

Religious Studies

Advanced GCE **A2 7877**

Advanced Subsidiary GCE **AS 3877**

Mark Schemes for the Units

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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, ie 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

The abbreviations marked in blue below may be used instead of writing out the full trigger line. Examiners may however choose to write out the full trigger line if they choose. Examiners should choose the comment that most reflects the reason for the awarding of the mark. This will usually be the trigger line, in some cases it may be another line from the levels of response. In these cases examiners should choose the appropriate comment and write it beside the final mark awarded.

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 (lk) <ul style="list-style-type: none"> • a little relevant material • some accuracy Communication: often unclear or disorganised	1-2	states a point of view (pov) <ul style="list-style-type: none"> • shows minimal or no analysis/justification Communication: often unclear or disorganised
2	7-12	has some knowledge of the topic and a little understanding of the question (sk/litu) <ul style="list-style-type: none"> • some relevant material • some concepts accurate • shows a little knowledge of technical terms Communication: often unclear or disorganised	3-6	a little argument or justification of viewpoint (lit arg) <ul style="list-style-type: none"> • some analysis, but not always successful Communication: often unclear or disorganised
3	13-17	focuses on the general topic rather than directly on the question (gen top) <ul style="list-style-type: none"> • knowledge limited and partially accurate • limited understanding • selection of material sometimes inappropriate • limited use of technical terms Communication: some clarity and organisation	7-8	an attempt to sustain an argument or justify a viewpoint (att sust/just) <ul style="list-style-type: none"> • some analysis, but not always successful • views asserted but not successfully justified Communication: some clarity and organisation
4	18-21	a satisfactory attempt to address the question itself (sat att) <ul style="list-style-type: none"> • some accurate knowledge • appropriate understanding • some successful selection of relevant material • some accurate use of technical terms Communication: some clarity and organisation	9-11	an argument is sustained and justified (sust/just) <ul style="list-style-type: none"> • some successful analysis which may be implicit Communication: some clarity and organisation

5	22-25	<p>a good attempt to address the question (g att)</p> <ul style="list-style-type: none"> • mostly accurate knowledge • good understanding • good selection of relevant material • mostly accurate use of technical terms <p>Communication: generally clear and organised</p>	12-13	<p>a good attempt at using evidence to sustain an argument (g att)</p> <ul style="list-style-type: none"> • some successful and clear analysis • might put more than one point of view <p>Communication: generally clear and organised</p>
6	26-29	<p>a very good attempt to address the question (vg att)</p> <ul style="list-style-type: none"> • accurate knowledge • very good understanding • substantial selection of relevant material • accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	14-15	<p>a very good attempt at using different evidence to sustain an argument (vg att)</p> <ul style="list-style-type: none"> • successful and clear analysis • considers more than one point of view <p>Communication: answer is well constructed and organised</p>
7	30-33	<p>an excellent response to the question showing understanding and engagement with the material (exc rep)</p> <ul style="list-style-type: none"> • very high level of ability to select and deploy relevant information • accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	16-17	<p>an excellent response which uses a range of evidence to sustain an argument (exc rep)</p> <ul style="list-style-type: none"> • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

2760 Foundation for the Study of Religion (AS)

Rubric Requirements: *Candidates must answer two questions from two different parts.*

Part 1 – Philosophy of Religion

1 (a) Explain Plato’s understanding of the distinction between body and soul [33]

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

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

(b) ‘Plato’s understanding of the distinction between body and soul is easy to criticise.’ Discuss. [17]

Answers are likely to compare Plato’s views with those of Aristotle in order to criticise it.

Aristotle largely rejected Plato’s distinction and admits the claims of both body and soul, regarding the two as inseparable elements in humanity.

Some may argue that there are the difficulties inherent in any form of dualism, such as interaction between body and soul, lack of empirical evidence, how to give criteria of personal identity without a body.

2 (a) Explain the Biblical idea of the ‘goodness of God’. [33]

The example text given is the Ten Commandments.

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

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

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

(b) ‘The idea of a ‘good God’ is very different from that of Aristotle’s Prime Mover. Discuss [17]

In response to this question candidates may build on their answer for (a).

They then need to look at the idea of Prime Mover in Aristotle’s thinking.

Aristotle argued for the existence of a divine being, the ‘Prime Mover’, responsible for the unity and purposefulness of nature. God is perfect and therefore the aspiration of all things in the world, because all things desire to share perfection.

Aristotle also allowed for other, lesser, movers.

The Prime Mover does not take any interest in what goes on in the world and did not create the world.

Part 2 – Religious Ethics**3 (a) Explain what is meant by prescriptivism in meta-ethics. [33]**

Candidates will probably explain that the main origins of Prescriptivism are found in the work of Hare.

Prescriptivism recognises that the main purpose of moral judgements is to prescribe certain courses of action.

These prescriptions are distinctively moral in large part because they are universalisable applying to all moral agents.

(b) ‘Prescriptivism means that words such as ‘good’ and ‘bad’ have absolute meanings.’ Discuss. [17]

Candidates may be more accustomed to arguing that such words do not have absolute meanings, which is a common view from meta-ethics.

Here they need to consider whether prescriptivism does, in fact, mean that they can now be understood in an absolute sense rather than in a purely relative fashion.

4 (a) Explain how a moral relativist might respond to the idea that people should always tell the truth. [33]

Candidates may explain that statements suggesting any course of action is ‘always’ right are absolute, and they could contrast this with a relativist view, showing that for the relativist there is always going to be the possibility of circumstances where a rule might be broken.

Systems such as virtue ethics or situation ethics might be used as examples where a principle, such as agape, is taken to override categorical rules.

Candidates may wish to illustrate their answers with examples of possible situations where it might be wrong to tell the truth.

(b) Assess the weaknesses of relativist views of ethics. [17]

Candidates should be able to explain that whereas relativist views might give scope for the use of common sense, and compassion; they make heavy demands on the maturity of the individual, and expect, sometimes to an impossible degree, a knowledge of the likely outcomes of any course of action.

They might suggest that relativist views lack the authority of absolute systems so that it can become difficult to maintain that one course of action is clearly preferable to another.

Part 3 – Jewish Scriptures**5 (a) Explain, with examples, what is meant when some of the writings of the Jewish scriptures are described as poetry. [33]**

Candidates will have considered the concept of poetry as a literary form in their general study of Form Criticism.

They should be able to distinguish parts of the Jewish scriptures which might fit this genre, such as Psalms, Proverbs and the Wisdom of Solomon.

They are not expected, in using examples, to be able to quote from the texts as none are set, but they should be able to refer to them and have some idea of their content and purpose.

(b) 'Poetry is a difficult way to express human understanding of G-d.' Discuss. [17]

Candidates might argue that poetry is a difficult way to express understanding of anything because of its form and style.

On the other hand, they may suggest that when trying to speak of the ineffable, poetry, with its particular use of words and concepts, is a better way of expressing human feeling and understanding than is, for example, non-poetic literature.

6 (a) Explain why some people may feel that Form Criticism is unhelpful when studying the Jewish scriptures. [33]

Candidates may argue that the Jewish scriptures are the revealed word of G-d and that when G-d revealed them to the people they were meant to understand them just as they were without any more complex interpretation.

In riposte, it would be possible to say that the Talmud is, in itself, interpretation but, again, it can be argued that the Oral Torah is also the revealed word of G-d.

Other arguments might be that, thousands of years since the revelation, people are less able to interpret the texts for themselves as they are outside of the conditions in which they were revealed and that, therefore, Form Criticism can help by flagging up the different types of text being read.

(b) 'It is necessary to know the type of literature being studied in order to understand what is the revealed word of G-d.' Discuss. [17]

Building on their answer to (a) many candidates are likely to argue that the very nature of G-d's revelation means that there is no need for further, academic interpretation: the meaning is there and speaks for itself.

Others may argue that in order to understand the text fully it needs to be read in some sort of context and that Form Criticism can, to a degree, provide this.

Part 4A – New Testament – Early Church

7 (a) Explain the beliefs of the Pharisees and Sadducees. [33]

Candidates might consider the following:

- The Pharisees resisted all influences that threatened to undermine religion and emphasised the centrality of Divine Law. They believed that the state and all public and political affairs should be directed by Divine Law. Their religion was a form of ethical, spiritual and mystical Judaism.
- The Sadducees acknowledged only the written Torah and rejected the interpretation and development of the Law. They rejected the teaching of the Pharisees. They did

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

- (b) 'The Pharisees were less threatened by Roman rule than were the Sadducees.'**
Discuss. [17]

Candidates may argue that the statement is true simply on the basis that the Sadducees did not survive the destruction of 70CE, whereas the Pharisees, with their ethical and mystical form of Judaism, continued their existence.

- 8 (a) Explain the discussion surrounding the authorship of the Acts of the Apostles.**
[33]

Candidates are likely to attribute authorship of the Acts to Luke.

Some answers may look at the theories of such as FF Bruce, that Acts is simply the second part of a 'History of Christian Origins' which was circulated up until the second century, at which point it was split.

Church tradition, from the end of the 2nd century, attributes the gospel to 'Luke, the beloved physician' (Colossians 4:14), '...and Luke, my fellow workers' (Philemon 1:24).

- (b) 'The evidence clearly shows that Acts was written by the author of Luke.'** Discuss.
[17]

Candidates might argue that the Acts is incomplete without the understanding of the life and teaching of Jesus found in the Gospel and that this confirms the authorship.

Some may comment that although Acts was probably written shortly after Luke as a companion volume, in no manuscripts or canonical lists is Acts attached to the Gospel.

Part 4B – New Testament – Gospels

- 9 (a) Explain the beliefs of the Pharisees and Sadducees.** [33]

The Pharisees resisted all influences that threatened to undermine religion and emphasised the centrality of Divine Law. They believed that the state and all public and political affairs should be directed by Divine Law. Their religion was a form of ethical, spiritual and mystical Judaism.

The Sadducees acknowledged only the written Torah and rejected the interpretation and development of the Law. They rejected the teaching of the Pharisees. They did not believe in a personal resurrection or in any personal immortality, nor did they believe in angels and spirits.

- (b) 'The Pharisees were less threatened by Roman rule than were the Sadducees.'**
Discuss. [17]

Candidates may argue that the statement is true simply on the basis that the Sadducees did not survive the destruction of 70CE, whereas the Pharisees, with their ethical and mystical form of Judaism, continued their existence.

10 (a) Explain the two and four document hypotheses in relation to the synoptic problem.**[33]**

Candidates should be able to explain:

The two-source hypothesis which argues that Matthew and Luke used Mark for narrative material as well as for the basic outline of Jesus' life. Matthew and Luke also used a second source called Q for the common material, which they include, but which is not found in Mark.

The four-source hypothesis builds on this but adds M, which is material found only in Matthew and L (or proto-Luke) which is material found only in Luke.

(b) 'If there really were a synoptic problem, scholars would have found a convincing solution to it.' Discuss.**[17]**

There are several areas on which the candidates may focus:

They could argue that there is a synoptic problem and that scholars have found a convincing solution, perhaps in the four-document hypothesis.

They might consider whether any of the proposed solutions is convincing.

Some may mention that modern narrative criticism focuses on the 'final form' of the text, subordinating the whole issue of sources to the narrative in its canonical version.

Finally, they could consider whether there is a synoptic problem at all.

Part 5 – Developments in Christian Thought**11 (a) Explain New Testament attitudes towards Judaism.****[33]**

They key text for this question is found in Acts 4:8-12:

Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, if we are questioned today because of a good deed done to someone who was sick and are asked how this man has been healed, let it be known to all of you, and to all the people of Israel, that this man is standing before you in good health by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead. This Jesus is

'the stone that was rejected by you, the builders;

it has become the cornerstone.'

There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved."

Acts 4:12 is the text in the specification and, from studying it, candidates should be able to show the rejection of Judaism it contains.

The question focuses on New Testament attitudes – not Christian ones.

Candidates may well indicate that the disciples were Jews and may know something of the discussions of Peter and Paul about conversion of Jews and Gentiles.

(b) 'The Bible teaches intolerance of other religions.' Discuss. [17]

This is a broader question. Candidates may refer to Biblical or later Church teachings.

They may consider that the Biblical authority found in such passages as John 14:6 is absolute and not open to further interpretation, or they may argue that the 21st century church is a more open house than texts would indicate.

12 (a) Explain one approach to the interpretation of the Bible. [33]

Candidates may choose to explain either of the three approaches listed on the specification: fundamentalist, traditional or liberal. They may, of course, decide to use a different interpretative position and this is, of course, permitted by the question.

Fundamentalist: Candidates may refer to examples of such an approach, such as Morris' commentary on Genesis, which offers a clearly Creationist approach to the text.

Traditional: Candidates may explain that it is, perhaps, the approach which has been generally adopted by the mainstream churches and the 'Christian in the street'. Others may also look at Barth as an example of this style of interpretation.

Liberal: Candidates should be able to explain that a liberal approach to Biblical interpretation argues that it is impossible for people today to accept many parts of the Bible as being either literally or infallibly true, but yet they can be held to have truth in other kinds of ways, as myth, for example. Some may refer to Rudolph Bultmann or David Jenkins as examples of this viewpoint.

(b) 'All approaches to the study of the Bible are too influenced by the use of "proof texts." Discuss. [17]

The specification itself gives a number of 'proof texts', which are often used to argue specific points.

Candidates may argue that if every word in the Bible is the revealed Word of God, then all texts are equally valid and can be used literally.

However, many are likely to point out that taking texts out of context, be that literary or historical, can lead to confusion and misinterpretation.

Part 6A – Eastern Religions – Buddhism**13 (a) Explain the importance of what Guatama (the Buddha) saw when he left the palace. [33]**

Candidates should be able to place the Four Sights in context:

- The first time in his life the Buddha had left the palace
- The manner in which he had been brought up and the reason for this

Then they should be able to show how the sights of old age, poverty, sickness and death lead to his desire to find an end to suffering and so to his eventual enlightenment and his teachings.

(b) ‘The Buddha deliberately set out to found a new religion.’ Discuss. [17]

Candidates need to know something of the Hinduism of the time in order to address this question, as it is from Hinduism that the Buddha came and, if he was founding a new religion, then it was Hinduism which was being replaced.

There is no definitive answer – candidates are free to argue from either side and need to support their arguments with their knowledge of both Hinduism and Buddhism.

14 (a) Explain the Buddha’s teaching of the Four Noble Truths. [33]

Candidates need to explain the Four Noble Truths:

- Dukkha: suffering
- Samudhya: the cause of suffering
- Nirodha: the suppression of suffering
- Magga (the Noble Eightfold Path): the way to the suppression of suffering

These provide the answer to the attainment of nibbana.

(b) ‘The “Middle Way” is just an easy way out compared to the following of religious practices.’ Discuss. [17]

Candidates should be able to explain the Middle Way of the Buddha:

Majjhima-patipada – general and specific ethical practices and philosophical views to aid enlightenment by avoiding extremes: self-gratification on one hand and self-mortification on the other.

Candidates are likely to argue that following the Middle Way is not an ‘easy way out’ and that Buddhists see it as a better way of achieving enlightenment than following religious practices – not an easier one.

Part 6B – Eastern Religions – Hinduism

15 (a) Explain the ideas of rta/dharma. [33]

Candidates should be able to explain some of the following:

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

Foreshadowing the later concept of dharma, it could be argued that rta is central and essential to Hindu life. It is essential for people to follow their own dharma in order to eventually achieve moksha.

(b) To what extent can rta/dharma be considered universal moral law? [17]

Candidates are likely to argue that dharma (i.e. the later concept) is essential for Hindu life and that, as in its earlier form, it was decreed and placed under the control of the God Varuna, it is moral law imposed by the gods on all people and, therefore, universal.

Some may consider whether 'universal' means that it applies to all Hindus or to all people.

16 (a) Explain beliefs about the Vedic god Indra. [33]

Candidates may explain that Indra was the most celebrated of the Vedic gods and was god of the atmosphere, storms, rain and battle. He was the most powerful enemy of demons such as Vrita, who imprisoned all the water on Earth.

Later, Indra became subordinate to Brahma, Shiva and Vishnu. He is often shown as slow and not very clever, largely because of drinking soma.

(b) 'Vedic religion has little to do with Hinduism.' Discuss. [17]

Candidates may argue that modern-day Hinduism is its own religion, which owes little to Vedism.

A more sophisticated argument is likely to consider the highly polyglot nature of what is now referred to as Hinduism and consider that the origins of many of its beliefs and practices lie in its early influences and in Vedism in particular.

Part 7 – Islam**17 (a) Explain the importance of the events in the life of Muhammad ﷺ from the Night of Power until he emigrated to al-Madinah. [33]**

The question focuses on the period in Makkah from the Night of Power onwards. Answers should include some of the following:

- Muhammad ﷺ's discussion about the new religion with his wife, family and friends
- The Night Flight and the ascent to Paradise
- His preaching and rejection in Makkah over the next ten years
- His loss of support from the clans when his wife and uncle died
- His move to Ta'if
- The request to go to al-Madinah

- (b) 'An understanding of the life of Muhammad ﷺ is essential for an understanding of Islam.' Discuss. [17]

Candidates may consider that because of the Qur'an came from Allah, the agent of transmission was not particularly important.

On the other hand, they may argue that understanding the details of Muhammad ﷺ's life is essential to seeing how the message of the Qur'an was spread both initially and later and that the path of his life was destined by Allah in order to facilitate this.

- 18 (a) Explain the particular way in which the whole of the Qur'an was revealed to Muhammad ﷺ. [33]

Candidates need to consider the beginning of the revelation on the Night of Power and the issues of Jibril and Muhammad ﷺ's illiteracy.

Answers will probably include information about the original recording of the material.

Candidates should also be aware of the length of time which the revelation took and that the Surahs, in their order of reception, reflect the circumstances in which the early followers found themselves.

- (b) 'The way in which the Qur'an was revealed shows its importance.' Discuss. [17]

Candidates may say that the revelation was quite different to earlier revelations, such as that to Musa (Moses).

The particular importance of the revelation of the Qur'an lies in the messenger and receptor Muhammad ﷺ and, although over a period of many years, in the way in which it was finally completed in al-Madinah.

Part 8 – Judaism

- 19 (a) Explain the origins and purpose of the Torah. [33]

The question focuses on the Torah, not the whole of the Tenakh. However, allowance must be made for candidates who interpret 'Torah' as meaning the whole of the Jewish scriptures.

Candidates may write about both the Written and Oral Torah in the answers.

They should be able to indicate that it was given directly by G-d to Moses and is unchanged from that time to this.

An explanation of its importance lies in being the word of G-d and also as a definitive explanation of how G-d wants his people to live and worship.

(b) 'The Torah is of far greater importance than the rest of the Tenakh.' Discuss. [17]

Building on their answer to (a), candidates may well consider that the Torah is of far greater importance because of its origins and also its content.

On the other hand, candidates could argue that the material in the rest of the Tenakh is also divinely revealed or, at least, divinely inspired and so must be considered as the will and teaching of G-d.

20 (a) Explain the purpose of the Talmud.**[33]**

Candidates need to be clear that the Talmud (or Oral Torah) is different from the Torah (or Written Torah), even though they were both revealed to Moses at Sinai.

They should be able to explain, probably with examples, that the Talmud builds on the Torah and offers extra information and explanations of how the laws of the Torah are to be observed in daily life.

(b) 'For Jewish life today, the Talmud is more important than the Tenakh.' Discuss. [17]

Answers to this question from some candidates may depend, in part, on their faith background.

It is possible to argue that the Talmud is a more useful, everyday guide to following G-d's will.

Some may argue that the Talmud is more important than the Tenakh as a whole, but is of equal, or perhaps secondary, importance to the Torah.

2761 Philosophy of Religion 1 (AS)

Part 1

1 a Explain the strengths and weaknesses of Aquinas' teleological argument.

Candidates may begin their answers by giving an account of the fifth of Aquinas' five ways.

Candidates may explore the effectiveness of each of the premises of this syllogism or they may explain the strengths and weaknesses of the argument in general.

Candidates are likely to use the criticisms of philosophers such as Hume and Vardy to outline the weaknesses in the argument.

It is important that candidates explain their answers and that they do not just list the strength and weaknesses.

1 b 'Human beings see "design" in the universe where none exists.' Discuss.

Some candidates may see in this statement similar ideas to some of Hume's, where the design is something interpreted rather than observed.

Some may discuss Immanuel Kant who claimed in his *Critique of Pure Reason* that the most the design argument can establish is "an architect of the world who is constrained by the adaptability of the material in which he works, not a creator of the world to whose idea everything is subject."

Some may go on to explore Kant's idea that what the world really is like, we cannot know - we only know it as it is known to us in our orderly, three-dimensional categories. They may make the point, similar to Hume's, that we naturally order chaos into patterns.

Others may assess the success or otherwise of Aquinas' attempt to work back from an observable universe to a divine mind or creator.

Candidates may also evaluate the usefulness of a posteriori arguments in this context.

2 a Explain Freud's challenges to William James' conclusions about religious experience.

Candidates may begin by outlining some of William's conclusions as found in his book 'The Varieties of Religious Experience'.

For example they may explain what he understood by forms of religious experience which cannot be expressed in normal language; leading to an exploration of the concepts 'ineffable, noetic, transient and passive'.

Candidates may discuss that for James the meaning of these religious experiences could range from slight to extremely significant.

Freud's views on religion, on the other hand, they may describe as being based on an illusion which would reject everything which James claimed. They may explore his view that needing a father figure does not mean that a father figure exists.

2 b 'There is no conclusive evidence for the truth of religious experience.' Discuss.

Candidates may build on their discussion of James' view, to assess the extent to which any evidence of religious experience may be seen as conclusive.

Alternatively they may use the ideas found in Freud's writings to support an argument that all religious belief is based on needs and not on any reliable experience.

Either way it is important that they justify these views and not just state them.

3 a Explain Russell's objections to the cosmological argument.

Some candidates may begin their answers by explaining the cosmological argument in one or several of its forms; for example the first three of Aquinas' five ways or the kalam argument.

Candidates may make use of the 1948 radio debate in order to explain Russell's objections to the cosmological argument.

They may then go on to explain what Russell meant when he said that the universe was brute fact and that that was the end of it. They may point out that he was particularly critical of the principle of sufficient reason.

It is important that they demonstrate an understanding of the issues and not just an ability to repeat the argument.

3 b 'Copleston proved Russell wrong during their radio debate.' Discuss.

Candidates should be able to build on the first part of their answer as a context for Copleston's response.

Candidates may be aware of Copleston's famous reply that 'If one refuses to sit down at the chess board and make a move, one cannot, of course, be checkmated.'

Candidates should make some reasoned judgement as to whether or not Copleston succeeded in proving Russell wrong.

Part 2**4 a Describe how Augustine and Irenaeus explain the origin of evil.**

Candidates may begin by outlining Augustine's use of the stories in Genesis 1 to 3 argue that everything God created was 'good'; he goes on to maintain that evil was then seen as a privation of the goodness in creation.

Evil's existence is located for Augustine in the free will possessed by angels and humans, who turned their back on God and settled for a lesser form of goodness thus creating a *privation of goodness* as the narrative of 'the fall' in Genesis 3 tries to explain.

Candidates may express Irenaeus' explanation as being more complex than the Augustinian view. Like Augustine he saw some of the evil as originating from free will, however he goes on to say that God is partly responsible for the existence of evil.

They may explain that Irenaeus thought that God had created humanity as immature and in order for humanity to become like Him they needed suffering as obstacles to overcome.

4 b 'There is no problem of evil because God is not all powerful.' Discuss.

Some candidates may recognise this quotation as a theological development known as process theology; they may therefore use this theology as a support for the sentiment in the question.

Others may disagree with the statement and use some of the classical theodicies to argue that God can be omnipotent and evil exist at the same time.

5 a Describe how sociologists, such as Durkheim, explain the role of religion in society.

In looking at Durkheim or others candidates may begin by examining the view that religion was the cement of society and explain what they meant by that.

They may further explore his teachings by giving an account of his understanding of religion as disciplinary, cohesive, vitalising and euphoric.

Candidates may discuss the extent to which sociologists such as Durkheim explains religion as a positive thing while seeing God as nothing more than 'society writ large'.

5 b 'Sociologists fail to explain belief in God.' Discuss.

Candidates may evaluate this statement from the point of view that Durkheim was not interested in explaining belief about God and that he was more interested in the social order of religion.

They may go on to evaluate Durkheim's view that religion is society divinised and assess how this view effects any belief about or in God.

6 a Describe sociological explanations of religious belief.

Candidates are free to select from some or all of the sociologists they have studied in beginning their answer to this question.

They may for example use their knowledge of Marx to describe his belief that religious belief is a way that the bourgeoisie oppress the proletariat.

Alternatively they may use Durkheim and explain how he saw religion as the cohesion of society and that the divine, for Durkheim, was society writ large.

Whichever route they take, it is important that they focus in on the explanations sociologists give for religious belief and not just list the teachings they have learned.

6 c To what extent have sociologists succeeded in 'explaining away' religion?

Some candidates may start by taking the view of philosophers such as Dawkins and argue that now we have a more sophisticated understanding of our world, religion is no longer necessary.

Others may take a more complex approach and argue that some sociologists do not necessarily want to explain away religion as they see religion as something useful for the cohesion of society.

Some may argue that making belief in God meaningless does not mean that religion itself is meaningless.

2762 Religious Ethics 1 (AS)

Part One

1(a) Explain how moral relativism would help in making decisions about abortion.

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

They could explain that moral relativism would look at abortion from the view point of each situation, and that the consequences would be taken into account.

Good candidates may consider how ethical theories that are essentially relativist might approach abortion, such as Utilitarianism and Situation Ethics.

They may use examples to illustrate their explanation.

