studied, the concept of life after death is incoherent.' Discuss.** **[60]**

AO1

Knowledge and understanding could be displayed of New Testament ideas about life after death, with an explanation of the concept of resurrection and reference made to the text where possible.

Candidates might include reference to ideas such as bodily resurrection, and they could consider these ideas in the light of the thinking of philosophers of religion.

They should also show knowledge and understanding of the view that people cease to exist when they die – they might refer to the work of thinkers such as Richard Dawkins.

AO2

In evaluation, the different views need to be compared, rather than just explained one after the other.

Candidates should assess the relative strengths and weaknesses of each idea; they might consider issues such as whether there is convincing evidence to support one case or the other, for example, or they might consider the extent to which each concept can withstand philosophical investigation.

The New Testament texts studied are:

For early church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21:

Route D - Philosophy of Religion with Developments in Christian Thought

4   **'The authority given to the Bible by Christians means that a pluralist approach to other religions is impossible to sustain.' Discuss.** [60]

   AO1
   Knowledge could be displayed of the inclusivist, pluralist and exclusivist positions on Christianity's relation to other world religions, as well as different understandings of the authority of the Bible in terms of whether it is directly inspired as literal truth, or culturally dependent.

   AO2
   In evaluation, candidates should consider the how far the validity of other world religions apart from Christianity is dependent on views of the inspiration and authority of the Bible. It could be argued that inclusivist positions have to reject the idea of direct inspiration of scripture, but it could perhaps be argued that the Bible itself allows the possibility of salvation outside the Christian faith.

5   **'Feminist theology has clearly established that revelation is culture-dependent and should be reinterpreted.' Discuss.** [60]

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

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

6 **'Black theology requires a complete reinterpretation of traditional belief in God.' Discuss.** **[60]**

AO1

Candidates will need to be able to demonstrate knowledge and understanding of the main aims and principles of Black Theology.

They might be able to make reference to the writings of well-known thinkers such as Martin Luther King Jnr and James Cone.

They should also show knowledge of what traditional belief in God means, and understanding of the implications of this for theology.

AO2

In discussion, candidates might argue that Black Theology has given the Bible a new interpretation that is incompatible with acceptance of traditional belief in God, and that black theologians have interwoven Biblical ideas with more modern liberal politics. However, they might argue that Black Theology is based on Biblical teaching and merely re-emphasises Biblical ideas of God that have been neglected, such as the concept of justice for the weak and freedom for the oppressed.

It could be argued that the Bible itself is contradictory about the ways in which injustice should be tackled and perhaps it is impossible to take this teaching literally when it gives so many different kinds of advice.

Route J - Religious Ethics with New Testament

7 **'The ethics of the New Testament are completely relativist.' Discuss** **[60]**

AO1

Candidates will need to show understanding of what it means to call an ethical system 'relativist', and they might want to illustrate this with examples of other relativist ethical systems they have studied, although a good essay will not be overly weighted with a tour of various ethical theories.

They should also be able to make reference to specific aspects of New Testament ethics; a good answer will probably quote particular examples of ethical teachings from the text, rather than referring generally to New Testament ethics without illustration.

Candidates will probably want to show knowledge and understanding of absolutism too, in order to support their argument about the correct classification of New Testament ethics.

The texts used, and the scholars to which the candidates may make reference, will depend upon which aspects of the New Testament the candidates have studied elsewhere in the course.

AO2

In evaluation, candidates need to decide the extent to which New Testament ethics are relativist, by comparing the characteristics of a relativist system with the ethical teachings they have studied from the New Testament.

They might want to argue that there are aspects of New Testament ethics which are absolutist, such as the 'strenuous commands' and in particular some of the teachings of the Sermon on the Mount, if they have studied the Gospels; they might argue that there are other aspects where a more situationist, relativist approach seems more apparent.

Principles such as agape could be considered – it might be argued that the command to love one another is absolutist, or it might be argued that its application is left to the decision of the individual to apply relatively.

The New Testament texts studied are:
For early church:
Acts 13-19:
Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:
For the Gospels:
Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;
John 18-21:

8 **'New Testament teaching is of no use when discussing abortion.' Discuss** **[60]**

AO1
Candidates should be able to demonstrate knowledge and understanding of the ethical issues surrounding abortion, but the essay should not be just a tour of different ethical responses to abortion without much reference to the New Testament.
New Testament teaching should be given direct reference – candidates might want to display knowledge of teaching about personhood, about the importance of each life to God, about agape, or other relevant concepts and passages.

AO2
In evaluation, candidates need to discuss whether the New Testament teaching they have studied can be of practical use.
They might consider that the application of general principles is too difficult in individual circumstances, especially where different principles conflict – they could argue that New Testament teaching needs to be supplemented by teaching from the churches to show how it should be applied in modern medicine.
Conversely they could argue that New Testament teaching is timeless and that, for Christians, the guidance of the Holy Spirit is of practical use in making difficult decisions.

The New Testament texts studied are:
For early church:
Acts 13-19:
Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:
For the Gospels:
Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;
John 18-21:

9 **Assess critically the main principles of New Testament ethics.** **[60]**

AO1

Candidates might show knowledge of the different reasons given in the New Testament texts for behaving morally and the principles these elicit.

This might include future judgement, morality following naturally as a result of 'life in the Spirit', the desire to imitate Christ, the need for strength as a community in the face of opposition, and so on.

Some may then consider the extent to which Natural Law, and Situation Ethics can be found in the texts.

Better answers should be able to give specific references to texts to illustrate the points made.

AO2

In assessment, candidates might consider which might be considered to be main principles, and which are more secondary.

They might consider the possibility of New Testament teachings as an 'interim ethic', perhaps the main goals reflected belief in the imminence of the Parousia.

They may, therefore, although not necessarily, wish to comment on the principles of ethics which have arisen from the New Testament as well as though which it could be said to contain.

The New Testament texts studied are:

For early church:

Acts 13-19:

Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:

For the Gospels:

Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;

John 18-21

Route K - Religious Ethics with Developments in Christian Thought

10   **'For a just world, the ethical principles of Feminist theology should be given priority.' Discuss.**   **[60]**

AO1

In answer to this question, candidates need to be able to show a thorough knowledge of feminist theology, including an awareness of the spectrum of opinion within feminism. Good answers should be able to make reference to the writings of well-known feminist thinkers.
They also need to show knowledge and understanding of the ethical issues surrounding justice and injustice, particularly in relation to women although the essay should concentrate on the way these relate to feminism.

AO2

In evaluation, candidates need to discuss whether feminist theology inevitably carries with it the need to accept changes in approach to justice and equality and consider whether the principles of this theology, if applied, might lead to a more just society or whether there are alternatives.