1(b) 'Abortion is an absolute right.' Discuss.

Candidates might consider the rights of the mother (actual life) as opposed to those of the foetus (potential life). They may consider the mother's health or the rights of her existing family as more important than those of the foetus.

They may use Thompson's violinist analogy to state that even if the foetus has the same right to life as any other person, a mother does not need to continue with an unwanted pregnancy.

On the other hand they may use the argument of personhood or of the Sanctity of Life to argue against the statement.

2(a) Explain the main weaknesses of Bentham's version of Utilitarianism.

Candidates might explain the principle of Utility –the rightness or wrongness of an action is determined by the amount of pleasure caused by the action.

Responses may include the question of consequences which cannot be foreseen and the fact that Bentham's version of Utilitarianism offers no protection for minorities.

Good responses might explain the hedonic calculus and the difficulty in using this to determine what is good, as it is time-consuming and cumbersome.

Good responses may show that Utilitarianism could justify terrible acts so long as the majority were happy, and the fact that humans often do not act for the greatest good but for their own selfish ends.

2(b) 'Mill's version of Utilitarianism avoids the problems associated with Bentham's version.' Discuss.

Candidates may agree with the statement arguing that the linking of Mill with the introduction of rules based on the utility principle avoids having to spend time calculating the morality of each choice.

They may argue that it is better to look at the quality of pleasure as Bentham's version of Utilitarianism allows anything to be justified.

On the other hand they may argue that using Mill's version it is still just as difficult to protect minorities or to predict consequences.

3(a) Explain one ethical theory which could be considered relativist.

Candidates may explain what is meant by a relativist approach to ethics.

Candidates may explain any relative approach to ethics such as Utilitarianism or/and Situation Ethics with emphasis on consequences, situations and motives.

For Utilitarianism candidates would need to explain the principle of utility - 'the greatest good for the greatest number' and how ends justify means. They may explain its opposition to deontological theories that are based on moral rules.

For Situation Ethics they would need to explain that the right choice is the one that produces the most loving consequence in the particular situation. Good candidates would explain that good acts vary according to the consequences and the situation.

3(b) 'No ethical theory is completely relativist.' Discuss.

Candidates may explain that even ethical theories that are considered relativist have an absolute element such as the principle of utility or agape.

They may also argue that moral truths change over time, according to place, cultures, religions or even individuals.

Part Two**4(a) Explain the ethical issues surrounding the concept of personhood.**

Candidates are most likely to link personhood with abortion, but may also consider fertility treatment, embryo research and genetic engineering.

Responses may examine the question of whether life should be protected from conception or whether personhood begins at some later stage.

Candidates may explain how ideas such as those of Singer and Mary Ann Warren for example, may consider the early embryo not to be a person, or to be a potential person and so permit abortion, embryo research etc.

Good responses may consider what makes a person, how a person develops and questions of consciousness, rationality etc. and the distinction between a foetus and a born human.

4(b) 'Embryos are persons.' Discuss.

Candidates could argue either way, using Sanctity of Life arguments in support of the statement, and the criteria of personhood of Mary Ann Warren to argue against the statement.

Candidates could consider the question of continuous development and state that there is a point when the embryo cannot be considered a human.

Good responses may look at questions of viability and consciousness on the one hand, compared with the value of life and the presence of a soul.

5(a) Explain the strengths of Kant's theory of ethics.

Candidates could explain Kant's ethical theory: the importance of the moral law, duty and the Categorical Imperative.

They could explain that duty is the highest form of good, not dependent on consequences and is totally free.

Good responses may explain that universalisability treats everyone fairly, and there is protection for minorities, unlike Utilitarianism.

Good responses may point out that the emphasis on treating people as end in themselves underpins all ideas on human rights, such as the United Nations Declaration on Human Rights.

Good responses may consider that the reliance on duty means that actions are not influenced by feelings which may be fickle and change.

5(b) How useful is Kant's ethical theory in making a decision about euthanasia?

Candidates would need to consider the Categorical Imperative: universalisation and treating people as ends in themselves to show how useful Kant's theory might be.

They might consider whether it is possible to make a decision about euthanasia using reason alone, without considering emotions.

Good candidates may show that another ethical theory might be more useful.

6(a) Explain how the ethics of the religion you have studied might approach issues surrounding euthanasia.

This question may be approached using Biblical ethics, Sanctity of Life, Natural Law or Situation Ethics.

Candidates may discuss the fact that life is God given and sacred. They may state that killing is forbidden.

Good responses may explain that Natural Law does allow a patient to refuse treatment if it is over and above what is needed for existence and the importance of proportionality as a principle – treatment which is proportionate to the needs of the patient allows flexibility in response to a person's needs.

Good responses may also consider the response of Situation Ethics which would allow the most loving action for all concerned in cases of euthanasia.

They may also discuss the quality of life and the role of compassion as a religious virtue.

6(b) 'Religious ethics leave no room for compassionate treatment of the dying.' Discuss.

This may include an argument for autonomy and quality of life. Reference to Q.U.A.L.Y.S. may be made. The idea of compassion and personal autonomy may also be introduced.

However, candidates may also consider the idea that we can never be sure of consequences about which we cannot be certain, and the fact that religious arguments carry the weight of tradition.

2763 Jewish Scriptures 1 (AS)

Part 1

Answer **one** question from this part.

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

AO1 Candidates might begin by identifying Noah and/or David in some meaningful way.

Good responses are likely to be those which focus on describing potential differences and include some information from the set texts (Genesis 8:20 – 9:29 and 2 Samuel 7).

Good explanations might look at the background in ANE in connection with types of covenant, ritual, sacrifice, sealing, signs, conditions etc., but this is not essential for full marks.

Essentially the Noahide code was a promise with a sign and with conditions for all humanity whilst David was the first of the covenant kings to whom G-d promised a house in the sense of lineage.

Good candidates might demonstrate the understanding that the two covenants come from different types of literary material and this might be reflected in the differences in the accounts. The early chapters of Genesis are classified as a religious myth by some scholars. The history of the kings reflect the concerns of the source material, and of subsequent Deuteronomic editors, about the nation, the land and the kingship, and the important features of and the consequences of forgetting the covenants.

(b) 'There are no important similarities between the covenant with Noah and the covenant with David.' Discuss. [17]

AO2 There are a number of possible directions in which this debate might go depending on the differences which the candidates decided to emphasize in part (a). Arguments need to be based on correct facts to be fully effective.

Candidates might legitimately in their discussions refer to G-d taking the initiative, making promises, the extent to which both covenants are conditional etc.

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

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

2(a) Describe the differences between the covenants G-d made with Adam and with Abraham [33]

AO1 Weaker candidates might show some knowledge of Adam and/or Abraham with some understanding, implicitly or explicitly, of making covenants.

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

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

Good responses might focus on the differences and might include theological concepts such as G-d taking the initiative, blessings, promises, grace, faith, obedience, conditions or stipulations (if any, and implicit or explicit) etc.

The best candidates are likely to be those which demonstrate understanding that a key factor is that the Adamic covenant was made with the whole of humanity whilst the covenants with Abraham, including circumcision, has special significance for the Jews.

(b) 'The covenant with Adam was more important than the covenants with Abraham.'
Discuss. [17]

AO2 The discussion is likely to develop from the material used in the first part of the question and arguments need to be based on correct facts to be fully effective.

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

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

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

3(a) Describe the main differences between the covenants G-d made with Moses and with Jeremiah.

AO1 Familiarity with the actual textual material is likely to indicate good responses.

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

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

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

Some candidates might make a distinction between the idea of a personal responsibility for sins, and the more positive corollary, the relationship of the individual with G-d. Others might (equally

acceptably) adopt either one of these stances when contrasting Jeremiah's prophecy with the corporate responsibility accepted by the nation of Israel at Sinai.

(b) To what extent was the covenant G-d made with Jeremiah a new covenant? [17]

AO2 Candidates are likely to develop points made in the first part of the question in order to decide to what extent they agree with the stimulus.

Some candidates might indicate that the text of Jeremiah 31 itself refers to a new covenant and encourages contrasts and parallels with the Sinai covenant, which was written on stone rather than on the hearts/minds/consciences of individual people. They might point out that loss of king, temple, city and land had forced Jeremiah into internalising the essentials of the covenant faith.

Other candidates might argue that Jeremiah's covenant presupposes the continuation of all previous covenants, especially those of Abraham, Moses and David, rather than intending to supersede them.

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

Part 2

Answer **one** question from this part.

4(a) Explain the importance of the roles of the sailors and the Ninevites in the book of Jonah. [33]

AO1 Inevitably there will be some story telling but good responses are likely to be those which use the material to address the question.

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

Good responses are likely to explain that the sailors and the Ninevites are gentiles.

The best responses are likely to demonstrate understanding that the gentiles are the catalysts not only for the sequence of events but also spur Jonah's realization about the nature and character of the universal G-d.

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

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

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

(b) 'Jonah was a poor example of a Jewish prophet.' Discuss. [17]

AO2 Some candidates might argue that Jonah never disbelieves in G-d but he comes across as disobedient.

A case could be made that his perception of G-d's power is limited in that he thinks he can run away and that G-d's jurisdiction ends at the Mediterranean Sea.

Later he objects to the Gentiles being forgiven and quarrels with G-d about the kikayon plant.

Some candidates might try to defend Jonah on the grounds that on the ship he admitted he was the one to blame and he repented in the belly of the whale.

Other candidates might try to defend him on the grounds that he knew, as a prophet, that the Gentiles would repent and that they would survive and eventually destroy the disobedient Israel.

5(a) Explain why and when the book of Job might have been written. [33]

AO1 Candidates might attempt a brief outline of the story of Job as an introduction but better candidates are likely to launch straight into addressing the actual question.

Some candidates might run through the list of 8 suggested times in the Talmud of when Job might have lived. The Talmud also suggests the book might simply be a parable.

Good candidates might explain that usually the book of Job is classed as wisdom literature because it deals with a universal theme, the question as to why the innocent suffer. Being rooted in Judaism, however, the religious aspect of the themes is paramount.

Good responses might explain that the book explores the theological questions raised by suffering about the omnipotence and the compassion of G-d. Why does he not stop the suffering? Does he not care?

The best candidates might consider that the structure of the book might throw light on the purpose and provenance. Possibly the eloquent poetic debate which makes up the central part of the book has been introduced into a well known proverbial traditional story or play to explore the universal problem of human suffering at a particularly difficult period of Jewish history such as the Exile in Babylon.

(b) 'The book of Job has less importance today than when it was written.' Discuss. [17]

AO2 Candidates are likely to develop points made in the first part of the question. Good responses are likely to move beyond the issue of importance to address the actual wording of the question.

Consideration of the type of literature might be used in the discussion. Parts of the content might be considered unbelievable as history but eternally valuable as a religious parable.

Some candidates might conclude that sacred literature of any type can be valuable and can work on a number of different levels – as well as being applied at different times of history to situations unforeseen by the original writer, compilers and editors.

Job's innocent suffering calls into question the whole system of traditional Jewish beliefs about rewards and punishments which Eliphaz, Bildad and Zophar espouse. The book does not offer

answers but it offers encouragement to those who share Job's dilemma and urges them to trust in G-d. Some candidates may see this as a valuable and timeless message.

6(a) Explain why some readers might doubt the historical accuracy of the books of Jonah and Job. [33]

AO1 Candidates might give an account of the story of Jonah and the story of Job but the better responses are likely to use the narrative to address the question.

Good responses are likely to be those that explain which features might require suspension of disbelief and why they might seem difficult to believe literally or as historical fact.

The best accounts are likely to be fairly comprehensive and include the scene in the heavenly court from 'Job' and not just the whale and the storm, but the miraculous growth of the plant etc. in 'Jonah'.

Good candidates might demonstrate understanding by distinguishing between literature that is hard to believe as historical fact but not hard to believe metaphorically or spiritually as parables or as wisdom literature.

(b) How far does it matter whether or not the stories of Jonah and Job actually happened? [17]

AO2 In their discussion candidates might draw on evidence from the first part of the question to identify areas that seem difficult to believe literally or as historical fact.

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

'How far does it matter...?' might be defined or qualified or placed in a specific context during the discussion.

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

2764 New Testament 1 (AS)

Alternative A Early Church.

Part 1.

1(a) Explain how, in Galatians 2, Paul shows that he considers his mission to be equal to that of James and Peter. [33]

In Galatians 2 Paul gives an account of his good relationship and confidence in the Jerusalem leaders, James and Peter – they acknowledge his mission to the gentiles as being equal to that of Peter to the Jews and ask him to help the poor. James, Cephas and John, acknowledged pillars, recognized the grace given to Paul and gave him the hand of fellowship etc.

The best candidates might conclude that in this passage Paul also demonstrates the independence of himself and his gospel from the ‘those who were acknowledged to be leaders’. He also stresses ‘God shows no partiality’ and ‘these leaders contributed nothing to me’ etc.

(b) ‘In Galatians 2, Paul’s criticism of Peter is unfair.’ Discuss. [17]

Candidates might assess Paul’s public rebuke of Peter that he was refusing to eat with gentiles and being influenced by the circumcision factor. Paul accuses him and others, even Barnabas of hypocrisy and inconsistency; it was known that Peter lived mostly as a gentile. Paul attacks the concept that gentiles should live like Jews.

The best answers might attempt to balance their argument i.e. that at the time Paul was writing Galatians confusion still seemed to exist about table fellowship and circumcision, (as if the Council of Jerusalem had not happened) and so when ‘people came from James’, Peter (understandably?) returned to Jewish observance and separation from gentiles.

2(a) Explain the importance of the circumcision of Timothy with reference to the Jerusalem Council. [33]

Candidates might explain the event in Acts 16:1-5 and the reasons given for it. The importance of the issue of circumcision and the activities of the Judaizers. The connection with the Jerusalem Council, which brought about the decree from James.

Good attempts to answer the question might offer information from the text that Timothy was not a gentile but the son of a Jewish woman and a Greek father and therefore an uncircumcised Jew. Paul wanted Timothy to accompany him on his journey in delivering the apostolic decree from town to town but feared criticism of Timothy by the Jews in those places. An uncircumcised Jew would be more reviled than a gentile.

The best answers might also show awareness of the timing of the incident, after the Council of Jerusalem, where the issue of circumcision which it met to resolve was not referred to in the apostolic decree, other than to ‘impose no further burden than the essentials’. So this might be used in any explanation as to whether the Jerusalem Council resolved the issue. However, there is information in the passage for Timothy’s case being different to that of gentile Christians. The fact that he was a Jew made circumcision essential whatever resolution came from the Council.

(b) 'Circumcision was not the main issue between Paul and the Jerusalem leaders.'**Discuss.****[17]**

An evaluation of whether Paul's conversion of gentiles and the issue of circumcision was the main reason for him defending his apostleship against Peter and James and the Judaizers. There are a variety of ways to approach this answer.

It is feasible to argue that circumcision and conversion to Judaism was the main issue because the first leaders of Christianity were practising Jews. However, candidates might make good attempts to show that the main arguments were about other issues such as those addressed by James' letter from the Jerusalem Council, where circumcision was not mentioned.

Table fellowship might be argued to be a bigger problem because of pagans eating sacrificed animals and blood etc. Immorality or sexual promiscuity amongst gentiles/pagans was also a problem.

The best answers might also argue that the leaders in Jerusalem considered Paul to be discredited/suspect because of his previous Pharisaic connections and persecution of Christians. The Judaizers who were jealous of Paul criticised him and made trouble etc.

Answers, which reach the highest levels, might be developed from any of the above arguments.

3(a) Describe and explain the significance of one occasion when Paul rejected the Jews.**[33]**

Candidates might choose from one of the set texts e.g. Antioch, Iconium, Lystra and Derbe etc. and describe and explain Paul's pattern of preaching, firstly to the Jews, mostly in the synagogues to Jewish audiences and gentile converts.

Good attempts to answer the question will explain the significance of the Jewish hostility/jealousy he encountered on the occasion chosen. The enthusiasm of the gentiles and Paul's own interpretation of why he felt compelled to leave the Jews and preach to gentiles etc.

The best responses might show awareness that Paul accused the Jews of rejecting the word of God. The Jews pursued Paul and stirred up riots of both Jews and gentiles.

(b) 'Paul was wrong to turn away from the Jews.' Discuss.**[17]**

There is a lot of evidence on which to base well-organised and coherent arguments.

Evaluations might be a straightforward debate both for and against the statement.

Or, candidates might argue that Paul preached to gentiles but he did not reject the Jews, he was himself Jewish and had been a Pharisee and so were many of the other Christian leaders e.g. James and the elders in Jerusalem.

Some responses might use evidence of the Jews' aggressive pursuit of Paul and the stoning at Lystra etc. to defend Paul's actions.

However, this might be balanced by arguments that Paul had no choice other than to pursue his God given vocation to be 'a light unto the gentiles' etc. Some responses might note that in Gal 2, Paul compares his mission to the gentiles to that of Peter to the Jews etc.

Part 2**4(a) Describe and explain what happened to Paul and Barnabas in Lystra and Derbe.****[33]**

Acts 14:8-21 Description and explanation of the reaction of the people of Lystra to the healing of a crippled man and the pagan clamour to worship Paul and Barnabas as Zeus and Hermes, 'gods in human form'.

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

The fullest answers will include 14:19-21 where the Jews arrived and the crowds stoned Paul and dragged him out of the city supposing him dead but he arose and went on to Derbe where many disciples/converts were made.

(b)'The persecutions of Paul were his own fault.' Discuss.**[17]**

This evaluation could include both the persecution of Paul by Jews and by gentile/pagan crowds in the areas where he preached and performed miracles. There is a lot of information in the specified texts that can be used as evidence. Some candidates may refer only to the organised persecution and possible death in part (a) or more widely, persecution by crowds riots Jews etc. in some of the other texts.

Some arguments may be about motives as well as actions against Paul.

The best responses should attempt to balance some of the arguments and might be aware of the revolutionary nature (to many) of Paul's gospel and the effect it had. Or, perhaps Paul's own misunderstanding of some of his audiences. His rejection of the Jews. His unawareness of the effect of his miracles or preaching i.e. Philippi or Ephesus etc.

5(a) "Jesus I know and Paul I know; but who are you?" (Acts 19:15).

Describe and explain the importance to Paul's mission of the event concerning the Sons of Sceva at Ephesus.

[33]

Description and explanation of Acts 19:11-20

Some candidates may begin their account at 19:13 which is acceptable but the impact of the event on the people of Ephesus and those who practices magic 19:17-20 should be included in the account.

The quotation is taken from 19:15 and candidates might explain its significance to the event and Paul's mission. 19:17 quotes the residents of Ephesus as both Jews and Greeks praising the name of the Lord.

The best answers might be well-organised, detailed accounts with explanation of the importance of healers, exorcists and magicians in the areas Paul visited and amongst whom Paul was viewed as similar, or equal until this event proved otherwise.

This was an important event in Acts. The 'awestruck' reactions, the conversions among Jews and Greeks, the burning of valuable books, the spreading of the gospel were significant steps forward in Paul's mission.

(b) 'The story of the Sons of Sceva and the magicians at Ephesus might just be fiction.'
Discuss. [17]

Candidates might argue about the unbelievable sequence of events, the aprons and handkerchiefs that healed, the dramatic attack by the evil spirit, the naked exorcists the reaction of the residents of Ephesus, the confessions, the burning of books, the mention of their immense value etc.

However, the best, balanced answers might argue for the historical accuracy of the existence of healers, magicians and exorcists etc. The sons of Sceva were respected sons of a Jewish High Priest; 'itinerant Jewish exorcists' as quoted in verse 13 did exist. There were other healers as well as Paul, using similar techniques to heal the sick etc. The value of the books might be seen as an example of the significance of magicians and magic in the first Century, so this event was an accurate and real triumph... 'the word of the Lord grew mightily'.

6(a) Explain the ways in which the Holy Spirit is seen to guide the Early Church in Acts 13-19. [33]

Good/best answers might cover the information about the Holy Spirit in Acts 13-19 and select relevant incidents and events in which the Holy Spirit is seen to play an influential part. Discrimination of answers will be in the way material is selected and presented as a coherent explanation of the active, guiding role of the Holy Spirit.

Beginning with Acts 13:2; the Holy Spirit is present in guiding the church at Antioch and commissioning Barnabas and Saul 'to the work which I have called them.'

The decision of James (Acts 15) at the Jerusalem Council is guided by the Holy Spirit, 'it seemed good to us and the Holy Spirit' etc.

In Acts 16:6 the Holy Spirit guides the missionary journey of Paul and Silas to Troas and Macedonia: 'having been forbidden by the Holy Spirit to speak the word in Asia and Bythinia ((perhaps because of danger).

Some candidates might refer to Paul (as the embodiment of the mission of the Early Church) and explain the actions/influence of the Holy Spirit in Philippi or the gift of tongues in the baptism by the Holy Spirit in Ephesus.

Some candidates might explain views that the Early Church was not an organisation but inspired, individual disciples bound together by the gift of the Holy Spirit, Although this view is now seen by some to ignore the influence of Judaism etc. on the Early Church it explains some of the ambiguities in Acts.

(b) 'Acts 13-19 is not a factual account of the growth of Christianity.' Discuss. [17]

An evaluation of the genre of Acts as a historically accurate document.

Good answers might use evidence of the writer's own professed purpose in presenting an accurate, orderly account of the origins and growth of Christianity to argue that in Acts Luke is presenting his interpretation of early church history,

Some may argue that Acts, as a factual account of the growth of Christianity is selective in recording events and 13-19 concentrates on Paul and a few other lesser known disciples etc.

The best answers are likely to offer a balanced view of the author's purposes, both historical and theological.

Some might suggest that in writing Acts, the author had other purposes, as important as historical accuracy, e.g. the good news about the resurrection and Jesus as Saviour, the vindication of Paul's apostleship, presenting Christianity as a lawful religion, universalism, as an apologetic for the law-abiding nature of Christianity or against the Jews etc.

Alternative B The Gospels.

Part 1.

7(a) Explain why the Last Supper was an important event for the disciples. [33]

Candidates might describe and explain the significance of Mark 14:17-25. Some candidates may begin the answer at verse 12 and include the preparations as this section may be studied as a whole. Comments might be made about the Day of Unleavened Bread or Passover. If explanation is made of the significance of these events for the disciples, due credit will be awarded.

However, the Last supper begins at verse 17 and answers that commence here can gain the full range of marks.

Good answers might contain description and explanation of Jesus' prediction of his betrayal, the and the disciples' reaction. The breaking of the bread and wine, body and blood of the covenant, reference to drinking the fruit of the vine in the Kingdom of God.

The best answers might explain how this event demonstrated the fear and distress of the disciples. The meaning for them of the Son of Man references and the threat to the betrayer. The importance of the prediction of the resurrection in verse 25 and whether it was understood.

Some responses might explain the institution of the Eucharist that became a Christian rite.

(b) 'Jesus' prediction of his betrayal was the most important event at the Last Supper.' Discuss. [17]

Evaluation of the importance of the actions and words of Jesus at the Last Supper.

Good responses might assess the significance of Jesus' words and actions; the prediction of betrayal, the allusion to the fate of the betrayer (Judas?), the distress and implied weakness of the disciples, Jesus' knowledge of his fate.

However, it might be argued that the passage contains references of much greater theological significance than the betrayal. The revelation of Mark's messianic secret in the Son of Man references. The reference to resurrection and ascension and the nature of the Kingdom. The symbolism of sacrifice and new covenant, central beliefs of Christianity, in the bread and wine, which became the most important ritual etc.

The best responses might conclude that the whole passage is important and significant in the context of Mark's theology

8(a) Explain how and why Pilate appears to be sympathetic to Jesus in John's account of the Roman trial. [33]

Explanation of the Roman trial John 18:28-40,19:1-16 with specific reference to the role of Pilate and description and explanation of his questioning of Jesus and the interaction between Pilate and the Jews.

Good/best answers will show the ability to deploy the relevant knowledge from the specified texts.

John 18:28-40. Explanation of how Pilate questioned the motives of the Jews. The implications of 'Are you the King of the Jews? Pilate's dismissal of the accusers "I am not a Jew am I? The significance of Jesus' answers.

John 19:1-16 Explanation of the motive for the flogging? The appeal to the crowd. The manipulation by the Jews. The significance of verse 8 'he was more afraid...' the final appeal to Jesus. Threat from the Jews. Presentation of Jesus 'Here is your King...' etc. The effect of the final threat from the Jews "We have no King..

(b) 'Pilate was just as responsible as the Jews for the death of Jesus.' Discuss. [17]

An evaluation of whether or not the gospel account exonerates Pilate.

Good attempts to respond might offer arguments and evidence that John succeeds in making Pilate appear a just and sympathetic figure and the Jews by comparison appear vindictive and stubborn.

The best answers might also offer a balanced view that Pilate's actions appear to be self-serving and expedient.

Some candidates might be aware of historical evidence of the character of Pilate which contradicts John's version and/or analyse John's purpose in his portrayal of the Roman Governor.

9 (a) Explain why there was a Jewish plot to kill Jesus. [33]

Explanation of the events that led up to the death of Jesus.

There is a title to Mark 14 –'The Plot to Kill Jesus' that contains the chief priests' plot and the agreement by Judas; however, the answer might be an overview of the Jewish background to the arrest and trials from one or both gospels studied.

Good answers might contain explanation of the plot and betrayal and the antipathy felt by the Jewish authorities against the person of Jesus, as shown in the trials and the fear of his power as shown in the false evidence etc. Candidates may also describe and explain Jewish manipulation of the Roman trial to achieve the death penalty and/or Roman collusion in the arrest and the trials.

The best answers might be aware that the killing of Jesus was a political and religious expediency against the background of First Century Palestine e.g. Caiphas advised the Jews it was better to have one person die for the people (John) etc.

(b) 'Judas did not fail Jesus.' Discuss.**[17]**

Evaluation of the purpose of Judas in helping Jesus to fulfil divine destiny.

Good answers might argue that Judas had a role to fulfil in God's plan. Jesus knew of Judas' intention to betray him. In Mark, Judas betrays with a kiss but also with a respectful address, in John he is merely a bystander. Judas did what was expected/prescribed for him. However, Judas was a chosen companion and his actions/plot did lead to Jesus death and he was paid money.

Some answers might refer to theories about Judas' own motives.

Some candidates might argue why the role of Judas, as betrayer, was important to Christian writers of the gospels and the later Church.

The best answers will be well-supported arguments on a balance of views.

Part 2.**10(a) Explain the theology of Mark's account of the crucifixion.****[33]**

Mark's account of the crucifixion Mark 15:21-44 with explanation of the theology.

Good answers might include explanation of; wine & myrrh, casting lots, the inscription, two bandits, the mockery from the passers-by and taunts the chief priests. The significance of "Let the Messiah, the King of Israel..." etc, darkness, the cry from the cross, sponge and vinegar, the curtain of the Temple, the centurion.

The best answers might consider, in their explanation some of the following; the crucifixion account appears finally to reveal the Messianic secret. Also, the darkness, Jesus cry and the rending of the temple veil are the symbols of sin, sacrifice and redemption.

(b) 'The crucifixion was the end of the 'good news' in Mark.' Discuss.**[17]**

Evaluation of the purpose of the crucifixion account and the ending of the gospel.

Good answers might argue that the crucifixion account was the last piece of major dramatic writing in the gospel, the burial and resurrection story (shorter ending) seem to indicate a hurried/unexpected end to the gospel and do not have the same impact as the rest of the passion narrative.

The best answers might offer evidence that amore balanced view should be taken. The 'good news' was not about the death of Christ but about his resurrection. Mark (longer ending) concludes with the Ascension and the disciples proclaiming the good news everywhere etc.

11 (a) Explain the theology of John's account of the crucifixion.**[33]**

John's account of the crucifixion John 19 v 16-30 with explanation of the theology.

Good answers might include; the visionary characteristic of the account, the chronology and the connection with the Passover lambs; the charge on the cross; fulfilment of O.T. prophecy, casting of lots etc. Jesus mother and the beloved disciple, the explanation of Jesus declaration 'it is finished'.

The best answers might also explain that the effect of the whole account is to present Jesus as a triumphant figure, enthroned on the cross etc. fulfilling his destiny

(b) To what extent does it matter if John's account of Jesus' death is not historically accurate? [17]

Evaluation of whether the symbolism in John's account of the crucifixion takes precedence over historical accuracy and to what extent that might be expected in the genre of a gospel – a faith account.

Good answers might assess the balance in the narrative between O.T. references etc. and historical accuracy about the reality and cruelty of crucifixion.

The best answers might assess whether the account, as written serves John's purpose(s) in his presentation of Jesus. Some candidates might make reference to audience

12(a) Explain the significance of the conversation between Jesus and Simon Peter at the resurrection appearance beside Lake Tiberias. [33]

Explanation of the conversation between Jesus and Simon Peter at Lake Tiberias. John 21:15-19.

Good answers might show accurate knowledge of the event and explanation of the significant features e.g. the Johannine use of the name Simon Peter. The triple questions and promises (echoes in the account of Peter's denial,) and Peter's reaction typical of his blustering, impatient character (reminiscent of his blustering denial when Jesus predicts his betrayal). Also explanation of the injunction to 'feed my lambs/feed my sheep' as a sign that Peter is forgiven and restored to apostleship.

The best answers might explain the implications for the significance of Peter's role in the future of Christianity in the instruction to 'feed my lamb, tend my lambs, feed my sheep' and the significance of the scriptural references.

Most answers will probably attempt an explanation of verses 18-19 as a prediction of Peter's own death. 'To glorify God' intimating he would die as a Christian martyr.

Some responses might note the significance of the last line 'Follow me'.

(b) 'The conversation between Jesus and Simon Peter at Lake Tiberias is probably fiction.' Discuss. [17]

Evaluation of whether this event is historically accurate or part of the early church redaction to the end of John's gospel.

Good answers might argue from evidence of the last chapter of John being addition, a possible redaction by the early church or a disciple of John. The motive for the invention by John or another writer would have been the forgiveness and restoration of Peter, a leading elder of the early church, who otherwise would remain disgraced by his denial of Jesus. As fiction it might be seen as an apologia for Peter and the elaborate linguistic style is further evidence of this.

However, the best answers might seek a balance of views. There is lack of proof that Chapter 21 was an addition. The linguistic style is similar to other parts of the passion narrative. Peter is referred to as Simon Peter. The intimate details of the conversation could only have been an eyewitness account (i.e. Peter) from a source known to John (and unknown to the other gospel

writers). The manner of Peter's death is predicted vaguely but later writers would have full knowledge of the details etc.

2765 Developments in Christian Thought 1

Part 1

Answer **one** question from this part.

1(a) Explain Aquinas' theology that man is the first principle of woman. [33]

Candidates should outline Aquinas' dependency on Aristotle for the idea that man is the first principle of woman.

This is so because of science: man is the efficient cause in so far as in generation women are the passive principle as child-bearer. Candidates might explain current biological teaching. Candidates might also explain how man is also the final cause of woman.

This is so because of theology in the revealed tradition: men are created before women and women are the help-mates/companions of men according to Genesis and St Paul.

Candidates might consider how this notion has affected man's superior rational role. As first principle in the image of God he is able to direct women (whose rationality is distorted) who lack the pure intellect of men which is why a woman is completed through marriage.

(b) 'Nature intended men and women to have different roles.' Discuss. [17]

Candidates might agree with this statement and support their answers either through traditional Christian teaching or from radical feminist theology.

Candidates might refer to recent teaching from the Roman Catholic Church that a woman's vocation is as a mother.

Candidates might refer to feminist theologians who consider that women need to celebrate difference as a means of freedom and personal empowerment.

On the other hand candidates might argue that nature may have given men and women different physical properties but their roles are dictated by society/nurture. They might argue that the point of feminist thought is to dispel any duality of roles as false-consciousness.

2 (a) Explain the weaknesses of Liberal Feminist Theology. [33]

Candidates might begin by considering what 'liberal' means. Many might take it to mean simply exercising one's own autonomy as a woman. They might then see how feminist theologians have developed this notion within Christian thought by referring to the Bible, in particular at the Gospels, and give examples of Jesus' teaching/example as one who tackled current sexist attitudes to women.

Candidates might explain that liberal feminist theology fails to go far enough and that its exegesis of biblical texts only looks for equality and doesn't consider the more radical shift in consciousness which reconstructionists argue for.

Others might outline the limitation of seeing on the biblical texts a 'golden thread' of female emancipation. They might consider that the Bible has many more stories which present women in a far less liberated light.

Other candidates might consider that liberal feminist theologians are too selective of their materials.

Candidates might consider the view liberal feminist theologians fail to consider the language used of God or the Trinity. The liberal agenda fails to address the problems of imaging of God and spirituality.

(b) 'According to the Gospels Jesus was clearly a feminist.' Discuss. [17]

Most candidates will probably look at one or two key stories to illustrate Jesus' attitude to women (eg. Mary and Martha, Samaritan Women at the Well, Woman with Internal Bleeding etc). Many might conclude that he treated women with compassion and as equals.

However, candidates might question why, if Jesus was a feminist, early Christianity did not sustain this aspect of his teaching. Some may refer to the Gnostic gospels and their treatment of women especially to Mary Magdalene as the 'first apostle'.

Candidates might question whether the term 'feminist' is appropriate and look for another term.

3(a) Explain traditional Christian attitudes to women as mothers. [33]

Many candidates will probably refer to Augustine and Aquinas as examples of traditional teaching. They may refer to the fact that for both writers a woman's roles as mother is due to her subordinate relation to her husband. For Aquinas the biological fact is that man is the first principle of women.

Candidates might refer to modern teaching such as *Mullieris Dignitatem* (1988) where the pope sees motherhood as a special vocation of Christian women in likeness to Mary the Mother of Jesus. As women are the 'mother of the living' they are therefore 'open to life' which distinguishes them from men.

(b) 'Feminist Theology has devalued women.' Discuss. [17]

Some might refer to *Mullieris Dignitatem* and its specific warning against feminism eg:

[it] must not under any condition lead to the "masculinization" of women In the name of liberation from male "domination," women must not appropriate to themselves male characteristics contrary to their own feminine "originality."

Candidates might refer to some radical feminist theologians who argue that 'equal but different' has been undermined by other forms of feminism.

On the other hand candidates might argue that liberation comes in having autonomy to make decisions best suited to one's self and that feminist theology has helped Christian women to realise their potentials in a number of ways which may or may not include motherhood.

Part 2

Answer **one** question from this part.

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

Candidates might begin by stating that the idea of false-consciousness is derived from Marxist (or existentialist) thought. Candidates might unpack this more with reference to Feuerbach even Hegel. They might explain that false-consciousness is not good because it is an illusory state which has not assessed the situation (or the self) realistically.

Candidates might explain that the process of change (conscientization and the mediations) is to reverse a false view of reality with the true one. For Liberation Theologians this means making the poor aware that they are the subjects of change (not objects) and through praxis they can attack the status quo.

Candidates might explain that reversal is central to Jesus' teaching on the Kingdom of God and will illustrate this with appropriate quotations from the Gospels.

(b) 'Liberation Theology has not applied the idea of reversal enough'. Discuss. [17]

Candidates might support this view because some scholars have suggested that Liberation Theologians have not embraced the Marxist critique of religion sufficiently. Although liberation theology has supported a revolutionary view of the poor, it has done so within the conservative limits of Church and institution.

On the other hand others might argue that Liberation Theology has worked from the underside of history to offer the poor and oppressed the opportunity for change which traditional theology has not done.

5(a) Explain Liberation Theology's teaching on private ownership of land. [33]

Candidates might begin by considering Marxist teaching on private ownership of land as a form of alienation and misappropriation of power. They might emphasise how fundamental this idea is for many Marxists in literal and metaphorical terms.

Candidates might show how, in the biblical tradition, land is owned by God and leased to humans as his stewards. They might refer to the prophets (Amos, Micah etc) who condemned rich land owners because they failed to uphold the covenant.

Candidates might go further and refer to the social aspects of the Law of Jubilee which is also fundamental to Jesus' 'manifesto' in Luke 4 and connected therefore with the liberation of the poor and the enfranchisement of the marginalised.

(b) 'No Christian should ever have private ownership of land.' Discuss. [17]

Candidates might agree with this statement because ownership is fundamentally associated with capitalism which gives advantage to the strong and competitive, whereas the Christian teaching on justice is not only distributive but also restorative.

On the other hand candidates might argue that many Christians who have owned their own property have also used this responsibly to help the poor and to sustain a culture which is prosperous.

Candidates might consider what the psychological and spiritual effects of land ownership. Some might look at possible interpretations of the gospel story of the Rich Young Man and its implications.

6(a) Explain how Liberation Theology interprets the Bible.

[33]

There are a number of approaches to this question.

Some candidates might look at the main liberative texts of the Bible and show how they support the notion of liberation eg: Exodus, 8th Century BC prophets, Luke 4, Jesus' attack on the Temple, death/resurrection and the New Jerusalem. Candidates will not only have a good knowledge of the texts but also be able to give them interpretation.

Other candidates might concentrate on the hermeneutical method. Candidates might explain the hermeneutical circle, both theoretically and practically in the situation of the base community.

Candidates might explain the place of the Bible in the second mediation and its importance in the process of conscientization in tandem with sociological methods of social analysis.

(b) 'The central theme of the Bible is revolution.' Discuss.

[17]

Some might agree with this statement especially in the light of the way in which liberation theologians tend to see the Bible. Candidates will define revolution in a number of ways and give examples. They might for example look to Moses and the exodus as an example of the first peasant revolt against an oppressive regime, they might refer to Jesus' preaching to the masses and attack on the religious authorities.

On the other hand some might feel that the statement is too sweeping. They might agree that aspects of the Bible support revolution, most of it is to do with social order and covenant or theological issues of atonement and sin.

Candidates might argue that revolution in its broadest sense is to do with the religious aim of shifting spiritual/social consciousness and that is what the Bible is about.

2766 Eastern Religions 1

Alternative A – Buddhism

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

Part 1

Answer **one** question from this part.

1 (a) Explain how the following the Noble Eightfold Path might affect kamma in Buddhist thought. [33]

Candidates might outline the Eightfold Path, though a simple listing of the path would be a low level response.

Candidates are likely to take specific parts of the path and give examples of how following this aspect of the path might affect kamma. For example they might consider how following the advice on right livelihood might lead to a choice of occupation which helps people rather than harms them, and thus increases the good kamma.

Some candidates might consider that if the path is fully developed Buddhists might move from collecting good kamma to avoiding any kamma.

(b) ‘Buddhists should not aim to get good kamma.’ Discuss. [17]

Candidates are likely to argue that most Buddhists do in fact aim to develop good kamma, perhaps in order to achieve a better future life. They might consider whether it is the place of an outsider to judge them for doing so.

Candidates might also question why the karmic system operates if people are not to seek good kamma.

Good responses may be aware that aiming for good kamma is a kind of greed, and thus whilst it may be a more positive form of tanha than others it is still to be avoided.

Candidates might consider whether different Buddhists have different aims. It may be that the monastic Sangha in aiming for nibbana should not be interested in attaining kamma, good or bad, whilst the laity aiming for a better rebirth with need to develop positive kamma.

2 (a) Explain the relationship between kamma and dependent origination. [33]

Candidates might outline the links of dependent origination, though a mere listing of the twelve links would be a low level response. The operation of the system on a momentary basis, and over one and three lives could be explored.

Candidates could explore the concept of kamma. Good responses will move beyond a ‘bank account’ understanding of kamma, and consider the importance of intention in the karmic system.

Candidates might explore particular links within the system of dependent origination, and the connection with kamma. For example they might discuss how tanha leads to negative kamma, and the influence this might have when the moment of rebirth occurs.

(b) 'An understanding of dependent origination is not necessary for most Buddhists.' Discuss. [17]

Candidates might well agree with this statement. They could explore some of the complexities of the system and evaluate why they might be hard to understand.

Candidates might explore whether all Buddhists are required to understand dependent origination. The division of teachings into those which are suitable for all, and those which are delivered to experienced practitioners could be discussed.

Candidates might discuss whether full understanding of the system is necessary, or whether some understanding is beneficial, even if full understanding is not achieved.

3 (a) Explain how a Buddhist might avoid rebecoming and achieve nibbana. [33]

Candidates should be able to explain what is meant by the terms rebecoming and nibbana in some detail.

Candidates are likely to focus on the following of Buddhist teachings such as the Four Noble Truths and Eightfold Path, or the five precepts.

Candidates might discuss whether joining the monastic Sangha is necessary to achieve nibbana.

Some candidates might consider the system of dependent origination, and the breaking of the 'vicious cycle' leading to rebirth at a suitable link, such as tanha, in order to create a virtuous cycle leading to nibbana.

(b) 'Nibbana cannot accurately be described as enlightenment.' Discuss. [17]

A discussion of what might be implied by the term enlightenment might be beneficial.

Candidates might explore whether any description of nibbana is doomed to fail, given the limited nature of samsaric language.

Candidates might consider that the term enlightenment implies an uncovering of reality, and thus as a metaphor might be more appropriate than any alternative term.

Some candidates might consider that some positivity in the description of nibbana, though perhaps misleading, is useful in order to encourage Buddhists to aim for nibbana, and more appropriate than negative descriptions which might discourage people.

Part 2

Answer **one** question from this part.

4 (a) Explain the importance of the monastic Sangha for lay Buddhists. [33]

Candidates are likely to focus on the benefits to the laity provided by the existence of the monastic Sangha.

Candidates might discuss tangible benefits such as the teachings provided by the bhikkhus, or the ceremonies they carry out for the laity.

Candidates might also consider less tangible benefits, for example the opportunity to gain good kamma, or the example and inspiration they provide as role models.

Candidates should focus on the question, although they may show awareness of the reciprocal relationship between the laity and the monastic Sangha, the emphasis should be on the importance of the monastic Sangha for the laity.

(b) ‘Lay Buddhists cannot be committed to their faith or they would become monks.’ Discuss. [17]

Candidates might analyse the nature of the Buddha’s teachings, especially the need to avoid attachment, in their responses. They might question whether one can follow the Buddha’s teachings fully in a lay context.

Candidates might refer to the lay tradition of taking on extra commitments at festival times, when ordinary lay responsibilities can be suspended.

Candidates are likely to conclude that lay Buddhists are committed to their faith, but for a wide variety of reasons may not be able to commit themselves to the monastic lifestyle.

Candidates might explore whether commitment is shown by outward signs or inner attitudes. They may analyse whether a committed lay Buddhist might show more commitment than some bhikkhus.

Some candidates might be aware that the attitude to this issue will vary in Theravade and Mahayana traditions.

5(a) Explain how a Buddhist might show they have turned to the Buddha for refuge. [33]

Candidates might explore what is meant by the term refuge in the Buddhist context.

Candidates might provide examples of how a Buddhist’s behaviour might alter as a result of turning to Buddha for refuge.

The use of a shrine or image of the Buddha for meditative purposes or studying of Buddhist scriptures, especially those connected with the life of previous lives of the Buddha, could be explored.

Candidates might also explore how far a Buddhist might attempt to emulate the Buddha in their own behaviour. This may include becoming a bikkhu, but is more likely to focus on developing compassion for others and avoiding attachment.

(b) ‘It does not matter whether the stories about the Buddha are true.’ Discuss. [17]

Candidates might consider the perceived importance of stories about the Buddha. They might also consider whether faith in the Buddha’s teachings could be harmed if their authenticity was questioned.

Candidates are likely to be aware that in the Buddhist context the historical nature of the stories are of less importance than the teachings provided in the example of the Buddha.

Candidates might analyse whether the examples provided are of the same value whether the stories are deemed to be historically true or not before reaching their conclusion.

Candidates might compare attitudes towards scripture in Buddhism with those of other traditions, but this is not expected.

6(a) Explain the importance of the three refuges in Buddhist thought. [33]

Candidates are likely to outline the three refuges in some detail, and explore what the term refuge means in the Buddhist context.

Candidates might explore the importance of the Buddha as a role model and inspiration for the Buddhists.

Candidates might explore the importance of the dhamma as the repository of the Buddha's teachings, and a source of guidance for the Buddhists.

Candidates might explore the importance of the Sangha in providing social and emotional support for Buddhists.

Some candidates might explore the relationship between the three refuges.

(b) 'The Sangha is the most important refuge in the modern world.' Discuss. [17]

Candidates are likely to argue that all three refuges are equally important, perhaps providing examples to illustrate this.

Candidates might analyse the support provided by the Sangha, and particularly the continued existence and relevance of the Sangha in the modern world.

Candidates might consider the distance of the Buddha from Buddhists today, and the difficulty of accessing parts of the dhamma for many Buddhists before reaching their conclusion.

Alternative B – Hinduism

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

Part 1

Answer **one** question from this part.

7(a) Explain the relationship between the teachings in the Bhagavad Gita and the concept of karma. [33]

Candidates might explore relevant concepts and ideas found in the Gita, for example the nature of God, dharma and bhakti, as well as the direct teachings regarding karma. Though many candidates may be aware of the teachings in the Bhagavad Gita regarding karma this should not be expected.

Candidates might explore the idea that dharma should be performed without thought of reward. They might consider whether performing the dharma in such a manner might increase the karma achieved.

Candidates might consider whether the aim is to increase good karma, or whether the collection of any karma is to be avoided.

(b) ‘Hindus should not aim to get good karma.’ Discuss. [17]

Candidates are likely to argue that Hindus should certainly be aiming to avoid bad karma, and that the obvious corollary to this is the collection of good karma.

They may consider whether the collection of good karma is necessary for better rebirths, and thus increasing the chance of achieving moksha.

The best responses are likely to explore whether Hindus should be aiming to avoid the collection of any karma, since some schools consider karma to be the force which drives samsara.

Some candidates might consider whether some schools, such as Advaita Vedanta try to avoid the collection of karma in favour of the jnana yoga path, whilst others follow the path of karma yoga.

8(a) Explain the relationship between atman and samsara. [33]

Candidates should be able to explain the terms atman and samsara in some detail.

Candidates might explore the nature of atman, particularly the eternal and unchanging nature of the atman.

Some candidates might explore the connection between the atman and Brahman, the nature of moksha, and the role of karma in the process of rebirth.

Candidates might explore whether the eternal nature of the atman means it has any real connection with the being that houses it, and this in what sense reincarnation and samsara occur.

(b) 'An unchanging atman is pointless.' Discuss.

Candidates might analyse the nature of the atman, and what happens when moksha is achieved before reaching a conclusion.

Candidates might argue that if the atman is unchanging then the process of samsara makes no sense, since the atman cannot grow or be perfected prior to moksha.

Candidates might argue that the perceived alternative of a changing atman would be of little value. If it changed in what sense could it be a self, and what would be reincarnated. They could also explore how a changing atman could be related to an unchanging Brahman.

9(a) Explain how a Hindu might follow the teachings about bhakti in their daily lives. [33]

Candidates should be able to explore the term bhakti in terms of devotion to God.

They may explore the nature of Brahman, and the tendency of those following the path of bhakti yoga to relate to a personal God. The elevation of one deity as God could be discussed.

Candidates are likely to focus on the practice of puja, though this should be focussed on as an expression of worship, rather than merely descriptive in nature.

Candidates may refer to a wide variety of acts towards worship other than puja, such as study, following of dharma, acts of charity towards those less fortunate and hymn writing.

(b) 'Bhakti is a lazy way to achieve moksha.' Discuss. [17]

Candidates could argue that bhakti involves less effort than other paths such as jnana, karma and the practice of yoga.

Candidates may point to the effort in puja, and other devotional practices.

Good responses are likely to consider the difficulty of developing the true faith, and the effort and concentration involved in devotion before reaching their conclusion.

Part 2

Answer **one** question from this part.

10(a) Explain why a Hindu might worship Vishnu. [33]

Candidates are likely to refer to Vishnu's role within the Trimurti as the preserver. They may refer to the natural human need for self-preservation, and how this allies with Vishnu's role.

Candidates might refer to the need to feel that good will triumph over evil, and how this is reflected in the stories connected with Vishnu and his avatars.

Candidates might refer to Vishnu's avatars, and the roles they fulfil. They could for example discuss how husbands might worship Rama as the exemplar of ideal husbandly behaviour, or how Krishna's mischievous nature might appeal to Hindus who find 'perfect' gods difficult to relate to.

Candidates could refer to the Vaishnavite view that Vishnu is God, and thus the only deity worthy of worship, though this is not expected.

(b) 'Vishnu is the most important god in the Trimurti.' Discuss. [17]

Candidates might consider that Brahma is rarely worshipped today, and that Saivites and Vaishnavites are very common. They may focus their response on the relative roles of Siva and Vishnu, though any valid response to the question should be credited.

Candidates could point to the avatars as a regular intervention in the world as evidence that Vishnu is the most closely involved in the world, and thus could be seen as the most important.

Candidates may also analyse whether the role of preserver is more important than the role of destroyer, perhaps seeing it as more helpful to the worshipper.

Most candidates are likely to refer to the cyclical nature of the Trimurti, and many will conclude that all three deities are equally necessary.

11(a) Explain the similarities and differences between Kali and Lakshmi. [33]

Candidate should be aware of the main characteristics and features of both Kali and Lakshmi.

Candidates might explore the female nature of both deities, their roles as wives within the Hindu pantheon and their roles as protectors. Reference to the female power -Shakti – may be of benefit.

Candidates might also explore the peaceful and calm nature of Lakshmi, whereas Kali can be seen as destructive and violent. They might refer to the ways by which the goddesses are worshipped, pointing to the use of vegetarian offerings in the worship of Lakshmi and the historical blood sacrifices offered to Kali.

Whilst retelling relevant stories might receive some credit, understanding and explanation of them will be required for a good response.

(b) 'It is easier to worship Lakshmi than Kali.' Discuss. [17]

Candidates might argue that since Lakshmi is seen as peaceful and calm it might be easier to empathise with her, and thus to worship her. They might also argue that there is more tangible benefit to worshipping Lakshmi.

Some candidates might analyse the comparative ease of providing vegetarian offerings rather than carrying out a sacrifice when worshipping. Good responses will be aware that offerings to Kali have changed in recent years, especially in towns and cities.

Candidates might consider whether the strong protective role seen in Kali might be related to that of a fierce mother, and thus be easy for mothers to relate to before they draw their conclusions.

12(a) Explain why a Hindu might worship Ganesha. [33]

Candidates might outline the main characteristics and features of Ganesha, but not at the expense of answering the question.

Candidates might point to a family history or personal relationship with Ganesha as a reason for worshipping him.

Candidates are likely to refer to Ganesha's role as remover of obstacles and the tradition of worshipping Ganesha prior to worshipping other deities in order to ensure success.

Candidates might provide examples of particular circumstances in which the worship of Ganesha might be appropriate, such as prior to examinations.

Good responses might refer to the nature of Brahman, and the role of any worship as providing a link between the worshipper and Brahman. They might also refer to darshan and bhakti.

(b) 'It does not matter whether the stories about Ganesha are true.' Discuss. [17]

Candidates might argue that worshippers must believe the stories about deities to be true in order to have faith in God. They may point to the miraculous nature of the stories as evidence of God's power.

In the Hindu context however the candidates are likely to argue that the historical authenticity of the stories are of less importance.