11   **'Liberation theology is anti-Christian in its approach to war.' Discuss.**   **[60]**

AO1

A knowledge and understanding of the main aims and principles of Liberation theology should be demonstrated.
Candidates will probably be able to make reference to the work of key thinkers and writers. The principle of using violence should also be explained, and good candidates might show awareness that not all Christians believe that Christianity teaches pacifism – candidates might refer to Biblical teaching that appears to support the use of violence in some circumstances.

AO2

In evaluation, candidates need to consider whether Christianity really does teach pacifism, and also whether Liberation Theology is in line with Christian teaching.
They might argue that Christianity supports the use of violence in some circumstances and that therefore there is no contradiction – they might believe that Christianity teaches absolute non-violence, and that Liberation Theology is therefore in contradiction of it, or they may argue that Liberation Theology also supports peace.

12   **'Black Theology does not present a consistent view of ethics.' Discuss.**   **[60]**

AO1
Knowledge should be shown of the key features of the ethics of Black Theology, and perhaps some of the thinking of its leading proponents.
Knowledge should be shown of different views of ethics and ethical theories and the ways in which they might be applied as an ethical principle.
Answers may comment that the contextual nature of Black Theology inevitably leads to a relativist position.

AO2
In evaluation, candidates should consider whether Black theology is relativist or absolutist in its ethics.
They may then compare it with one or more ethical views and consider an alignment is possible or whether the statement is, in itself, true.

Route P - Jewish Scriptures with New Testament

13   **'The Jewish Scriptures expect a Messiah very different from the resurrected Jesus.' Discuss.**   **[60]**

AO1
Candidates might display knowledge and understanding by referring to Jewish concepts of the Messiah such as: Messiah of Peace, the royal deliverer, the righteous king, prophet, ministering to the Gentiles and Israel, judge, ruler, agent of salvation.
They should then consider the New Testament picture of Jesus as Messiah.

AO2
Candidates should then compare these concepts using for example references to the term Messiah in Matthew and a consideration of the way in which Jesus used this title, or to the Messianic secret of Mark, or if they have studied the epistles and Acts they might consider the transition of the title from Messiah to Christ (Hebrew to Greek) and the connotations which this has for an understanding of Jesus' role.

The New Testament texts studied are:
For early church:
Acts 13-19:
Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:
For the Gospels:
Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;
John 18-21:
The texts from the Jewish Scriptures are:
Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

14   'The ethics of the Jewish Scriptures are absolutist; those of the New Testament are
      relativist.' Discuss.   [60]

      AO1
      Candidates will have studied Jewish Scripture and New Testament texts, rather than ethics
      specifically, so expected answers will probably deal with the question from this perspective
      and knowledge of ethics itself will probably be basic.
      Examples should be given from the texts to show how issues are approached, e.g. whether
      there is a law given that must be obeyed without question, or where there are principles
      given such as love G-d and your neighbour, or whether ethical behaviour is expected to
      result as part of faith.

      AO2
      In evaluation candidates should consider whether there are significant differences between
      the Jewish Scripture and New Testament approaches.
      Higher level responses should show awareness that it is not a simple issue; there are
      general principles given in the Jewish Scriptures, and specific laws given in the New
      Testament, for example.

      The New Testament texts studied are:
      For early church:
      Acts 13-19:
      Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:
      For the Gospels:
      Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;
      John 18-21:
      The texts from the Jewish Scriptures are:
      Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job
      1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7;
      Amos; Micah.

15   'It is not possible to accept that there is any real similarity between the nature of the
      revelation of the Jewish Scriptures and that of the New Testament.' Discuss.   [60]

      AO1
      Candidates should demonstrate knowledge and understanding of different concepts of the
      nature of revelation.
      They should be able to produce a wide variety of relevant examples from the texts they
      have studied (see below).

AO2

Candidates should, in evaluation, consider whether there are significant differences and similarities between the processes of revelation in the Jewish Scriptures and in the New Testament, looking at propositional and non-propositional revelation, the concept of G-d revealing himself through the works of creation, in personal religious experience and in the essence of the Torah, alongside the New Testament concept of G-d revealed in Christ.

The New Testament texts studied are:
For early church:
Acts 13-19:
Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:
For the gospels:
Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;
John 18-21:
The texts from the Jewish Scriptures are:
Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

Route S - New Testament with Developments in Christian Thought

16 **'Christianity is a slave religion.' Discuss this statement with reference to Liberation Theology and the New Testament texts you have studied.** **[60]**

AO1

The statement is found in the works of Nietzche, Hegel and Darrow, and others, but candidates are unlikely to comment on it directly from these sources.
They should be able to describe different elements of the New Testament texts which support ideas such as equality, respect for neighbours and so on, as well as those which suggest that it is blessed to be poor and persecuted and that it is right to accept injustice and look to a better life to come.
They should also be able to refer concepts of Liberation Theology such as the Preferential option for the poor and the idea of Jesus as Liberator.

AO2

In evaluation candidates might conclude that New Testament teaching has contributed to the belief that suffering should be patiently endured rather than challenged.
They might also consider the views of theologians who teach that suffering is to be challenged and inequality is to be redressed, based on Biblical teaching.
The New Testament texts studied are:
For early church:
Acts 13-19:
Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:
For the gospels:
Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;
John 18-21:

17 **'The New Testament texts you have studied make it clear that there can be no validity in non-Christian religions.' Discuss.** [60]

AO1
Candidates should demonstrate knowledge and understanding of exclusivist views within Christianity, claiming that only Christianity is valid among the world religions.
The texts commonly used to support this from the New Testament could be used to illustrate the view (See below – there may also be reference to other texts from e.g. Unit 2760).

AO2
In evaluation, candidates will consider whether an exclusivist view is the only possible position compatible with New Testament texts, or whether other, more inclusive approaches might be supported by other texts.
They might consider whether New Testament texts taken out of context can readily be applied to modern multi-faith issues.

The New Testament texts studied are:
For early church:
Acts 13-19:
Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:
For the gospels:
Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;
John 18-21:

18 **'Feminist theology and New Testament teaching are totally incompatible.' Discuss.**
[60]

AO1
Candidates should demonstrate a knowledge of feminist theology, and should be able to show a recognition of different varieties of opinion from within feminism.
Knowledge and understanding should also be shown of New Testament references to the status of women, the equality of humanity, the need to suffer injustice patiently or whatever examples the candidate finds relevant. (See texts below – reference may also be made to other texts such as those set in Unit 2760)

AO2
In evaluation candidates should discuss whether the New Testament can be used to provide support for any position in the debate about feminism – perhaps they will conclude that there is clear evidence in support of feminism, or perhaps that men are meant to be the leaders, or they might conclude that there is too little material for any position to make a convincing case without reference elsewhere.