Candidates might analyse the role of stories other than as a historical account. They could refer to their role in illuminating the qualities of Brahman for example.

Candidates might offer comparisons with the literal and liberal interpretations of the scripture seen in other religions, though this is not expected.

2767 Islam 1

Part 1

Answer **one** question from this part.

1(a) Explain why the message of the Qur'an has authority for Muslims. [33]

AO1 Most candidates are likely to start with Laylat-ul-Qadr when Jibril appeared and commanded Muhammad Δ, who could not read nor write, to 'recite'. They might give further details of how Muhammad Δ received the revelations from 610 CE till 632 CE.

Candidates might explain the message the Qur'an contains about Allah, the one true God, the last judgement and the straight path to paradise. They might comment on the inimitability of the script and the effect it has on people.

Good responses are likely to be those which concentrate on the question and attempt to explain the importance of the message and why the Qur'an has a status of absolute authority in matters of law and theology for Muslims of all persuasions.

Good responses are likely to show knowledge and understanding of the concept of revelation and make it clear that the authority is not just of Muhammad Δ the last prophet but of the very words of Allah and that Muslims believe that earlier revelations of the eternal message became corrupted.

(b) To what extent is Surah 1 a perfect summary of the message of the Qur'an? [17]

AO2 Candidates might begin by giving some information about Surah 1 as the opening chapter, al-Fatihah, of the Qur'an.

Candidates might refer back to the points they made about the message of the Qur'an in part [a] to show the extent to which they consider Surah 1 to be a perfect summary. They might explain that Surah 1 is sometimes called the essence of the book and is regarded as the perfect prayer.

In their discussion, good candidates are likely to use the opportunity to show knowledge of the wording of Surah 1 (any version or paraphrase of the seven ayat).

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

2(a) Explain the manner in which the Qur'an was compiled by the followers of Muhammad Δ. [33]

AO1 Candidates are likely to begin by referring to Muhammad Δ and Jibril on Laylat-ul-Qadr when Muhammad Δ, who could not read nor write, was commanded to 'recite'.

Candidates might continue through the subsequent revelations to the collection of the material probably with reference to Zayd Bin Thabit as scribe and followers writing on bits of bone etc. through to the placing in Hafsa's chest.

Good candidates are likely to continue explaining significant events up to 'Uthman and the four copies which were sent in 652C.E. to Basra, al-Kufa, Damascus and al-Madinah.

Good candidates might demonstrate understanding that, to Muslims, the Qur'an is not simply a revealed book but the eternal revelation and all stages of the process of collecting the words of Allah into the Qur'an were under divine guidance.

(b) To what extent was the revelation to Muhammad Δ a 'new' revelation? [17]

AO2 Discussions about the Qur'an as a new revelation might take a variety of directions though the best are likely to be those which are based on accurate facts and demonstrate understanding of the status of MuhammadΔ and the authority of the Qur'an for Muslims.

Some candidates might refer back to information from the first part of the question to argue that the message was new to the contemporaries of Muhammad Δ in that it was the start of Islam and a total contrast to the polytheism and animism of pre- Islamic Arabia.

Others might use the fact that Muhammad is known as the seal of the prophets and the revelation is called the final one to draw attention to the existence of previous revelations.

Good arguments about the extent to which it can be described as a new revelation might be supported by information about the Quranic references to previous prophets and books before MuhammadΔ. The earlier revelations referred to in the Qur'an are the Sahifah to Ibrahim, the Tawrah to Musa, the Zabur to Dawud and the Injil to Isa.

3(a) Explain the theological significance of the shahadah. [33]

AO1 As an introduction, candidates are likely to identify the shahadah as the First Pillar of Islam and better responses will quote the declaration of faith, possibly including a transliteration of the Arabic words.

Candidates might give details of the usage of the shahadah e.g. the shahadah and the adhan are the first and last words a Muslim hears etc.

The declaration is sufficient to admit a person as a revert to Islam and good responses are likely to be those which demonstrate understanding of the credal function of the shahadah and the beliefs it contains.

Good candidates are likely to provide a competent theological analysis of the monotheistic beliefs enshrined in the shahadah and their significance for Muslims, as well as explanation of the role and status of Muhammad Δ.

(b)'The shahadah is the most important of the Five Pillars of Islam.' Discuss. [17]

AO2 Most responses are likely to develop points made in the first half of the question and at some stage might attempt to identify the Five Pillars: shahadah, salah, zakah, sawm and hajj.

Candidates might argue in favour of one or more individual Pillars as important to the spiritual growth of individual Muslims or as visible signs of a way of life and the unity, cohesion and solidarity of the Ummah.

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

Candidates might describe the Five Pillars as supporting a building which is the Faith of Islam. N.B. Some text books have illustrations of all five as supporting pillars and others have four pillars and shahadah as the roof.

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

Part 2

Answer **one** question from this part.

4(a) Explain the implications of Ummah for Muslim ethics. [33]

AO1 In the Qur'an (e.g.3:104 &110) Ummah is described as 'a band of people Inviting to what is good, Enjoining what is right, And forbidding what is wrong.'

Candidates might attempt some sort of definition of Ummah as the worldwide Muslim community and the responses might approach the question in a variety of equally acceptable ways.

Candidates might use material from their foundation studies and from Surah 4 about Muhammad Δ as a statesman founding the ideal community in Madinah.

Some candidates might quote Muhammad Δ in his final sermon on Mount Arafat at the end of Hajj, '...regard the life and property of every Muslim as a sacred trust...Allah has forbidden interest...'etc.

Good responses, to address the question, might select aspects of the Five Pillars, which are visible signs of a way of life and the unity of Ummah. Zakah is likely to feature.

In addressing the implications candidates might mention Shari'ah law but cannot be expected to have studied it in the way the A2 course requires. The obligation to lesser Jihad might be included.

(b) To what extent is Ummah more important than the individual Muslim? [17]

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

Candidates might quote from numerous parts of Islam concerning the importance of the individual to the Creator e.g. the Talbiyah recited all through Hajj, 'Here I am O Allah, here I am!'

The same applies to the equality of individuals. The last sermon says, for example, 'O people, none is higher than the other unless he is higher in obedience to Allah etc.'

The principles laid down in Surah 4 have permanently governed Muslim Law and social practice and candidates might itemise the concern shown for orphans and the needy.

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

5(a) Explain the significance of Salat-ul-Jumu(ah for the Muslim community. [33]

AO1 Some candidates might begin with a general introduction about salah as a Pillar of Islam.

Others might launch straight into the response, equally effectively, by describing Friday prayers, when Muslims gather for Zuhr prayers and the Imam leads the congregation in the first two rakahs and preaches the khutbah.

The importance, meaning or symbolism of significant features of prayer are relevant but the best scripts are likely to be those which concentrate on the distinctive features of Salat-ul-Jumu'ah. Good candidates might explain that Friday is not a day of rest; and normal work and business carry on as usual before and after the time of prayer.

Good responses are likely to address the question by exploring the importance in strengthening Ummah e.g. The Imam's sermon assesses the progress of the spiritual life of the community, teaches about the relevance of the faith to everyday life and informs about current events that affect the community etc.

The Day of Assembly is done in obedience to the Qur'an (62:9-10) and good candidates might put Salat-ul-Jumu'ah within the context of the other commands - prayer 5 times a day for the individual, local meeting every Friday, two ids, once in a lifetime experience the whole Ummah at Hajj.

[b] 'All true Muslims should go to Friday prayers at the mosque.' Discuss. [17]

AO2 Candidates are free to come to any conclusion but balanced discussions are likely to be those based on accurate information.

Most good candidates will know that, though some women and children do attend, it is not compulsory for women to attend Friday prayers but they will perform the noon prayer at home.

Prayers can be said anywhere as long as the place is clean. Permission is given in Surah 4:101-103 (set text) to shorten prayers when travelling and when in danger. Prayers also can be combined as Muhammad Δ did. On the other hand, some might argue that attendance is not only for worship – it builds up community spirit.

Some candidates, when addressing the word 'all', might consider the situation of Muslims at work or school in non-Muslim countries. Others might suggest a definition for a 'true' Muslim and good candidates are likely to comment on the importance of niyyah, intention, in Islam.

6(a) Explain the theological significance of Jihad. [33]

AO1 Candidates might begin by defining Jihad as e.g. 'striving' or 'trying one's utmost'. The glossary reads: 'Personal individual struggle against evil in the way of Allah. It can also be collective defence of the Muslim community.'

Candidates might explain that Jihad may involve physical battles. This is 'Lesser Jihad' and it must meet certain criteria, which good candidates are likely to itemise e.g. 'God loves not the aggressors'.

'Greater Jihad' covers more spiritual endeavours such as struggling against evil in oneself. Some candidates might use further subdivisions and this is acceptable.

N.B. Increasingly, some centres teach Lesser and Greater the other way round; and some of the media seem to be doing so. In fact, any division of Jihad is somewhat artificial as, for Islam, life is a unity and does not really have a dichotomy between the spiritual and the material.

The specification includes Surah 4, particularly 74- 76; 92-104 about Jihad. Candidates might make reference to the possibility that Surah 4 came after the battle of Uhud against the Makkans

in 625 C.E. and, from their foundation studies, that Muhammad Δ fought battles ‘in the cause of Allah, And of those who, being weak, Are ill-treated (and oppressed).’(4. 75).

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

(b) ‘Believers in God should never fight other people who believe in God.’ Discuss with reference to Islam. [17]

AO2 Some candidates might argue that believers in God should be pacifist and not fight anybody but to discuss with reference to Islam means that for good discussions candidates are likely to be aware that Muhammad Δ was not a pacifist.

Candidates might make reference to past and present conflicts and to divisions and wars between and within religions. They might attempt to define ‘believers in God’.

Good candidates might use in their arguments the latter half of Surah 4 about hypocrites and recalcitrants when the community at al–Madinah had problems with the people of the book etc.

The best responses are likely to be those which attempt to present a balanced discussion and might show awareness that Islam is derived from two roots, one meaning ‘submission’ and the other ‘peace’.

2768 Judaism 1

Part 1.

- 1 (a) **Explain the principles and practice of Halakhah.** [33]

Some will probably explain that halakhah influences every aspect of Jewish life, as the aim of a Jew is to live according to G-d's will.

The question asks for principles and practice and answers need to address both of these either explicitly or implicitly.

- (b) **'Halakhah is vital for Jewish identity. Discuss.** [17]

Some may argue that as living by halakhah is unique to Jews and that they are required to live according to it, then it is an essential part of Jewish identity.

However, it is possible to argue that other things such as observance of the mitzvot are essential, or indeed, that being a Jew is in itself an expression of Jewish identity.

- 2 (a) **Explain the relative importance of the Ten Commandments in Jewish Law.** [33]

The question asks for an explanation of the 'relative importance' in Jewish Law.

Answers are likely to consider the Ten Commandments and their importance within the principles and practice of Jewish law.

Some may explain that, from a certain viewpoint, the Ten Commandments can be considered to be the Jewish Law. There might be other explanations that show the Ten Commandments to be only one aspect of a broader view of Jewish Law.

- (b) **'Judaism could not survive without the Ten Commandments.' Discuss.** [17]

Some candidates may argue that Judaism would simply not exist without the Ten Commandments as they are the basis of all Law.

Some might argue that, although the Ten Commandments bring these particular Laws together in one place they can nevertheless be found elsewhere in the Torah and so their absence would not essentially change anything.

A balanced view is looked for.

- 3 (a) **Explain the different aspects of kashrut practice.** [33]

The question asks for 'different' aspects so it is insufficient to limit the answer to e.g. food. Also it is important that practice is explained rather than simply described.

It is not necessary for candidates to consider all aspects of practice.

Candidates are likely to explain kashrus practice in relation to some of the following: food, money, clothes.

- (b) 'All aspects of kashrut are of equal importance.' Discuss. [17]**

The simple answer might be that because this practice is set down in mitzvot then they must all be of equal importance.

Candidates might argue that regularity/conformity of practice and observance might mean that some forms of kashrut practice are seen as more important than others. Food and clothing might be examples of this.

However, a balanced view might be that it is the sum of the practice that is important in Jewish religion and life.

Part 2.

- 4 (a) Explain the central role of the synagogue in Jewish life. [33]**

The question relates to the role of the synagogue in Jewish life rather than to particular details of the building or worship. The question is also not necessarily asking for any comparative response.

Candidates may explain the significance of the synagogue as a place of worship, the place where the scrolls are kept and read, the place where sermons are preached and where communal prayer takes place. Weddings and Bar Mitzvahs might also be considered.

Some might explain the need for a mikveh and consider this as part of the synagogue's role.

Other aspects might include the contribution to Jewish life of the synagogue as a community centre (Bet ha-knesset) and a place of study (Bet ha-midrash).

- (b) 'Judaism can exist without the synagogue.' Discuss. [17]**

Having explained the centrality of the synagogue in part (a), many candidates are likely to select and develop this information to form arguments that Judaism could not exist without the synagogue.

However, some might suggest that nothing happens in the synagogue which cannot take place elsewhere and stress also the centrality of the home for worship, which perhaps matches, or, even goes beyond the importance of the synagogue.

Some might wish to point out that the mikveh is far more important for the survival of Judaism.

- 5 (a) Explain the importance of Yom Tovim. [33]**

The term Yom Tovim is open to different interpretations and all appropriate ones will be credited.

Candidates might refer to all festivals or be selective e.g. Rosh Hashanah and Yom Kippur. There are many ways in which the importance of these days might be explained.

The question is not merely looking for description of the ways in which the days are observed but an explanation of their importance. Answers may focus on the theological importance of the days and their associated teachings.

Some answers may look at the effect of their observance on the family and community, which are also aspects of their importance.

- (b) 'Rosh Hashanah and Yom Kippur are the highlights of the Jewish year.' Discuss. [17]**

Candidates might have considered the importance of these events in (a). This question could be seen as comparative in that candidates might consider whether they are both highlights of the year or whether one is more important than the other or whether neither is and something else better fits this description. The quality of the discussion should discriminate between candidates.

- 6 (a) Explain the relevance of the laws concerning Pesach for modern Judaism. [33]**

Candidates will most likely explain some of the laws of Pesach before explaining their relevance.

Answers might show understanding of how, for Jews, celebrating Pesach is continuing tradition and history both of which are important for Jewish identity and continuing the religion. There is likely to be some explanation of the spiritual benefits and understanding that the practice of the laws encourages worship in the home and education of the children.

The relevance for modern Judaism might be implicit in the explanation of the traditional elements of the celebration or explicitly referred to.

- (b) 'Pesach has little meaning to Jews in the 21st Century. Discuss. [33]**

An evaluation of the significance of the festival and its meaning for Jews in the 21st Century might consider the event being celebrated as being in the distant past and the laws of Pesach related only to the ancient history of the Jews.

However, it is the significance of G-d saving the Israelites from slavery that is important to remember for all time.

Some may comment that the more recent vicissitudes of the Jews are of greater significance today.

2769 Philosophy of Religion 2 (AS)

Part 1

1. a Explain what is meant by propositional revelation. [33]

Candidates may begin by explaining that propositional revelation is the belief that the content of revelation is a set of propositions which are divinely revealed.

The may also explain that for fundamentalists this would be found in a literal interpretation of scripture, for others it might be assent to the Scripture as mediated by Church and Creeds or the Confessions of the reformers.

It is above all about accepting certain truths. On this approach, faith is a matter of assent to those truths.

Some may compare this with Non-propositional belief which holds that God is revealing himself - the question is a matter of relationship (belief *in...* rather than belief *that...*)

This would mean that faith is a matter of that belief in the person of God. To this view, Scripture is not 'the Word of God' but an indispensable witness to that which is the Word (in Christian terms) Christ himself.

b 'The belief that scripture is divinely inspired is an illusion.' Discuss. [17]

Candidates may approach this question from a variety of angles, though many may build on their answer to part (a).

Others may use the work of other philosophers they have studied on this specification.

It is important that whichever route they take, they justify their conclusion with some reasoned argument.

2. a Explain the use made by philosophers, such as Tillich, of symbol to express religious ideas. [33]

Candidates may begin by describing the way Tillich and others have distinguished between signs and symbols.

They may develop their explanations to describe how Tillich argued that God could never be described literally; however he could be understood through symbols.

They may say that these philosophers were looking for a language that not only meant something in itself but pointed to a transcendent reality.

b 'Philosophers, such as Tillich, failed to improve on other philosophical attempts to express religious ideas.' Discuss. [17]

In this part of the question it is important that candidates consider other philosophical attempts to express religious idea and not just continue with an analysis of the strengths and weaknesses in the account of philosophers such as Tillich.

It is also important that they consider other ideas and not just put them in a list.

For example they could consider analogy as a more successful attempt to talk about God, provided they justify this view with reasoned argument.

3. a Explain the strengths and weaknesses of the falsification principle. [33]

Candidates may begin by explaining what Flew was trying to do when he raised questions about what religious believers would allow to count against their belief.

Some may use Wisdom's parable of the gardener in their description of the strengths of Flew's approach.

Many candidates may use the writings of Hare, Mitchell and Braithwaite in the explanation of the success or otherwise of Flew's argument.

b 'Falsification fails to show that religious language is meaningless.' Discuss. [17]

In this part of the question candidates may evaluate the success or failure of the various writers in this area to demonstrate the meaninglessness of religious language.

Some candidates may, rightly, argue that it was not Flew's intention to prove that religious language was meaningless; he was more interested in asking what religious believers would allow to count against their beliefs.

Some may assess whether or not Mitchell's partisan story is more effective than Wisdom's parable.

Credit may also be given to candidates who use their knowledge of 'language games' as a counter to the falsification principle.

Part 2

4. a Compare and contrast Plato's and Hick's understanding of the concept of the soul. [33]

Candidates may begin by describing Plato's dualist approach to the soul, expressed through the analogy of the charioteer and the two horses.

They may describe how this has some of its roots in Plato's theory of Forms.

Candidates may then explore the more complex views of Hick and his replica theory and the extent to which survival after death for a monist means that humanity will miraculously be given a new body.

They may also discuss the problems involved in the age and condition of this new body and the extent to which this can be considered an idea of a soul.

b 'Hick's views are more likely to be true than those of Plato.' Discuss. [17]

Candidates are clearly free to agree with this statement or to criticise it from a number of angles. They may well begin by pointing out that there is no evidence for either view.

Some may use the earliest critique of Plato, found in Aristotle's writings, while others may choose to use the work of philosophers who support the Platonic view.

Some may compare Hick with Aquinas' view of a glorified bodily resurrection and use this philosophical route to argue for Hick's being the stronger view.

All conclusions need to be argued and not just stated.

5. a Describe how belief in rebirth makes the existence of evil more understandable. [33]

Candidates may begin by outlining their understanding of the concept of rebirth, using philosophers or philosophies which would support this view.

They may then explain their understanding of the problems created by the existence of suffering, particularly if one's view of this life is that it is nasty, brutish and short.

Some may make a distinction between understandable and acceptable in assessing this belief.

b 'Belief in rebirth makes no sense.' Discuss. [17]

The way candidates approach this evaluation will depend on how they have answered the first part of the question.

For example they may have argued that it is rebirth that allows us to make sense of suffering and therefore will use philosophical argument to support this view.

Alternatively they may make use of teaching such as those of Dawkins to argue that all the evidence points to life merely being DNA reproducing itself and that rebirth does indeed make no sense.

6. a Explain how personal religious experience might be recognised as evidence of God? [33]

Candidates may begin their answers to this question by discussing different understandings of the nature of religious experience.

They may for example discuss the work of philosophers such as Swinburne and Williams; explaining, not just listing their view.

Some may use historic examples of people who have claimed to have had a religious experience and explain the effect such experiences allegedly had on these people.

It is important, whichever route they take, that they do not just describe the experience but they argue whether or not these experiences can be recognised as evidence for the existence of God.

b 'There is no such thing as religious experience.' Discuss. [17]

Candidates are likely to build on the answer they have used in part (a) assessing the extent to which philosophers such as Williams and Swinburne are recognising and describing a genuine experience.

Alternatively they may, using their sociological and psychological studies for example, argue that all these experiences are no more than illusion or wish fulfilment.

It is important that they argue for their conclusion and that they do not just state it.

2770 Religious Ethics 2

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

Part One

1(a) Explain how Kant's theory of ethics might be applied to the environment.

Candidates would probably explain Kant's theory of ethics and then apply it to the environment. They may point out that Kant's ethical theory is generally seen as anthropomorphic as it stresses the importance of rational nature.

Responses might include the maxim of universalisation and how this would forbid exploitation and pollution of the environment as it would be illogical to want everyone to do this.

Good responses may explain that the second formulation of the Categorical Imperative as directed at humans, but that cruelty to animals or the natural world could make us cruel towards people.

Candidates may give examples to illustrate this.

1(b) 'Kant's theory of ethics is of no help when applied to the environment.' Discuss.

Candidates may point out that Kant tells us in general terms to respect others and not treat them as ends, this does not tell us what to do in individual cases nor does it seem to apply to the environment but only to rational human beings.

The idea of duty may be introduced.

Candidates may prefer another ethical theory as offering more help when discussing environmental issues.

2(a) Explain the differences between Utilitarianism and Kantian ethics.

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.

Better candidates will probably make the contrast between 'duty' and 'happiness'.

2(b) 'Utilitarianism is preferable as an ethical theory to that of Kant.' Discuss.

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

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

3(a) Explain how the ethics of the religion you have studied might be applied to abortion.

This question may be approached using Biblical ethics, Sanctity of Life, Natural Law or Situation Ethics.

Candidates may discuss the fact that life is God given and sacred. They may state that killing is forbidden and the foetus may be considered a person from conception.

They may also discuss the future quality of life of the foetus and the role of compassion as a religious virtue.

The ethics of any religion studied may be applied to abortion.

3(b) 'The Sanctity of Life is the most important issue to be considered in discussions about abortion.' Discuss.

Candidates could argue that S.O.L stresses God as Creator and life as God given and so would reject abortion.

Good candidates may refer to Biblical texts to back up their argument.

Some candidates may argue that the personal situation of the mother is more important, or the future quality of life of the foetus.

Part Two**4(a) Explain how hard determinism and soft determinism are different.**

Candidates could explain that hard determinism means that all our actions have a prior cause, including our ethical actions, whereas soft determinism only accepts some actions as having a prior cause.

Candidates may refer to social, environmental, scientific, psychological and theological determinism and then consider the implications of determinism for ethics.

Soft determinism or compatibilism may be described as a 'via media' between extreme forms of determinism and autonomy. The question of how moral responsibility fits into this account could be explained.

4(b) 'Soft determinism can easily be justified.' Discuss.

Some may agree and argue that whilst an action is caused it is, in principle, still free.

Others may disagree and point to the strengths of either libertarianism or hard determinism.

5(a) Explain why people might argue that conscience is the voice of God.

Candidates may use the ideas of Newman to argue that conscience is the voice of God, and that following conscience is following divine law as it is God speaking to us and so has divine authority.

Responses may also include the views of Butler that conscience is God given and is a powerful moral authority.

Good responses would consider these two views of conscience as intuitive, and may contrast the view that conscience is the voice of God with the view of Aquinas: that conscience is a God-given faculty for distinguishing right from wrong which we have to use to make moral decisions by using our reason.

Good responses may also argue that we make wrong or different decisions because we do not listen to the voice of God.

5(b) 'Conscience is vital when making moral decisions.' Discuss.

Some candidates may argue in favour of this arguing that conscience is a moral source found in every human or that it is a divine faculty. They may also say that it is natural to listen to our consciences and that consciences can be educated and developed.

Others may disagree, saying that we can manipulate our consciences to justify our actions; that different people's consciences tell them that different things are right so it is hard to evaluate.

People may also fail to listen to their consciences

6(a) Explain how followers of Natural Law might approach issues surrounding sex and relationships.

Candidates could explain that Natural Law is deontological and that all actions should be measured against the primary precepts.

They could then explain the importance of reproduction in sex and relationships and apply this to issues such as homosexuality.

Good responses might consider the question of whether there is a single human nature with regards to sex and relationships.

6(b) 'Natural Law is the best approach to issues surrounding sex and relationships.' Discuss.

Candidates might agree with the statement and argue for absolute rules which all can follow.

Others may argue that it is too rigid and outdated.

Good candidates may compare the approach of Natural Law with that of a more teleological ethical theory such as Utilitarianism or Situation Ethics.

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

The abbreviations marked in blue below may be used instead of writing out the full trigger line. Examiners may however choose to write out the full trigger line if they choose. Examiners should choose the comment that most reflects the reason for the awarding of the mark. This will usually be the trigger line, in some cases it may be another line from the levels of response. In these cases examiners should choose the appropriate comment and write it beside the final mark awarded.

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 (lk) <ul style="list-style-type: none"> a little relevant material some accuracy Communication: often unclear or disorganised	1-3	states a point of view (pov) <ul style="list-style-type: none"> 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 (sk/litu) <ul style="list-style-type: none"> 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 (lit arg) <ul style="list-style-type: none"> 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 (gen top) <ul style="list-style-type: none"> knowledge limited and partially accurate limited understanding selection of material sometimes inappropriate limited use of technical terms Communication: some clarity and organisation	7-8	an attempt to sustain an argument or justify a viewpoint (att sust/just) <ul style="list-style-type: none"> 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 (sat att) <ul style="list-style-type: none"> some accurate knowledge appropriate understanding some successful selection of relevant material some accurate use of technical terms Communication: some clarity and organisation	9-10	an argument is sustained and justified (sust/just) <ul style="list-style-type: none"> some successful analysis which may be implicit Communication: some clarity and organisation

<p>5</p>	<p>20-23</p>	<p>a good attempt to address the question (g att)</p> <ul style="list-style-type: none"> • mostly accurate knowledge • good understanding • good selection of relevant material • mostly accurate use of technical terms <p>Communication: generally clear and organised</p>	<p>11-12</p>	<p>a good attempt at using evidence to sustain an argument (g att)</p> <ul style="list-style-type: none"> • some successful and clear analysis • might put more than one point of view <p>Communication: generally clear and organised</p>
<p>6</p>	<p>24-26</p>	<p>a very good attempt to address the question (vg att)</p> <ul style="list-style-type: none"> • accurate knowledge • very good understanding • substantial selection of relevant material • accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	<p>13-14</p>	<p>a very good attempt at using different evidence to sustain an argument (vg att)</p> <ul style="list-style-type: none"> • successful and clear analysis • considers more than one point of view <p>Communication: answer is well constructed and organised</p>
<p>7</p>	<p>27-29</p>	<p>an excellent response to the question showing understanding and engagement with the material (exc rep)</p> <ul style="list-style-type: none"> • very high level of ability to select and deploy relevant information • accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	<p>15-16</p>	<p>an excellent response which uses a range of evidence to sustain an argument (exc rep)</p> <ul style="list-style-type: none"> • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints <p>Communication: answer is well constructed and organised</p>

2771

Answer **two** questions.

1. 'Hick's views on the body/soul distinction are more coherent than those of Dawkins.' Discuss.

AO1 Candidates should to look at the philosophies of these two writers and not just write an essay on the body/soul distinction.

They are likely to be aware that Dawkins is a materialist and that therefore he sees no distinction between the body and soul.

Hick, on the other hand is more complex as he argues for the possibility of an embodied existence after death which raises larger issues on the nature of a soul.

Some may discuss Dawkins view, expressed in river out of Eden, that 'soul talk' is a way of talking about human life, particularly in how we respond to poetry or art for example. They may argue that this can be seen as running parallel to Hick's writings.

AO2 Candidates may take a stance in support or criticism of either or both of these views, holding for example that neither are philosophically coherent.

Some may take a strongly empirical position holding that we have no evidence for anything beyond the physical and that therefore Dawkins holds a much stronger position.

Others may see Hick as fitting within a form of Christian belief in bodily resurrection and argue for a coherence support for Hick's views.

2. Critically examine the use of myth as an approach to understanding the nature of God.

AO1 Candidates may begin by giving an account of the use of myth within religious language, giving examples of its use through out the history of attempts to describe the nature of God.

They may explore the idea that myths, while not being literally true, do attempt to express some held to be true by religious believers.

For example they could look at a variety of creation myths, showing how believers might look beyond the lack of scientific evidence to find a statement of belief in a creating divinity.

AO2 It is important that the candidates evaluate the success or otherwise of this kind of language if they are to be truly critical of the use of myth in this context.

Credit may also be given to those candidates who assess myth in relation to other attempts to understand the nature of God.

It is important for higher grade marks that candidates include an assessment of the understanding of the nature of God and not just list the things they know about myth.

3. 'Sacred writings fail to reveal God.' Discuss.

AO 1 Candidates may approach sacred writings from any of the writings they may have studied. The question is looking for sacred writings in general and not an analysis of a particular sacred text.

Some candidates, however, may approach the question from a particular text; they should however attempt to make their arguments more general.

Some candidates may explore the nature of revelation and the extent to which these texts are symbolic or literal history of God's relationship with humanity.

Some candidates may use the study of propositional and non-propositional revelation as a route to answering this question.

AO 2 Any analysis must focus on the extent to which sacred writings succeed or faith in their attempts to tell mankind of a divinity.

Some may take the view that all knowledge of God is an illusion and use scientific, psychological or sociological writings to justify this position.

Some may argue that within the limitations of trying to express knowledge of the ineffable sacred text do have some success.

4. 'There are no philosophical justifications for belief in resurrection.' Discuss.

AO 1 Candidates may begin their answers by outlining what they understand by resurrection; some may use Jesus as an example for their discussion.

Candidates may then explore a number of philosophical explorations of the nature of life after death, both embodied and disembodied.

They may, for example, look at the teaching of St. Thomas Aquinas on the idea that humanity will have an existence post death in a glorified body and the philosophical implications of this position.

Some may take a familiar route through Hick's replica theory. If they do they should argue why it is relevant to their response, and not just describe the position and hope that the examiner will make the connection for them.

AO 2 Depending on the way the candidates have structured the first part of their argument they may evaluate the statement in the question in a positive or negative way.

They may for example take the line that there is no scientific evidence for resurrection and that all philosophical attempts to justify this belief are merely illusional.

Alternatively they may use the writings of Aquinas, Descartes or Hick, among others, in a positive way to argue against the sentiment in the statement.

2772

1. 'We are free to make ethical decisions.' Discuss.

AO1 Candidates could discuss what is meant by libertarianism, moral freedom and hard determinism and whether humans are ever free to make moral decisions.

They could compare these with compatibilism (soft determinism).

Some candidates might consider theological determinism, Calvin and predestination which might not allow any freedom, and religious teachings on free will.

Better candidates may discuss the role of conscience in ethical decision making.

AO2 Candidates could consider the implications for ethics if we are free, and if we are not free. They should consider the implications of the above statement in terms of human accountability and responsibility. If we are free then how does this impact on our system of reward and punishment.

They might consider whether we are free or just feel free and the idea that freedom is just apparent – we may feel free but we are not (Locke).

They may introduce the teaching of Kant when he said that to be moral we must be free.

2. How far can the ethics of the religion you have studied be considered Utilitarian?

AO1 Candidates may explain religious ethics as deontological and may include the Divine Command Theory or Natural Law to support the explanation. They may include Situation Ethics as an example of a more teleological religious ethic.

Utilitarianism might be explained perhaps using Bentham, Mill and contemporary thinkers, for example Singer and Hare.

The two approaches may be contrasted though some attempt to show how certain elements may be common to both could be explained.

AO2 Some may advocate Proportionalism as an attempt to connect religious ethics to consequentialism (they may use thinkers such as Vardy and Hoose).

Situation ethics may also be invoked to relate the approaches, though some may not consider this to be a religious ethic.

Others may try to argue that religious ethics cannot include Utilitarian elements, using scriptural or church teachings.

**3. 'Virtue ethics is a good approach to the issues surrounding sex and relationships.'
Discuss.**

AO1 Responses may focus on the Virtue Ethics of Aristotle and explain that it is person rather than act centred.

They could examine the fact that Virtue Ethics encompasses the entire life of a person, including sex and relationships, and aims that the individual become virtuous.

Good candidates could consider more modern versions of Virtue Ethics and the fact that virtues are relational and determined by the community.

AO2 This could be argued either way. Some candidates could see in Virtue Ethics a way forward in dealing with matters of sex and relationships as it allows us to integrate emotions, friendships, relationships into our ethical decisions.

Other candidates may argue for a more absolute approach, such as that offered by Natural Law or Biblical Ethics, or that Virtue Ethics simply is not practical and would offer no clear guidelines on how to act in a particular situation.

4. Assess the view that conscience is not a reliable guide to ethical decision-making.

AO1 Good candidates could consider what is meant by 'a reliable guide'.

Responses may include the arguments of Aquinas, Butler and Newman and may connect these claims with the concept of reliability.

The influence of sociologists and psycho-analysts may be introduced to defend the proposition, e.g. Freud, Piaget etc.

Some may question the concept 'conscience' and argue that there is no substance to it. They may argue that other moral sources are more reliable such as moral laws and teachings.

AO2 This could be argued either way. Some may claim that it is God-given but not infallible and requires training in order to be reliable. Others that it is the voice of God.

Some candidates may consider that the 'voice' may simply be from society, our parents or some other source which may or may not be reliable.

2773

Answer **one part of each question.**

1 Either

(a) **'A prophet's main task is to foretell the future.'** Discuss with reference to Amos.

AO1:

Candidates are likely to begin with a definition of the role of a prophet, possibly including the idea of a call, and might then make reference to the contemporary situation in which Amos was called to prophesy in eighth century Samaria during the reign of Jeroboam II over Israel.

Candidates might give an account of the message of Amos but better candidates are likely to direct the catalogue of the social and religious sins – of Israel, Judah and their neighbours - towards addressing the question.

Good responses are likely to be those which use some exposition of the text to include accounts of the visions (Amos 7:1 – 9:15) which are predictions of inevitable punishment - and blessings to follow.

Very good candidates are likely to explain that Amos sees the election of Israel as a responsibility not a privilege. Amos portrays G-d as just and preaches that therefore G-d requires justice from all people and particularly from the covenant people.

AO2:

Candidates may select their texts to address the question from the very beginning or they may draw the points together in a conclusion as to the extent Amos is concerned with predicting the future as opposed to speaking out about the social injustice and unreal religion that he is witnessing.

The better responses are likely to come from candidates who have demonstrated accurate knowledge and some depth of understanding of the text in their exegesis and arguments.

There might be differing, equally acceptable interpretations of the prophecies. For example, some candidates might regard the restoration of the booth of David as a later gloss and might concentrate on the negative doom-laden prophecies of locusts, fire, plumbline and basket of fruit, which are symbols of urgency intended to be the catalyst for repentance.

Some candidates might conclude by supporting the statement and some by refuting it whilst others might attempt a balance between foretelling and forth-telling in analysing the purposes and main tasks of true prophets as spokesmen for G-d.

Or

(b) **To what extent is social justice important in the book of Micah?**

AO1

Most candidates will begin with an introduction about Micah who felt called to preach in Jerusalem in Judah in the eighth century BCE.

Candidates are likely to use the opportunity to demonstrate their knowledge and understanding of the contents of this set book and the roles of prophets as spokesmen for G-d etc. to the people where and when they lived.

Candidates might explain, with examples, that Micah condemns both Israel and Judah for unreal religion as well as social injustice.

Besides his denunciations, Micah has messages of hope including the announcement of a Messiah who will not be the son of David the King of Jerusalem but of David the shepherd boy of Bethlehem. The specification emphasises the Messianic aspect of the book.

Good candidates are likely to demonstrate understanding that Micah sees the Messiah in terms of the establishing of a Messianic Kingdom full of peace, righteousness and social justice.

AO2

The main discussions might centre round the fact that Micah – like all the eighth century prophets – exhorts people to do justly and to love mercy but also to walk humbly before G-d.

In good responses the relationship of religious and social issues is likely to be discussed.

How far Micah might be more concerned about the Messianic aspect of his message than about social justice is a potential main area of debate.

The vision of the coming of G-d's kingdom in Micah 4:1-3 is identical to Isaiah 2:2-4 whilst Micah 4:10 prophesies the Babylonian captivity in the sixth century BCE and many scholars suggest the book originally ended at 7a.

2 Either

- (a) 'Reward and punishment come only after death.' Discuss with reference to the texts you have studied.**

AO1

The texts in the specification itemised in relation to the topic of reward and punishment are: Isaiah 53, Jeremiah 7, Ezekiel 18, Job 19, Daniel 12 and 2 Maccabees 7.

Candidates may approach the topic using other set texts from the course, possibly to explain that e.g. in the covenants, with individuals or with the nation, there seems to be little afterlife dimension and rewards of land, descendants etc. seem to be perceived in material terms.

Candidates might suggest that, for a variety of reasons, the experience of the Exile caused many developments in Jewish beliefs about reward and punishment in the context of trust in the justice and mercy of G-d. For example, Ezekiel refutes a popular proverb about corporate responsibility. Candidates might discuss the meaning of the refrain: 'The soul that sins - it shall die.'

Good responses are likely to explore texts that might have relevance to belief in life after death - and reward and punishment after death. Candidates might explain that in Job's second reply to Bildad the beliefs are mostly latent until the end of the chapter where it seems Job expresses his confidence in vindication at a final judgement etc.

Candidates might use Daniel 12 and 2 Maccabees 7 to good effect, whether they accept the traditional or the later dating.

AO2

Candidates might be of any religious persuasion or none so there may be a variety of equally acceptable approaches to the question and good responses are likely to have noted the word 'only' in the stimulus quotation.

Candidates might discuss the validity of the attitude of Job's friends who thought that G-d rewarded the righteous and punished the wicked in this life. Scholars do not have a consensus of opinion about the meaning of Job's hope of vindication in Job 19:25 so it might be used in a variety of ways.

Good discussions are likely to use the set texts to point out ideas that might suggest some significant development in the understanding of concepts about reward and punishment and about life after death after the experience of Exile and other catalytic events such as the Maccabean revolt.

Candidates might discuss how far the sons in 2 Maccabees 7 seem to believe in a more positive afterlife than Sheol.

Good candidates might argue that there seems to be, particularly in apocalyptic literature and especially after the Maccabean revolt in 165BCE, a development of beliefs about the resurrection of the body (e.g. Daniel 12:2) and about judgement and life after death. Candidates might argue that ultimately such texts extend teachings about reward and punishment beyond this life to include the hereafter, though not necessarily exclusively.

Or

(b) To what extent do Ezekiel 18 and Job 19 contain new ideas about reward and punishment?

AO1

To address the question, candidates need to demonstrate some knowledge and understanding of the contents of the set passages relevant to the concepts in the Tanach about reward and punishment. These are Isaiah 53, Jeremiah 7, Ezekiel 18, Job 19, Daniel 12 and 2 Maccabees 7.

Candidates might draw on other material from earlier in the course e.g. to expand on their explanation about Job's situation and to explain the traditional views of his friends who thought reward and punishment happen in this life etc.

Candidates might set the context for Job 19. Good responses might explain that Job has reached an impasse in his arguments with his friends about his innocence. In Job's second reply to Bildad the beliefs are mostly latent until the end of the chapter where he expresses his confidence in vindication at the final judgement.

Candidates might refer to Jeremiah's new covenant in relation to Ezekiel and ideas about personal religion and individual responsibility.

Some might explain and distinguish between corporate identity and personal religion. Ezekiel refutes a popular proverb about corporate responsibility and then unpacks the implications of his message about individual responsibility, repentance, forgiveness and the justice of a righteous G-d.

AO2

Good discussions are likely to show knowledge of the text and to point out the ideas which might suggest some significant development in the understanding of the concepts about reward and punishment.

Some candidates might comment about parallel texts in the ancient near east (particularly Ishtar admitted through the seven great gates of Aralla – Ras Shamra texts) but this is not necessary for good marks.

Scholars have differing interpretations of the meaning of Job's hope of vindication in Job 19:25 so it might be used in a variety of equally acceptable ways.

Individual responsibility is not actually a new idea. Some candidates might explain that it is in the Torah even though Deut 24:16 is not a set text. It was the emphasis on it that might be considered new.

Date, authorship, purpose and historicity might be considered where relevant to a point of view. Good candidates might discuss whether or not there was a development and introduction of new ideas as a result of the experience of Exile.

2774 New Testament 2.

Alternative A The Early Church.

- 1 **'I had been trusted with the gospel for the uncircumcised.'** (Galatians 2:7).
'In Galatians, Paul successfully argued that Christians need not first be Jews'
Discuss.

AO1. Candidates might demonstrate knowledge and understanding that in Galatians 2-5 Paul is answering the criticisms of the Judaizers who discredited Paul as an apostle and also said it was necessary for all gentile converts to observe the Law of the Old Testament. This undermined his standing with the Galatians. During his absence the Galatians had returned to pagan ways.

Galatians: 2 is a crucial text in this answer. Paul recounts his visit to James and Peter in Jerusalem and the agreement between them. The affirmation of his mission to the gentiles and his confidence in criticising Peter for hypocrisy etc.

Candidates might use some of the arguments from Gal. 3-5. Selection of material here is more important than all the details. Paul uses O.T. references to Abraham, Hagar and Sarah to illustrate his arguments against circumcision and the Law and to show that righteousness with God existed before the Law.

AO2. In analysing the effectiveness of Paul's arguments candidates might note that in Gal. 2, Paul considers his mission vindicated by the events in Jerusalem. However, he is still troubled by the influence of the Judaizers when he attacks Peter and accuses him of hypocrisy. Paul's dismay at the Galatians in Chapter 3 is shown when he refers to them as foolish and later when he wonders if he has wasted his time. In the next three chapters he makes great efforts to prove that righteousness with God goes back beyond Judaism and Moses to Abraham.

Good answers might assess how successful Paul's arguments appear to be in justifying the gentiles as the equal of the Jews and heirs to Abraham without the need for conversion/circumcision. Perhaps also why Paul felt the need to pursue and stress the issue. His own Jewish background might be seen as a reason for his defensiveness as in Gal 2:15.

- 2 **'Romans was Paul's most developed statement of the gospel.'** Discuss.

AO1. The set text is Romans 2:12-8:39. Candidates might use knowledge of the content of the letter to show why Romans is considered to be a comprehensive summary of Paul's theology.

The theological arguments in Romans 2-8 should be examined.

In good answers, the evidence of scholars might be used to explain why Romans is viewed as a reflective refinement of the major themes in Galatians and other letters.

AO2. In analysis of the style and maturity of the letter, candidates might show evidence of the ways the themes have been dealt with before or follow the line of reasoning that Paul wrote Romans purposely to refine aspects of his thinking which had been open to misinterpretation e.g. antinomianism.

In good responses, a balanced view might be that there are aspects of Paul's theology missing from Romans i.e. the Parousia, life after death etc. Comparison with Ephesians might also be developed. An assessment might be made as to what extent, if any, this detracts or adds to the stature of the letter.

3 'Paul weakened his case for Christianity by arguing that both Justification and the Jewish belief in the Law were correct.' Discuss.

AO1. Candidates might use evidence from one or more of the letters in the set text. The major references will probably be Romans and/or Galatians.

Romans might provide the best evidence that Paul both criticises and praises the Law. Also, in Galatians Paul refers to the faith of Abraham and freedom from the Law but explains the necessity of the Law because of transgression/sin etc.

AO2. Analysis might be of Paul's motives in not completely rejecting the Law perhaps as a result of his Pharisaic background or as an explanation of the importance of the Law to many Jewish Christians including the leaders of the early church.

Good responses might evaluate whether Paul's attitude to the Law strengthened the case for Christianity by his argument that the Law was necessary before Jesus but unnecessary after the death and resurrection of Christ. A conclusion might be reached that Paul was attempting to reconcile both Jew and gentile in universal Christianity.

4 Critically assess the differences in style and content of 1 Corinthians 15 and Ephesians 1-4.

AO1. The comparison of the contents of 1 Corinthians 15 and Ephesians 1-4 might explain, in summary, Paul's teachings in the relevant chapters.

1.Cor.15 is Paul's most detailed teaching on the resurrection. Candidates might have knowledge and understanding of how the teaching in the chapter develops and how the reason for the letter is revealed i.e.that some Corinthians had doubts about the resurrection of the body. In terms of style, the Corinthians are addressed as 'brothers and sisters and reminded of Paul's previous preaching to them.

Ephesians 1-4. Candidates will probably demonstrate knowledge and understanding of the distinctive issues in Ephesians. The main theme is the work of the Holy Spirit in the lives of Christians. Ephesians, in comparison to Corinthians, has no personal address and the debate over destination and audience might be explained.

A02 The conclusions reached will probably be about the authorship of the two epistles, which are so different in style and content. In Corinthians Paul is engaged in passionate argument whereas Ephesians is more dispassionate. Candidates might use evidence of language and structure in their arguments.

In Ephesians the exhortations on behaviour might be in favour of it being a circular letter to many churches rather than to just one. There is not the evidence of one burning issue as in 1 Corinthians 15, which shows the Resurrection as a major theme of Paul's theology.

In good responses, however, the evaluation might be that Ephesians is a logical development of issues expanded upon elsewhere in the letters of Paul and that the Holy Spirit is as central a tenet of Pauline theology as the Resurrection.

Alternative B The Gospels**5 'The parables in Matthew 25 are not about judgement.' Discuss.**

AO1. Candidates should show knowledge and understanding of one or more of the parables in Matthew 25 and be aware of the views on meaning and interpretation of them as teachings on the Kingdom of God and on Judgement.

Good answers might show awareness of the views on Matthew as a gospel written for a Jewish audience.

The Ten Bridesmaids refers to a particularly Palestinian ritual of welcoming the bridegroom to his house. Candidates might be aware of the interpretation of it as a crisis parable (Jeremias), a cry of warning to prepare for trial and judgement etc.

The Parable of the Talents. The most common interpretation (and probably original intention) is of a parable about lost opportunity e.g. the Jewish people (religious leaders) had been entrusted with the word of God but had failed by neglecting it, like the servant who buried the talent. Verses 29-30 deal with the divine retribution which follows.

The Judgement of Nations is full of Old Testament motifs of judgement i.e. sheep and goats, Son of Man, throne of glory/inherit the Kingdom etc.

AO2 A balanced evaluation might be that the parables are not simply or solely about judgement but a warning to be prepared for the day of reckoning /the Second Advent etc.

Good answers might argue that the Christian message in the parables allegorizes or outweighs the Jewish/O.T. references to judgement etc.

The Ten Bridesmaids, a parable about preparedness has been the cause of debate between Christian scholars as to the nature of Jesus' teaching about the Kingdom etc.. The Early Church interpretation of the parable was Christological e.g. the bridegroom as Christ and the midnight arrival as the Parousia. However the separation of the wise and foolish as prepared and unprepared might still be seen to be the central message.

The Parable of the Talents might be seen as a Matthew/Early Church allegory for the Parousia with the master's journey and his return becoming the central point of the story when the faithful would be rewarded and the others cast out etc.

The Judgement of Nations contains a specifically Christian ethic alongside the eschatological imagery in 25:40 'Truly I tell you, just as you did it for one of the least of these...' etc.

Some candidates might be aware of the categorization of the parables as part of a group of crisis or Parousia parables intended to arouse people to the gravity of moment. (Jeremias).

6 'The healing miracles in Mark were demonstrations of Jesus' authority and status'. Discuss.

AO1. Candidates should select material from the healing miracles in the set text Mark 1:22-2:12 and Mark 5. The Man with the Evil spirit. Jesus Heals Many. The Man with Leprosy. The Paralysed Man. The Demoniac. Jairus' Daughter. Woman with Bleeding.

Good candidates might explain the Jewish ideas about sickness and sin and Jesus' role in the miracles i.e. forgiving sins, acknowledging faith, exorcising demons, triumph over evil. Seen by the disciples/crowds/gospel writer as evidence of his authority and status. Selection and deployment of material will discriminate between candidates.

More developed answers might explain the ways in which Jesus miracles were viewed by the recipients, the disciples, the crowds, the critics etc. in the light of O.T. ideas and expectations and against a first century background where miracle workers were fairly commonplace.

AO2. Good answers might assess how Jesus fulfilled expectations and overturned preconceived ideas. The recipients of the miracles had faith in Jesus. Onlookers were amazed and glorified God etc.

However, it might be argued that the miracles confirmed Jesus' critics (the Pharisees etc.) in their opposition to him i.e. in the Paralyse Man.

Some candidates might question the historical accuracy of the miracle stories as portrayed by Mark and assess any inconsistencies. Jesus' instructions to keep the healings secret prevented wider knowledge of his powers. On some occasions there were only a few if any witnesses to the miracles and yet in others crowds witnessed and were amazed.

Some responses might argue that the structure of the miracle stories indicates redaction by Mark in keeping with the theme of the Messianic Secret.

7 'I will open my mouth to speak in parables.' (Matthew 13:35). Assess the significance of the use of parables in Matthew 13.

AO1. Matthew 13. The Sower. The Purpose of Parable. The Sower Explained. Weeds among the Wheat. Mustard Seed. Yeast. The use of Parables. Explanation of the Weeds. The Treasure/Pearl/Net. Treasures New and Old.

Candidates might deploy information from a selection, not necessarily all, of these parables.

Good answers might demonstrate some knowledge and understanding of the meaning/interpretation of the parables and examine the sections where Jesus speaks of the purpose and use of parables.

AO2. A critical examination of the parables and Jesus' explanations to the disciples. The secrets of the Kingdom revealed only to those who are ready or willing to understand. The parables are told to the crowds but explained only to the disciples.

Good answers might assess Jesus' motives for teaching in parables, as shown in 13:10-16 and 34-35 etc. Also the need for secrecy because of opposition - both to Jesus and the gospel writers?

Some candidates might assess the extent of the effectiveness of the parables in demonstrating the nature of the Kingdom and the difficulties inherent in the need for secrecy. Also there is the issue of redaction by the early church i.e. evidence of the 'explanations' being early church sermons on the parables – some scholars think it unlikely that the disciples did not understand the allegories etc.

8 Explain the theological significance of the parables in Luke 15.

AO1 The parables of the Lost Sheep, Lost Coin and the Prodigal, Luke 15.

Interpretations of the text of the parables in Luke and the possible meanings might be explained.

Good responses will probably explain Jewish ideas of sin and redemption in terms of O.T. Teaching and First Century Judaism and explain, against this background, the theological significance in the three parables of God's forgiveness being unconditional and universal.

Some candidates might critically comment on the language, imagery and analogy used in the parables and the particular insight into the gospel writer's special interest and purpose that can be gained from a study of these parables.

There might be understanding shown of the views about early church redaction in the ending of the Lost Son etc.

AO2. Candidates might assess the challenge inherent in these parables to received Jewish ideas. Also the difficulties/issues posed by the preference for the sinner rather than the ninety-nine righteous etc.

Editorial purpose and early church redaction might also be analysed. For example, the anti-Pharisaic (elder son) addition to the meaning of the Prodigal Son etc.

Some answers might comment on the structure of the three parables, the lost, the seeker, the rejoicing and the emphasis on recovery/forgiveness by God rather than the lost/sinner.

In good answers, selection of evidence to support evaluation will be important and a balanced view.

2775

Answer **one part** of each question

1 (a) Assess Karl Rahner's inclusivist theology.