The New Testament texts studied are:
For early church:
Acts 13-19:
Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:
For the gospels:
Matthew 5-7, 13 & 25; Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;
John 18-21:

Mark Scheme 2793
June 2007

A2 Synoptic Units Preamble and Instructions to Examiners

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

The **Religious Studies Subject Criteria** [1999] define 'what candidates know, understand and can do' in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:
All candidates must be required to meet the following assessment objectives.
At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 65% [A2]*
AO2: Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*
The requirement to assess candidates' quality of written communication will be met through both assessment objectives.

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

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

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

Practical application of the Marking Scheme

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

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

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

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

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

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

Levels of Response descriptors for Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-8	has a little knowledge of the topic • a little relevant material • some accuracy • no understanding of the connections Communication: often unclear or disorganised	1-4	states a point of view • shows minimal or no analysis/justification • does not address broader context Communication: often unclear or disorganised
2	9-15	has some knowledge of the topic and a little understanding of the question • some relevant material • some concepts accurate • little understanding of the connections • shows a little knowledge of technical terms Communication: often unclear or disorganised	5-8	a little argument or justification of viewpoint • some analysis, but not always successful • very weak attempt to address broader context Communication: often unclear or disorganised
3	16-20	focuses on the general topic rather than directly on the question • knowledge limited and partially accurate • limited understanding • selection of material sometimes inappropriate • limited understanding of the connections • limited use of technical terms Communication: some clarity and organisation	9-11	an attempt to sustain an argument or justify a viewpoint • some analysis, but not always successful • views asserted but not successfully justified • limited understanding of broader context Communication: some clarity and organisation
4	21-25	a satisfactory attempt to address the question itself • some accurate knowledge • appropriate understanding • some successful selection of relevant material • appropriate understanding of the connections • some accurate use of technical terms Communication: some clarity and organisation	12-14	an argument is sustained and justified • some successful analysis which may be implicit • appropriate understanding of broader concept Communication: some clarity and organisation
5	26-30	a good attempt to address the question • mostly accurate knowledge • good understanding	15-16	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one

		• good understanding of the connections • good selection of relevant material • mostly accurate use of technical terms Communication: generally clear and organised		point of view • good understanding of the broader context Communication: generally clear and organised
6	**31-34**	a very good attempt to address the question • accurate knowledge • very good understanding • very good understanding of the connections • substantial selection of relevant material • accurate use of technical terms Communication: answer is well constructed and organised	**17-18**	a very good attempt at using different evidence to sustain an argument • successful and clear analysis • considers more than one point of view • very good understanding of the broader context Communication: answer is well constructed and organised
7	**35-39**	an excellent response to the question showing understanding and engagement with the material • very high level of ability to select and deploy relevant information • accurate use of technical terms • excellent understanding of the connections Communication: answer is well constructed and organised	**19-21**	an excellent response which uses a range of evidence to sustain an argument • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints • excellent understanding of the broader context Communication: answer is well constructed and organised

Answer **two** questions, both chosen from the Route for which you have been prepared.

Route E – Philosophy of Religion with Eastern Religions

1   **'Traditional theodicies offer convincing explanations for the problem of evil but eastern religion does not.' Discuss with reference to either Buddhism or Hinduism.**

                                                                   [60]

AO1

The problems raised for Western philosophy by the existence of evil and suffering in the world and the theodicies of Irenaeus and Augustine, along with later ideas, might be compared with the thinking of Hindus or Buddhists, depending on the area studied by the candidates.

Candidates should demonstrate knowledge and understanding of the nature of the problem of evil, and the ways in which karma and rebirth are understood.

AO2

Candidates may consider that the problem of undeserved suffering could be argued not to arise in these Eastern religions.

Although for Hindus and Buddhists evil does not have to be reconciled with the concept of an all-loving omnipotent God, there are still other issues to be considered, such as the means of escaping from endless rebirth, the origins of evil, and the ways in which suffering should be approached.

2   **'Buddhist or Hindu teachings about life after death are more coherent than any other view.' Discuss.**   **[60]**

AO1

Accurate understanding should be shown of the beliefs of whichever religion is studied, and of whichever other concept they choose (probably resurrection).

Reference might be made to sacred texts in illustration of the Hindu or Buddhist view and indeed of a Christian one if this is presented.

Candidates may choose different teachings about life after death including those from other faiths or some of the concepts in the specification.

AO2

In comparison, different philosophical problems connected with the concept of disembodied existence might be raised, and evaluation made of whether one system or another answers these problems adequately.

The understanding of the 'soul' or 'Atman' might be discussed and compared, or the Buddhist problem of what is reborn given the doctrine of anatta.

3 **Consider whether either Buddhist or Hindu understandings of causation are as convincing as the traditional Christian arguments for the existence of God.** **[60]**

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

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

Route L - Religious Ethics with Eastern Religions

4 **Critically examine the approach of either Hinduism or Buddhism to issues of sex and relationships.** **[60]**

AO1
Candidates should be able to demonstrate knowledge of the main ethical issues surrounding sex and relationships. It is not possible to deal with the whole of these issues in an answer and many will probably identify the particular aspects which they intend to consider.
The areas covered could include heterosexual relationships within or outside of marriage, homosexual relationships or others.
They should show understanding of the specific approaches of either Hindu or Buddhist to these issues, and may refer to appropriate principles within the religion studied.

AO2
In evaluation, candidates should be able to examine these approaches critically and consider their merits.
They may wish to consider whether other ethical approaches to these issues appear to be 'better' or 'worse' than those of the religion studied.

5 **Compare Utilitarianism with the ethical approaches of either Buddhism or Hinduism.**

[60]

AO1

Knowledge of Utilitarianism, perhaps, more than one form, should be shown together with a consideration of the main ethical ideas of either Buddhism or Hinduism.
Candidates should be able to give reasonable detail in relation to these but cannot be expected to deal with the entire ethical approach of the religion.

AO2

Evaluation of the main similarities and differences between the approaches; do they operate from the same motives? Do they have the same goals? Is one approach intrinsically better than the other? Are they both teleological?
A variety of points of comparison could be made.

6 **'Belief in karma (kamma) requires a belief in determinism.' Discuss.** **[60]**

AO1

Candidates should demonstrate understanding of the discussion of determinist positions and of karma or kamma in Hindu or Buddhist traditions.
If it is accepted that we are the result of our previous lives, then to some extent at least the past determines the present; however, whether this also determines the future could be explored, in conjunction with hard, soft and libertarian understandings of moral freedom.

AO2

It might be concluded that there is still the freedom to make moral choices even if our present situation is determined, or perhaps that our choice is severely restricted; it could be argued that we do the determining ourselves, and that therefore we cannot be considered to be helpless victims of karma/kamma.