AO1 Candidates might begin by outlining the major building blocks of Rahner's theology. They may, for example, discuss his view that human knowledge is finite; that humans have an 'open' and non-critical encounter with existence; that openness suggests that humans desire grace; that Christianity is an explicit expression of what humans desire.

Candidates might give a an exposition of his four theses as outlined in his *Theological Investigations* i.e. the *Solus Christus* principle and universal salvation; experience of Grace in history (eg. in Israel's history); anonymous Christianity (eg. as illustrated in Acts 17); the invisible Church and salvation for non-Christians.

Candidates should have an understanding of each of these areas and focus closely on Rahner's theology without generalising an inclusivist view.

AO2 Evaluation will probably concentrate on the coherency of being an 'anonymous Christian'. Some may feel that such a notion devalues the function of faith and the necessary existential engagement this requires to encounter God's Grace.

On the other hand others may feel that faith need not be explicit or self-conscious and that the heart of Christian salvation is God's generous love which is not contingent on the quality of faith. God chooses whom he wills.

Others may feel that Rahner has made religions too similar and been too general/sweeping in his description of human nature. They may argue that some religions do not have the same notion of grace or transcendent reality which he presupposes.

Candidates might also have discussed other aspects of Christian doctrine and been able to balance Rahner's emphasis on the transcendental elements of Christianity against the doctrines of the incarnation and atonement.

(b) Assess the view that Christianity is, by nature, exclusivist.

AO1 The question invites a wide range of responses.

Some might begin with the foundational ideas as set out in the creeds such as the 'oneness' of the Church or the uniqueness of Christ. They might argue that as these are a central aspects of Christian teaching they expresse an exclusive view of salvation.

Candidates might refer to the Roman Catholic teaching from *Dominus Iesus* (for example) or Vatican 2 encyclicals which acknowledge the elements of truth in other religions but stress the unicity of the Church as the source of salvation. This is reinforced by other elements of the creed that the Church is universal (catholic) and historical (apostolic).

Candidates might develop these ideas further but point out that such notions have often been a matter of debate. The Roman Catholic Church takes an ontological view of church, whereas other Protestant traditions have stressed the interior 'invisible' aspect of church which is less exclusive.

Some may outline the views of Barth, Rahner and Hick as contrasting views about Christianity.

AO2 Many candidates will probably wish to refer to the inclusivist/pluralist models developed by people such as Rahner, Kung, Ward, Hick etc. They might wish to consider whether Rahner's anonymous Christian and 'invisible' Church are really in keeping with tradition.

Some might feel that Hick's pluralist model develops the Christian teaching on love and tolerance, but at the cost of demythologising the central tenets of the creed.

Candidates might therefore consider what salvation means and whether a willingness to be part of the Christianity anonymously or an acknowledgement of the Real are sufficient, or whether, in fact, the example of Jesus cuts across such dogmatic distinctions.

2 (a) To what extent did Martin Luther King Jr develop a 'Black Theology'?

AO1 Most candidates will probably try and establish what is meant by 'Black Theology' perhaps with reference to James Cone, or the statement by the National Association of Black Churchmen (1969). They might refer to the suffering of the black slaves as the existential basis from which blackness has developed as a distinct category by which to define Christology (the black messiah), justice (the exodus motif), eschatology (the now rather than the future) etc.

Candidates should avoid giving lengthy descriptions of King's life and concentrate on his theology. Some might refer to an explain key points of his speeches and sermons.

Candidates might refer to the following aspects of his thought: his emphasis on reconciliation and forgiveness, the dream as eschatological and political hope, justice and protest.

AO2 Some might argue that King did develop his own type of Black Theology because he inherited the black tradition of protest, although he shunned the violent aspects of his predecessors (eg Nat Turner) or possibly Cone. His speeches reflect the black interest in the promised land (the beloved community), exodus and justice (he quotes the spirituals, Old Testament prophets such as Amos and Isaiah) and praxis ('we shall overcome').

On the other hand some might wish to argue that although King was broadly indebted to his black heritage and black churchmanship, his theology owes more to liberal Protestantism than to black protest theology.

For example candidates might refer to King's own hesitancy about referring to 'black power' and his inclusive rather exclusive view of salvation to include whites and blacks in the New Jerusalem.

Candidates might refer to and discuss the influence of Tillich, Niebuhr and personalism on King and their effects on his theology rather than the black church.

(b) 'Black Theology grew out of black slavery and is therefore only intended for oppressed black people.' Discuss.

AO1 Most candidates will wish to sketch out the historical background which acted as the experiential and existential basis of Black Theology. They might wish to refer to the debate amongst slaves whether to protest or resign themselves (through hard work) and perhaps

to some of the early icons of black consciousness: Nat Turner, Denmark Vesey, Sojourner Truth etc.

Candidates might look at the place of religion in the slave communities. They might wish to refer to some of the slave narratives (eg. Douglass), spirituals and stories. Candidates might discuss how there grew up a distinct black (Christian) religion.

Candidates might develop the historical origins by referring to the 20th Century conscious development of a Black Theology and its characteristics through people such as James Cone, James Wilmore and Dolores Williams.

Some candidates might be able to refer to these writers in detail and give examples from their writings.

AO2 The evaluative element of the question focuses on the contextual nature of Black Theology. The logic of the question suggests that contextual theology is by nature or definition only applicable to those whose historical condition is matched to the aims of the theology.

For example some might argue that as feminist theology is only applicable to women, so black theology is only applicable to black people. Some might go further and discuss whether being black today necessarily means having to be a slave as well.

Candidates might develop Cone's continued anger with the USA establishment where black people are still not free from prejudice and are still in that sense oppressed, in which case Black Theology continues in the black slave tradition.

On the other hand some will argue that the economic and historical conditions are very different today and Black Theology has to develop in a more inclusive way. They might argue that King is a good example of someone who used the 'slave' motif in its widest sense to refer to all those who are oppressed.

Candidates might argue that 'slavery' is a fundamentally important Christian theme when referring to sin and the incarnation; if the black slaves noticed this, which they did, then black theology is merely a re-awakening of Christian themes which have become blunted. In that sense all humans are slaves not just black people.

2776 Eastern Religions 2

Alternative A - Buddhism

- 1 **'Zen practices are so unique that they should not be considered to be Buddhist.'**
Discuss. [45]

AO1

A good response would be aware of a variety of Zen practices, such as Zazen, koans, mondos, the tea ceremony, archery and flower arranging.

A consideration of other Buddhist practices would be appropriate and this may be drawn from Theravada or other Mahayana traditions.

Ethical and/or meditative practices are most likely to be used for comparison.

Good candidates are likely to be aware of the different practices used by Rinzai and Soto Zen Buddhists and may link these to their aims.

An awareness of the teaching of upaya would be beneficial.

AO2

On a simplistic level candidates are likely to take examples such as koans and argue that these are unique to Zen Buddhism.

A good response may discuss whether we should look at the practices or the aims of a Buddhist school before judging its validity as a Buddhist school.

Candidates could argue that Zen's aims are in line with other Buddhist teachings and, therefore, even with its unique practices it should be considered Buddhist. Alternatively, candidates may argue that the aims in Zen are different and this explains the unique practices, before offering a conclusion about whether it may still be considered Buddhist. Some candidates may compare Zen practices directly with other Buddhist practices, for example meditative practices, and may argue that they are not unique.

A few candidates may question the right of 'outsiders' to judge whether a particular tradition can be part of a religion, deferring to the beliefs of the practitioners.

- 2 **Critically examine the importance of the five precepts for Buddhist Ethics.** [45]

AO1

All candidates should be able to outline the five precepts with some clarity.

Better responses may be aware of both the positive and negative aspects of the five precepts.

Good responses may demonstrate a wider awareness of Buddhist ethics and the links between the five precepts and other ethical codes.

Good responses may show understanding of the links between the five precepts and other Buddhist concepts, such as karma.

AO2

Candidates might evaluate the importance of the five precepts in contrast to other ethical theories, such as the Noble Eightfold Path.

Some candidates might analyse whether the importance of the five precepts varies for different groups of Buddhists, e.g. the laity and the monastic community, or Theravada or Mahayana schools.

Good responses may show how following the five precepts help Buddhists to generate good kamma or positive mental attitudes, which could be instrumental in the achievement of nibbana.

- 3 'The Heart Sutra is of more importance than the Lotus Sutra in Mahayana Buddhism.' Discuss. [45]**

AO1

Candidates should show some understanding of the use of the Lotus Sutra and the Heart Sutra in different Mahayana schools.

Candidates might show understanding of the key concepts within the Lotus Sutra, such as upaya and ekayana.

Candidates might show understanding of the key concepts in the Heart Sutra, especially the concept of sunyata.

AO2

Candidates might argue that the teaching of sunyata is such a fundamental aspect of Mahayana teachings that the Heart Sutra must be of prime importance, perhaps illustrating this with reference to specific schools.

Many candidates will probably argue that the Lotus Sutra is of more importance, citing its accessibility, the introduction of the ekayana doctrine and the use of the concept of upaya as a means of explaining the existence of Mahayana teachings.

Some candidates may explore whether the status of the two sutras will vary according to different Mahayana schools.

Some candidates may argue that for some schools, such as Zen, neither scripture is important. Alternatively, they may argue that if the concept of sunyata is taken seriously, no importance can be attached to the sutras, so relative importance is meaningless.

- 4 'There is no difference between Theravada and Mahayana Buddhism.' Discuss. [45]**

AO1

Candidates should show awareness of key Buddhist teachings, such as samsara, kamma and nibbana.

Some knowledge of the variations between different Mahayana schools would be appropriate.

Good responses will have a good knowledge of the perceived differences between Theravada and Mahayana Buddhism, such as the arhat and bodhisattva doctrines.

AO2

Candidates may point to the differing views on Buddhas and bodhisattvas, and the expanded use of concepts such as sunyata and upaya as evidence that the statement is untrue.

Better responses are likely to focus on whether the ultimate aim is the same in both schools, and thus whether any other differences are unimportant.

Good responses may analyse how far Mahayana has developed Theravadin ideas and how far they are new and unique.

Alternative B – Hinduism

- 5 Critically examine the importance of ahimsa in Hinduism. [45]**

AO1

All candidates should be able to explain the concept of ahimsa with some clarity.

Candidates might explore Gandhi's emphasis on the concept of ahimsa.

Good responses may demonstrate a wider awareness of Hindu ethics and the possible conflicts between ahimsa and other ethical considerations, such as dharma. They may also consider how the concept of maya might affect views on ahimsa.

Some candidates may use Arjuna's dilemma in the Bhagavad Gita to illustrate the conflict between ahimsa and dharma.

AO2

Candidates might evaluate the importance of ahimsa in contrast to the other ethical theories, such as the varnashramadharma system. Possible conflicts between these systems could be explored, with analysis of which is likely to take precedence discussed. Some candidates might analyse whether the importance of ahimsa varies between different groups of Hindus. Reference to the concept of maya in the thinking of Sankara might be of value.

Many candidates are likely to analyse the importance of ahimsa in the teachings of Gandhi.

- 6 To what extent can the aims and practices of Yoga be considered compatible with the system of varnashramadharma? [45]**

AO1

Candidates should be able to demonstrate a good understanding of the aims and practices of yoga.

Candidates may explore the system of varnashramadharma, especially the role of the householder.

AO2

Candidates are likely to argue that the householder can practice Yoga, since they will simply devote the time they have available to its practices, although this may not be as successful as if they were a renunciate and had more time available.

Some candidates may consider whether the aims of Yoga, particularly the development of a controlled non-reaction to stimuli, can be compatible with the dharma of a householder who is expected to act within the world.

A good response may consider whether the aim of Yoga is to fail to react to stimuli, or to avoid conditioned responses.

- 7 'Reforming movements were an attempt to take Hinduism back to its roots.' Discuss. [45]**

AO1

Candidates may answer from the perspective of any of the reform movements mentioned in the specification.

Candidates could explore Gandhi's interpretation of ahimsa and satyagraha or his attitude towards suttee.

Candidates could explore the Arya Samaj's concern with the removal of 'later accretions' and refocusing on the Vedas, the reinterpretation of the varna system, the disapproval of arranged and child marriages and the opening of education to both sexes.

Candidates could explore the concern of the Brahmo Samaj with a return to the teachings of the Upanishads and their disapproval of child marriages and suttee.

AO2

Candidates are likely to argue that while some movements were encouraging Hindus to return to their spiritual roots in the Vedas and Upanishads, they were also encouraging social reform which could be seen as a move away from these roots.

Good responses are likely to consider whether the social reforms undertaken by most movements were seen as a return to an uncorrupted form of Hinduism, or a move forward in order to avoid competition from Christianity and the Empire.

Some candidates might directly compare two movements, possibly seeing one as innovative whilst the other is seen as returning Hinduism to its roots. Good responses may consider what Hindu roots might be, given the wide variety of accepted traditions within Hinduism.

- 8 **'The four purushartas are of no importance in determining Hindu behaviour'. Discuss.** [45]

AO1

Candidates should be able to explain the four purushartas, artha, kama, dharma and moksha in some detail.

Candidates might demonstrate knowledge of other influences on Hindu behaviour, for example ahimsa.

Candidates might show understanding of overlap between the four purushartas and the varnashramadharma system.

AO2

Candidates might argue that in so far as they overlap with the varnashramadharma system, the four purushartas can determine Hindu behaviour.

They may argue that since moksha is the ultimate aim for Hindu, and aiming for moksha guides much of a Hindu's behaviour, then at least one of the four purushartas is of prime importance in guiding a Hindu behaviour.

Some candidates may argue that kama and artha are of less importance in determining behaviour, since they could be seen to apply only to householders, whereas moksha and dharma might be seen as being important universally.

Some candidates might consider whether the Hindu tradition followed will affect the response to this statement.

Good responses may consider several of these issues before reaching a conclusion.

2777

1 Assess the implications for Muslims of believing in the divine decree.

AO1 Candidates might begin with some general introduction about Muslim monotheistic beliefs e.g. Allah is the designer and creator of the universe but the sole creator; Allah has no partner and no son etc.

Candidates might point out that Allah is not only the creator but the sustainer of the universe who rules and controls everything (as set text Surah 1 says). Candidates are also likely to need to explain about the Day of Judgement in that Muslims believe that Allah not only began the universe but Allah will end the universe.

In addressing the question, candidates might attempt to explain what is meant by 'the divine decree' (al Qadr) and good candidates are likely to be those which demonstrate some understanding of the concept of Allah's complete and final control over history and destiny. Good responses might also comment on predestination and freewill.

Besides exploring ideas about the power and omnipotence of Allah, good candidates might attempt to explain beliefs about the character or nature of Allah and the significance of these beliefs for Muslims who place their whole trust in Allah (Tawakkul). Allah's decree might bring good or evil but all things take place as Allah decrees and Muslims believe Allah knows best. Candidates might comment on transcendence and immanence.

AO2: Candidates might use the fact that the first duty of a Muslim is to make the declaration of faith and that the Adhan is said at birth and death.

Candidates might consider the extent to which believing is more than cerebrally accepting theological statements and might acknowledge that, for Muslims, Islam is a way of life and faith includes total submission to the will of Allah and trust in divine providence.

In assessing the implications of belief in the divine decree, good discussions are likely to move beyond considering negative fatalism and fears of judgement to more positive aspects of religious spiritual experience. For example, by having faith in and accepting the will of Allah a believer might develop patience (sabr) and hope (rida) etc.

Good responses might explore the extent to which the belief that Allah created an orderly world helps Muslims deal with sadness, tragedy, happiness and joy and helps them feel that there is some ultimate meaning and purpose because Allah is behind all things, making them as they are.

2 How far is ijtiḥad an important issue for Sunni Islam today?

AO1 Candidates might begin with a definition of ijtiḥad as a method of reasoning and Sunni Islam as Muslims who believe in the successorship of Abu Bakr, Umar, Uthman and Ali.

Candidates might give an analysis of the sources of authority in Islam which continue to serve as a basis for Muslim life today. Most candidates might explain that the Qur'an first and then the Sunnah are the two important sources of authority for Sunni Muslims.

Good responses might explain that there is a distinction between Shari'ah rules based on revelation (wahy) and those known as fiqh which are based on human reason. Shari'ah

rules are derived from the Qur'an and Sunnah but rulings on areas of uncertainty are provided by ijma' (consensus of Ummah), qiyas (analogy i.e. parallels and precedent) and ijthihad.

Candidates might explain that historically, after the first three centuries of Islam, fiqh became set with four recognised law schools (Hanifite, Malikite, Shafi'ite and Hanbalite) using their accepted precedents. The law schools had come into being because of using ijthihad but (possibly because of Asharite theologians including Al-Ghazali) 'the door was considered closed' for further original thinking until the twentieth century.

It is not necessary for full marks but good responses might note that Shi'ah Muslims have a different attitude to ijthihad because they have always accepted the ongoing authority of the Imamate and the right of the Imam to exercise ijthihad. 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.

In addressing the question, good candidates are likely to demonstrate understanding that the word ijthihad technically means enterprise or intellectual struggle but it is only a means to consensus not an invitation to free thinking on the basis of conscience.

AO2 Candidates might make a case that ijthihad has little importance in comparison with the on going authority of the Qur'an and Sunnah and centuries of experience and custom in the finding (n.b. NOT 'creating') and application of the principles. Good discussions, however, are likely to take into account the fact that Muslim scholars still debate the extent to which the door to ijthihad was, is and should be closed or open.

Some candidates might refer to the view of some historians that loss of ijthihad in law led to its loss in philosophy and in the sciences and might have contributed to a gradual decline in the influence of Islam e.g. on branches of western culture.

Good candidates are likely to argue that the importance of ijthihad today lies in its potential to cope with times of change and the real issue is how far the Ummah is prepared to use it.

Discussion may take into account factors such as:

In modern times all kinds of experts are consulted on matters which affect the Ummah, not merely scholars of Shari'ah. The principles of Islamic teaching can still be applied to contemporary Issues but decisions require up-to-date knowledge of relevant information.

Candidates cannot be expected to be au fait with the full range of contemporary views within Sunni Islam but good responses are likely to demonstrate some grasp of the significance of the debate about ijthihad with as balanced a view as is possible.

3 To what extent is the belief in human messengers (prophets) the least important article of Muslim belief?

AO1 Candidates are likely to need to describe and clarify the meaning of the articles of belief in order to assess which might be the least important.

Text books refer to five or six or seven key beliefs of Iman, the faith. The number is not significant. The articles of belief itemised in the specification are: Allah, angels, scriptures, messengers, the last day, the divine decree.

Good candidates might explain that the basic beliefs of Islam can be grouped into three topics: Tawhid, Risalah and Akhirah and might explain the implications of belief in Risalah: angels, scriptures and messengers.

According to a saying of Muhammad ﷺ there were 124 thousand prophets of Allah; twenty five are mentioned by name in the Qur'an. Allah's guidance to humankind began with Adam and finished with Muhammad ﷺ. Good candidates might explain that the books Zabur, Tawrah and Injil have become corrupted according to Islam and that Muhammad ﷺ is regarded as the seal of the prophets.

AO2 The Bismillah at the start of al- Fatihah refers to Allah as Creator and Sustainer, Judge and Guide, full of grace and mercy. The shahadah is the first pillar and the Adhan is said at birth and death.

Therefore, some candidates might argue for the empirical predominance of belief in Allah and Tawhid before considering the least important article. Candidates are free to suggest any articles of belief as contenders for 'the least important' in their consideration of the extent to which belief in human messengers qualifies for the description.

Good discussions are likely to include the unique role of Muhammad ﷺ in all aspects of Risalah i.e. in the shahadah as the messenger, through whom the Qur'an, the words of Allah, were revealed through the agency of the angel Jibril.

Whether any one article might ever be considered to be less significant than the rest might be another area of discussion. Some candidates might see the articles as an inevitable unity, as intended by Allah's divine decree.

4 Evaluate the claim that Shari'ah treats both men and women with equal dignity.

AO1 There are many equally valid directions in which the essay might go. Candidates have studied 'Family life and the roles of men and women' and Surah 4 as well as 'Qur'an, Sunnah and Shari'ah law as bases for Muslim life'. Foundation studies included Pre-Islamic Arabia and the reforms in al-Madinah.

Most candidates might explain that the Qur'an first and then the Sunnah are the two main sources of authority for 'the clear straight path' of Shari'ah.

Good candidates might therefore quote from the Qur'an, for example from Surah 4 e.g. 4:34 'Men are the protectors and maintainers of women because Allah has given the one more(strength) than the other, and because they support them from their means.' etc. Surah 4 contains the ruling about the maximum of four wives so candidates might comment on polygamy. Surah 4 also discusses divorce.

Good responses might also cite specific ahadith and candidates might make reference to the Sunnah of the Prophet from their foundation studies. Candidates might quote the farewell speech where Muhammad ﷺ spoke of the roles of men and women.

Good responses are likely to demonstrate understanding that Shari'ah rules are derived from the Qur'an and Sunnah but where there is no clear teaching, ijma', (consensus), qiyas, (analogy) and ijthihad provide rulings on areas of uncertainty.

Shari'ah encompasses all aspects of life and some candidates might explain the code of modest dress conduct expected of both men and women. Others might differentiate between the treatment in Muslim states and non- Muslim countries of men and women with reference to punishment for behaviour such as adultery.

Good responses are likely to demonstrate understanding of the importance of family life in Islam and candidates might explain that Islam like other faiths faces the dilemma of looking

back but also looking forward whilst trying to disentangle the essential truths and values of Islam from traditional culture and customs.

AO2 Candidates might refer to the example of Muhammad Δ , the improvements he implemented in the treatment of women, the significant role women have played in the history of Islam and the importance of all members of the family and of Ummah.

Candidates might examine the word 'equality' and discuss what 'dignity' entails especially with regard to gender.

Some candidates might suggest Shari'ah laws that have and could help family life in a positive way especially when dealing with new problems and issues which arise for Islam in a rapidly changing global world.

Candidates might discuss the causes of dissension within families related to gender roles. Good candidates are likely to attempt to weigh the positive strengths of continuity of tradition against the negative aspects.

Successful discussion depends on the validity of the evidence utilised by the candidates but good responses are likely to be those which attempt to produce a balanced debate.

2778

Answer **two** questions.

- 1** **‘The continuing existence of Judaism in the world does not need Israel in order to guarantee its survival.’ Discuss. [45]**

AO1 In response candidates will probably consider Jews in the diaspora as well as those in Israel as this is the suggestion of the question.

Some may comment that the number of Jews in the world is indeed falling.

Some may consider that the number of secular Jews and those marrying-out and look at these in relation to the phrase ‘continuing existence.’

AO2 In evaluation candidates may argue that Judaism survived for more than a thousand years with Israel as only a hope and therefore could survive again.

Some may question whether the existence of Israel is enough without Jews necessarily needed to govern it.

Others may consider whether Israel does indeed guarantee the survival of Judaism and whether Judaism is set to survive.

- 2** **To what extent does the diversity within Judaism contribute to its strength? [45]**

AO1 In explanation for this question candidates need to consider the extent to which there is diversity within Judaism and of what this diversity consists.

Diversity might be explained in relation to different Jewish groups – eg Orthodox, Reform, Progressive; in relation to religious and secular Jews, Ashkenazi and Sephardi; Jews in Israel and those in the diaspora.

AO2 Evaluation will probably consider the extent of this diversity and whether it does, in fact, contribute to the strength of Judaism or works against it.

On the other hand it would be possible to argue that Judaism is not strong and that divisions merely contribute to weakening it.

- 3** **‘Post-Holocaust theory is essential to an understanding of modern Judaism’ Discuss. [45]**

AO1 Explanations will need to consider some of the main teachings and ideas found in post-Holocaust theology. Answers are likely to contain reference to thinkers such as Rubenstein, Fackenheim, Maybaum and Berkovits.

Candidates might also explain here what they might consider to be distinctive about modern Judaism.

AO2 In evaluation candidates might consider whether there is anything distinctive about modern Judaism which cannot be understood without reference to post-Holocaust theology.

A further consideration might be what particular aspects or teachings of post-Holocaust theology might aid the understanding of modern Judaism or whether, perhaps, that which needs to be understood is itself the result of post-Holocaust theology.

4 'The concept of the Messiah from the scriptures is not appropriate for Judaism today.' Discuss. [45]

AO1 Candidates will probably begin by explaining the concept of the Messiah found in the scriptures.

Answers are likely to refer to particular scriptural passages and some candidates may offer explanation that the scriptural material does not necessarily lead to a consistent picture of the concept.

AO2 In evaluation candidates will probably suggest that the scriptural Messiah is completely appropriate to many Jews today who wait for this Messiah to come.

Other views may be that some Jewish groups are hoping for a Messianic Age rather than the person of the Messiah and that for them the scriptural Messiah is a concept related to the time of scriptures rather than to the situation of modern Jewry.

2779**1. Critically assess Freud's challenge to Kant's moral argument. [45]**

AO 1 Candidates may begin their responses to this question by looking at the moral argument itself; possibly by describing some of the key features of Kant's ethics.

They may say, for example, that for Kant all morality is rational and that all that is good is the Good Will, leading to an explanation of duty and how that duty is worked out through the categorical imperative.

This might lead them to look at the imperative that underlies all morality and the need for a divinity to successfully fulfil that imperative.

They may then give an account of how Freud criticises this argument.

AO 2 It is important that their analysis focuses on Freud's challenge and that they do not just list the strengths and weaknesses of the argument itself.

For example, one of these direct challenges would be that while Kant saw morality as being based on reason; Freud saw morality as the product of socialisation and the conscience as a product of the sub-conscious.

Again it is important that candidates assess the strengths of these challenges and that they do not just describe them.

2. Examine the extent to which Russell was successful in his challenges to the cosmological argument. [45]

AO 1 Candidates are likely to be aware that Russell saw the universe as a 'brute fact' and as such it did not stand in need of an explanation.

However they may begin by giving an account of the cosmological argument, probably from Aquinas, though credit may also be given for the kalam argument.

Candidates may also be aware of the 1948 radio debate between Russell and Copleston, where Copleston pointed to the natural curiosity in mankind which led to humanity seeking an explanation for the universe.

AO 2 Candidates should assess whether or not Russell was right to say that there is a fallacy at the centre of the cosmological argument.

If candidates are to judge his success or failure they must be able to examine responses from other philosophers such as Copleston.

Candidates should be assessed on their evaluation skill rather than their conclusion.

3. 'Modern theodicies have proved that there is no problem of evil.' Discuss. [45]

AO 1 Candidates may begin their response to this question by giving an account of the problem of evil, in its historical context, before looking at modern attempts to solve the problem.

The may, for example, give a straightforward account of the question as to how an omnipotent, omniscient and benevolent God could allow evil to exist.

They may then choose from a number of modern attempts to solve this question, for example they could describe Hick's attempts to update Irenaeus, or Leibniz's attempt to show that all evil is necessary.

AO 2 Some candidates may begin their analysis by challenging the question and arguing that modern theodicies are no more successful at solving the problem of evil than the classical attempts.

Others may choose a modern attempt, arguing for example that we are living in the best of all possible worlds and as such evil is a necessity and not a problem.

Others may attempt a modern position that all evil is an illusion and therefore not a problem.

Whichever route they take is the justification of their argument that needs to be credited not their choice of a solution.

4. Evaluate the strengths and weaknesses of Mill's criticism of the teleological argument. [45]

AO 1 Candidates are likely to begin by giving an account of one or more versions of the teleological argument.

They may, for example, describe the classical version found in Aquinas' fifth way or look towards explaining Paley's watch as a more modern version of the design argument.

Candidates may then argue that for Mill there was no apparent intelligent designer of the universe and further that if there had been he could only be a cruel or incompetent designer.

AO 2 Candidates may analyse the extent to which Mill is successful in arguing that nature is guilty of serious crimes for which it would seem to go unpunished, and the atrocities through which humans and animals seem to suffer would not go unpunished if they were the result of human action.

They may then assess the extent to which he is successful in suggesting that the teleological argument leaves us believing in a God morally inferior to human beings.

2780

1. **Compare and contrast a religious ethical approach to euthanasia with that of Utilitarianism.** [45]

AO1 Candidates could explain the differences between Utilitarianism and religious ethics.

They may distinguish between autonomy and theonomy, deontology and teleology, motives and consequences and emphasise the differences in applying these to euthanasia.

They could distinguish between different types of euthanasia and they may refer to Sanctity of Life –v- Quality of Life arguments.

Credit will be given to anyone or more religious ethical viewpoints.

AO2 Some may argue that there is something in common, since care for individuals, respect for autonomy, use of reason, consideration of consequences are important in both a religious and a Utilitarian approach.

Some may prefer either a Natural Law/ Sanctity of Life approach or a Utilitarian approach.

2. **How useful is a Natural Law approach to embryo research?** [45]

AO1 Candidates should concentrate less on the science and more on the ethics. The virtues/risks/problems of embryo research should be explained against the background of Natural Law, and its respect for life.

Some may explain the problems using the Natural Law theory and give an account of life as God-given, of being natural as right, and embryo research as interference.

AO2 Some may consider that Natural Law is right as it preserves life and prevents the destruction of unwanted embryos. Or even that it is right to use reason and knowledge to promote eliminate diseases or improve life.

Some may use virtues (religious) such as compassion and quality of life arguments to oppose the Natural Law approach to embryo research.

Others may defend embryo research using Utilitarianism or another teleological theory.

3. **Examine critically the view that Kantian ethics has serious weaknesses.** [45]

AO1 Candidates could explain Kant's theory of duty with emphasis on his idea of the Categorical Imperative. The various formulations might be discussed together with Kant's four examples. His notion of absolutes could be explained. The inherent problems of rigidity, duty and conflicting maxims, the problem of having pure motives and not considering consequences.

AO2 Some candidates may argue against a cold, stoical, unchanging morality to claim that situations alter principles and consequences need to be considered.

Others may argue that an acceptance of absolutist principles is necessary to justify ethics, e.g., stealing, killing, making false promises are wrong in all cultures. The case may be extended to evaluate Kant's synthetic 'a priori' principles

Kant's 'respect for persons' view may incline some to defend Kant's theory in a more flexible way.

4. 'Only relative ethics will allow progress in genetic engineering.' Discuss. [45]

AO1 Candidates could explain what is meant by genetic engineering, though answers should not be overly scientific.

Candidates could explain what they mean by relative ethics – simply cultural relativism or a basically relative theory such as Utilitarianism or Situation Ethics. The advantages/risks of genetic engineering could be explained using relative ethics.

AO2 Some may disagree on the basis that relative ethics could lead to cloning, 'designer babies', eugenics etc.

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

Some candidates argue that it is wrong as we cannot foresee consequences, or refer to the dangers of seeking physical perfection or simply interfering with nature.

Some may argue for constraints.

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

The abbreviations marked in blue below may be used instead of writing out the full trigger line. Examiners may however choose to write out the full trigger line if they choose. Examiners should choose the comment that most reflects the reason for the awarding of the mark. This will usually be the trigger line, in some cases it may be another line from the levels of response. In these cases examiners should choose the appropriate comment and write it beside the final mark awarded.

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 (lk) <ul style="list-style-type: none"> a little relevant material some accuracy no understanding of the connections Communication: often unclear or disorganised	1-4	states a point of view (pov) <ul style="list-style-type: none"> 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 (sk/litu) <ul style="list-style-type: none"> 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 (lit arg) <ul style="list-style-type: none"> 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 (gen top) <ul style="list-style-type: none"> 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 (att sust/just) <ul style="list-style-type: none"> 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 (sat att) <ul style="list-style-type: none"> 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 (sust/just) <ul style="list-style-type: none"> some successful analysis which may be implicit appropriate understanding of broader concept Communication: some clarity and organisation

<p>5</p>	<p>26-30</p>	<p>a good attempt to address the question (g att)</p> <ul style="list-style-type: none"> • mostly accurate knowledge • good understanding • good understanding of the connections • good selection of relevant material • mostly accurate use of technical terms <p>Communication: generally clear and organised</p>	<p>15-16</p>	<p>a good attempt at using evidence to sustain an argument (g att)</p> <ul style="list-style-type: none"> • some successful and clear analysis • might put more than one point of view • good understanding of the broader context <p>Communication: generally clear and organised</p>
<p>6</p>	<p>31-34</p>	<p>a very good attempt to address the question (vg att)</p> <ul style="list-style-type: none"> • accurate knowledge • very good understanding • very good understanding of the connections • substantial selection of relevant material • accurate use of technical terms <p>Communication: answer is well constructed and organised</p>	<p>17-18</p>	<p>a very good attempt at using different evidence to sustain an argument (vg att)</p> <ul style="list-style-type: none"> • successful and clear analysis • considers more than one point of view • very good understanding of the broader context <p>Communication: answer is well constructed and organised</p>
<p>7</p>	<p>35-39</p>	<p>an excellent response to the question showing understanding and engagement with the material (exc rep)</p> <ul style="list-style-type: none"> • very high level of ability to select and deploy relevant information • accurate use of technical terms • excellent understanding of the connections <p>Communication: answer is well constructed and organised</p>	<p>19-21</p>	<p>an excellent response which uses a range of evidence to sustain an argument (exc rep)</p> <ul style="list-style-type: none"> • comprehends the demands of the question • shows understanding and critical analysis of different viewpoints • excellent understanding of the broader context <p>Communication: answer is well constructed and organised</p>

2791 Philosophy of Religion with Religious Ethics

- 1 **'Our conscience cannot come from God because we do not all have the same conscience.'** Discuss.

AO1 Candidates may offer explanation of different understandings of the nature of the conscience.

Some may include Kant's moral argument, views of the conscience from, for example, Aquinas, Butler, Newman, Freud or Piaget as suggested in the specification.

Candidates might display knowledge of criticisms of the view expressed in the statement.

AO2 Candidates might discuss whether it is true that we all share a sense of a conscience. .

They may argue that everyone shares the same rules which are applied in different ways, or that different cultures have different concepts of right and wrong, or that that some people care more than others about morality.

Candidates may consider whether the idea that conscience may point to a divine law-giver involves an assessment of the nature of the conscience, and of the effectiveness of moral arguments in general.

- 2 **'The fact that most people behave morally shows that they believe in life after death.'** Discuss.

AO1 Candidates could demonstrate knowledge of different understandings of the point of behaving morally, whether the point is obedience to the will of God, or social cohesion, or to maximise happiness, or to do one's duty for its own sake, or to be rewarded after death and so on.

They might be able to make reference to the thinking of relevant scholars, such as Kant. They can approach the question from the perspective of whichever religious tradition they have studied. .

AO2 Candidates could argue that reward provides the only worthwhile incentive for behaving morally - they might argue that even without life after death, morality is rewarding because it leads to a more peaceful and prosperous society, or happier individuals.

They might argue that people should behave morally simply because it is right, whether or not there is any prospect of reward; they could argue that life after death is the reward for / faith rather than for good moral behaviour, and claim that moral actions are worthless / without faith.

**3 'A good God would not allow humans freely to choose evil rather than good.'
Discuss.**

AO1 Candidates might make a distinction between natural and moral evil. They could include the thinking of Irenaeus and Augustine, as well as more modern thinkers such as Hick.

They could show knowledge of issues connected with God's foreknowledge, and awareness of the distinction between God as eternal and God as everlasting.

They might be able to make reference to the thinking of writers such as Aquinas and Swinburne.

AO2 In evaluation they could consider whether people have a natural inclination to sin which is innate, or whether they are going against their created nature 'in the image of God' when they choose to disobey.

They could tackle issues of free will and determinism, and consider whether God is responsible for moral evil if we were created with the capacity for sin but with free choice.

They could consider issues of whether God has foreknowledge of events or whether God exists in time and explore the nature of omniscience.

2792 Philosophy of Religion and New Testament

1 'The New Testament is the word of God so it has authority for all people.' Discuss.

AO1 Candidates will probably begin by considering what is meant by describing the New Testament as 'the word of God'. They may look at ideas of revelation and consider what the nature of the New Testament revelation is.

In addition they may look at what is meant by 'authority' and also 'all people'.

Some may approach the question in an inclusivist manner.

AO2 Analysis will depend on the interpretations given as indicated for AO1 and therefore may consider more than one possible way through the discussion. The question is ultimately whether the texts do have authority as the word of God and if this implies, within Christian terms or others, that this authority extends by definition to all humanity.

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 'Religious experience, as shown in the New Testament, is not compatible with the definitions given by William James.' Discuss.

AO1 The knowledge and understanding shown will depend on the texts studied; candidates might look at different types of religious experience, such as conversion, guidance by the Holy Spirit, recognition of ultimate truth, experience of resurrection etc.

Candidates may also be able to refer to the work of other writers on religious experience, such as Otto or Caroline Franks Davies in their considerations.

Candidates are likely to consider James' definitions: noetic, passive, transient, ineffable.

AO2 Candidates might evaluate the ways in which religious experience is expressed in the New Testament, and compare these with the four definitions proposed by James. Their conclusions may well depend on whether they have studied the Gospels or the Early Church texts.

They may decide that some aspects of the text meet James' criteria whilst others do not.

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 'The miracles of the New Testament suggest that God does not have universal love for humanity.' Discuss.

AO1 Candidates should be able to apply their understanding of the nature of miracle to the New Testament, and should have plenty of examples to use.

Knowledge and understanding will be displayed in the ways in which candidates demonstrate the nature of miracle and its importance as a concept for New Testament writers.

AO2 Evaluation will be demonstrated in the candidates' assessment of the validity of the statement in the question.

Candidates might recognise that the implication of the question is that the New Testament suggests that God can do anything at all, and is not bound by the rules of nature or logic.

However, as miracles appear selective, candidates might wish to consider the consequences of this idea, such as that if God can do the impossible, this undermines the traditional theodicies and creates difficulties with the apparent arbitrariness of miracles such as those of healing.

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:

4 'Black Theology has challenged Christianity by demonstrating that revelation is / culture-dependent.' Discuss.

AO1 Candidates should 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 it means to believe in the revelation of the Bible, 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 traditional acceptance of the literal truth of the Bible, and shown that this revelation is indeed culture-dependent, 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 reemphasises Biblical ideas 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.

5 'A pluralist view of salvation is not compatible with a Christian understanding of life after death.' Discuss.

AO1 Candidates may demonstrate knowledge and understanding of the ways in which life after death is understood; and offer explanation of Biblical views of resurrection for those with faith.

They may then consider what happens to those without faith?

Responses may show understanding of exclusivist and inclusivist views as well as those of pluralism. Some candidates may concentrate on the thinking of Hick.

AO2 Evaluation of whether the Christian understanding of life after death is exclusive.

From the Bible and the views of the thinkers studied, is there a different kind of life after death for non-Christians (e.g. hell).

Candidates might discuss the implications of different approaches, for example if everyone is eventually 'saved' then is there much point in following Christianity?

6 'Feminist theology shows that traditional beliefs about God are false.' Discuss.

AO1 Candidates may show knowledge and understanding of the feminist movement and in particular the views of feminist theologians.

They may demonstrate an understanding of a spectrum of opinion within feminist theology, from those who believe it is possible to stay within the traditions of Christianity to those who are much more radical.

Some will be able to make reference to the views of well-known feminist theologians.

Candidates may consider the aspects of the Judaeo-Christian concept of God: goodness, creator, miracle worker.

AO2 In evaluation, candidates may consider whether religious belief is in itself antithetical to feminist principles. or whether it is institutionalised religion that is oppressive to women, or whether a different interpretation is preferable.

Candidates can support any position they choose, including a rejection of feminism, as long as their views are well supported with reasoned argument.

7 'New Testament ethics are absolutist and leave no room for a relativist approach. Discuss.

AO1 Candidates may show understanding of what it means to call an ethical system 'absolutist' or 'relativist', and they might want to illustrate this with examples of other ethical systems they have studied, although the answer should not be overly weighted with a tour of various ethical theories.

They may also be able to make reference to specific aspects of New Testament ethics; a good answer will probably quote particular examples of ethical teachings from the text, rather than referring generally to New Testament ethics without illustration.

Candidates will probably want to show knowledge and understanding of relativism too, in order to support their argument about the correct classification of New Testament ethics. The texts used, and the scholars to which the candidates may make reference, will depend upon which aspects of the New Testament the candidates have studied elsewhere in the course.

AO2 In evaluation, candidates need to decide the extent to which New Testament ethics are absolutist or relativist, by" comparing the characteristics of an these systems 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 'The New Testament has little to offer in relation to modern ethical debates about the environment.' Discuss.

AO1 Some may consider the historical context of the New Testament and give examples of the kinds of issues which raise moral issues in relation to the environment which could include agape, responsibility in the Golden Rule and stewardship.

In relation to the environment they may consider issues such as global warming, deforestation, distribution of resources as well as long-term effects. They may also wish to consider issues such as shallow ecology, deep ecology and Gaia.

AO2 In evaluation, candidates may consider the possibilities of applying the principles of New Testament ethics to modern issues of the environment, and may discuss whether New Testament ethics were addressed mainly to the people of the time, or whether they have a universal message.

The appropriateness of concepts such as agape could be considered, as well as doctrines such as Natural Law which could be argued to have been developed from 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:

9 'It is not clear from the New Testament that there are consequences for unethical behaviour.' Discuss.

AO1 Candidates' responses will vary according to the texts studied.

Candidates may consider a number of different reasons for moral behaviour:

The possibility of judgement after death could be considered a reason, or the imminence of the Parousia; moral behaviour could be considered to be the natural response to 'life in the Spirit'.

The example of Jesus as a pattern might be another area of discussion, or continued adherence to the Law with an extra emphasis on motivation.

The theme of the Kingdom of God might be included, where entry depends on following Christ including his ethical teaching.

AO2 Candidates will be able to display their knowledge and understanding of the texts they have studied, and evaluative skill will be demonstrated as they draw inferences from these in application to ethical motivation.

There will probably be discussion as to what is considered to be unethical and therefore the related consequences. .

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:

10 'Accepting the ethical principles of feminist theology would damage the idea of the family.' Discuss.

AO1 Candidates will probably demonstrate knowledge and understanding of traditional Christian teaching on the family (though they may approach this concept from other religious and/or secular traditions). They may also consider related issues and the contribution made by feminist theology to these teachings.

It could be considered that traditional teaching has been unsympathetic to women and has pushed women too heavily in the direction of childbearing and home-making; or perhaps there are some other fundamental principles involved in these moral issues which should not be overturned in the name of equality.

AO2 In the course of evaluation, candidates may show an awareness of the spectrum of feminist opinion rather than assuming that there are only two possible approaches to be taken.

Answers may include a consideration of how traditional teaching might be challenged, if at all, by feminist theology.

11 'If people take up arms and kill others because of their belief in Liberation Theology then they must be treated as criminals not as good Christians.' Discuss.

AO1 Candidates should be able to discuss the principles of Liberation Theology.

They should consider the priority given to the struggle for freedom from oppression and to gain justice, and the ethics of using violence to achieve this should be discussed.

Some may use the examples of Camillo Torres or Cardinale.

AO2 Candidates may give consideration to how a person might judge when or whether violence is an acceptable means of expressing the love of God for the weak.

Candidates may give contrasting approaches to oppression, perhaps using the example of Martin Luther King Jr., and assess these in terms of their ethics and effectiveness.

Questions of whether the ends justify the means might be included in this evaluation.

12 'The growth of Black Theology was caused by an absolutist Christian morality.' Discuss.

AO1 Candidates will need to show knowledge and understanding of the main principles of Black Theology and the ethics that it implies: for example treating individuals as 'ends in themselves'; the principle of duty towards one's ethnic group and in fighting injustice..

Answers should also demonstrate an understanding of what is meant by the idea of an absolute Christian morality. Some candidates may, of course, argue that Christian morality is not necessarily absolute. .

AO2 In evaluation, candidates may consider that there are features of an absolute morality that are represented in Black Theology and that there are absolute imperatives within Black Theology.

They may conclude that Black Theology developed for other reasons rather than as a basic rejection of absolutist Christian morality.

13 'The Covenant made by Jesus in the New Testament is not compatible with the covenants of the Jewish Scriptures.' Discuss.

AO1 Candidates should demonstrate knowledge and understanding of the theme of covenant, perhaps using illustrations from the text.

They might refer to the Sinai covenant, to the interpretation given to it by the prophets, and 10 Jeremiah 31 :31.

They may also show knowledge of the ways in which this was understood by New Testament writers, and the ways they used it to demonstrate belief that Jesus was the fulfilment of this covenant relationship.

AO2 In evaluation, candidates might look at how the covenant theme was reinterpreted by NT writers, perhaps considering the new relationship with the Law, or the ways in which Jesus is depicted as being the fulfilment of the promises of the covenant.

From this they may consider the degree of compatibility between the ideas of covenant presented,

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.

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:

14 'The Jewish Scriptures are about life: the New Testament about death.' Discuss.

AO1 Candidates may consider the variety of material they have studied in both the Jewish Scriptures and the New Testament.

They may indicate that there is very little material about the afterlife in the Jewish Scriptures but a great deal of information about the way in which people should live according to G-d's will.

They may show that many of the New Testament texts are concerned with redemption and ultimate salvation through the figure of Jesus leading to an afterlife.

AO2 In evaluation candidates may consider the extent to which the statement in the question is true, building on the evidence they have presented.

They may consider that the statement is too simplistic and that whereas it may be true that the Jewish Scriptures seem little concerned with death, the New Testament has many teachings which go far beyond this narrow concept.

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.

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:

15 'New Testament ethics are a restatement of those of the Jewish Scriptures.' Discuss.

AO1 The question requires candidates to consider whether New Testament ethics are, indeed a restatement of those of the Jewish Scriptures.

They may consider whether the ethics of the Jewish Scriptures are relativist or absolute and complete.

AO2 Candidates may argue as to whether the New Testament ethics are restating those of the Jewish Scriptures, e.g. whether the Beatitudes rework the Ten Commandments, or whether there is something more, for instance, in Jesus' teaching about agape than can be found in the Jewish Scriptures.

If this latter is the case then it might be argued that, despite the central principle of agape, for example, the basic Christian teaching in the texts could be seen as more relativistic than that of the Jewish Scriptures.

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; Ezekiel18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

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:

16 'Black Theology and New Testament teachings are totally incompatible.' Discuss.

AO1 Candidates should demonstrate knowledge of the main aims and principles of black theology, perhaps with reference to particular thinkers such as Cone.

They should also show knowledge of the New Testament texts and concepts specified, and be able to give specific examples to illustrate their points.

AO2 In evaluation, candidates might look at how the texts they have studied deal with issues such as equality and freedom.

They might argue that the texts support a struggle against oppression, or they might argue that they teach of the need for meekness and patience in the face of exploitation, in the hope of a better world to come and are therefore incompatible with the principles of Black Theology. .

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 'New Testament teachings oppress humanity.' Discuss with reference to Liberation / Theology.

AO1 Candidates might be able to describe different elements of the New Testament texts which support ideas such as equality, respect for neighbours and so on.

They may also 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.

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:

18 'Feminist Theology challenges the New Testament teaching about agape.' Discuss.

AO1 Candidates may discuss the principles of Feminist Theology in comparison with the teachings of the New Testament about agape showing knowledge and understanding of both.

They may consider the ways in which the New Testament expresses concern for the oppressed, and the attitudes of Jesus towards people who were suffering, alongside principles of meekness and love for one's enemies.

Some may refer to different types of Feminist Theologies.

AO2 In evaluation they may argue that agape is patriarchal in the New Testament and requires a more radical approach.

It might be concluded that the New Testament does not present a consistent picture in itself, and that therefore Feminist Theology is consistent with some teachings but not with others.

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:

2793 Philosophy of Religion and Eastern Religions

1 **Compare and contrast the understandings of the soul found in Plato and Aristotle with those of either Buddhism or Hinduism**

AO1 Knowledge and understanding displayed will depend on the religion being studied. Candidates should be able to display knowledge and understanding of the concept of the soul from the thinking of Plato and Aristotle.

They should also be able to make accurate reference to the beliefs of the religion they have studied, and be able to explain Hindu beliefs about Atman, or Buddhist beliefs about anatta.

AO2 In evaluation, candidates could draw a comparison between Hindu or Buddhist views and those of Plato and Aristotle.

They may decide that Hindu or Buddhist views are compatible with one or other of the Greek ideas or that the concepts are completely different.

Texts for Buddhism are: the Pali Canon, the Lotus Sutra and the Heart Sutra

Texts for Hinduism are: The Bhagavad Gita chapters 2, 5, 9 and 11; the Yoga Sutra of Patanjali 1 - 24.

2 **'We exist therefore there is a creator God.' Discuss with reference to either Hinduism or Buddhism.**

AO1 Candidates are likely to consider the traditional Christian arguments for the existence of God, especially the cosmological argument.

They also need to consider the view(s) of either Buddhism or Hinduism in relation to the statement.

AO2 Candidates might discuss the extent to which our existence can be regarded as 'fact' completely; they might wish to explore the concepts of maya or sunyata for followers of these traditions.

They might argue that our existence shows only that we are still in the cycle of death and rebirth or that God was simply a First Cause.

Texts for Buddhism are: the Pali Canon, the Lotus Sutra and the Heart Sutra

Texts for Hinduism are: The Bhagavad Gita chapters 2, 5, 9 and 11; the Yoga Sutra of patanjali 1 - 24.

3 To what extent is the concept of revelation in either Buddhism or Hinduism compatible with other views of revelation?

AO1 Candidates should be able to demonstrate knowledge and understanding of the concept of revelation in either Buddhism or Hinduism.

They may consider different views of revelation with the tradition.

They should also be able to consider the concept of revelation from what they have studied in Philosophy and this is likely, though not necessarily to be from a Judaeo-Christian perspective of the revelation of God and this probably from the perspective of the Bible.

AO2 In evaluation candidates will need to compare these two standpoints and consider whether there are any similarities:

Some may conclude that the idea of revelation is so different between eastern faiths and the Peoples of the Book that no worthwhile comparisons of the concept can be made.

Texts for Buddhism are: the Pali Canon, the Lotus Sutra and the Heart Sutra

Texts for Hinduism are: The Bhagavad Gita chapters 2, 5, 9 and 11; the Yoga Sutra of Patanjali 1 - 24.

4 Critically examine the approach of either Buddhism or Hinduism to modern ethical debates about the environment.

AO1 Some may consider the historical context of the religion studied and give examples of the kinds of issues which, raise moral issues in relation to the environment such as stewardship and samsara.

In relation to the environment they may consider issues such as global warming, deforestation, distribution of resources as well as long-term effects. They may also wish to consider issues such as shallow ecology, deep ecology, dark and/or light green ecology and Gaia.

AO2 In evaluation, candidates may consider the possibilities of applying the principles of Buddhist or Hindu ethics to modern issues of the environment, and may discuss whether these ethics were addressed mainly to the people of the time, or whether they have a universal message.

Some may also discuss current Buddhist and Hindu initiatives in relation to the environment.

Texts for Buddhism are: the Pali Canon, the Lotus Sutra and the Heart Sutra

Texts for Hinduism are: The Bhagavad Gita chapters 2, 5, 9 and 11; the Yoga Sutra of Patanjali 1 - 24.

5 'The ethics of Buddhism or Hinduism are based on belief in free will not determinism.' Discuss. .

AO1 Candidates will choose whichever religion they have studied and consider the extent to which its ethics provide universal rules or whether they can be interpreted and applied to different situations.