Mark Scheme 2794
June 2007

A2 Synoptic Units Preamble and Instructions to Examiners

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

The **Religious Studies Subject Criteria** [1999] define 'what candidates know, understand and can do' in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:
All candidates must be required to meet the following assessment objectives.
At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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

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

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

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

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

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

Practical application of the Marking Scheme

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

Key Skill of Communication: this is assessed at both Advanced Subsidiary and A2 as an integral part of the marking scheme. The principle of positive awarding applies here as well: candidates should be rewarded for good written communication, but marks may not be deducted for inadequate written communication; the quality of communication is integral to the quality of the answer in making its meaning clear. The Key Skill requirements in Communication at Level 3 include the following evidence requirements for documents about complex subjects, which can act as a basis for assessing the Communications skills in an examination answer:
•   Select and use a form and style of writing that is appropriate to your purpose and complex subject matter.
•   Organise relevant information clearly and coherently, using specialist vocabulary when appropriate.
•   Ensure your text is legible and your spelling, grammar and punctuation are accurate, so your meaning is clear.
*

Synoptic Assessment
Synoptic skills and the ability to make connections: this unit is explicitly focused on the assessment of these skills, but clearly they cannot be exercised without the deployment of comparable knowledge and understanding of the subject matter concerned. The Assessment Objectives still have the same relative weightings, but the assignment of the work to bands should pay particular attention to the skills under consideration. These questions are designed to be open-ended, and credit will be given for any reasonable interpretation of the question which makes connections between the different units studied. The Subject Criteria give the following definition of the synoptic assessment requirements in Religious Studies:
> Synoptic assessment assesses the candidates' knowledge and understanding of the connections between elements of the area(s) of study selected. It involves the explicit drawing together of knowledge, understanding and skills learned in different elements of the A level course. It should also contribute to the assessment of the skill of relating such connections to specified aspects of human experience.

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

Levels of Response descriptors for Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-8	has a little knowledge of the topic • a little relevant material • some accuracy • no understanding of the connections Communication: often unclear or disorganised	1-4	states a point of view • shows minimal or no analysis/justification • does not address broader context Communication: often unclear or disorganised
2	9-15	has some knowledge of the topic and a little understanding of the question • some relevant material • some concepts accurate • little understanding of the connections • shows a little knowledge of technical terms Communication: often unclear or disorganised	5-8	a little argument or justification of viewpoint • some analysis, but not always successful • very weak attempt to address broader context Communication: often unclear or disorganised
3	16-20	focuses on the general topic rather than directly on the question • knowledge limited and partially accurate • limited understanding • selection of material sometimes inappropriate • limited understanding of the connections • limited use of technical terms Communication: some clarity and organisation	9-11	an attempt to sustain an argument or justify a viewpoint • some analysis, but not always successful • views asserted but not successfully justified • limited understanding of broader context Communication: some clarity and organisation
4	21-25	a satisfactory attempt to address the question itself • some accurate knowledge • appropriate understanding • some successful selection of relevant material • appropriate understanding of the connections • some accurate use of technical terms Communication: some clarity and organisation	12-14	an argument is sustained and justified • some successful analysis which may be implicit • appropriate understanding of broader concept Communication: some clarity and organisation
5	26-30	a good attempt to address the question • mostly accurate knowledge • good understanding	15-16	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one

		• good understanding of the connections • good selection of relevant material • mostly accurate use of technical terms Communication: generally clear and organised		point of view • good understanding of the broader context Communication: generally clear and organised
6	31-34	a very good attempt to address the question • accurate knowledge • very good understanding • very good understanding of the connections • substantial selection of relevant material • accurate use of technical terms Communication: answer is well constructed and organised	17-18	a very good attempt at using different evidence to sustain an argument • successful and clear analysis • considers more than one point of view • very good understanding of the broader context Communication: answer is well constructed and organised
7	35-39	an excellent response to the question showing understanding and engagement with the material • very high level of ability to select and deploy relevant information • accurate use of technical terms • excellent understanding of the connections Communication: answer is well constructed and organised	19-21	an excellent response which uses a range of evidence to sustain an argument • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints • excellent understanding of the broader context Communication: answer is well constructed and organised

Answer **two** questions, both chosen from the Route for which you have been prepared.

Route F - Philosophy of Religion with Islam

1   **'The kalam argument is more convincing than the traditional Christian arguments for the existence of God.' Discuss.**   **[60]**

    AO1
    Answers should focus on the kalam argument and the traditional Christian arguments for the existence of God. It is likely that many will choose to look particularly at the Cosmological argument. The kalam Argument states:
    Everything that has a beginning of its existence has a cause of its existence.
    The universe has a beginning of its existence.
    Therefore:
    The universe has a cause of its existence.
    If the universe has a cause of its existence then that cause is God.
    Therefore:
    God exists.
    Candidates may draw out similarities between Aquinas' Cosmological arguments and the kalam argument.
    They might also include the idea that the kalam argument turns on the idea of temporal rather than logical priority of causes as in Aquinas' Cosmological argument

    AO2
    Evaluation should take the form of a consideration of the persuasiveness of these arguments, perhaps on their own merits or perhaps in comparison with other ideas from outside Islam.
    They might conclude that the kalam argument in some ways depends on ontological arguments in its implication that there must be an infinite, uncaused cause underlying the existence of the universe, and that therefore the kalam argument is more of an extension to the ontological argument than an alternative.
    Texts for Islam are:
    Surahs 1 & 4

2   **'The nature of religious experience in Islam is very different from the arguments of William James.' Discuss.**   **[60]**

    AO1
    Candidates should be able to display knowledge and understanding in their explanation of discussions about the nature of religious experience and William James' arguments.
    In application to Islam, discussion might include the concepts of propositional and non-propositional revelation; the ways in which the prophet is believed to have been directed by Allah; the relative insignificance of miracles in Islam; and the role of angels in Muslim understandings of the relation between humanity and Allah.

    AO2
    In evaluation candidates should be able to show that there are significant differences in these two approaches while, perhaps, nevertheless being able to draw out the similarities which can be found.
    Texts for Islam are:
    Surahs 1 & 4

3 **'The authority of the Qur'an is absolute, that of the Bible is not.' Discuss.** **[60]**

AO1
Candidates should have a clear understanding of the importance of the Qur'an for Muslims, the method by which it was received and its status as an infallible guide to morality, worship, law and daily life.
Understanding of the authority of the Bible for Christians should also be explored, with an awareness that there are different opinions about whether or not the Bible is fallible.

AO2
A comparison should be made, outlining points of similarity and difference between the two approaches.
Some comment might be made about the implications of these, for example whether the Qur'an allows any personal autonomy or whether the Bible can be over-interpreted to suit the preferences of the reader.
Texts for Islam are:
Surahs 1 & 4

Route M - Religious Ethics with Islam

4   To what extent is Muslim morality absolutist?   [60]

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

AO2
In comparison, candidates might conclude that Islam is absolutist and that there are few similarities between Muslim ethics and relativism.
However, they might question the claim that Islam is absolutist – they might consider, for example, that Muslim ethics allow for freedom of choice in particular situations, like moral relativism, or that Muslims have a set of moral standards for themselves but they do not necessarily expect non-Muslims to follow the same principles.
They are likely to draw the conclusion that Muslim ethics are fundamentally absolutist.
Texts for Islam are:
Surahs 1 & 4

5   Compare and contrast Muslim approaches to abortion with that of Utilitarianism. [60]

AO1
Candidates need to explain the way in which these two approaches to abortion might develop.
They may show understanding of how Utilitarianism might approach abortion and also how the issue might be approached from a Muslim perspective.
Candidates may discuss developments of Utilitarianism towards qualitative rather than quantative decisions.