In addition they are likely to offer explanations of the ethical ideas of freewill and determinism.

AO2 Answers may consider general principles, such as ahimsa and following one's dharma/dhamma, alongside more specific ethical guidelines and rules.

The relation between dhamma in Buddhist understanding and the concept of duty could usefully be explored.

Candidates might discuss whether other systems of normative ethics are more closely linked with Hindu or Buddhist ideas.

Texts for Buddhism are: the Pali Canon, the Lotus Sutra and the Heart Sutra

Texts for Hinduism are: The Bhagavad Gita chapters 2, 5, 9 and 11; the Yoga Sutra of Patanjali 1 - 24.

6 'In the 21st century, Just War Theory makes more sense than either Buddhist or Hindu views about non-violence.' Discuss.

AO1 Candidates are likely to demonstrate knowledge and understanding of ethical attitudes to war in the religion being studied - those studying Hinduism might make reference to the teachings of the Bhagavad Gita, for example, while those studying Buddhism will probably refer to teachings about ahimsa.

They should also demonstrate knowledge and understanding of the principles of Just War Theory.

AO2 In evaluation, candidates need to make a comparison. They will probably want to compare in terms of deontology/teleology, the reasoning behind the ethical stances, views about the value of human life, and so on. They might conclude that one perspective is more sound than the other, or they might disagree with both.

Some may consider whether placing the statement in the 21 st century has certain implications of its own.

Texts for Buddhism are: the Pali Canon, the Lotus Sutra and the Heart Sutra

Texts for Hinduism are: The Bhagavad Gita chapters 2, 5, 9 and 11; the Yoga Sutra of Patanjali 1 - 24.

2794 Philosophy of Religion with Islam

1 'The Bible and the Qur'an are both revealed texts and so are of equal worth.'
Discuss

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 and revelation 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 Candidates may discuss points of similarity and difference between the two approaches and the way in which the nature of the revealed texts is understood.

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

2 'The argument for death being the end of existence is more convincing than Muslim / beliefs about the afterlife.' Discuss.

AO1 Knowledge and understanding should be shown of Muslim ideas about life after death, judgement, the Last Days and so on - they should be able to make reference to the text to support their explanation.

The view that when people die, they cease to exist, should also be explained, and candidates may make reference to thinkers such as Dawkins in order to illustrate this kind of opinion.

AO2 Discussion could involve a critical assessment of each of these approaches, with an evaluation of its coherence.

Candidates might conclude that they prefer some alternative approach such as karma and rebirth, or they might support one point of view or the other, but they should attempt some critical evaluation rather than simply describing each perspective.

Texts for Islam are:
Surahs 1 & 4

3 'The KaJam Argument is only convincing to those who already believe in God.' / Discuss.

AO1 Candidates should to be able to give a clear account of the Kalam argument and may place this within the context of their study of the nature and attributes of Allah.

They might demonstrate knowledge and understanding of other Cosmological arguments.

There may also be a consideration of the concept of 'belief of God',

Some candidates may consider the necessity of God's existence.

AO2 In evaluation, candidates need to consider the strengths and weaknesses of Kalam as an argument for the existence of God.

They might conclude that the Kalam argument is strong because it is objective and based on logic.

They might also conclude that the statement is true as it stands drawing possible comparisons with the Ontological Argument.

Texts for Islam are:
Surahs 1 & 4

4 'The concept of jihad is about pacifism, not war.' Discuss.

AO1 Candidates need to give a clear account of jihad.

In general they may focus on the ideas of greater jihad as the daily struggle of the Muslim in always submitting to the will of Allah.

They should also consider the idea of lesser jihad as Holy War and its conditions.

Some may wish to go into detail over the other subdivision's of jihad.

Candidates may consider different ideas of pacifism,

AO2 Candidates need to balance the different ideas of jihad.

Some may use the teachings of the Prophet as clear evidence that jihad in any form is ultimately about peace not war and that this latter is always a reluctant last resort.

Texts for Islam are:

Surahs 1 & 4

5 'Muslim ethics have little in common with the Categorical Imperative.' Discuss.

AO1 Knowledge and understanding should be shown of the nature of ethics in Islam and the reasons why Muslims choose to behave in certain ways.

Candidates might wish to illustrate their answers with examples from the Qur'an.

They should also be able to show understanding of the Categorical Imperative in the thinking of Kant, and explain what this means and how it is to be applied.

AO2 Discussion should involve a comparison, looking for points of similarity and difference.

They might conclude that there are many similarities but that although the approach is the same, it is for very different reasons, where the Categorical Imperative is followed for its own sake whereas Muslim ethics are followed in submission to the will of Allah.

Texts for Islam are:
Surahs 1 & 4

**6 'Islam has little to offer in relation to modern ethical debates about the environment.'
Discuss.**

AO1 Some may consider the historical context of the religion studied and give examples of the kinds of issues which raise moral issues in relation to the environment such as vice-regentship.

In relation to the environment they may consider issues such as global warming, deforestation, distribution of resources as well as long-term effects.

They may also wish to consider issues such as shallow ecology. deep ecology, light and/or dark green ecology and Gaia.

AO2 In evaluation, candidates may consider the possibilities of applying the principles of Muslim ethics to modern issues of the environment, and may discuss whether these ethics were addressed mainly to the people of the time, or whether they have a universal message.

Some may also discuss current Muslim initiatives in relation to the environment.

Texts for Islam are:
Surahs 1 & 4

7 Compare and contrast the approaches of Christianity and Islam towards other faiths.

AO1 Candidates may explain that Christianity and Islam are both missionary religions who seek to proselytise for the sake of bringing others close to God/Allah.

Both religions have teachings about spreading the faith whilst both also have passages in their sacred texts which suggest that members of other faiths are welcome and to a large extent equal with themselves.

Some may consider the approaches of inclusivism, exclusivism and pluralism.

Some may wish to consider whether the idea of reversion to Islam therefore affects the approach.

AO2 Candidates might, of course, refer to the Crusades as a period when tolerance and acceptance was not observed.

Answers should deal with the specific teachings in both faiths about members of other communities and draw comparisons between these.

Texts for Islam are:
Surahs 1 & 4

8 'The aims of Liberation Theology are incompatible with those of Islam.' Discuss.

AO1 Candidates need to define the broad aims of Liberation Theology (probably in South America) e.g. base communities, three mediations etc.

Some, in considering the aims of Islam, are likely to focus on the concept of Ummah and how this world-wide community of Muslims, the brotherhood of Islam, looks after the weak, the poor and the oppressed within the Muslim community.

AO2 Candidates need to compare the aims and methods of Liberation Theology and Islam; and may consider whether either of these looks to help people outside of the faith communities.

Answers may also consider their effectiveness and whether there is any way in which Islam (and perhaps, in particular, the Ummah) is likely to extend further along the lines of / Liberation Theology.

Texts for Islam are:
Surahs 1 & 4

9 Compare the ways in which Christians and Muslims view the revelation of God/Allah through sacred texts.

AO1 Knowledge and understanding should be shown of the nature of sacred texts in the religions studied:

the recitation of the Qur'an, and the ways in which it is believed to reveal the nature of Allah directly, not as interpreted through human authorship; different understandings of revelation through the Bible, sometimes as directly inspired and sometimes as the expression of a human author's personal experience, or of the collected wisdom of the ages etc.

AO2 In evaluation candidates might make comparisons between these in terms of how far God/Allah can be said to be revealed in text at all.

It might be said that revelation is more text-based in Islam than in Christianity, where the person of Christ is often said to be the ultimate revelation; the notion that at least in / Christianity texts have to be interpreted and applied might be explored.

Texts for Islam are:
Surahs 1 & 4

10 Compare and contrast the teachings about eternal life in the New Testament texts you have studied with those in Islam.

AO1 Candidates should demonstrate knowledge and understanding of Muslim and Christian teachings about life after death.

In relation to Islam they may consider beliefs about judgement and the Last Days.

For Christianity they may consider salvation, the Parousia and ideas of heaven etc.

AO2 Answers may display evaluative skill by drawing out points of similarity and difference, for example:

at the doctrine of salvation by faith from the New Testament in comparison with Muslim views about judgement, concepts of the Parousia in comparison with beliefs about the Last Days, the New Testament concept of heaven in comparison with Muslim teaching, and the differences and similarities between the understandings of the ways in which the person 'lives on' after death.

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 'Muslim ethics are the same as the ethics of the New Testament.' Discuss.

AO1 Candidates will probably give a broad outline of the ethical systems of Islam and the New Testament.

Some may give an explanation of how Muslims and Christians might approach ethical dilemmas, e.g. with reference to the Qur'an, or in application of the principle of agape.

Examples might be given of particular teachings, but candidates should try to take an overview as well as looking at specifics.

AO2 In discussion candidates might consider whether Muslim ethics or Christian ethics depends on rules, or whether it involves the practical application of principles.

A comparison should be made although any conclusion can be reached as long as it is justified.

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 'As a source of authority for believers, the New Testament is not as important as the Qur'an.' Discuss.'

AO1 Some candidates may explore the different beliefs about the origins of the New Testament and the Qur'an, with most Christians assuming at least some human involvement in the writing of the New Testament whereas the Qur'an is the direct word of Allah.

An understanding of the extent to which each has authority for believers should be demonstrated.

AO2 In evaluation candidates might consider the nature of the 'importance'. They may compare the extent to which the texts are authoritative.'

They may consider the extent to which the texts are legalistic and give followers more than just rules to follow.

The different natures of these texts should be compared and assessment made of their relative status.

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

2795 Philosophy of Religion with Jewish Scriptures

1 'The concept of revelation is incoherent when applied to the Jewish Scriptures.' Discuss

AO1 Candidates will need to consider the concept of revelation and how this concept relates to the Jewish scriptures.

They may discuss propositional and non-propositional revelation and consider how these ideas can be applied to the scriptures.

They may look at different types of revelation in terms of revelation through religious experience and consider how revelation through different types of religious experience relate to the Jewish scriptures.

AO2 The set scriptures cover different types of possible forms of revelation e.g. Torah and direct revelation to Moses, Prophecy etc.

In their response candidates may consider to what extent these different types of scriptures and revelation are coherent or whether the range of different scriptures indicates a lack of coherency in the revelation.

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; Ezekiel18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

2 'Without an understanding of religious language, the Jewish Scriptures might appear to be meaningless.' Discuss.

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 understanding of different forms of religious language, and should be able to give 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 religious language is successful in conveying different ideas.

They might assess whether some methods are more prevalent than others in the text, or might consider the difficulties of judging whether texts are meant to be mythological or literally true and the issues that can arise.

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; Ezekiel18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

3 'The book of Job proves that suffering is the responsibility of G-d, not of humans.' Discuss.

AO1 Candidates are likely to detail the main teachings of the Book of Job and consider the extent to which the text indicates that suffering is brought about, or allowed, by G-d rather than being the work of humans.

The arguments of Job's comforters might be used to argue this point.

At this point candidates may also consider traditional theodicies such as Irenaeus and Augustine.

AO2 In evaluation candidates may consider the strength of the arguments in the Book of Job and whether G-d really has responsibility for this suffering.

They may also wish to argue that the traditional theodicies suggest that this interpretation is perhaps not valid theologically.

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; Ezekiel18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

4 'The strength of the relationship between G-d and the Jews is demonstrated by the existence of the modern State of Israel.' Discuss.

AO1 Candidates need to show knowledge and understanding of the establishment of the modern State of Israel and should not confuse it with the Biblical concept of the Land.

They may then consider the Biblical concept of the Land of Israel promised to Abraham by G-d and may explain the implications of the text.

They may also show some understanding of the Jewish concept of religious history and tradition as revelatory of G-d's plans for humanity and for the chosen people.

AO2 In evaluation candidates might want to look at specific examples of G-d working through history in relation to Israel from the Bible or elsewhere.

The question does not ask whether this is the 'best' evidence of G-d's existence but they may nevertheless wish to consider other arguments for G-d's existence in comparison with the establishment of the State.

Texts for Judaism are; Exodus 20 and Deuteronomy 4-7

5 'The twentieth-century Holocaust demonstrated the evil of humanity and the ineffectiveness of G-d.' Discuss.

AO1 Candidates will probably respond to the question by considering the views of various figures of post-Holocaust theology such as Wasserman, Maza, Rubinstein, Wiesel and Friedlander.

These views do not necessarily answer the problem - supposing that it is answerable. The answers vary between 'G-d was in Auschwitz', 'G-d was not in Auschwitz', 'G-d died in Auschwitz'.

Orthodox writers have tended to attempt a defence of traditional views of G-d and, therefore, suffering, whilst progressive writers have moved towards a new definition of G-d and the relationship between G-d and the Jews which does not explain the problem of evil and suffering but attempts to make sense of the Holocaust through a reappraisal of the concept of the divine which, in some cases, comes nearer to Process Theology.

Some may wish to approach the question more directly from the Problem of Evil.

AO2 In evaluation candidates may consider the balance between the theories of post-Holocaust theology and traditional theodicies.

They may decide in evaluation that there is a distinction to be made between the evil of humanity and the ineffectiveness of G-d and that the Holocaust demonstrates one or other of these rather than both.

Texts for Judaism are; Exodus 20 and Deuteronomy 4-7

6 **'The concept of revelation in Judaism is incoherent.' Discuss.**

AO1 Candidates will need to consider the concept of revelation and how this concept relates to Judaism and, probably, the Jewish scriptures.

They may discuss propositional and non-propositional revelation and consider how these ideas can be applied to Jewish belief.

They may look at different types of revelation in terms of revelation through religious experience and consider how revelation through different types of religious experience relate to Judaism.

AO2 Although the set scriptures are limited to sections of Torah the question applies to Judaism as a religion rather than simply to the texts and candidates will probably be able to demonstrate a wider understanding of the concept in relation to their studies.

In their response candidates may consider to what extent Judaism and the concept of revelation are coherent or whether the range of teachings and beliefs indicates a lack of coherency in the revelation.

Texts for Judaism are; Exodus 20 and Deuteronomy 4-7

7 **'The Jewish Scriptures have little to offer in relation to modern ethical debates about the environment.' Discuss.**

AO1 Some may consider the historical context of the religion studied and give examples of the kinds of issues which raise moral issues in relation to the environment such as stewardship, Year of Jubilees etc.

In relation to the environment they may consider issues such as global warming, deforestation, distribution of resources as well as long-term effects. They may also wish to consider issues such as shallow ecology deep ecology, light and/or dark green ecology and Gaia.

AO2 In evaluation, candidates may consider the possibilities of applying the principles of the Jewish Scriptures to modern issues of the environment, and may discuss whether these ethics were addressed mainly to the people of the time, or whether they have a universal message.

Some may also discuss current Jewish initiatives in relation to the environment such as New Year for Trees and the kibbutzim.

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 do not really have free will.' Discuss.

AO1 Candidates may use examples from the texts to explore the sometimes ambiguous relationship between the concept of a G-d who takes control of history and who directs individuals and nations according to his plan. with the view that people have free will to act as they choose and can therefore be held to be morally responsible.

Different views of determinism could be applied and discussed.

AO2 In evaluation candidates may assess the extent to which the texts studied are determinist.

Some texts, such as those in Amos, certainly give the impression that people can be held morally responsible and that they have free will to choose to change their ways, but this is in contrast with the concept that G-d will send their enemies to destroy them without the enemies having much choice in the matter.

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 'Duty to G-d is the main teaching of the Jewish Scriptures.' Discuss.

AO1 Candidates may use the texts studied to provide examples of the obligation on Jews to demonstrate duty to G-d in all aspects of their lives.

In particular they may consider texts in relation to Covenant and Law.

There also needs to be a consideration of what is meant by 'Duty to G-d'.

AO2 In evaluation there needs to be a consideration of the nature of Duty.

It would be possible to argue that the statement is not true and therefore responses need to consider alternative interpretations and ideas, perhaps of worship and human responsibility.

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.

10 Judaism has little to offer in relation to modern ethical debates about the environment.' Discuss.

AO1 Some may consider the historical context of the religion studied and give examples of the kinds of issues which raise moral issues in relation to the environment such as stewardship, Year of Jubilees etc. "

In relation to the environment they may consider issues such as global warming, deforestation, distribution of resources as well as long-term effects. They may also wish to consider issues such as shallow ecology, deep ecology, light and/or dark green ecology and Gaia.

AO2 In evaluation, candidates may consider the possibilities of applying the principles of the Jewish Scriptures to modern issues of the environment, and may discuss whether these ethics were addressed mainly to the people of the time, or whether they have a universal message.

Some may also discuss current Jewish initiatives in relation to the environment such as New Year for Trees and the kibbutzim.

Texts for Judaism are; Exodus 20 and Deuteronomy 4-7

11 'Judaism cannot be considered to be a pacifist religion.' Discuss.

AO1 Candidates should show knowledge and understanding of the circumstances under which war is considered obligatory in Judaism (milchemet mitzvah), and of situations where war is a choice which must be considered in accordance with principles similar to the 'Just War'.

Candidates may consider the methods by which Jews make these decisions are to be discussed, and this will vary according to different traditions, Orthodox or Progressive.

AO2 In evaluation candidates may explain that sometimes the command to go to war is a Categorical Imperative, for example when Joshua and the Israelites fought for the Promised Land.

Sometimes circumstances and consequences need to be considered using more utilitarian methods.

However, candidates will probably explain that there is an underlying belief and desire for pacifism.

Texts for Judaism are; Exodus 20 and Deuteronomy 4-7

12 'Jewish ethics cannot be totally determinist, or there would be no purpose in existence.' Discuss.

AO1 Candidates need to show understanding of Jewish ethics and their basis.

They should consider the extent to which Jewish teaching presents a deterministic point of view or whether it allows for freewill.

Answers also need to consider what is meant by the 'purpose of existence'.

AO2 In evaluation students need to weigh the argument and consider whether a determinist view of ethics really means that people act essentially as automata.

In addition they could consider whether the lack of clarity about Jewish beliefs on life after death may influence the outcome of such an argument as is presented in the question.

Texts for Judaism are; Exodus 20 and Deuteronomy 4-7

13 'The theology of the Book of Job and the events of the twentieth-century Holocaust suggest that G-d is willing to let humanity suffer.' Discuss.

AO1 Candidates need to demonstrate understanding of the theology of the Book of Job and the idea that G-d is here letting Job suffer for no better reason than an agreement with Satan.

They also need to explain the events of the Twentieth-century Holocaust in relation to suffering. There is no need for a detailed account of the events of the Holocaust.

AO2 In evaluation candidates need to consider whether the Book of Job and the Holocaust can be viewed together in this way.

They also need to consider the extent to which these two ideas really indicate that G-d is willing to let humanity suffer or whether there is other evidence which, perhaps, suggests that this is not true.

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; Ezekiel18; Job 19; Daniel 12; 2 Maccabees 7; Amos; Micah.

Texts for Judaism are; Exodus 20 and Deuteronomy 4-7

14 'The existence of the present-day state of Israel is clearly supported by the Jewish Scriptures.' Discuss.

AO1 Candidates need to demonstrate understanding of the present-day State of Israel..

They may be able to give an account of the teachings and aims of Zionism in relation to the State.

Candidates may consider that Zionism can be understood and explained without the modern day State.

Candidates should also consider the basis for the idea of Israel in the Jewish Scriptures.

As well as considering the scriptural basis for the Promised Land they may wish to indicate that the land concerned in the Scriptures does not have the same boundaries as the State.

AO2 In evaluation candidates need to consider these views and ask whether the Jewish Scriptures do really offer support for the State of Israel.

Candidates may wish to argue that many Jews, whilst regarding the Scriptures as infallible and G-d-given, do not support the existence of the State of Israel (or the ideals of Zionims).

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 for Judaism are; Exodus 20 and Deuteronomy 4-7

15 'The Covenants of the Jewish Scriptures are the single most important aspect of Jewish life and worship.' Discuss.

AO1 Candidates need to demonstrate understanding of the two concepts:

They need to deal with the idea of Covenant as demonstrated in the particular Covenants which they have studied in the Scriptures.

They also need to present an overview of the main principles of Jewish life and worship.

AO2 In evaluation candidates are likely to consider whether the Covenants really have the importance suggested.

They may also consider whether there are other aspects of Jewish life and worship which are more important than the scriptural teaching about covenant.

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 for Judaism are; Exodus 20 and Deuteronomy 4-7

16 'Jewish worship is personal; worship in Islam is collective.' Discuss.

AO1 Knowledge and understanding should be displayed in descriptions of the various elements of worship in both religions. .

Candidates could consider some elements of communal worship such as the roles of the imam and the rabbi; the nature of regular and formal prayer; ritual preparation for prayer, whether wudu or ritual dress; the separation of men and women in some forms of worship; the design and simplicity of the place of worship; the focal point as the Eastern wall.

They also need to distinguish between collective worship in the mosque and synagogue and private worship which might include worship and observance in the home and daily prayers.

AO2 In evaluation answers need to weigh the difference between personal and collective worship in both religions. .

Answers may consider whether there is the same balance in each or whether, perhaps, the weighting is different for men and women for example.

Texts for Islam are:

Surahs 1 & 4

Texts for Judaism are; Exodus 20 and Deuteronomy 4-7

17 'Internal divisions between believers are the least important part of both Islam and Judaism.' Discuss.

AO1 Candidates need to show understanding of divisions between believers in both religions:

Orthodox/Progressive in Judaism

Sunni/Shi'ah in Islam

There should also be a general consideration of what is of central importance to the life of these faiths.

AO2 In evaluation candidates need to weigh the influence of differences in both faiths.

They may conclude that these differences are important or unimportant in both faiths.

They may conclude that the differences are more important in one religion than in the other.

Texts for Islam are:

Surahs 1 & 4

Texts for Judaism are; Exodus 20 and Deuteronomy 4-7

18 'There is very little difference between Muslim and Jewish understandings of the nature of revelation through sacred texts.' Discuss.

AO1 Candidates should be able to use their knowledge and understanding of both religions to make a variety of points of comparison.

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; different understandings of personal religious experience,

They might consider 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.

AO2 In evaluation candidates need to weigh up the different understandings of the nature of revelation in Muslim and Jewish understanding.

They may conclude in agreement with the statement that there is little difference.

On the other hand they may decide that there are essential differences about the ways in which revelation through the sacred texts is understood.

Texts for Islam are:

Surahs 1 & 4

Texts for Judaism are; Exodus 20 and Deuteronomy 4-7

Assessment Grid

Unit		MAX	A	B	C	D	E	U
2760/11	Raw	100	70	60	50	40	31	0
	UMS	100	80	70	60	50	40	0
2760/12	Raw	100	60	51	42	33	25	0
	UMS	100	80	70	60	50	40	0
2760/13	Raw	100	71	64	57	50	43	0
	UMS	100	80	70	60	50	40	0
2760/14	Raw	100	71	61	52	43	34	0
	UMS	100	80	70	60	50	40	0
2760/15	Raw	100	75	66	57	49	41	0
	UMS	100	80	70	60	50	40	0
2761	Raw	100	67	55	44	33	22	0
	UMS	100	80	70	60	50	40	0
2762	Raw	100	71	62	53	44	35	0
	UMS	100	80	70	60	50	40	0
2763	Raw	100	77	67	57	47	38	0
	UMS	100	80	70	60	50	40	0
2764	Raw	100	83	73	63	54	45	0
	UMS	100	80	70	60	50	40	0
2765	Raw	100	72	61	50	40	30	0
	UMS	100	80	70	60	50	40	0
2766	Raw	100	73	62	51	41	31	0
	UMS	100	80	70	60	50	40	0
2767	Raw	100	79	67	56	45	34	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	65	55	45	36	27	0
	UMS	100	80	70	60	50	40	0
2770	Raw	100	76	66	56	46	37	0
	UMS	100	80	70	60	50	40	0
2771	Raw	90	64	54	44	35	24	0
	UMS	90	72	63	54	45	36	0
2772	Raw	90	74	66	58	50	42	0
	UMS	90	72	63	54	45	36	0
2773	Raw	90	72	64	45	48	40	0
	UMS	90	72	63	54	45	36	0
2774	Raw	90	69	59	49	39	29	0
	UMS	90	72	63	54	45	36	0
2775	Raw	90	69	59	49	39	30	0
	UMS	90	72	63	54	45	36	0
2776	Raw	90	72	62	53	44	35	0
	UMS	90	72	63	54	45	36	0
2777	Raw	90	69	61	54	47	40	0
	UMS	90	72	63	54	45	36	0
2778	Raw	90	72	61	50	40	30	0
	UMS	90	72	63	54	45	36	0
2779	Raw	90	65	56	47	39	31	0
	UMS	90	72	63	54	45	36	0

Unit		MAX	A	B	C	D	E	U
2780	Raw	90	72	64	45	49	42	0
	UMS	90	72	63	54	45	36	0
2791	Raw	120	92	81	70	59	49	0
	UMS	120	96	84	72	60	48	0
2792	Raw	120	98	85	72	60	48	0
	UMS	120	96	84	72	60	48	0
2793	Raw	120	89	77	65	53	41	0
	UMS	120	96	84	72	60	48	0
2794	Raw	120	84	71	58	46	34	0
	UMS	120	96	84	72	60	48	0
2795	Raw	120	90	78	67	56	45	0
	UMS	120	96	84	72	60	48	0

Grade Thresholds

Advanced GCE Religious Studies (3877 7877)
June 2008 Examination Series

Specification Aggregation Results

Overall threshold marks in UMS (ie 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	20.9	45.8	69.0	84.6	93.6	100.0	11896
7877	24.0	56.3	82.9	95.6	99.3	100.0	9415

21,311 candidates aggregated this series.

For a description of how UMS marks are calculated see:
http://www.ocr.org.uk/learners/ums_results.html

Statistics are correct at the time of publication.

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