AO2
In contrasting these two approaches candidates should demonstrate that they clearly understand Muslim responses which are generally completely opposed to abortion but that there are different views, for example:
'We believe that the soul is breathed in by the first 42 days of pregnancy. What has led us to this opinion is the hard fact of embryology, that all stages - seed, clot of blood and morsel of flesh occur in the first 40 days of life.' (A. Majid Katme)
'Before 120 days from conception, the foetus lacks a human soul. Only at the end of 120 days is the foetus ensouled. To consider in the same light abortions that are performed before the 120-day period and after as the [Anti-Abortion lobby does] is therefore both ridiculous and unIslamic. Muslim jurists prohibit, absolutely, any abortion taking place after ensoulment (When the soul enters the body), but many of them permit it before 120 days under certain conditions (the poor health of the mother, in the case of rape, etc).' N. Mahjoub
Texts for Islam are:
Surahs 1 & 4

6   **'The equality of all humanity is incompatible with the concept of Ummah.' Discuss.**
                                                             [60]

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

     AO2
In evaluation, candidates need to consider the extent to which the statement in the question is fair.
They might include concepts such as the belief that all of humanity is made by Allah and worthy of respect, and that there is no excuse for treating anyone badly – they might also consider the importance of taking care of the Ummah as the worldwide community of Muslims, and the particular demands and privileges that come from this.
Texts for Islam are:
Surahs 1 & 4

Route Q - Developments in Christian Thought with Islam

7   **'Both Islam and Christianity allow only an exclusivist approach to other religions.' Discuss.**   **[60]**

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

     AO2
In evaluation, candidates should consider the position of each of the two religions on this issue, and assess whether it is true to say that they agree.
They might consider that some religions are considered to be more true than others, for example they might look at the status of Judaism in the views of Christians and Muslims, compared to the status of less obviously monotheistic traditions, such as Hinduism.
Texts for Islam are:
Surahs 1 & 4

8   **'The aims of Liberation Theology and of the Ummah are essentially the same.' Discuss.**   **[60]**

AO1

Candidates could display knowledge of the ways in which Liberation theologians work actively for justice for the weak and oppressed, and also of the Muslim commitment to fellow Muslims in the worldwide faith community, put into practice with zakah.
Candidates might be able to refer to the writings of well-known Liberation theologians or to the teaching of the Qur'an.
They might consider that in both cases, it is possibly a qualified kind of equality, with a 'preferential option for the poor' or a commitment which does not necessarily extend towards non-Muslims.

AO2

In evaluation, candidates could consider the different ways in which beliefs about equality are put into practice; whether the equality involves some people being more equal than others, and the religious beliefs underlying the practices.
Texts for Islam are: Surahs 1 & 4

9   **'Teachings about equality mean that there is no need for feminism in Islam.' Discuss.**   **[60]**

AO1

The challenges feminists have posed could be outlined, with awareness (at higher levels) that feminists do not necessarily all agree.
Knowledge could be shown of the roles of women in religious leadership and in the home, and the teachings of sacred texts with regard to women.
Candidates should be able to consider the traditional role of women within Islam. They should also note that many western perceptions of women's role within Islam are probably more cultural than having a basis in Muslim teaching. They then need to consider movements. They then need to consider Muslim teaching about equality.

AO2

In evaluation, candidates should consider the ways in which Islam has responded to the issues raised, looking at responses which react against feminism as well as those which try to take on board some of its points.
Candidates might want to offer opinion about how Muslim teaching about equality is really implemented in relation to women.
Texts for Islam are: Surahs 1 & 4

Route T - New Testament with Islam

10   Compare and contrast Muslim and New Testament understanding of the nature of sin and redemption.   [60]

AO1
Candidates should be able to demonstrate knowledge and understanding of the concept of redemption, using the texts they have studied where appropriate, to outline how redemption is seen to work, teaching about reward and punishment, heaven and hell and so forth.

AO2
In evaluation candidates will compare the two ways of thinking; they might consider, for example, the concept of redemption in the New Testament and compare it with judgement in Islam; they might find similarities between the two approaches.

The New Testament texts studied are:
For early church:
Acts 13-19:
Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:
For the gospels:
Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;
John 18-21:
Texts for Islam are:
Surahs 1 & 4

11   'The New Testament concept of agape makes no sense in Islam.' Discuss.   [60]

AO1
Candidates should display knowledge and understanding of the nature of agape according to the New Testament texts they have studied.
Some similarities might be discovered, in the Muslim concern for the poor, duty of zakah, and consideration of all people as valuable because of their status as creations of Allah. There might be considered to be major differences also, in the concept of ummah as referring largely to fellow-Muslims, and the application of Shari'ah as being quite inflexible.

AO2
Evaluative skills will be demonstrated in a comparison between the principle of agape and the guiding principles of Muslim ethics. Candidates might argue that in the New Testament, agape depends on the work of the Holy Spirit, which is a very alien concept for Islam.

The New Testament texts studied are:
For early church:
Acts 13-19:
Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:
For the gospels:
Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;
John 18-21:
Texts for Islam are:
Surahs 1 & 4

12   'Jesus is more important to Christians than Muhammad ∆ is to Muslims.' Discuss.
[60]

AO1
Candidates need to discuss the essential nature of Jesus and of Muhammad ∆.
They need to show the very different roles attributed to them in each religion. Jesus, of course, figures in Islam as the Prophet 'Isa but there is certainly no suggestion of divinity. Nor is divinity attributed to Muhammad ∆and candidates may refer here to Abu Bakhr's statement after Muhammad's ∆ death.

AO2
In evaluation candidates need to contrast the nature and role of Muhammad ∆as the last messenger of Allah receiving the divine revelation of the Qur'an, whilst being fully human; with that of Jesus as Messiah, the Son of God and part of the Trinity.

The New Testament texts studied are:
For early church:
Acts 13-19:
Romans 2:12-8:39; 1 Corinthians 15; Galatians 2-5; Ephesians 1-4:
For the gospels:
Matthew 5-7, 13 & 25;Mark 1:22-2:12, 4, 5; 14:1-16:20; Luke 15;
John 18-21:
Texts for Islam are: Surahs 1 & 4

Mark Scheme 2795
June 2007

A2 Synoptic Units Preamble and Instructions to Examiners

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

The **Religious Studies Subject Criteria** [1999] define 'what candidates know, understand and can do' in terms of two Assessment Objectives, weighted for the OCR Religious Studies specification as indicated:
All candidates must be required to meet the following assessment objectives.
At A level, candidates are required to demonstrate their knowledge and understanding, and their ability to sustain a critical line of argument in greater depth and over a wider range of content than at AS level.

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

AO1: Select and demonstrate clearly relevant knowledge and understanding through the use of evidence, examples and correct language and terminology appropriate to the course of study. *Weighting: 65% [A2]*
AO2: Sustain a critical line of argument and justify a point of view. *Weighting: 35% [A2]*
  The requirement to assess candidates' quality of written communication will be met through both assessment objectives.

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

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

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

Practical application of the Marking Scheme

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

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

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

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

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

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

Levels of Response descriptors for Connections Units 2791 – 2795

Band	Mark / 39	AO1	Mark / 21	AO2
0	0	absent / no relevant material	0	absent / no argument
1	1-8	has a little knowledge of the topic • a little relevant material • some accuracy • no understanding of the connections Communication: often unclear or disorganised	1-4	states a point of view • shows minimal or no analysis/justification • does not address broader context Communication: often unclear or disorganised
2	9-15	has some knowledge of the topic and a little understanding of the question • some relevant material • some concepts accurate • little understanding of the connections • shows a little knowledge of technical terms Communication: often unclear or disorganised	5-8	a little argument or justification of viewpoint • some analysis, but not always successful • very weak attempt to address broader context Communication: often unclear or disorganised
3	16-20	focuses on the general topic rather than directly on the question • knowledge limited and partially accurate • limited understanding • selection of material sometimes inappropriate • limited understanding of the connections • limited use of technical terms Communication: some clarity and organisation	9-11	an attempt to sustain an argument or justify a viewpoint • some analysis, but not always successful • views asserted but not successfully justified • limited understanding of broader context Communication: some clarity and organisation
4	21-25	a satisfactory attempt to address the question itself • some accurate knowledge • appropriate understanding • some successful selection of relevant material • appropriate understanding of the connections • some accurate use of technical terms Communication: some clarity and organisation	12-14	an argument is sustained and justified • some successful analysis which may be implicit • appropriate understanding of broader concept Communication: some clarity and organisation
5	26-30	a good attempt to address the question • mostly accurate knowledge • good understanding	15-16	a good attempt at using evidence to sustain an argument • some successful and clear analysis • might put more than one

		• good understanding of the connections • good selection of relevant material • mostly accurate use of technical terms Communication: generally clear and organised		point of view • good understanding of the broader context Communication: generally clear and organised
6	31-34	a very good attempt to address the question • accurate knowledge • very good understanding • very good understanding of the connections • substantial selection of relevant material • accurate use of technical terms Communication: answer is well constructed and organised	17-18	a very good attempt at using different evidence to sustain an argument • successful and clear analysis • considers more than one point of view • very good understanding of the broader context Communication: answer is well constructed and organised
7	35-39	an excellent response to the question showing understanding and engagement with the material • very high level of ability to select and deploy relevant information • accurate use of technical terms • excellent understanding of the connections Communication: answer is well constructed and organised	19-21	an excellent response which uses a range of evidence to sustain an argument • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints • excellent understanding of the broader context Communication: answer is well constructed and organised

Answer **two** questions, both chosen from the Route for which you have been prepared.

Route B - Philosophy of Religion with Jewish Scriptures

1 **'The approach to suffering in the book of Job is less convincing than the theodicy of Augustine.' Discuss.** **[60]**

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

AO2
In evaluation, candidates could consider issues such as whether G-d or humanity is to blame for suffering, and what is seen as the right response to suffering, in the two approaches.
They could discuss the ways in which Augustine seeks to provide answers and explanations, whereas (arguably) the book of Job goes no further than showing that G-d does not have to give explanations.
They might consider which, if either, gives a satisfactory response.
The texts from the Jewish Scriptures are:
Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

2 **'The use of analogy in the Jewish Scriptures is successful in helping people to understand G-d.' Discuss.** **[60]**

AO1
In answering this question, candidates will be able to use the material they have studied about religious language, and apply it to the specified texts.
They should be able to show a clear understanding of analogy (as distinct from symbol and myth), and should be able to give specific examples to illustrate their answer.
They may be able to refer to the work of well-known writers about religious language.

AO2
In discussion, candidates could consider the extent to which this kind of religious language is successful in conveying different ideas.
They might assess its use in the text, or might consider the difficulties of judging whether texts using analogy are meaningful.
The texts from the Jewish Scriptures are:
Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

3   **Consider how the texts from the Jewish Scriptures which you have studied deal with the concept of G-d's revelation to humanity.**   **[60]**

AO1
Knowledge should be shown of different forms of revelation – propositional and non-propositional, the revelation of G-d through history, the revelation through the prophets, through visions and voices made to individuals, through the natural world.

AO2
In evaluation, candidates could consider how these different ways are used to show different understandings of G-d, for example how the giving of the Law reveals G-d's ethical nature, how the natural world reveals G-d's control and creativity, and so on.
The texts from the Jewish Scriptures are:
Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

Route G - Religious Philosophy with Judaism

4   **'Post-Holocaust theology only solves the problem of suffering by arguing that G-d does not exist.' Discuss.**   **[60]**

AO1
Candidates need to be aware of the events of the Holocaust and the impact that it had on Jewish theology, in the context of the problem of reconciling the existence of evil with belief in an omnipotent and good G-d.
They need to consider different theologies produced and the conclusions they reach.

AO2
In evaluation, candidates could consider whether Jewish theology has provided a satisfactory way of understanding the Holocaust that does not involve complete rejection of belief in the existence of G-d.
They might look at the views of those who do maintain that the Holocaust made belief in G-d untenable.
They may consider whether this is all post-Holocaust theology has done or whether it offers an alternative.
Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

5   **'The Jewish Scriptures are not infallible so cannot have been revealed.' Discuss.**
                                                    [60]

AO1
Knowledge could be shown of the concept of revelation in relation to the Jewish Scriptures. Understanding should be shown of what it means to consider scripture infallible; some candidates might recognise that it is not quite the same as saying that it is literally true.
Also candidates may discuss the concept of infallibility of scripture, and objections to this such as the findings of science and archaeology, modern emphasis on multi-culturalism, biblical scholarship and so on.

AO2

In evaluation, candidates should assess whether scripture is really considered to be infallible, and the implications of what this might mean.
They could also consider whether believe in revelation makes it easier to accept infalliblity, or whether it has never been easy, or whether it is just as easy as it has always been, or never a view Jews have tried to maintain.
Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

6 **'Experience of G-d only happens when G-d chooses.' Discuss.** **[60]**

AO1

Candidates could show knowledge and understanding of religious experience in Judaism, and might be able to give examples from the texts of the ways in which different encounters with G-d have happened and been described.

AO2

In evaluation, they might consider that it seem to be the case that usually G-d appears when he chooses, to Moses at the burning bush or to Isaiah or Jonah or whichever they choose to write about, but also there are occasions when individuals try to approach G-d, such as in the story of Job.
They might relate the question to modern Judaism, perhaps considering how experience of G-d might be found in individual prayer or through mysticism or study of the Torah.
Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

Route H - Religious Ethics with Jewish Scriptures

7 **'Abortion is a modern issue; the Jewish Scriptures are too old to have anything useful to say about it.' Discuss.** **[60]**

AO1

Discussion here should concentrate on whether the ethics of the Jewish scriptures can be interpreted and applied to problems of the modern world in any meaningful way.
Knowledge and understanding will be demonstrated as candidates explain which Jewish texts might be considered relevant to issues of abortion.

AO2

Evaluation will probably take the form of assessing how far the messages of these texts can be applied in modern medical ethics.
It could be argued that there are some principles, such as the command against murder, which apply to every situation at all times; some might argue that all of the Law is universal in application.
However, the problem remains of whether abortion can be classified as murder, and other ethical teaching in the Jewish scriptures such as concern for the weak could be applied in other ways to draw different conclusions.
It might be argued that abortion is not a modern problem at all, even though advances in medicine have created more grey areas.
The texts from the Jewish Scriptures are:
Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

8   **'The Jewish Scriptures show that people are completely free to make their own moral decisions.' Discuss.**   **[60]**

AO1

The concept of free will could be outlined, in the context of freedom/determinism; also examples from the Jewish scriptures of when G-d appears to be determining what will happen to people without giving them any real choice, e.g. Daniel 12, Job or Jonah.

AO2

Any conclusion is acceptable in evaluation; perhaps candidates will conclude that the circumstances are determined by G-d, up to a point, but that the way people respond to them is left to their own freedom of choice, e.g. the suffering of Job was predetermined but his response was something G-d and Satan had to 'wait and see'.
Likewise with the prophets, giving warnings of what G-d will do if the people continue in their behaviour, but they are free to reform if they want to.
The texts from the Jewish Scriptures are:
Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

9   **'The laws of the Jewish Scriptures are Categorical Imperatives.' Discuss.**   **[60]**

AO1

The nature of the Jewish laws should be considered, some as apparently absolute general commands and prohibitions, some as casuistic.
Candidates should demonstrate awareness that the laws do not necessarily all fit into the same category.
The nature of the concept of Categorical Imperative should also be considered, perhaps alongside the Hypothetical Imperative.

AO2

Candidates should evaluate the status of the law in terms of the ethical theories they have studied; perhaps they will conclude that usually, the laws are categorical imperatives, but sometimes not, and perhaps they will consider whether there is scope for different interpretations of them.
The texts from the Jewish Scriptures are:
Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

Route N - Religious Ethics with Judaism

10 **'Belief in ethical monotheism means that the conscience must be G-d given.'**
Discuss. **[60]**

AO1
Candidates need to explain ethical monotheism and also different understandings of the nature of the conscience.
These might include views of the conscience from, for example, Aquinas, Newman or Freud as suggested in the specification.
Candidates might display knowledge of criticisms of the view expressed in the statement.

AO2
Candidates might discuss whether it is true that we all share a sense of a conscience; it could be argued that everyone shares the same rules which are applied in different ways, it could be argued that different cultures have different concepts of right and wrong, it could be argued that some people care more than others about morality.
Whether the conscience points to a divine law-giver involves an assessment of the nature of the conscience.
Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

11 **Compare and contrast Jewish ethics with moral relativism.** **[60]**

AO1
In answering this question candidates need to consider the concept of moral relativism in some detail.
They also need to have given consideration to the basic principles underlying Jewish ethics and the extent to which these can be considered relativist or absolutist.
Reference should be made to the texts studied as appropriate.

AO2
In evaluation candidates need to have weighed up the degree to which Jewish ethics might be viewed as absolutist or relativist.
They may conclude that the case is not proven in either direction but are likely to decide that, in the main, Jewish ethics are absolutist whilst acknowledging exceptions such as pikuah nefesh.
Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

12 **'Belief in an omniscient G-d does not prevent Jews having free will.' Discuss.** **[60]**

AO1

The concept of free will could be outlined, in the context of freedom/determinism; also examples from the Jewish scriptures of when G-d appears to be determining what will happen to people without giving them any real choice, e.g. Daniel 12, Job or Jonah.
Also the idea of an omniscient G-d should be explored.

AO2

Any conclusion is acceptable in evaluation; perhaps candidates will conclude that the circumstances are determined by G-d, up to a point, but that the way people respond to them is left to their own freedom of choice, e.g. the suffering of Job was predetermined but his response was something God and Satan had to 'wait and see'.
Likewise with the prophets, giving warnings of what G-d will do if the people continue in their behaviour, but they are free to reform if they want to.
Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

Route R - Jewish Scriptures with Judaism

13 **'The Covenants with G-d mean that Jews are entitled to make the State of Israel their home.' Discuss.** **[60]**

AO1

Candidates should display knowledge and understand of the Jewish texts related to the Promised Land as part of the covenant relationship, and also of different attitudes within modern Judaism to Zionism.
The very different opinions from within Orthodox and Progressive traditions should be considered along with the extent to which these beliefs have a basis in the texts.

AO2

Some might argue that the texts show that Israel will only belong to the Jews when the Messiah comes; others might argue that Jews have a duty to fight for a right to live in Israel, using other texts and other interpretations.
It is possible, however, to argue that the Covenants give absolutely clear instruction about the Promised Land without there needing to be any further discussion.
The texts from the Jewish Scriptures are:
Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.
Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

14 **'The main difference between Jewish groups is the way in which they regard the authority of the Jewish Scriptures.' Discuss.** [60]

AO1
Candidates should demonstrate knowledge of different groups within Judaism, and their origins.
Also candidates should show understanding of the different ways in which Jewish scripture is interpreted by different groups, from those who attempt to take it literally to those who try to make room for modern life.

AO2
Evaluation could include discussion of whether divisions result because of interpretation of scripture, or whether the differences in interpretation are secondary and other causes are more responsible for divisions.
These causes might be historical or social development in different parts of the diaspora with different external influences and therefore be largely unrelated to scripture.
They could be the product of haskalah or they could be seen as essential corruption of basic beliefs.
The texts from the Jewish Scriptures are:
Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.
Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

15 **To what extent are the teachings about Messianic hope reflected in Jewish life today?** [60]

AO1
Knowledge and understanding of biblical teaching about the Messiah should be displayed, and candidates should be able to refer with confidence to Isaiah and Malachi.
The ways in which this teaching is important for modern Jewish life might include discussion of Zionism, the practice of symbolising the expectation of the Messiah at brit milah ceremonies and at Pesach, the idea of keeping Shabbat in anticipation of the Messiah and so on.

AO2
Evaluation could include discussion of how far modern understandings of what is meant by the coming of the Messiah match Biblical teachings, whether it is an important concept today, whether it has become more or less prominent in Jewish thinking than in the past.
Some may argue that the idea of a Messianic age is more important and prominent for Jews today whilst others may conclude that, for some Jews, the argument is irrelevant and the idea of something happening, rather than the need to change the world as it is, is out-of-date.
The texts from the Jewish Scriptures are:
Genesis 1:26-30; 8:20-9:29, 12, &17; Exodus 19-24; 2 Samuel 7; Jeremiah 31; Jonah ; Job 1-9; 42; Isaiah 40-43, 53; Jeremiah 7; Ezekiel 18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.
Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi

Route V - Islam with Judaism

16 **'Jewish and Muslim worship show that the Jewish G-d is personal whilst Allah is not.' Discuss.** **[60]**

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

AO2
In evaluation, candidates need to make a comparison between the two religions in this respect.
They might conclude that worship in both religions shows a personal relationship to a similar extent and that there are not many significant differences, or they could conclude that there is a more personal relationship in Islam because in Judaism there is a stronger sense of G-d's relationship with a whole people rather than with individual believers, or they could conclude that the Jewish religion gives more scope for a personal relationship.
Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi
Texts for Islam are:
Surahs 1 & 4

17 **Compare and contrast the ways in which Muslims and Jews understand the nature of the revelation of their sacred texts.** **[60]**

AO1
Candidates should be able to use their knowledge and understanding of both religions to make a variety of points of comparison.
For example, they might consider the ways in which Muslims and Jews believe that G-d/Allah is revealed in the works of creation; the nature of sacred text, and different understanding from within Judaism about interpretation of this.

AO2
Evaluation might show different understandings of personal religious experience, and of the significance of miracle (probably much more significant in Judaism than in Islam).
They might also consider ways in which G-d/Allah is said to be revealed in the lives of those who are devoted to him.
They may conclude that such ideas are more important as an understanding of revelation than reference to scriptures.
Texts prescribed for Judaism are:
Exodus 20; Deuteronomy 4-7; Malachi
Texts for Islam are: Surahs 1 & 4

18   **Compare the extent to which Islam and Judaism can be described as pacifist religions.**   **[60]**

AO1

Candidates should display a thorough knowledge and understanding of the approaches of Judaism and Islam to the concept of pacifism.

They should consider the circumstances under which warfare is considered justifiable in each religion and therefore to what extent pacifism is part of the religious belief.

AO2

Candidates should be able to use evaluative skill in comparing the Muslim concept of lesser jihad, with its implications for warfare, with Jewish concepts such as the milchemet mitzvot.

Candidates, and assess the principles behind these views in relation to other religious beliefs.

Candidates may wish to assess the relative strengths and weaknesses of each approach.

Texts prescribed for Judaism are:

Exodus 20; Deuteronomy 4-7; Malachi

Texts for Islam are:

Surahs 1 & 4

Advanced GCE Religious Studies
June 2007 Assessment Session

Unit Threshold Marks

	Unit	Maximum Mark	a	b	c	d	e	u
2760/11	Raw	100	71	60	50	40	30	0
	UMS	100	80	70	60	50	40	0
2760/12	Raw	100	70	60	50	40	31	0
	UMS	100	80	70	60	50	40	0
2760/13	Raw	100	73	64	56	48	40	0
	UMS	100	80	70	60	50	40	0
2760/14	Raw	100	69	60	51	42	34	0
	UMS	100	80	70	60	50	40	0
2760/15	Raw	100	77	68	60	52	44	0
	UMS	100	80	70	60	50	40	0
2761	Raw	100	74	62	50	39	28	0
	UMS	100	80	70	60	50	40	0
2762	Raw	100	73	62	51	41	31	0
	UMS	100	80	70	60	50	40	0
2763	Raw	100	83	72	61	50	40	0
	UMS	100	80	70	60	50	40	0
2764	Raw	100	80	70	60	50	41	0
	UMS	100	80	70	60	50	40	0
2765	Raw	100	75	63	52	41	30	0
	UMS	100	80	70	60	50	40	0
2766	Raw	100	75	64	53	42	32	0
	UMS	100	80	70	60	50	40	0
2767	Raw	100	84	72	60	48	37	0
	UMS	100	80	70	60	50	40	0
2768	Raw	100	78	68	58	49	40	0
	UMS	100	80	70	60	50	40	0
2769	Raw	100	72	63	54	46	38	0
	UMS	100	80	70	60	50	40	0
2770	Raw	100	70	60	51	42	33	0
	UMS	100	80	70	60	50	40	0
2771	Raw	90	63	55	47	39	31	0
	UMS	90	72	63	54	45	36	0
2772	Raw	90	73	64	55	46	38	0

	UMS	90	72	63	54	45	36	0
2773	Raw	90	72	64	56	48	40	0
	UMS	90	72	63	54	45	36	0
2774	Raw	90	71	61	52	43	34	0
	UMS	90	72	63	54	45	36	0
2775	Raw	90	70	61	52	43	35	0
	UMS	90	72	63	54	45	36	0
2776	Raw	90	77	67	57	47	38	0
	UMS	90	72	63	54	45	36	0
2777	Raw	90	70	60	51	42	33	0
	UMS	90	72	63	54	45	36	0
2778	Raw	90	76	64	52	40	28	0
	UMS	90	72	63	54	45	36	0
2779	Raw	90	62	56	50	44	39	0
	UMS	90	72	63	54	45	36	0
2780	Raw	90	72	64	56	49	42	0
	UMS	90	72	63	54	45	36	0
2791	Raw	120	91	79	67	55	44	0
	UMS	120	96	84	72	60	48	0
2792	Raw	120	98	85	73	61	49	0
	UMS	120	96	84	72	60	48	0
2793	Raw	120	88	74	60	47	34	0
	UMS	120	96	84	72	60	48	0
2794	Raw	120	83	74	65	56	47	0
	UMS	120	96	84	72	60	48	0
2795	Raw	120	91	82	74	66	58	0
	UMS	120	96	84	72	60	48	0

Specification Aggregation Results

Overall threshold marks in UMS (i.e. after conversion of raw marks to uniform marks)

	Maximum Mark	A	B	C	D	E	U
3877	300	240	210	180	150	120	0
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
3877	22.7	49.2	71.4	86.0	93.7	100.0	11589
7877	24.6	58.1	83.5	96.0	99.5	100.0	7540

19,129 candidates aggregated this series

For a description of how UMS marks are calculated see;
http://www.ocr.org.uk/exam_system/understand_ums.html

Statistics are correct at the time of publication

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